



Media Rituals and Patriarchal Legitimacy in Indonesian Folklore: A Comparative Regional Analysis

Aurelius Ratu¹, Yuni Setyaningsih¹, Rumaysha Gikha Nisrina¹, Eka Dian Savitri¹

¹ Department of Development Studies, ITS, Indonesia.

ARTICLE INFORMATION

Submitted: 29th September 2025

Review: 06th March 2026

Accepted: 9th May 2026

Published: 26th June 2026

KEYWORDS

Folklore, Gender Representation, Patriarchy, Media Rituals, Narrative Repetition, Comparative Regional Analysis

CORRESPONDENCE

E-mail: aurelius.ratu@its.ac.id

A B S T R A C T

This study examines how Indonesian folktales function as ritualized narrative practices that reproduce patriarchal legitimacy through symbolic repetition. Drawing on Nick Couldry's concept of media rituals, the research conceptualizes folklore not merely as narrative texts but as cultural practices through which symbolic centers of gender authority are constructed and sustained. Methodologically, the study employs qualitative comparative content analysis, supported by MAXQDA, to analyze a corpus of 204 folktales collected from six cultural regions of Indonesia: Sumatra, Java, Kalimantan, Sulawesi, Bali, and Eastern Indonesia. By examining a relatively large corpus of narratives, the study moves beyond single-story interpretation and identifies recurring patterns in the symbolic organization of gender roles across regional traditions. The findings reveal that male figures, such as kings, princes, and heroes, are repeatedly positioned as centers of legitimacy, while female characters are commonly placed in supportive or subordinate roles. The analysis also identifies regional variations and narrative moments that allow for alternative interpretations of gender roles, suggesting symbolic openings for resistance within these traditions. This research contributes to expanding the application of media ritual theory and demonstrates how folklore operates as a ritualized cultural mechanism that both reproduces and potentially reconfigures gender legitimacy in society.

A. INTRODUCTION

Folklore, understood here as encompassing folktales, myths, and legends, has long functioned as a vehicle for the transmission of social and cultural values (Barthes, 1957; Collins, 2002; Eliade & Trask, 1959). Beyond its role as entertainment, it operates as an informal pedagogical medium through which societal norms are embedded within collective consciousness (Ardhani et al., 2022; Fajar, 2017; Rhubido et al., 2024; Simon, 2017). In many regions of Indonesia, folklore is embedded in everyday cultural practices, ranging from informal storytelling within families (Rustina et al., 2026) to its incorporation into school curricula and local cultural performances (Sayogie, 2024; Sopian et al., 2025). Because these storytelling activities are repeatedly performed across generations and in social contexts, folklore becomes part of a continuous cultural process. Through these repeated practices, folklore contributes to shaping social imagination

about authority, morality, and social roles. Among these social roles, gender occupies a particularly significant place in many narrative traditions.

Within these narrative traditions, male figures are typically portrayed as leaders, heroes, or decision-makers, while female figures are positioned as caregivers, passive princesses, or symbols of purity and sacrifice (Sari et al., 2024; Wiyatmi et al., 2020). Such assumptions persist because these gender symbols are commonly regarded as integral to established belief systems (Edwar et al., 2017), or as elements of cultural identity (Sufa, 2023), and even as part of the cultural sacredness that should not be disrupted (Rein, 1998). Consequently, these portrayals do not merely reflect social reality but actively reinforce patriarchal structures by naturalizing gender roles as fixed and unquestionable (Kampourakis, 2021; Simon Lindgren, 2022). Within the society, these recurring portrayals participate in a broader cultural process through which social authority and gender relations are symbolically organized and normalized over time. Hence, in such

perspective, we understand folklore as a form of social ritual that generates and legitimizes existing social hierarchies (Meletinsky, 1977; Peretti, 2024), and meaning as well as legitimacy for existing social structures (Bronner & Dundes, 2007; Simon, 2017; Zou & Priscilla, 2023).

Several indicators of social ritual's form can be observed in the recurring narrative patterns across the corpus, particularly the consistent centrality of male authority figures, the relational positioning of female characters within familial or moral roles, and the repeated association of leadership with political, ecological, or cosmological order. Across many Indonesian folktales, masculine authority is repeatedly positioned as the organizing center of narrative legitimacy, while female figures are more frequently associated with caregiving, loyalty, sacrifice, purity, or moral mediation. These structural tendencies appear across diverse regional traditions and narrative settings, including stories related to kingdoms, family hierarchies, cosmological balance, and social morality such as *Malin Kundang*, *Roro Jonggrang*, *Jaka Tarub*, *Calon Arang*, and *Timun Mas* (Ali, 2011; Prayoga et al., 2024; Sari et al., 2024). From our point of view, instead of functioning solely as passive narrative figures, female characters in many folktales occasionally occupy positions that disrupt dominant authority structures through symbolic acts of refusal, resistance, or moral intervention. Put differently, folklore does not operate as a completely closed ideological system, but rather as a dynamic symbolic arena in which patriarchal legitimacy may be reproduced while simultaneously opening up possibilities for reinterpretation and contestation. In line with several scholars (Alyousif & Ahmad, 2024; Muslimat et al., 2025), these narrative tensions may be understood as forms of counter-discourse that create subtle yet meaningful spaces for female agency within traditional cultural narratives. Consequently, as argued by Wiyatmi (Wiyatmi, 2023), repositioning women in folklore from passive symbolic objects toward autonomous subjects can contribute to the emergence of more inclusive interpretations of gender relations.

Nevertheless, reinterpretations of folklore often encounter resistance, particularly from traditional perspectives that continue to regard folklore as a sacred foundation of cultural identity. Within such contexts, critiques of patriarchal structures are frequently perceived not merely as alternative interpretations but as challenges to inherited cultural legitimacy (Alyousif & Ahmad, 2024; Blackwood, 2005). This tension becomes visible in various forms of cultural practice and narrative reinterpretation across Indonesia. In some cases, reinterpreting myths, rituals, or legendary narratives through feminist perspectives may be viewed as disrupting established cosmological meanings, moral teachings, or sacred social values (Hapsarani, 2018; Rein, 1998). Yet, as Hobsbawm and Ranger (Hobsbawm & Ranger, 2012) argue, traditions are historically constructed and continuously subject to reinterpretation over time. We believe that reinterpretation should not necessarily be understood as a rejection of tradition, but rather as part of the ongoing cultural process through which meanings, legitimacy, and social values are negotiated across generations.

With this background, understanding folklore through the lens of media rituals, as theorized by Nick

Couldry (2005), provides a useful framework for examining how narrative traditions repeatedly reproduce symbolic authority while also allowing for reinterpretation. Couldry argues that media should not be understood merely as channels for transmitting information, but as social and communicative practices that organize collective attention and reproduce symbolic power through ritualized repetition. Within this perspective, legitimacy is understood not simply as formal political authority, but as a symbolic and cultural condition in which particular social arrangements, hierarchies, and authority relations become socially recognizable, normalized, and taken for granted through repeated communicative practices (Couldry & Hepp, 2017). Symbolic authority therefore refers to the culturally privileged positioning of certain actors, relationships, or institutions as natural centers of meaning and social order (Cefai & Couldry, 2019).

In line with Couldry's concept, we conceptualize folklore not merely as a collection of narrative texts, but as a ritualized communicative practice that actively participates in the production and circulation of social legitimacy. Folktales are therefore understood as a form of media in a broader cultural sense, while repeated storytelling functions as a ritual process that continuously directs collective attention toward particular figures, relationships, and structures. Through this repetition, legitimacy, especially gendered authority centered on male figures, is reproduced not primarily through explicit ideological argumentation, but through the ongoing symbolic organization of narrative elements that gradually appear natural, familiar, and culturally unquestionable. This perspective shifts the understanding of folklore from 'text' to 'social practice,' emphasizing how storytelling participates in shaping meaning, authority, and collective cultural imagination over time. From this perspective, folklore may likewise be understood as a symbolic arena in which the distribution of social legitimacy is constructed and maintained through narrative structures that repeatedly position certain actors as centers of meaning and authority while relegating others to peripheral or relational roles (Andalas & Qur'ani, 2019; Hollis et al., 1993; Sufa, 2023). Consequently, recurring narrative configurations involving kings, princes, fathers, kingdoms, and familial hierarchies do not merely reflect existing patriarchal structures but actively contribute to the cultural normalization of masculine authority through symbolic repetition across regions.

Despite extensive scholarship on folklore and gender, these fields are often studied separately. Within the framework of this study, we recognize this gap and the need to integrate both perspectives more systematically. Folklore studies have traditionally focused on narrative structures, cultural functions, and symbolic meanings, while gender studies tend to emphasize power relations and the construction of gender identities (Bacchilega, 1997; Sugiarti, 2020; Wiyatmi, 2023; Zipes, 2013). Although some scholars have attempted to bridge these approaches by examining gender representations in specific folktales, such analyses are often limited to individual narratives and fail to capture broader patterns across folklore traditions. In response, this study seeks to bring these perspectives together by examining a large corpus of folktales in order to identify recurring narrative structures through which

gender legitimacy is symbolically constructed and reproduced. Addressing this gap, the present study examines Indonesian folklore through the theoretical lens of media rituals. By conceptualizing folktales as ritualized narrative practices, the study seeks to reveal how symbolic repetition constructs centers of gender legitimacy while simultaneously allowing spaces for reinterpretation and resistance.

Accordingly, this study investigates how Indonesian folktales operate as ritualized communicative practices that reproduce patriarchal legitimacy through symbolic repetition, while also identifying narrative openings through which gender hierarchies may be questioned or reconfigured. Instead of treating individual stories as isolated texts, the analysis focuses on recurring patterns across a broad corpus to examine how legitimacy is narratively structured and stabilized over time. Guided by this framework, the study pursues three main objectives. First, it examines how gender roles are symbolically constructed within Indonesian folktales through recurring character types, narrative functions, and contextual settings. Second, it analyzes how narrative structures position male and female characters within centers and margins of legitimacy, thereby revealing the relational organization of authority. Third, it explores the extent to which these narratives contain symbolic openings that enable alternative interpretations capable of challenging or reconfiguring patriarchal dominance. By addressing these objectives, the study extends the application of media ritual theory beyond modern media institutions into the domain of traditional narrative practices. In doing so, it demonstrates that folklore operates as a ritualized cultural mechanism that not only reproduces gendered structures of legitimacy but also provides a dynamic space for negotiating and transforming them.

B. METHOD

This study adopts a qualitative comparative content analysis supported by MAXQDA software to organize, code, and analyze narrative data (Kuckartz & Rädiker, 2019; Mayring, 2014). This study does not employ Critical Discourse Analysis (CDA) in its linguistic-analytical sense. Instead of focusing on micro-level features such as word choice, metaphor, or grammatical structure, the analysis is directed toward identifying recurring narrative configurations and symbolic patterns across the corpus. The dataset consists of 204 Indonesian folktales collected from various digital sources between February and March 2025, including official cultural websites, educational repositories, digital folklore archives, and personal narrative blogs. To ensure analytical consistency and comparability across narrative sources, only folktales that are widely recognized in Indonesian folklore collections and have identifiable regional origins were included in the dataset. Stories that appeared in multiple versions were cross-checked across sources to maintain narrative reliability. All texts were compiled in digital format and imported into MAXQDA for systematic coding and analysis.

The folktales were categorized into six cultural regions of Indonesia: Sumatra, Java, Kalimantan, Sulawesi,

Bali, and Eastern Indonesia (including NTB, NTT, Maluku, and Papua), to enable comparative regional analysis. The regional grouping does not imply rigid cultural boundaries but serves as an analytical framework for observing broader narrative tendencies across Indonesia's diverse cultural landscapes. Also, it allows us to move beyond single-story interpretation toward the detection of broader symbolic regularities. The analytical process was conducted in several stages. First, open coding was applied to identify key narrative elements that structure narratives, particularly how authority and gender relations are distributed across characters, situations, and contexts. During this stage, stories were initially grouped by region to capture potential variations in narrative structures and symbolic representations across different cultural contexts. Second, a coding scheme was developed through a combined inductive and deductive process (Fereday & Muir-Cochrane, 2006). Initial codes that emerged during open coding were subsequently organized into broader conceptual categories, namely *Personification*, *Situation*, *Animal*, and *Context*. Each category was further divided into specific subcodes to ensure consistent classification across all regions. For example, narrative characters such as Prince, Woman, and King were categorized under Personification, while environmental elements such as mountains, villages, or rivers were classified under Context. As shown in [Table 5](#), each code was accompanied by operational definitions and coding rules to maintain analytical consistency throughout the coding process. Accordingly, individual folktales are not treated as self-contained units of interpretation, but as part of a broader narrative system in which meaning emerges through repetition and variation across the corpus.

