

CHAPTER I

INTRODUCTION

This chapter presents a discussion of the research background regarding literary works, folklore, culture as part of folklore, Dewi Sri, Ostara, myth, previous research, research questions, research objectives, research significances, definition of key terms.

1.1 Research Background

Literature plays an important role in the literary world, continuing to inspire readers and writers over the years. With its great influence, it has shaped the development of literature and sparked readers' imagination and reflection. Through its distinctive writing style and powerful narrative, it offers a profound emotional experience, inviting readers to explore a fictional world full of wonder and meaning. Other writers were also inspired to create their own works, adopting the captivating elements and powerful literary techniques of this work. As a result, it became an important milestone in the history of world literature, continuing to ignite the imagination of readers and writers to this day.

According to Wahyuni (2017), literary works are a form of author's thoughts that use language as a means of expression. The main purpose of literary works is not only to entertain, but also to convey religious, social, and moral values to its readers. In addition, literary works often reflect the traditions of the society in which they are written. All forms of literary works are a valuable part of the national cultural heritage. Literary works come in various forms, including poetry, prose, and drama. The existence of literary works contains a mission as a form of personal expression of the author and as a document that records the life and culture of the community at the time the literary work was created. Literary works are the result of an author's creativity and expression of feelings that have certain purposes and objectives in his work. Literary works are fictional or artificial. Although inspired by the real world, literary works have been processed by the author with his imagination so that it cannot be expected that there is a resemblance between reality in literary works and the real world. This is because

the author has added "something" to the literary work so that the truth contained in the literary work is the truth that the author considers ideal.

Literary works are a reflection of human imagination, creativity, and expression that have developed since ancient times. In the world of literature we recognize various forms of literary works such as poetry, prose, and drama, each of which has different characteristics and purposes. But there is one form of literature that has a special place in human history and culture, namely folklore. Speaking of folklore, surely many of us have at least heard folklore from various parts of the world. Especially folklore in Indonesia has developed widely in people's lives, because Indonesia has many different tribes, languages, and cultures, so it is not surprising that its folklore continues to develop over time.

According to Dahal & Bhatta (2021) , Folklore is a story from the past that lives in society and is passed down orally and for generations. These stories develop in collective communities and are passed down from one generation to the next, thus characterizing each nation with its culture. According to Peow (2015), Folklore serves as a medium of literacy and entertainment that conveys values through oral tradition, because in ancient times people did not recognize writing. Thus, folklore acts as an educational medium, including in teaching gender construction, femininity, masculinity, and gender roles (Nenola, 1999).

Culture an important part of folklore or folklore that reflects the identity and heritage of a society. Folklore includes various cultural elements that are passed down from generation to generation, ranging from folklore, oral traditions, ceremonies, beliefs, arts, to traditional games. Each of these elements plays an important role in maintaining and passing on the values, norms and identity of a society. One folklore that is very popular among the Sundanese community is the myth of "Dewi Sri" which is believed to be related to the origin of paddy and is considered the goddess of fertility. In this study the story is taken from a written version in Sundanese that was retold by Ki Umbara. This myth is part of folklore that describes human life and its relationship with God or the gods. The worship of Dewi Sri as the Goddess of paddy, the mythical goddess of agricultural fertility, is closely related to the agrarian tradition in the archipelago.

The story of Dewi Sri is also the background of the birth of Tarawangsa art in the Rancakalong area of Sumedang Regency. Tarawangsa as a typical musical art functions as a form of "entertainment" offered to Dewi Sri as an expression of gratitude for the harvest in Rancakalong Subdistrict which is organized through the celebration of the ngalaksa ceremony accompanied by tarawangsa performances. This myth has a similar narrative, telling about the growth that begins in the female body. Dewi Sri is known by various names in various regions, such as Dewi Sri in Central Java, Sang Hyang Pohaci in West Java, Ratna Dumilah in Madura, as well as Rambut Sedhana and Dewi Ayu Manik Galih in Bali, and many more.

On the other hand, in Anglo-Saxon culture, the mythical Goddess Eostre or Ostara is a figure seen as the goddess of spring, fertility, and Easter in their pagan religion. This story is taken from the book version of Edain McCoy's "Ostara: Customs, Spells & Rituals For The Rites Of Spring". Ostara, a festival dedicated to the Goddess Eostre, Eostre, also known as Ostara, is the goddess of spring and dawn in German mythology. The festival is celebrated at the time of the vernal equinox, usually falling on March 20 or 21. The Ostara festival includes various rituals and traditions related to the awakening of nature, fertility and rebirth. These traditions include dyeing eggs, welcoming the rising of the sun, and performing spring cleaning rituals. All of these reflect respect for the Goddess Eostre and a celebration of the new life and fertility that spring brings.