To analyze relationships among narrative elements, the study employed two complementary analytical procedures within MAXQDA. The first was *intersection analysis*, which identifies direct relationships between codes that appear within the same segment of text. This analysis reveals how narrative elements are systematically co-positioned, forming recurring structural associations that contribute to the construction of symbolic authority. The second was *proximity analysis*, which examines relationships between codes that appear near each other within the narrative structure but not necessarily within the same coded segment. This method enables the identification of indirect symbolic alignments that structure broader patterns of meaning beyond explicit narrative events. The coding process was conducted through *iterative* coding cycles in order to enhance analytical reliability (Kuckartz & Rädiker, 2019). Portions of the dataset were independently coded by more than one researcher to identify potential differences in interpretation. These differences were subsequently discussed until consensus was reached, allowing the coding framework to be refined and agreed upon (O'Connor & Joffe, 2020). This iterative process helped minimize interpretive bias while ensuring conceptual consistency across the coding categories. These categories are not treated as isolated variables but as relational components through which narrative meaning is structured.

In addition, the analysis incorporated methodological triangulation by combining thematic coding, network-based analysis of code relationships. Nick

Couldry's concept of media rituals is not used merely as a theoretical reference, but as an analytical lens through which folklore is conceptualized as a ritualized communicative practice that organizes collective attention toward symbolic centers of authority (Couldry, 2005; Flick, 2018). From this perspective, therefore, this study approaches Indonesian folklore as ritualized narrative practices in which repeated storytelling constructs symbolic centers of authority. By combining systematic coding with theoretical interpretation, the study seeks to uncover both the structural patterns of gender representation and the symbolic dynamics through which gender legitimacy is constructed, reproduced, and potentially contested within Indonesian folklore traditions.

C. RESULTS AND DISCUSSION

The analysis of 204 Indonesian folktales reveals recurring patterns in the symbolic construction of gender legitimacy across regional narrative traditions. The corpus includes narratives drawn from six cultural regions: *Sumatra, Java, Kalimantan, Sulawesi, Bali, and Eastern Indonesia*, as catalogued in [Table 1](#), which provides the distribution of folklore narratives analyzed in this study. Based on the coded dataset of 204 narratives, several structural tendencies emerge that help explain how authority and gender legitimacy are narratively constructed.

First, distribution of narrative themes. The thematic mapping presented in [Table 3](#), indicates that male-centered authority figures dominate the narrative structure across the corpus. References to 'raja' (king) and 'kerajaan' (kingdom) appear with particularly high frequency in the dataset, confirming the centrality of political authority within many Indonesian folktales. Other frequently occurring elements include familial relations such as 'anak,' 'ibu,' and 'istri,' suggesting that gender legitimacy is often embedded within family hierarchies and kinship structures. Female characters, including 'putri,' 'gadis,' and 'perempuan,' also appear frequently but are typically positioned within relational roles connected to royal lineage or family structures. These patterns indicate that while female figures are visible in the narratives, their roles often reinforce existing hierarchical structures rather than functioning as primary centers of authority.

Second, regional variations in narrative structure. Despite these shared patterns, the distribution of narrative themes varies across regions. In Sumatra and Java, political authority appears particularly dominant. As shown in [Table 3](#), themes associated with kingship, royal lineage, and kingdom institutions exhibit high textual intensity in these regions, suggesting that patriarchal legitimacy is primarily articulated through hierarchical political structures. In Bali and Sulawesi, narrative legitimacy is frequently associated with cosmological and mythological elements. The thematic distribution reveals a notable presence of divine entities ('*ilahi*,' '*dewa*,' and '*dewi*'), indicating that authority is often embedded within sacred or spiritual frameworks rather than purely political institutions. A different pattern appears in Kalimantan, where environmental and ecological elements such as rivers, forests, and islands, feature prominently in the narrative structure. The thematic distribution suggests that

narrative legitimacy in this region is frequently linked to ecological landscapes and familial relationships rather than strictly hierarchical royal structures. In Eastern Indonesia (NTB, NTT, Maluku, and Papua), the thematic structure reflects a hybrid configuration in which political authority coexists with ecological and mythological symbolism. Themes such as villages, stones, rivers, and mythical animals frequently appear alongside royal figures, indicating that narrative legitimacy is embedded within broader environmental and cosmological contexts.

Third, narrative structure and code relationships. The relationships among narrative elements are further illustrated in [Table 2](#), which visualizes the intersection and proximity networks among coded narrative elements across regions. These visual mappings show that characters such as kings, princes, and princesses form central nodes within the narrative networks, indicating their structural importance within the storytelling patterns. The analytical framework used to generate these mappings is based on the coding system presented in [Table 4](#), which organizes narrative elements into four primary analytical categories: *Personification, Situation, Animal, and Context*. Each category contains a set of subcodes used to classify narrative elements across the corpus. The operational definitions and coding rules applied during the analysis are detailed in [Table 5](#), which specifies the coding indicators and units of analysis used to ensure consistency across the dataset. Overall, the results indicate that patriarchal legitimacy in Indonesian folklore is constructed through recurring narrative structures centered on male authority figures, while regional variations reveal different symbolic configurations through which legitimacy is expressed.

1. Folklore as Ritualized Communicative Practice

The findings suggest that patriarchal legitimacy in Indonesian folklore is reproduced not primarily through explicit ideological statements or isolated character representations, but through recurring narrative configurations that repeatedly organize symbolic attention toward masculine authority across the corpus. Across 204 folktales from multiple cultural regions in Indonesia, thematic mapping reveals consistent relational patterns in which figures such as kings, princes, fathers, royal institutions, and male lineage structures occupy central narrative positions associated with leadership, decision-making, social order, and legitimacy. In contrast, female figures are more frequently positioned within relational configurations connected to caregiving, loyalty, sacrifice, kinship, or moral mediation (see [Table 6](#)). These recurring patterns indicate that gender hierarchy in folklore operates less through direct persuasion (Lincoln, 1999, 2014) than through the continual repetition of symbolic structures that normalize masculine authority as culturally central and socially recognizable.

From the perspective of Nick Couldry's concept of media rituals (Couldry, 2005; Couldry & Hepp, 2017), such patterns may be understood as part of a broader communicative process through which symbolic authority is continuously reproduced. Within this perspective, folklore operates as a ritualized communicative practice that repeatedly directs collective attention toward particular centers of legitimacy. Through oral storytelling,

educational transmission, cultural performances, and everyday social circulation, narratives gradually establish certain configurations of authority as familiar, natural, and culturally unquestionable. In this sense, masculine authority becomes symbolically stabilized not because narratives explicitly argue for male dominance, but because male-centered leadership repeatedly occupies the narrative center across stories, regions, and generations.

This perspective also resonates with earlier discussions in folklore studies, although each scholar contributes from a different analytical emphasis. Alan Dundes contributes to understanding folklore as a symbolic cultural expression through which collective values, anxieties, and social structures are reflected and maintained within recurring narrative forms. His perspective is particularly important for explaining how repeated symbols and narrative motifs embody broader cultural assumptions embedded in traditional stories (Bronner & Dundes, 2007; Simon, 2017). Meanwhile, Jack Zipes emphasizes the ideological dimension of folklore and fairy tales, demonstrating how narrative traditions often reproduce dominant social relations, moral hierarchies, and structures of power across generations. Zipes therefore helps illuminate how folklore participates in the reproduction of social ideology, including patriarchal values and unequal gender relations (Zipes, 2013).

However, while Dundes primarily focuses on symbolic meaning and Zipes on ideological content within folklore narratives, Nick Couldry provides a broader analytical framework that enables folklore to be understood not only as text or representation, but as a ritualized communicative process through which legitimacy itself becomes culturally normalized (Couldry, 2005). The analysis further demonstrates that patriarchal legitimacy in folklore is reinforced through symbolic associations that connect masculine authority with broader political, familial, ecological, and cosmological orders. Leadership is frequently associated with kingdoms, lineage systems, sacred cosmologies, environmental harmony, or communal stability, embedding masculine authority within wider cultural structures that appear natural and socially legitimate. Consequently, legitimacy operates not only through individual characters or narrative events, but through recurring relational structures that continually position masculine authority as integral to the organization of social and symbolic order.

At the same time, these ritualized communicative structures do not function as entirely closed systems. Because legitimacy is sustained through repetition, narrative meanings also remain open to reinterpretation and symbolic reorientation. Across the corpus, certain narrative configurations contain openings that allow alternative understandings of gender relations to emerge, particularly when female figures occupy positions associated with moral intervention, resistance, mediation, or social transformation. From this perspective, folklore functions simultaneously as a medium that reproduces patriarchal legitimacy and as a dynamic symbolic arena in which alternative configurations of authority and gender relations may gradually be negotiated and reimagined.

2. Politics, Cosmology, and Gendered Legitimacy in Regional Folklore

The findings demonstrate that patriarchal legitimacy in Indonesian folklore is not constructed through a single uniform narrative model, but through diverse symbolic configurations shaped by regional cultural frameworks. Although recurring patterns of masculine authority appear across the corpus, the ways in which legitimacy is narratively organized vary according to local political traditions, ecological environments, cosmological beliefs, and social structures (see also Sari et al., 2024). These regional variations indicate that folklore operates as a culturally situated communicative system in which authority is symbolically reproduced through different relational arrangements of narrative elements.

In the Javanese corpus, patriarchal legitimacy is strongly associated with political hierarchy and royal authority. Narrative structures frequently organize symbolic attention around kingship, governance, courtly order, and dynastic continuity, positioning male rulers as central figures within the maintenance of social legitimacy. Female figures are more commonly associated with moral purity, loyalty, sacrifice, or relational support within royal and familial structures. Through repeated narrative circulation, these configurations contribute to a symbolic imagination in which masculine leadership appears culturally naturalized within hierarchical political order. Interestingly, this pattern contrasts with several historical studies suggesting that women in ancient Javanese society occupied relatively significant positions in social and economic life (see Saraswati, 2016; Sufa, 2023). The findings therefore indicate that folklore does not merely reflect historical reality, but selectively organizes symbolic legitimacy through narrative repetition.

In Sumatran folklore, patriarchal legitimacy emerges through the integration of political authority with ecological and communal symbolism. Narrative structures frequently connect male leadership with rivers, villages, agricultural life, kinship systems, and environmental balance (Dewi, 2019; Septriani, 2022). Within these configurations, masculine authority is positioned not solely as political dominance, but as part of a broader symbolic relationship linking leadership, territory, ecological harmony, and collective stability. As a result, legitimacy is embedded within interconnected social and environmental orders that reinforce the centrality of male authority within communal life.

In Bali and Sulawesi, patriarchal legitimacy is more strongly connected to cosmological and sacred structures (Husba et al., 2020; Putu Ayu Sunia et al., 2024; Rustina et al., 2026; Widyastuti et al., 2025). Many narratives organize authority through symbolic associations involving divine intervention, sacred ancestry, mythological beings, or spiritual cosmologies. Male rulers frequently occupy positions linked to sacred legitimacy, while female figures often function as symbolic mediators between human and spiritual worlds. Through these recurring configurations, masculine authority becomes integrated into transcendent cosmological order, strengthening its symbolic legitimacy beyond purely political structures. In this context, authority is reproduced not only through social hierarchy, but also

through ritualized connections between governance, spirituality, and cosmic balance.

Compared with other regions, folklore from Kalimantan presents relatively more fluid configurations of gender legitimacy (see Rampai et al., 1995; Wulandari et al., 2025). Female figures, including princesses, goddesses, and named protagonists, more frequently occupy central narrative positions associated with agency, leadership, or transformation. Environmental landscapes and familial relations also play significant roles in organizing narrative meaning, while authority appears less rigidly concentrated within royal institutions alone. These patterns suggest that symbolic legitimacy in Kalimantan folklore is distributed through more flexible relational structures, allowing broader narrative space for female participation and agency.

Meanwhile, folklore from Eastern Indonesia, including NTB, NTT, Maluku, and Papua, demonstrates hybrid configurations in which patriarchal legitimacy emerges through the interaction of political authority, ecological symbolism, and cosmological belief systems (see Insum et al., 2022; Musyarroh et al., 2023). Narrative structures frequently associate leadership with mountains, seas, rivers, mythical creatures, sacred territories, or ancestral cosmologies. Male authority is therefore embedded within symbolic networks that connect governance with environmental and spiritual order simultaneously. Rather than operating through isolated political hierarchy alone, legitimacy within these narratives is constructed through interconnected ecological-cosmological frameworks that reinforce the symbolic centrality of masculine leadership.

Taken together, these regional variations demonstrate that patriarchal legitimacy in Indonesian folklore operates through multiple symbolic configurations rather than through a single universal structure. While masculine authority consistently occupies central positions across the corpus, the mechanisms through which legitimacy is symbolically reproduced differ according to regional cultural contexts. Political hierarchy is particularly dominant in Java and Sumatra, cosmological legitimacy is more visible in Bali and Sulawesi, Kalimantan presents relatively more flexible gender configurations, and Eastern Indonesia reflects hybrid ecological-cosmological arrangements. These findings therefore suggest that folklore functions as a dynamic communicative system in which symbolic authority is continuously negotiated through regionally specific narrative structures.

3. Counter-Ritual Reinterpretation and Symbolic Reorientation

If folklore functions as a ritualized communicative practice that repeatedly directs symbolic attention toward patriarchal centers of legitimacy, reinterpretation may operate as a form of counter-ritual that reorients symbolic meaning and redistributes narrative attention. From this perspective, counter-rituals do not necessarily reject tradition entirely. Rather, they reinterpret recurring narrative configurations in ways that shift how legitimacy, authority, and agency are symbolically organized within cultural narratives. Because patriarchal legitimacy is reproduced through repetition, reinterpretation becomes

possible through alternative forms of narrative emphasis that redirect symbolic attention toward previously marginalized actors, relationships, or meanings.

Across the corpus, several narrative configurations contain symbolic openings that allow alternative understandings of gender relations to emerge. Although many folktales position masculine authority as central to political, familial, or cosmological order, female figures occasionally occupy narrative positions associated with resistance, mediation, protection, moral intervention, or social transformation. These openings suggest that folklore does not function as a completely fixed ideological system, but rather as a dynamic symbolic arena in which dominant meanings coexist with possibilities for reinterpretation. In this sense, reinterpretation involves not merely changing the moral message of individual stories, but reconfiguring the symbolic relationships through which legitimacy is culturally recognized.

This perspective is consistent with arguments proposed by Michel de Certeau and James C. Scott (de Certeau & Rendall, 2011; Scott, 1992), who emphasize that everyday cultural practices often contain subtle forms of negotiation and resistance operating within dominant symbolic structures rather than entirely outside them. Similarly, from the perspective of Nick Couldry's media rituals (Couldry, 2005), repeated communicative practices not only stabilize symbolic authority but also create opportunities for symbolic reorientation as cultural attention shifts over time. Consequently, the same narrative structures that historically reinforced patriarchal legitimacy may also become sites through which alternative understandings of gender relations gradually emerge.

Regional folklore traditions across Indonesia further illustrate these possibilities for reinterpretation. In some regions, narrative configurations already provide symbolic space for female mediation, ecological guardianship, communal leadership, or moral authority. In others, reinterpretation may involve redirecting symbolic attention away from hierarchical authority toward relational care, collective responsibility, or social reciprocity. From this perspective, counter-ritual reinterpretation should not be understood merely as a contemporary external intervention imposed upon tradition, but as part of the ongoing communicative process through which cultural meanings are continuously renegotiated across generations.

Viewed within the context of contemporary Indonesian society, these reinterpretive possibilities become increasingly significant. Folktales continue to circulate through educational materials, digital media, community storytelling, cultural performances, and everyday social communication, allowing traditional symbolic structures to remain influential in shaping public understandings of authority, morality, and gender relations. As Indonesian society encounters broader debates surrounding gender equality, modernization, and cultural identity, folklore remains an important symbolic resource through which social legitimacy continues to be negotiated.

Consequently, addressing gender inequality requires not only institutional or legal transformation, but

also cultural engagement with the symbolic narratives that shape collective imagination. Reinterpretations that foreground female agency, relational leadership, ecological care, or alternative forms of social authority may gradually redirect symbolic attention toward more inclusive understandings of gender relations. At the same time, reinterpretation must remain attentive to the cultural significance of tradition within local communities, particularly where folklore is closely connected to sacred values and collective identity. In this sense, folklore should not be understood solely as a static inheritance from the past, but as a living communicative arena in which tradition, legitimacy, and social meaning continue to evolve through ongoing processes of narrative repetition and reinterpretation.

4. Theoretical Implications for Folklore and Media Studies

Taken together, these findings suggest that Indonesian folklore functions not merely as a collection of traditional narratives, but as a ritualized communicative system through which symbolic authority is continuously produced, circulated, and normalized across cultural contexts. Rather than operating solely at the level of individual stories or moral messages, folktales organize collective symbolic attention through recurring narrative configurations that repeatedly position certain actors, relationships, and institutions as legitimate centers of social order. In this sense, folklore operates in a manner comparable to the media rituals described by Nick Couldry, where legitimacy emerges less through explicit ideological persuasion than through the continual repetition of symbolic structures that gradually become culturally familiar and socially recognizable.

From this perspective, the study contributes to folklore scholarship by shifting analytical attention from isolated textual interpretation toward the broader communicative processes through which narrative repetition reproduces symbolic legitimacy across regions and generations. While previous studies have often approached folklore primarily as literary narrative, moral instruction, or symbolic representation, the present findings indicate that folklore may also be understood as a communicative practice that actively participates in the cultural organization of authority, hierarchy, and collective meaning. This approach allows folklore to be examined not simply as a repository of cultural values, but as a dynamic symbolic arena through which legitimacy is continuously negotiated and reproduced.

The findings further demonstrate that patriarchal legitimacy within Indonesian folklore does not operate as a singular or uniform structure. Instead, legitimacy emerges through multiple symbolic configurations shaped by regional political traditions, ecological relationships, cosmological systems, and local gender arrangements. The comparative analysis across six Indonesian cultural regions therefore reveals that symbolic authority is culturally situated and relational rather than universally fixed. Such regional variation expands existing discussions in folklore studies by demonstrating that gender legitimacy is reproduced through diverse communicative structures rather than through identical narrative formulas.

At the same time, this study extends the application of media ritual theory beyond modern institutional media by conceptualizing folklore itself as a form of media in a broader cultural sense. Through repeated storytelling, educational transmission, cultural performances, and everyday social circulation, folktales function as ritualized communicative practices that direct symbolic attention toward particular centers of legitimacy. This extension contributes to media and communication scholarship by demonstrating that symbolic authority is not reproduced solely through contemporary mass media institutions but also through long-standing cultural narratives embedded in everyday social life.

Methodologically, the study also contributes by combining qualitative comparative content analysis, intersection analysis, and proximity analysis across a large corpus of 204 folktales. Instead of focusing on micro-level linguistic features or isolated narrative interpretation, the analysis identifies recurring relational configurations among narrative elements across regions and stories. This corpus-based comparative approach makes broader symbolic patterns of legitimacy, authority, and gender relations visible at the macro-narrative level, thereby providing an alternative analytical model for studying folklore as a communicative and symbolic system.

Finally, the findings suggest that folklore should not be understood solely as a mechanism for preserving inherited cultural traditions, but also as a dynamic communicative space in which symbolic legitimacy may be reinterpreted and renegotiated over time. Because legitimacy is sustained through repetition, shifts in narrative emphasis and symbolic attention may gradually open possibilities for alternative understandings of gender relations, authority, and social order. In this sense, folklore remains socially significant not only as cultural heritage, but also as an ongoing communicative process that continues to shape contemporary cultural imagination and public understandings of legitimacy in Indonesian society.

D. CONCLUSIONS

This study demonstrates that Indonesian folklore functions as a cultural mechanism through which gender legitimacy is constructed and reproduced through narrative repetition. Based on the analysis of 204 folktales from six cultural regions of Indonesia, the findings reveal that patriarchal authority is consistently organized around male-centered figures such as kings, princes, and fathers, while female characters frequently appear within relational roles connected to family or royal lineage. These recurring narrative structures contribute to the symbolic normalization of masculine authority within the collective cultural imagination.

At the same time, the comparative analysis highlights significant regional variations in the symbolic construction of patriarchy. In Java and Sumatra, patriarchal legitimacy is most strongly articulated through hierarchical political structures centered on royal authority. In Bali and Sulawesi, legitimacy is reinforced through cosmological and spiritual symbolism that links male leadership to sacred order. Kalimantan folklore displays relatively more fluid narrative configurations that provide greater visibility

of female agency, while Eastern Indonesian narratives reflect hybrid forms of legitimacy that combine political authority with ecological and cosmological symbolism.

By conceptualizing folklore as a ritualized narrative practice, this study expands the application of media ritual theory beyond modern media institutions and demonstrates how traditional narratives function as symbolic systems that shape social legitimacy. More broadly, the findings suggest that patriarchal authority in folklore is sustained not primarily through explicit ideological claims but through the repetitive organization of narrative attention toward masculine centers of authority. Yet because these structures operate through symbolic repetition, they also remain open to reinterpretation. Folklore, therefore, represents not only a medium for reproducing cultural hierarchies but also a dynamic arena in which the symbolic foundations of gender legitimacy can be contested, renegotiated, and potentially transformed.

This study has limitations, as it focuses on textual sources and does not yet engage with the performative dimensions of folklore in local community practices. Future research could expand the dataset through ethnographic fieldwork, interviews with cultural practitioners or community members, and explorations of popular media (films, novels, or animations) that reinterpret folktales. Moreover, cross-cultural comparative studies in Southeast Asia would enrich understanding of how patriarchy and feminist counter-rituals operate across different cultural ecologies. Such directions are crucial for exploring how gender reinterpretations in folklore can shape broader regional discourses on equality and social justice.

ACKNOWLEDGMENT

The authors would like to express sincere gratitude to those who provided constructive feedback, guidance, and encouragement throughout the development of this article until final form. Special thanks are also extended to colleagues at the Socio-Cultural and Media Studies Laboratory, ITS, for their support and insightful discussions that contributed to this research.

REFERENCES

- Ali, M. (2011). *Sayembara Sebagai Bentuk Resistensi Perempuan Dalam Menolak Hegemoni Laki-Laki Dalam Cerita Rakyat Roro Jonggrang, Roro Mendut, dan Sangkuriang*. 182-193. <https://doi.org/https://core.ac.uk/download/pdf/195010495.pdf>
- Alyousif, H. S., & Ahmad, K. B. S. (2024). Females' Resistance to the Patriarchal Cultures via Reclaiming Identity and Exploring Responsibility: A Review. *International Journal of Academic Research in Progressive Education and Development*, 13(4), 3873-3886. <https://doi.org/10.6007/ijarped/v13-i4/24381>
- Andalas, E., & Qur'ani, H. (2019). Masculine Domination: Gender Construction in Indonesian Folk Literature. *Proceedings of the Proceedings of the 1st Seminar and Workshop on Research Design, for Education, Social Science, Arts, and Humanities, SEWORD FRESSH 2019*, April 27 2019, Surakarta, Central Java, Indonesia. <https://doi.org/10.4108/eai.27-4-2019.2286838>
- Ardhani, O., Rusman, W. N., & Susanto, D. (2022). Makna Simbol Kesuburan Dalam Mitos Dewi Sri Dan Dewi Laksmi: Kajian Sastra Bandingan. *Basastra: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 10(2), 339. <https://doi.org/10.20961/basastra.v10i2.57599>
- Bacchilega, C. (1997). *Postmodern Fairy Tales: Gender and Narrative Strategies*. University of Pennsylvania Press.
- Barthes, R. (1957). *Mythologies*. Seuil. <https://doi.org/LK-https://worldcat.org/title/40852025>
- Blackwood, E. (2005). Gender Transgression in Colonial and Postcolonial Indonesia. *The Journal of Asian Studies*, 64(4), 849-879. <https://doi.org/http://www.jstor.org/stable/25075902>
- Bronner, S. J., & Dundes, A. (2007). Meaning of folklore. In *Meaning of Folklore*. Utah State University Press Bronner,.
- Cefai, S., & Couldry, N. (2019). Mediating the presence of others: Reconceptualising co-presence as mediated intimacy. *European Journal of Cultural Studies*, 22(3), 291-308. <https://doi.org/10.1177/1367549417743040>
- Collins, P. J. (2002). Habitus and the storied self: Religious faith and practice as a dynamic means of consolidating identities. *Culture and Religion*, 3(2), 147-161. <https://doi.org/10.1080/01438300208567189>
- Couldry, N. (2005). Media rituals: A critical approach. In *Media Rituals: A Critical Approach* (1st Editio). Routledge. <https://doi.org/10.4324/9780203986608>
- Couldry, N., & Hepp, A. (2017). *The Mediated Construction of Reality* (First Edit). Polity Press.
- de Certeau, M., & Rendall, S. F. (2011). *The Practice of Everyday Life* (Third Edit). University of California Press.
- Dewi, D. M. (2019). The Representation of Patriarchy in Indonesian Children Folk Tales from Sumatra Island. *Lingua Cultura*, 13(3), 167. <https://doi.org/10.21512/lc.v13i3.5646>
- Edwar, V. E., Sarwono, S., & Chanafiah, Y. (2017). Perempuan Dalam Cerita Calon Arang Karya Pramoedya Ananta Toer Perspektif Feminis Sastra. *Jurnal Ilmiah KORPUS*, 1(2), 224-232. <https://doi.org/10.33369/jik.v1i2.4137>
- Eliade, M., & Trask, W. R. (1959). *The sacred and the profane : the nature of religion* ([1st Ameri). Harcourt, Brace & World, Inc. <https://doi.org/LK-https://worldcat.org/title/5079456>
- Fajar, D. A. (2017). PEKALONGAN FOLKLORE DEWI LANJAR FOR TEACHING LEARNING A Feminist Study. *1st English Language and Literature International Conference (ELLiC)*, 343-346. <https://jurnal.unimus.ac.id/index.php/ELLiC/article/view/2511/2522>

- Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development. *International Journal of Qualitative Methods*, 5(1), 80–92. <https://doi.org/10.1177/160940690600500107>
- Flick, U. (2018). *The SAGE Handbook of Qualitative Data Collection*. SAGE Publications.
- Hapsarani, D. (2018). Objektivikasi Perempuan dalam Tiga Dongeng Klasik Indonesia dari Sanggar Tumpal: Sangkuriang, Jaka Tarub, dan Si Leungli. *Paradigma, Jurnal Kajian Budaya*, 7(2), 124. <https://doi.org/10.17510/paradigma.v7i2.168>
- Hobsbawm, E., & Ranger, T. (Eds.). (2012). *The Invention of Tradition*. Cambridge University Press. <https://doi.org/10.1017/CBO9781107295636>
- Hollis, S. T., Pershing, L., & Young, M. J. (1993). *Feminist theory and the study of folklore*. Urbana: University of Illinois Press. <https://searchworks.stanford.edu/view/2813257>
- Husba, Z. M., Hastuti, H. B. P., Rahmawati, N., & Uniawati, N. (2020). MOTIF GENDER DALAM TIGA CERITA RAKYAT TOLAKI (Gender Motif in Three Tolakinese Folktales). *Kandai*, 16(2), 231. <https://doi.org/10.26499/jk.v16i2.2104>
- Insum, M., Hengki, M., Akhiruddin, & Nanda, S. (2022). A World View of Maya in Raja Ampat Kingdom Mythology in West Papua. *Lakhomi Journal Scientific Journal of Culture*, 3(3), 113–121. <https://doi.org/10.33258/lakhomi.v3i3.744>
- Kampourakis, K. (2021). Television and the genetic imaginary. In *New Genetics and Society* (Vol. 40, Issue 2). <https://doi.org/10.1080/14636778.2020.1755641>
- Kuckartz, U., & Rädiker, S. (2019). *Analyzing Qualitative Data with MAXQDA*. Springer International Publishing. <https://doi.org/10.1007/978-3-030-15671-8>
- Lincoln, B. (1999). *Theorizing Myth: Narrative, Ideology, and Scholarship*. University of Chicago Press.
- Lincoln, B. (2014). *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199372362.001.0001>
- Mayring, P. (2014). *Qualitative Content Analysis: Theoretical Foundation, Basic Procedures and Software Solution*. Beltz.
- Meletinsky, E. M. (1977). From Myth to Folklore. *Diogenes*, 25(99), 103–124. <https://doi.org/10.1177/039219217702509906>
- Muslimat, Rahman, F., Nurhayati, & Faisal, A. (2025). Women's Resistance to Religious Values in Several Indonesian Novels of the 2000s: A Feminist Literary Criticism Review. *Theory and Practice in Language Studies*, 15(8), 2651–2660. <https://doi.org/10.17507/tpls.1508.22>
- Musyarroh, A., Fitriani, I., & Fauziyah, S. (2023). Citra Perempuan pada Cerita Rakyat Dewi Rengganis (The Image of Women in the Folklore of Dewi Rengganis). *Anufa*, 1(1), 47–58. <https://anufai-kaprobsi.org/index.php/anufa/index>
- O'Connor, C., & Joffe, H. (2020). Intercoder Reliability in Qualitative Research: Debates and Practical Guidelines. *International Journal of Qualitative Methods*, 19, 1–13. <https://doi.org/10.1177/1609406919899220>
- Peretti, D. (2024). Folklore Heroism. In S. T. Allison, J. K. Beggan, & G. R. Goethals (Eds.), *Encyclopedia of Heroism Studies* (pp. 648–652). Springer International Publishing. https://doi.org/10.1007/978-3-031-48129-1_250
- Prayoga, K., Athika Dwi Wiji, U., & Noviyanti, R. (2024). Morality Values in The Modified Mother Character in Malin Kundang Folktale Book in Digital Illustrated Form 1. *Proceeding International Conference Dialogue on Art & Design 2024*, 73–85.
- Putu Ayu Sunia, D., Tjokorda Maya Kertayasa, S., Mansurni, A., & Nia Nur, P. (2024). How Can Women's Leadership be Empowered Through Religious and Cultural Knowledge in Bali? *Journal of Religious Policy*, 3(December), 315–340. <https://doi.org/https://doi.org/10.31330/repo.v3i2.85>
- Rampai, K. D., Amann, A. B., & Rohan, A. (1995). *Cerita Rakyat Daerah Kalimantan Tengah*. Proyek Pembinaan Perpustakaan Umum Dati II pada Dinas P dan K Propinsi Dati I.
- Rein, A. (1998). Dancing Rejang And Being Maju. *Canberra Anthropology*, 21(1), 63–83. <https://doi.org/10.1080/03149099809508374>
- Rhubido, D., Yuwana, S., Rengganis, R., Savitri, E. D., & Boer, D. (2024). *Gender in Indonesian Folklore: A Corpus Linguistic Study*. 1(2), 1–6.
- Rustina, Nurdin, N., Suharnis, Samsinas, Murniati, Kasmianti, & Elya. (2026). The role of families in narrating Kaili ethnic oral traditions to strengthen religious education at elementary schools: an ethnography from two villages in Indonesia. *Cogent Arts and Humanities*, 13(1). <https://doi.org/10.1080/23311983.2025.2610053>
- Saraswati, U. (2016). Kuasa Perempuan dalam Sejarah Indonesia Kuna. *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya*, 10(1), 105–113. <https://doi.org/10.17977/um020v10i12016p105>
- Sari, A., Sueb, S., & Anugerahwati, M. (2024). Gender Stereotypes Portrayed in Five Most Popular Indonesian Folktales: Literature in ELT. *E-Structural*, 7(01), 13–24. <https://doi.org/10.33633/es.v7i01.10715>
- Sayogie, F. (2024). Strengthening Indonesian Literacy through Folklore Storytelling. *Jurnal Pendidikan Tambusai*, 6, 31027.
- Scott, J. C. (1992). *Domination and the Arts of Resistance*.

- Hidden Transcripts* (Revised ed). Yale University Press.
- Septriani, S. (2022). Relasi Perempuan Dan Alam Dalam Legenda Rakyat Sumatera Selatan. *Jurnal Ide Bahasa*, 4(2), 145-156.
- Simon, J. (2017). Folklore as a Mirror of Culture. *Meaning of Folklore*, 53-66. <https://doi.org/10.2307/j.ctt4cgrzn.6>
- Simon Lindgren. (2022). *Digital Media & Society* (Second). SAGE Publications.
- Sopian, Pujiyanto, E., Purwaningsih, L., & Hanafi, I. (2025). Exploring the impact of local folklore on students' reading comprehension skills: A Mixed Method Study. *Jambi-English Language Teaching Journal*, 9(2), 63-77. <https://online-journal.unja.ac.id/jelt/index>
- Sufa, A. F. (2023). Patriarchal Propaganda on Archipelagic Folklores. *Journal of Language and Literature*, 23(2), 334-343. <https://doi.org/10.24071/joll.v23i2.6264>
- Sugiarti, S. (2020). Gender Construction in Nusantara Folklore. *NOVATEUR PUBLICATIONS*, 6(6), 500-506.
- Widyastuti, I. A. G. S., Saptono, Santosa, H., & Sutirtha, I. W. (2025). History and Monumentalism of the Rejang Dewa Dance in Bali, Indonesia. *Humanities, Arts and Social Sciences Studies*, 25(1), 128-139. <https://doi.org/10.69598/hass.25.1.269117>
- Wiyatmi, Liliani, E., & Swatikasari, E. (2020). *Female Deities (Bidadari) in Indonesian Folklore: A Feminist Literary Critical Perspective*. 401(Iceri 2019), 18-21. <https://doi.org/10.2991/assehr.k.200204.004>
- Wiyatmi, W. (2023). Queens in Folklores as Representation of Indonesian Feminism. *Poetika*, 11(1), 22. <https://doi.org/10.22146/poetika.v11i1.81810>
- Wulandari, I., Sujiyani, E., Retsi, O. D., & Susanty, S. (2025). Exploring the Representation of Gender in Folklores from Central Kalimantan. *EBONY: Journal of English Language Teaching, Linguistics, and Literature*, 5(1), 127-137. <https://doi.org/10.37304/ebony.v5i1.17820>
- Zipes, J. (2013). *The Irresistible Fairy Tale: The Cultural and Social History of a Genre*. Princeton University Press.
- Zou, P. H., & Priscilla, B. E. (2023). Folklore: An identity born of shared grief. *Cogent Arts and Humanities*, 10(1). <https://doi.org/10.1080/23311983.2023.2249279>

APPENDIX

Table 1. Catalogue of Folklore Narratives across Indonesian Regions

REGION	FOLKLORE's TITLE
ACEH	Asal Usul Tari Guel
ACEH	Batu Mustika Bertuah
ACEH	Beungong Meulu Dan Beungong Peukeun
ACEH	Kisah Putra Mahkota Amat Mude Yang Murah Hati
BALI	Asal Muasal Upacara Nangluk Merana (Membasmi Hama)
BALI	Asal Mula Selat Bali
BALI	Asal Usul Kabupaten Buleleng Dan Kota Singaraja
BALI	Desa Trunyan - Desa Kedisan - Dan Desa Abang Duku
BALI	Dongeng Kisah Pan Kasim Dan Ular Sakti
BALI	Harta Terpendam Duda Kaya Dan Kelima Anaknya
BALI	I Ceker Cipak - Pemuda Berhati Mulia
BALI	Kisah Jayaprana Dan Layonsari
BANGKA BELITUNG	Dongeng Si Bujang Katak
BANGKA BELITUNG	Kisah Legenda Panglima Angin
BANGKA BELITUNG	Kisah Pa Udak Dan Raksasa
BANTEN	Kisah Dibalik Prasasti Munjul
BANTEN	Kisah Legenda Pangeran Pande Gelang
BANTEN	Kisah Legenda Tanjung Lesung
BANTEN	Legenda Batu Kuwung
BANTEN	Legenda Gunung Pinang
BANTEN	Legenda Masjid Terate Udik
BENGKULU	Asal Mula Danau Tes
BENGKULU	Asal Mula Kerajaan Sungai Lemau
BENGKULU	Cerita Keramat Riak
BENGKULU	Cerita Rakyat Batu Berambai
BENGKULU	Dongeng Anok Lumang
BENGKULU	Kisah Gajah Merik
BENGKULU	Kisah Ular Raksasa Ndaung
GORONTALO	Asal Mula Botu Liodu Lei Lahilote
GORONTALO	Asal Usul Daerah Tapa Tuladenggi Dan Panthu
GORONTALO	Asal Usul Danau Limboto
GORONTALO	Limonu Yang Perkasa
JAMBI	Asal Mula Nama Negeri Lempur, Tebat Gelang Dan
JAMBI	Asal Usul Raja Negeri Jambi
JAMBI	Asal-Usul Suku Melayu Timur
JAMBI	Dongeng Raja Jambi Penakluk Hantu Pirau

JAMBI	Kisah Cinta Putri Rainun Dan Rajo Mudo
JAMBI	Kisah Datuk Darah Putih
JAMBI	Kisah Legenda Putri Ayu Nyimas Rahima
JAWA BARAT	Kisah Ciung Wanara
JAWA BARAT	Kisah Ki Rangga Gading dari Karangnunggal
JAWA BARAT	Kisah Legenda Lutung Kasarung
JAWA BARAT	Kisah Putri Kandita
JAWA BARAT	Legenda Situ Bagendit
JAWA TENGAH	Arya Penangsang Arya Jipang
JAWA TENGAH	Jaka Tarub
JAWA TENGAH	Kisah Joko Kendil
JAWA TENGAH	Legenda Aji Saka
JAWA TENGAH	Legenda Kawah Sikidang
JAWA TENGAH	Legenda Rawa Pening
JAWA TENGAH	Dewi Sri Dewi Padi _ Dewi Kesuburan
JAWA TENGAH	Dongeng Timun Mas
JAWA TENGAH	Ki Ageng Pandan Arang
JAWA TENGAH	Kisah Legenda Rara Mendut
JAWA TENGAH	Legenda Gunung Wurung
JAWA TIMUR	Telaga Pasir
JAWA TIMUR	Putri Kemuning
JAWA TIMUR	Keong Mas
JAWA TIMUR	Kelud
JAWA TIMUR	Jaka Dan Rara Anteng
JAWA TIMUR	Gunung ARJUNA
JAWA TIMUR	Dewi Surati
JAWA TIMUR	Darmawulan
JAWA TIMUR	Calon Arang
JAWA TIMUR	Asal Kota Banyu Wangi
JAWA TIMUR	Asal Kota Banyu Wangi 1
JAWA TIMUR	Ande-Ande Lumut
KALIMANTAN BARAT	Dongeng Legenda Semangka Emas
KALIMANTAN BARAT	Kisah Putri Anam Dan Putri Bussu
KALIMANTAN BARAT	Legenda Batu Menangis
KALIMANTAN BARAT	Legenda Bukit Kelam
KALIMANTAN BARAT	Legenda Burung Ruai
KALIMANTAN BARAT	Legenda Putung Empat
KALIMANTAN BARAT	Legenda Sungai Kawat
KALIMANTAN BARAT	Legenda Sungai Landak
KALIMANTAN SELATAN	Kisah Legenda Dewi Luing Indung Bu

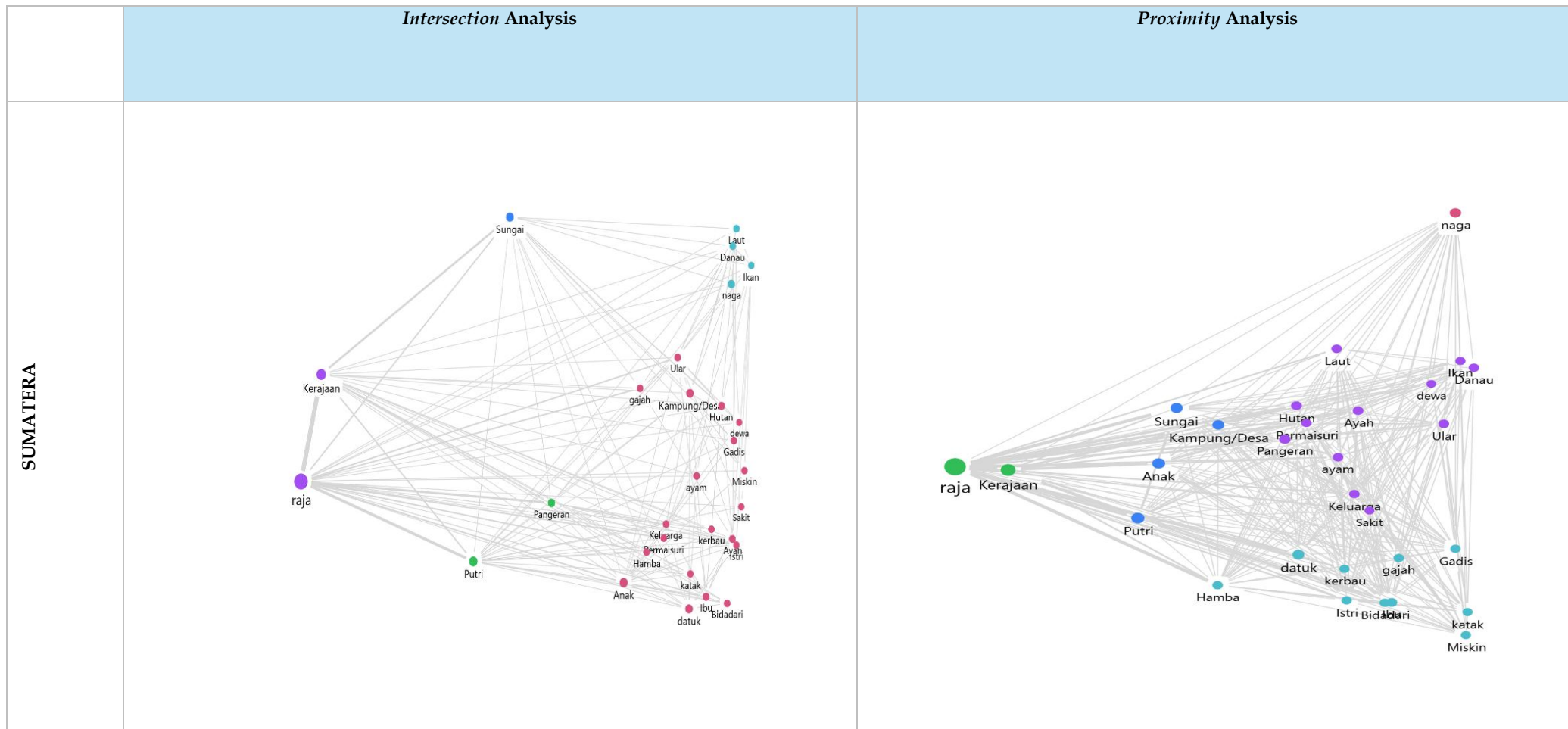
KALIMANTAN SELATAN	Legenda Asal Mula Pulau Kambang
KALIMANTAN SELATAN	Legenda Ayuh Dan Bambang Siwara
KALIMANTAN SELATAN	Legenda Datu Pujung
KALIMANTAN SELATAN	Legenda Gunung Batu Bangkai
KALIMANTAN SELATAN	Legenda Hampang Datu
KALIMANTAN SELATAN	Si Angui Anak Durhakalegenda Gun
KALIMANTAN TENGAH	Kisah Ambun Dan Rimbun
KALIMANTAN TENGAH	Kisah Legenda Asal Mula Danau Malaw
KALIMANTAN TENGAH	Kisah Nyai Balau Kehilangan Anak
KALIMANTAN TENGAH	Legenda Asal Mula Pulau Nusa
KALIMANTAN TENGAH	Legenda Asal Mula Sumber Garam Sepa
KALIMANTAN TENGAH	Legenda Asal Usul Ikan Patin
KALIMANTAN TIMUR	Kisah Nyapu Dan Moret
KALIMANTAN TIMUR	Kisah Sungai Kerbau Keramat
KALIMANTAN TIMUR	Legenda Asal Mula Anak Sungai Mahaka
KALIMANTAN TIMUR	Legenda Asal Mula Danau Lipan
KALIMANTAN TIMUR	Legenda Asal Mula Nama Kota Balikpapan
KALIMANTAN TIMUR	Legenda Asal Mula Upacara Erau
KALIMANTAN TIMUR	Legenda Asal Usul Raja Raja Suku Tun
KALIMANTAN TIMUR	Legenda Ikan Pesut Sungai Mahakam
LAMPUNG	Cerita Rakyat Sidang Belawan
LAMPUNG	Dongeng Telu Pak
LAMPUNG	Kisah Ratu Ali
LAMPUNG	Kisah Sang Kabelah
LAMPUNG	Kisah Unang Batin
LOMBOK	Asal Usul Nama Pulau Lombok Dan Sejarah, Geografi
MALUKU	Kisah Batu Berdaun
MALUKU	Kisah Buaya Tembaga
MALUKU	Kisah Bulu Pamali
MALUKU	Kisah Legenda Nenek Luhu
MALUKU	Tanifal Pulau Buru
MALUKU UTARA	Asal Usul Telaga Biru Halmahera
MALUKU UTARA	Kisah Legenda Batu Belah
NUSA TENGGARA BARAT	Dongeng Kisahsandubaya Dan Lala Seruni
NUSA TENGGARA BARAT	Dongeng Kisah Ki Rangga dan Prabu Aria Pelabu - Lo
NUSA TENGGARA BARAT	Batu Golog
NUSA TENGGARA BARAT	Asal Mula Upacara Bau Nyale
NUSA TENGGARA TIMUR	Asal Usul Gunung Mauraja
NUSA TENGGARA TIMUR	Kisah Bete Dou No Mane Loro
NUSA TENGGARA TIMUR	Kisah Kua Siga Wunga

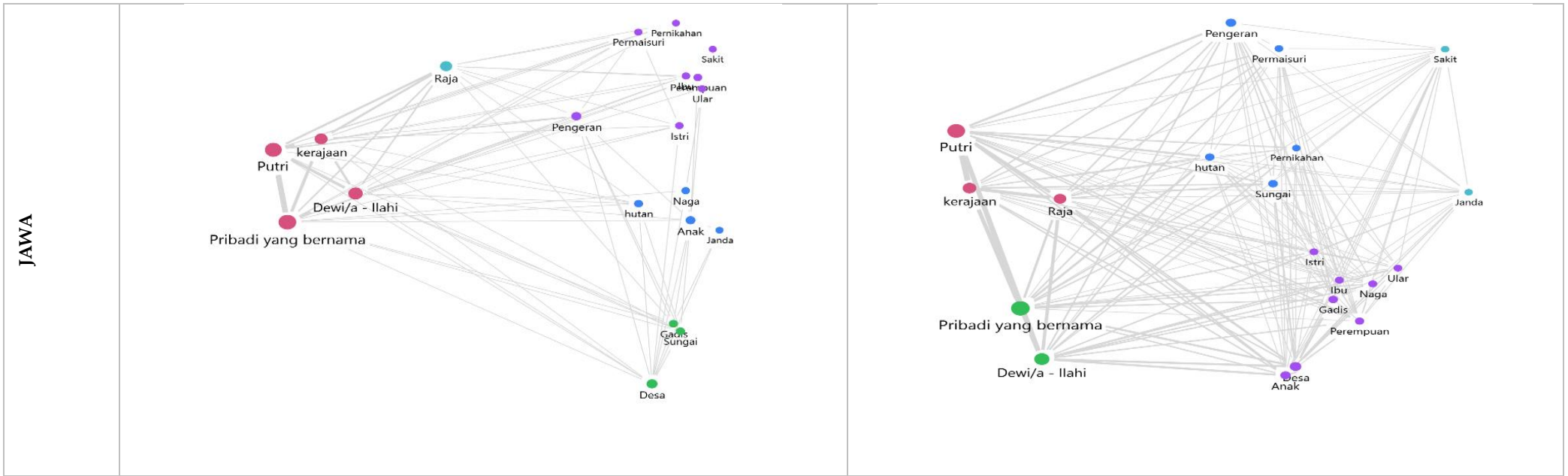
NUSA TENGGARA TIMUR	Kisah Legenda Raja Laku Leik Yang
NUSA TENGGARA TIMUR	Kisah Lona Kaka Dan Lona Rara
NUSA TENGGARA TIMUR	Kisah Skolong Dan Cue
NUSA TENGGARA TIMUR	Kisah Suri Ikun Dan Dua Burung
NUSA TENGGARA TIMUR	Legenda Bukit Fafinesu
PAPUA	Asal Usul Kerang Nimboran
PAPUA	Asal Usul Nama Irian
PAPUA	Buaya Ajaib Sungai Tami
PAPUA	Danau Keramat Walait
PAPUA	Kisah Biwar Sang Penakluk Naga
PAPUA	Kisah Meraksamana
PAPUA	Kisah Peu Mana Meinegaka Sawai
PAPUA	Kisah Topeng Dan Pesta Roh
PAPUA	Legenda Batu Keramat
PAPUA BARAT	Asal Usul Burung Cendrawasih
PAPUA BARAT	Asal Usul Telaga Wekaburi
RIAU	Asal Usul Pulau Senua
RIAU	Asal Usul Pulau Si Jangoi
RIAU	Asal Usul Selat Nasik Di Pulau Subi
RIAU	Ayam Asal Mula Pulau Sangkar
RIAU	Batu Batangkup
RIAU	Cerita Rakyat Batang Tuaka
RIAU	Kisah Dang Gedunai, Naga Laut Di Kepulauan Riau
RIAU	Kisah Ketobong Keramat
RIAU	Kisah Mahligai Kelayang
RIAU	Kisah Penghulu Tiga Lorong Dan 3 Satria Bersauda
RIAU	Kisah Puteri Kaca Mayang _ Asal Mula Nama Kota P
RIAU	Kisah Si Miskin Yang Serakah
RIAU	Mahmud, Murid Durhaka
RIAU	Putri Mambang Linau
SULAWESI BARAT	Kisah Hawadiyah
SULAWESI BARAT	Kisah I Karake Lette
SULAWESI BARAT	Kisah Kanne Paummisang
SULAWESI BARAT	Kisah Panglima To Dilaling
SULAWESI BARAT	Kisah Romansa I Tui-Tuing Dan Siti Ruk
SULAWESI BARAT	Kisah Samba` Paria
SULAWESI BARAT	Legendaburung Cengnge
SULAWESI BARAT	Legenda Asal Mula Nama Pamboang
SULAWESI BARAT	Legenda Asal Mula Tari Patuddu
SULAWESI SELATAN	Ambo Upe Dan Burung Beo

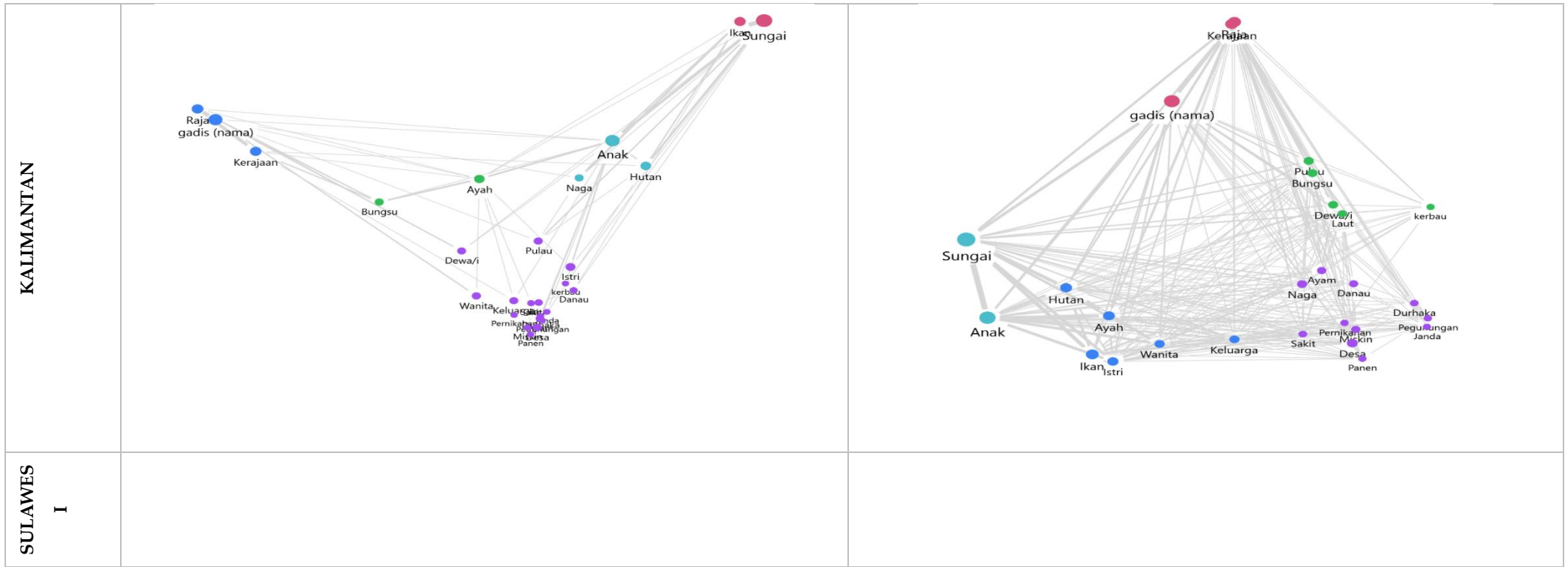
SULAWESI SELATAN	I Laurang Si Manusia Udang
SULAWESI SELATAN	La Upe Si Anak Yatim
SULAWESI SELATAN	Putra Mahkota Lamadukelleng
SULAWESI SELATAN	Putri Tandampalik
SULAWESI SELATAN	Sawerigading Putra Raja Luwu Batara
SULAWESI SELATAN	Si Penakluk Rajawali
SULAWESI SELATAN	Siluman Nenek Pakande
SULAWESI TENGAH	Asal Mula Ikan Duyung
SULAWESI TENGAH	Asal Mula Kerajaan Mori
SULAWESI TENGAH	Asal Usul Pohon Sagu Dan Palembang
SULAWESI TENGAH	Legenda Batu Bagga
SULAWESI TENGAH	Legenda Ikan Payol
SULAWESI TENGAH	Legenda Tanduk Alam
SULAWESI TENGAH	Sesentola Dan Burung Garuda
SULAWESI TENGAH	Tadulako Bulili
SULAWESI UTARA	Kisah Abo Mamongkuroit
SULAWESI UTARA	Kisah Kekekow Dengan Gadis Miskin
SULAWESI UTARA	Kisah Kekekow Dengan Gadis Miskin_2
SULAWESI UTARA	Kisah Manusia Ketam Dan Bidadari
SULAWESI UTARA	Kisah Ratu Adioa
SULAWESI UTARA	Kisah Sigarlaki Dan Limbat
SULAWESI UTARA	Kisah Tulap Dan Lelaki Tua
SULAWESI UTARA	Legendanapombalu
SUMATERA BARAT	Legenda Nama Pulau-Pulau
SUMATERA BARAT	Asal-Usul Danau Maninjau
SUMATERA UTARA	Asal Mula Orang Batak Minum
SUMATERA UTARA	Asal Usul Danau Kawar Di Ta
SUMATERA UTARA	Legenda Batu Gantung Asal M
SUMATERA UTARA	Legenda Si Kantan Anak Durh
SUMATERA UTARA	Legenda Sima-Sima Na Lungun
SUMATERA UTARA	Si Baroar Asal Mula Marga N
SUMATERA UTARA	Kisah Kakak Beradik Datu Dalu Dan Sang
SUMATRA BARAT	Asal Mula Nama Nagari Minangkabau
SUMATRA BARAT	Asal Usul Nagari Koto Nan Ampek Dan Kot
SUMATRA BARAT	Asal Usul Sungai Ombilin Dan Danau Sing
SUMATRA BARAT	Bujang Kirai Si Pemberani
SUMATRA BARAT	Rambun Pamenan
SUMATRA SELATAN	Asal Mula Nama Kota Palembang
SUMATRA SELATAN	Kisah Puteri Lubuk Gong
SUMATRA SELATAN	Kisah Raden Alit

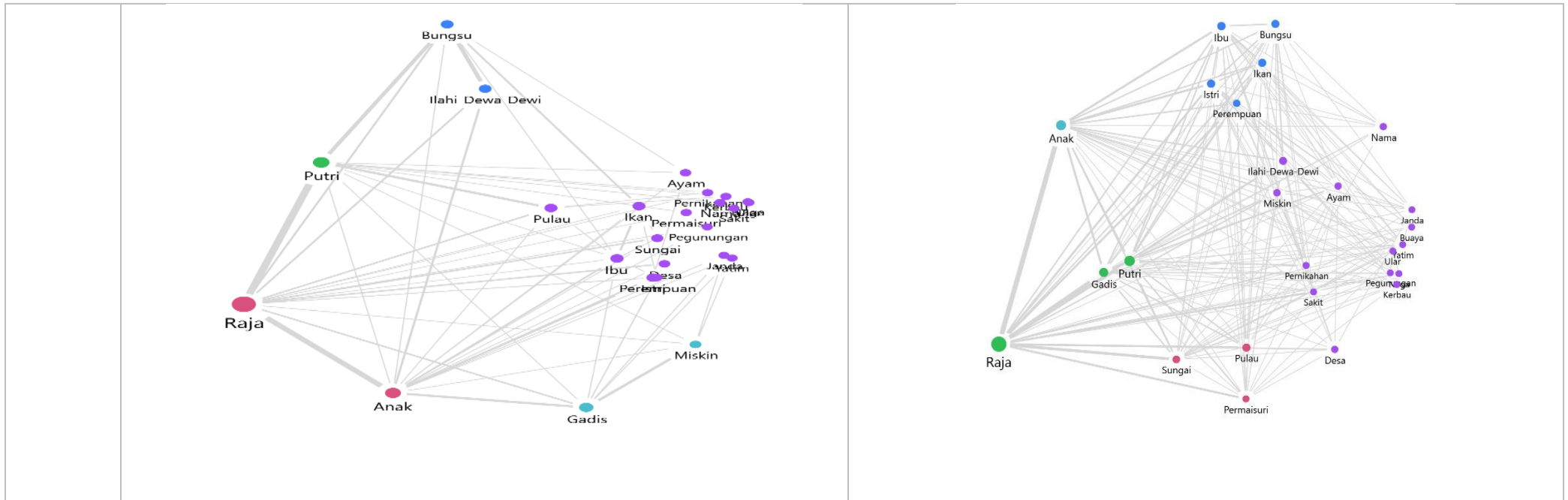
SUMATRA SELATAN	Kisah Raja Empedu
SUMATRA SELATAN	Kisah Si Pahit Lidah Pangeran Serunti
SUMATRA UTARA	Kisah Kelana Sakti
SUMBAWA	Ai Mangkung
SUNDA	Asal Mula Nama Dayeuh Manggung
SUNDA	Asal Mula Nama Kota Cianjur
SUNDA	Asal Usul Girilawungan
SUNDA	Kisah Legenda Karang Nini Dan Bale K

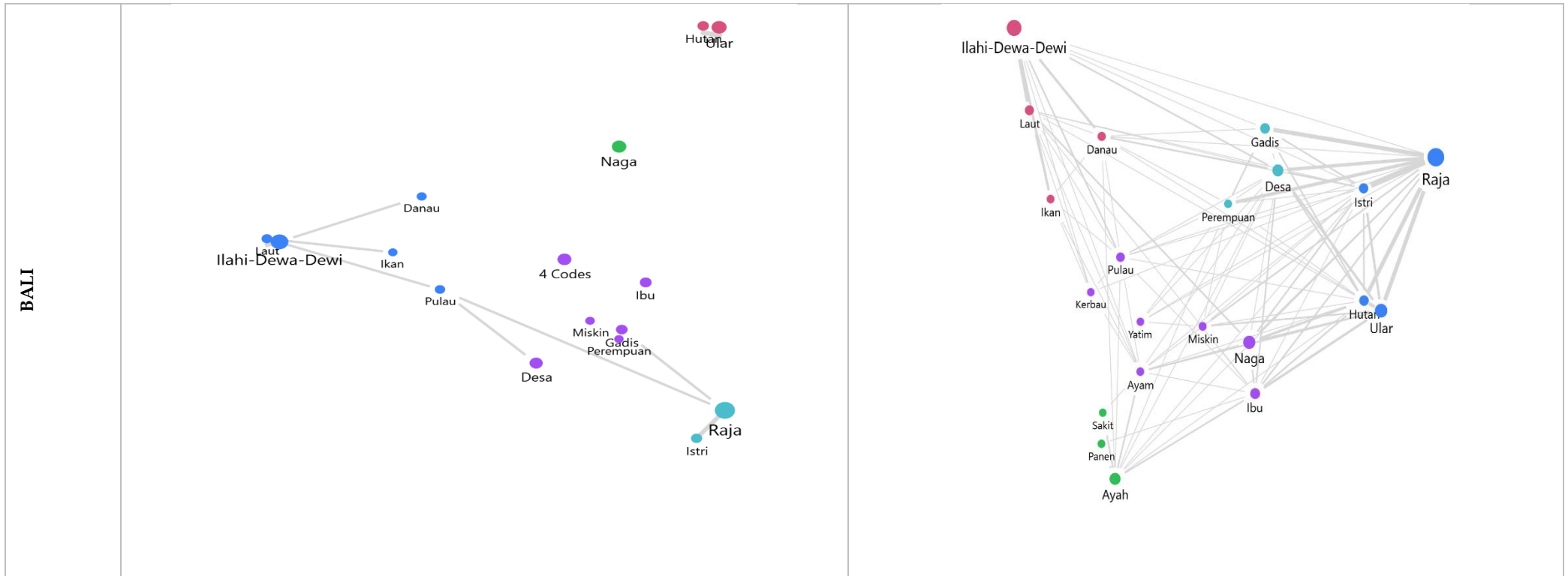
Table 2. Comparative Analysis of Intersection and Proximity (Visual Mapping)

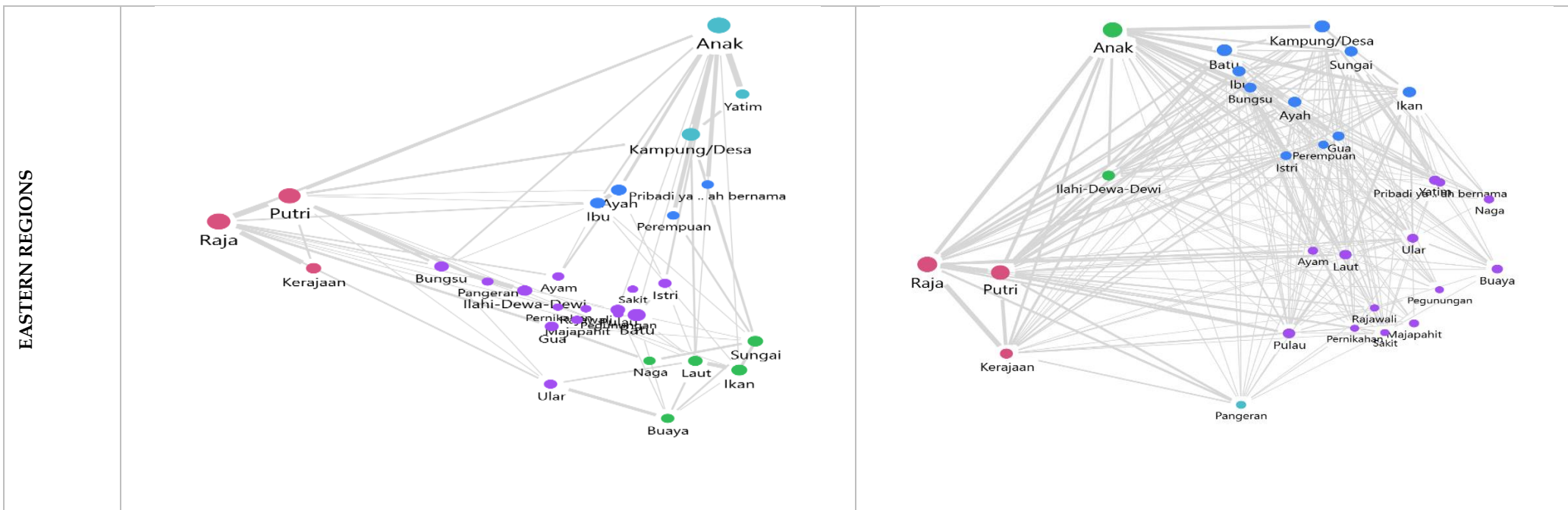












Available online at : <http://jurnalantropologi.fisip.unand.ac.id/>

Jurnal Antropologi: Isu-Isu Sosial Budaya

| ISSN (Online) 2355-5963 |



Table 3 Folklore Theme Mapping: Document Coverage versus Textual Intensity

	Penyebaran tema antar dokumen (Distribution of Themes among Documents)			Intensitas tema dalam keseluruhan teks (Theme Intensity in Corpus)		
			Persentase			Persentase
Sumatera	Anak	51	85.00	raja	1052	22.34
	Kampung/Desa	46	76.67	Kerajaan	471	10.00
	Kerajaan	39	65.00	Putri	330	7.01
	raja	38	63.33	Anak	300	6.37
	Sungai	32	53.33	Sungai	256	5.44
	Hutan	30	50.00	datuk	224	4.76
	Putri	27	45.00	Kampung/Desa	211	4.48
	Keluarga	27	45.00	Pangeran	176	3.74
	Hamba	25	41.67	naga	176	3.74
	Ayah	24	40.00	Ibu	133	2.82
	Ibu	24	40.00	Hutan	117	2.48
	Istri	22	36.67	Ayah	106	2.25
	Laut	21	35.00	ayam	100	2.12
	Gadis	19	31.67	Danau	98	2.08
	Sakit	18	30.00	Laut	96	2.04
	ayam	15	25.00	Hamba	90	1.91
	Permaisuri	14	23.33	Bidadari	84	1.78
	Ikan	14	23.33	gajah	83	1.76
	Danau	12	20.00	Gadis	82	1.74
	Pangeran	11	18.33	Keluarga	76	1.61
	Miskin	10	16.67	Istri	74	1.57
	datuk	9	15.00	Permaisuri	71	1.51
	gajah	6	10.00	Miskin	60	1.27
	Bidadari	5	8.33	Ikan	60	1.27
	kerbau	5	8.33	katak	58	1.23
	dewa	4	6.67	kerbau	57	1.21
	naga	4	6.67	Sakit	41	0.87
katak	2	3.33	dewa	27	0.57	
			TOTAL	4709	100.00	

	Persentase		Persentase			
Jawa	Desa	27	71.05	Pribadi yang bernama	433	18.29
	Dewi/a - Ilahi	25	65.79	Putri	395	16.69
	kerajaan	24	63.16	Dewi/a - Ilahi	294	12.42
	Raja	22	57.89	kerajaan	231	9.76
	Anak	21	55.26	Raja	190	8.03
	Putri	19	50.00	Desa	144	6.08
	hutan	16	42.11	Pengeran	105	4.44
	Istri	16	42.11	Anak	96	4.06
	Pribadi yang bernama	16	42.11	Sungai	68	2.87
	Sungai	14	36.84	Gadis	67	2.83
	Perempuan	14	36.84	hutan	58	2.45
	Gadis	14	36.84	Perempuan	52	2.20
	Pengeran	12	31.58	Naga	42	1.77
	Ibu	12	31.58	Ibu	40	1.69
	Permaisuri	12	31.58	Istri	36	1.52
	Pernikahan	11	28.95	Ular	32	1.35
	Sakit	10	26.32	Permaisuri	29	1.23
	Naga	6	15.79	Sakit	19	0.80
	Janda	6	15.79	Pernikahan	18	0.76
	Ular	3	7.89	Janda	18	0.76
			TOTAL	2367	100.00	

	Kalimantan					
			Persentase			Persentase
	Sungai	24	82.76	Sungai	210	13.32
	Anak	21	72.41	Anak	170	10.78
	Hutan	19	65.52	gadis (nama)	161	10.21
	gadis (nama)	16	55.17	Raja	106	6.72
	Wanita	14	48.28	Kerajaan	102	6.47
	Ayah	13	44.83	Ikan	99	6.28
	Istri	12	41.38	Hutan	82	5.20
	Keluarga	12	41.38	Ayah	78	4.95
	Kerajaan	12	41.38	Istri	66	4.19
	Ikan	11	37.93	Desa	59	3.74
	Raja	10	34.48	Wanita	48	3.04
	Laut	9	31.03	Bungsu	47	2.98
	Sakit	8	27.59	Pulau	46	2.92
	Pulau	8	27.59	Naga	45	2.85
	Pernikahan	7	24.14	Keluarga	44	2.79
	Miskin	7	24.14	Dewa/i	42	2.66
	Danau	7	24.14	Ayam	29	1.84
	Desa	7	24.14	Laut	29	1.84
	Janda	6	20.69	Miskin	26	1.65
	Bungsu	6	20.69	Danau	24	1.52
	Panen	5	17.24	Sakit	15	0.95
	Ayam	5	17.24	Durhaka	11	0.70
	Dewa/i	4	13.79	Panen	9	0.57
	Durhaka	3	10.34	Pegunungan	9	0.57
	kerbau	3	10.34	Pernikahan	8	0.51
	Naga	3	10.34	Janda	6	0.38
	Pegunungan	3	10.34	kerbau	6	0.38
	Puteri	0	0.00	Puteri	0	0.00
				TOTAL	1577	100.00

Sulawesi	Persentase			Persentase		
	Anak	21	63.64	Raja	538	28.32
	Raja	18	54.55	Putri	228	12.00
	Gadis	17	51.52	Anak	202	10.63
	Perempuan	14	42.42	Gadis	140	7.37
	Ibu	13	39.39	Ibu	97	5.11
	Istri	13	39.39	Istri	86	4.53
	Sungai	13	39.39	Ikan	84	4.42
	Miskin	11	33.33	Pulau	84	4.42
	Putri	10	30.30	Bungsu	79	4.16
	Ikan	9	27.27	Ilahi-Dewa-Dewi	72	3.79
	Pernikahan	8	24.24	Sungai	52	2.74
	Pulau	8	24.24	Perempuan	35	1.84
	Permaisuri	7	21.21	Miskin	35	1.84
	Bungsu	7	21.21	Desa	29	1.53
	Desa	7	21.21	Nama	28	1.47
	Ayam	6	18.18	Ayam	25	1.32
	Ilahi-Dewa-Dewi	4	12.12	Permaisuri	16	0.84
	Sakit	4	12.12	Pernikahan	15	0.79
	Ular	4	12.12	Kerbau	12	0.63
	Janda	3	9.09	Ular	12	0.63
	Yatim	3	9.09	Sakit	9	0.47
	Kerbau	2	6.06	Yatim	7	0.37
	Pegunungan	2	6.06	Janda	5	0.26
	Nama	1	3.03	Buaya	4	0.21
	Naga	1	3.03	Naga	3	0.16
	Buaya	1	3.03	Pegunungan	3	0.16
				TOTAL	1900	100.00

	Bali					
			Persentase			Persentase
	Raja	6	75.00	Raja	77	19.59
	Istri	6	75.00	Ilahi-Dewa-Dewi	60	15.27
	Hutan	6	75.00	Ular	42	10.69
	Ibu	5	62.50	Naga	38	9.67
	Pulau	5	62.50	Ayah	29	7.38
	Desa	5	62.50	Desa	29	7.38
	Ayam	3	37.50	Ibu	20	5.09
	Ayah	3	37.50	Gadis	18	4.58
	Laut	3	37.50	Hutan	17	4.33
	Naga	2	25.00	Istri	15	3.82
	Ular	2	25.00	Laut	13	3.31
	Miskin	2	25.00	Pulau	10	2.54
	Perempuan	2	25.00	Danau	7	1.78
	Gadis	2	25.00	Miskin	4	1.02
	Ilahi-Dewa-Dewi	2	25.00	Ikan	3	0.76
	Danau	2	25.00	Ayam	3	0.76
	Ikan	1	12.50	Perempuan	3	0.76
	Kerbau	1	12.50	Panen	2	0.51
	Yatim	1	12.50	Kerbau	1	0.25
	Panen	1	12.50	Yatim	1	0.25
	Sakit	1	12.50	Sakit	1	0.25
				Konteks	0	0.00
				Binatang	0	0.00
				Situasi	0	0.00
				Personafikasi	0	0.00
				Rakyat	0	0.00
				TOTAL	393	100.00

	Eastern Regions					
			Persentase			Persentase
	Anak	25	78.13	Raja	177	10.27
	Kampung/Desa	19	59.38	Anak	173	10.04
	Batu	17	53.13	Putri	160	9.29
	Ilahi-Dewa-Dewi	15	46.88	Kampung/Desa	109	6.33
	Ikan	13	40.63	Batu	105	6.09
	Ayah	13	40.63	Ikan	75	4.35
	Istri	13	40.63	Ayah	73	4.24
	Sungai	12	37.50	Sungai	71	4.12
	Putri	12	37.50	Ibu	69	4.00
	Laut	11	34.38	Kerajaan	67	3.89
	Perempuan	11	34.38	Ilahi-Dewa-Dewi	66	3.83
	Ibu	11	34.38	Pulau	60	3.48
	Pulau	10	31.25	Bungsu	59	3.42
	Raja	10	31.25	Laut	58	3.37
	Bungsu	9	28.13	Gua	50	2.90
	Kerajaan	9	28.13	Yatim	48	2.79
	Gua	7	21.88	Buaya	41	2.38
	Sakit	6	18.75	Ular	41	2.38
	Ular	6	18.75	Istri	40	2.32
	Ayam	5	15.63	Perempuan	29	1.68
	Yatim	4	12.50	Pribadi yang sudah bernama	29	1.68
	Buaya	4	12.50	Naga	27	1.57
	Pegunungan	3	9.38	Ayam	25	1.45
	Pangeran	3	9.38	Majapahit	23	1.33
	Pernikahan	2	6.25	Pangeran	23	1.33
	Rajawali	2	6.25	Rajawali	9	0.52
	Naga	2	6.25	Sakit	7	0.41
	Majapahit	1	3.13	Pernikahan	5	0.29
	Pribadi yang sudah bernama	1	3.13	Pegunungan	4	0.23
				TOTAL	1723	100.00

Table 4 Coding System: Structure of Codes and Subcodes

Code System	Frequency
Code System	12808
Wilayah Timur	0
Personafikasi	0
Pangeran	23
Perempuan	29
Ayah	73
Ibu	69
Istri	40
Bungsu	59
Anak	173
Raja	177
Putri	160
Pribadi yang sudah bernama	29
Ilahi-Dewa-Dewi	66
Situasi	0
Pernikahan	5
Sakit	7
Yatim	48
Binatang	0
Rajawali	9
Ayam	25
Ikan	75
Naga	27
Ular	41
Buaya	41
Konteks	0
Majapahit	23
Kerajaan	67
Laut	58
Batu	105
Gua	50
Pulau	60
Pegunungan	4
Kampung/Desa	109

Sungai	71
Bali	0
Konteks	0
Laut	13
Hutan	17
Danau	7
Pulau	10
Desa	29
Binatang	0
Ikan	3
Ayam	3
Kerbau	1
Naga	38
Ular	42
Situasi	0
Yatim	1
Panen	2
Miskin	4
Sakit	1
Personafikasi	0
Perempuan	3
Gadis	18
Rakyat	0
Raja	77
Ibu	20
Ayah	29
Istri	15
Ilahi-Dewa-Dewi	60
Sulawesi	0
Personafikasi	0
Ilahi-Dewa-Dewi	72
Perempuan	35
Permaisuri	16
Gadis	140
Anak	202
Raja	538
Bungsu	79

Janda	5
Putri	228
Ibu	97
Istri	86
Nama	28
Situasi	0
Sakit	9
Pernikahan	15
Yatim	7
Miskin	35
Binatang	0
Ayam	25
Kerbau	12
Ikan	84
Naga	3
Buaya	4
Ular	12
Konteks	0
Pulau	84
Pegunungan	3
Sungai	52
Desa	29
Jawa	0
Konteks	0
kerajaan	231
Sungai	68
Desa	144
hutan	58
Binatang	0
Naga	42
Ular	32
Situasi	0
Sakit	19
Pernikahan	18
Janda	18
Personafikasi	0
Dewi/a - Ilahi	294

Anak	96
Perempuan	52
Raja	190
Gadis	67
Pengeran	105
Ibu	40
Istri	36
Putri	395
Permaisuri	29
Pribadi yang bernama	433
Kalimantan	0
Personafikasi	0
gadis (nama)	161
Istri	66
Wanita	48
Puteri	0
Anak	170
Ayah	78
Dewa/i	42
Raja	106
Situasi	0
Pernikahan	8
Panen	9
Sakit	15
Miskin	26
Janda	6
Bungsu	47
Durhaka	11
Binatang	0
Ayam	29
Ikan	99
kerbau	6
Naga	45
Konteks	0
Sungai	210
Pulau	46
Danau	24

Keluarga	44
Kerajaan	102
Pegunungan	9
Desa	59
Laut	29
Hutan	82
Sumatera	0
Situasi	0
Hamba	90
Sakit	41
Miskin	60
Personafikasi	0
raja	1052
Anak	300
Bidadari	84
Istri	74
Ayah	106
Pangeran	176
Permaisuri	71
Putri	330
datuk	224
dewa	27
Gadis	82
Ibu	133
Binatang	0
naga	176
gajah	83
kerbau	57
ayam	100
katak	58
Ikan	60
Ular	116
Konteks	0
Keluarga	76
Kerajaan	471
Sungai	256
Danau	98

Laut	96
Hutan	117
Kampung/Desa	211



Available online at : <http://jurnalantropologi.fisip.unand.ac.id/>

Jurnal Antropologi: Isu-Isu Sosial Budaya

| ISSN (Online) 2355-5963 |



Table 5 Operational Design (Operational definitions and coding rules)

Category	Subcode	Operational Definition	Unit of Analysis	Coding Rule	Example Indicator
Personification	Pangeran	Male royal figure who belongs to the royal family and is often depicted as the heir to the throne or a noble leader.	Narrative character reference	Code when a male royal character appears or is mentioned as prince.	'Seorang pangeran dari kerajaan...'
	Perempuan	Female character without explicit royal or familial status specification.	Narrative character reference	Code when a female figure appears without specific relational identity.	'Seorang perempuan cantik...'
	Ayah	Male parental figure in a family relationship within the narrative.	Narrative character reference	Code when a male character is described as father.	'Ayahnya bekerja keras...'
	Ibu	Female parental figure who plays a maternal role in the family structure.	Narrative character reference	Code when a female character is identified as mother.	'Ibunya menangis...'
	Istri	Female character identified as the spouse of a male character.	Narrative character reference	Code when a marital relationship is mentioned.	'Ia menikahi seorang gadis yang kemudian menjadi istrinya.'
	Bungsu	Youngest child in a family hierarchy appearing in the narrative.	Narrative character reference	Code when the youngest child in the family is explicitly mentioned.	'Anak bungsu itu...'
	Anak	Child figure within a family lineage or generational structure.	Narrative character reference	Code when a child or offspring appears in the story.	'Anak itu hidup bersama ibunya...'
	Raja	Male ruler or monarch with political authority over a kingdom.	Narrative character reference	Code when a character holds sovereign authority.	'Raja memerintah kerajaan...'

<https://doi.org/10.25077/jantro.v28.n1.p129-166.2026>

[Attribution-NonCommercial-ShareAlike 4.0 International](#)

	Putri	Female royal figure, typically the daughter of a king or member of a royal family.	Narrative character reference	Code when a princess character appears.	'Putri kerajaan sangat cantik...'
	Ilahi / Dewa / Dewi	Divine or supernatural beings possessing sacred or cosmological authority.	Narrative character reference	Code when divine entities appear or are invoked in the narrative.	'Dewa turun dari langit...'
Situation	Sakit	Condition in which a character experiences illness or physical suffering.	Narrative event or condition	Code when illness or physical weakness is explicitly described.	'Ia jatuh sakit...'
	Pernikahan	Social event involving marriage between two characters.	Narrative event	Code when marriage, wedding, or marital union occurs.	'Mereka akhirnya menikah.'
	Yatim	Condition where a character loses one or both parents.	Narrative character condition	Code when a character is described as orphaned.	'Ia hidup sebagai yatim...'
	Miskin	Socioeconomic condition characterized by poverty or lack of resources.	Narrative character condition	Code when poverty or material deprivation is described.	'Ia hidup sangat miskin.'
Animal	Ayam	Domestic fowl appearing as an animal character or symbolic element.	Narrative entity reference	Code when chicken appears as animal or symbolic object.	'Seekor ayam...'
	Kerbau	Large domesticated animal associated with agriculture or rural life.	Narrative entity reference	Code when buffalo appears in narrative context.	'Kerbau itu membantu...'
	Ikan	Aquatic animal appearing within river, sea, or mythological narratives.	Narrative entity reference	Code when fish appears in the narrative.	'Ikan besar muncul...'
	Naga	Mythological dragon with supernatural power or symbolic significance.	Narrative entity reference	Code when dragon-like mythical creature appears.	'Seekor naga menjaga...'

	Ular	Snake appearing either as natural animal or symbolic creature.	Narrative entity reference	Code when snake appears or interacts with characters.	'Ular besar muncul...'
Context	Majapahit	Historical reference to the Majapahit kingdom as narrative background.	Spatial or historical setting	Code when Majapahit is mentioned as setting or political context.	'Pada masa Majapahit...'
	Kerajaan	Monarchical political structure or palace setting within the narrative.	Spatial or institutional setting	Code when royal court or kingdom appears as narrative environment.	'Kerajaan itu sangat makmur...'
	Laut	Large body of water serving as geographic or symbolic narrative setting.	Spatial setting	Code when sea or ocean environment is mentioned.	'Ia berlayar ke laut...'
	Batu	Natural rock formation often appearing as symbolic or legendary object.	Spatial object	Code when stones are central to narrative events.	'Batu itu berubah...'
	Gua	Natural cave environment used as narrative location or symbolic place.	Spatial setting	Code when cave setting appears in story.	'Ia masuk ke dalam gua...'
	Pulau	Island environment serving as geographic setting of the narrative.	Spatial setting	Code when island location is described.	'Di sebuah pulau...'
	Pegunungan	Mountainous landscape appearing as geographic environment.	Spatial setting	Code when mountain or highland setting appears.	'Di pegunungan tinggi...'
	Kampung / Desa	Rural settlement or village environment where social life occurs.	Spatial setting	Code when village or community setting is mentioned.	'Penduduk desa...'
	Sungai	Flowing river environment serving as natural or symbolic setting.	Spatial setting	Code when river appears as geographic element.	'Ia mandi di sungai...'

Table 6 Illustrative Narrative Excerpts Supporting Gendered Relational Patterns

Quotation	Region	Story
Dua hari kemudian, anak itu bersama ibu dan anjing kesayangan mereka menunggu kedatangan sang kakek di loka tua (tempat tuak). <i>Two days later, the child, together with his mother and their beloved dog, waited for the grandfather's arrival at the loka tua (a traditional palm wine gathering place)</i>	NTT	Kisah Kua Siga Wunga
Sifat sabar ditunjukkan oleh perilaku ibu Biwar yang senantiasa berjuang melahirkan dan membesarkan Biwar seorang diri di tengah hutan. <i>Patience is reflected in the behavior of Biwar's mother, who tirelessly struggled to give birth to and raise Biwar on her own in the middle of the forest.</i>	Papua	Biwar Sang Penakluk Naga
Si gadis berjalan menuju ke pasar sambil menunduk malu-malu dan matanya sesekali melirik ke sekelilingnya. <i>The young girl walked toward the market with her head lowered shyly, occasionally glancing around her</i>	Bali	Kisah Jayaprana dan Layonsari
Ia sangat kecewa karena istrinya melahirkan seorang anak perempuan, sementara ia sendiri tidak menyukainya. <i>He was deeply disappointed because his wife had given birth to a daughter, whom he did not want</i>	Sulawesi Barat	Legenda Burung Cengnge
Namun, bukannya membawa makanan, melainkan sebuah ember yang berisi air dan tiba-tiba Bagende Endit menyiramkannya ke arah perempuan tua itu. <i>However, instead of bringing food, Bagende Endit carried a bucket filled with water and suddenly splashed it at the old woman</i>	Jawa Barat	Legenda Situ Bagendit
Dalam tidurnya ia bermimpi bahwa negerinya akan makmur kembali jika ada salah satu gadis suci yang rela berkorban untuk negerinya. <i>In his sleep, he dreamed that his kingdom would prosper again if one of the pure maidens were willing to sacrifice herself for the sake of the kingdom.</i>	Kalimantan Selatan	Kisah Legenda Dewi Luung Indung Bu
Hamba benar-benar tidak tahu maksud Baginda hendak membuang permaisuri dan putra mahkota ke tengah hutan," kata seorang pengawal yang lain. <i>"I truly do not understand why Your Majesty intends to banish the queen and the crown prince to the middle of the forest," said another guard.</i>	Aceh	Kisah Putra Mahkota Amat Mude Yang Murah Hati