In Christianity, Easter is an important celebration that symbolizes new life and resurrection. One form of Easter celebration is the Easter bunny, which has no direct link to agriculture, but is often associated with the arrival of spring, new life, and renewal. Eggs, believed to be a fertility myth, are also an important part of this celebration. The worship of the Goddess Ostara was part of the Anglo-Saxon pagan tradition before the introduction of Christianity in the region. These traditions, while coming from different cultural and religious backgrounds, both honor the natural cycles and rebirth that spring brings.

This folklore will be studied through a comparative literature analysis using Susan Bassnett's theory and Sapardi Djoko Damono's comparative literature

theory. The focus of this research is to identify mythical similarities and mythical functions between the stories of one region and another. The researcher found similarities in myths and myth functions in stories from various circles and cultures, thus allowing a comparison between the two stories. This research is also supported by statements in the field of literature Sumiyadi in (Mayasari, 2016), that comparative literary studies compare a country's literature with the literature of other countries and with other areas of life as a whole. And according to Budiman (2005), that "comparing literary works is not only limited to European-American literary works or two continents".

According to Damono (2005), Comparative literature is an approach used to explore literary works. The concept of comparative literature was first proposed in Europe by Sante-Beuve in 1968, emphasizing that this study had emerged since the early 19th century in France. Comparative Literature not only compares literary works from two different nations or countries, but also broadens the understanding of a nation's literature. Comparative literature includes cross-cultural and cross-literary studies with various traditions and languages. Comparative literature involves comparisons that can be analyzed in terms of culture, history, themes, motifs, style, structure, and other aspects. Some literary works are similar or even identical. Comparative literature, also called literary studies, is a type of literary research that compares two different literary works. This comparison concerns various aspects that become the focus of comparison between one literary work and another. A similar view is expressed by Basnett (1993), Comparative Literature, Comparative Literature, involves cross-cultural, interdisciplinary text studies, and pays attention to patterns of interrelationships in literary works involving time and space.

The similarities that can emerge in literary works from different regions represent a fascinating area of study, offering deep insights into the cultural, social, and philosophical underpinnings of diverse societies. By examining these parallels, we can uncover the shared human experiences, values, and narratives that transcend geographical boundaries, while also appreciating the unique cultural contexts that shape each literary tradition. Discussing different literary

works from various regions can reveal the underlying culture, beliefs, and societal norms embedded within a community. Literature often serves as a mirror to society, reflecting its customs, traditions, and collective consciousness. When we engage in the comparison of literary works from different cultures, we not only learn about the specific cultural contexts in which these works were created, but we also gain a broader understanding of how different societies address universal themes such as love, conflict, identity, and the human condition.

To uncover the similarities between literary works from different regions, a systematic and rigorous approach is required. This is where comparative literary analysis comes into play. Comparative literature is a method of study that involves analyzing texts from different cultural or linguistic backgrounds to identify common themes. Through this analysis, scholars can draw connections between different works, highlighting both the similarities and differences in how various cultures approach similar themes or ideas.

According to Susan Bassnett (1993), Comparative literature involves the study of literature that has interrelationships between literature and other disciplines that cross national boundaries. Rene Wellek and Austin Warren, put forward three definitions of comparative literature. First, the study of oral literature, especially folklore, and its themes and distribution. Second, the study of the relationship between two or more literary works, including the reputation, penetration, influence, and fame of major works. Third, the study of world literature, general literature, and universal literature.

Related to the definition of comparative literature that has been explained, the main purpose of comparative literature according to Noor (2015), is to find out the characteristics possessed by the literary works being compared. Therefore, referring to the statement, the researcher decided to use a comparative literature study in this research by using folklore as the object of study, because as mentioned in the statement above, folklore as a type of literary work contains moral messages that originate from a particular region. Thus, comparative literature can be interpreted as a comparison between one literary work and another, as well as its ability to compare literary works with other fields of human

expression. It can also be said to be the study of literature in a country that has a historical relationship with the literature of another country.

This research will focus on literary comparison through similarities mythical of theme and mythical functions in folklore between "Dewi Sri" by Ki Umbara and "Ostara" by Edain McCoy . The purpose of this analysis is to reveal how the myths depict Dewi Sri and Dewi Ostara as goddesses of fertility as well as identify and explain the function of myth according to the theory revealed by Mircea Eliade contained in both stories. This research will delve deeper into how the two stories influence people's understanding of fertility and how the mythical functions in the stories are used to convey certain values and messages related to fertility and natural cycles.

1.2 Previous Research

Before starting research, it is important to look for research that has been done before. This aims to compare the research to be carried out with existing research. Reviewing previous studies can provide valuable guidance for researchers, because it can be a source of inspiration. Therefore, researchers identified several previous studies which formed the basis for the preparation of this study.

The first research comes from Faza Fauzan Azhima, Aquarini Priyatna, and Teddi Muhtadin from the Faculty of Humanities, Padjadjaran University, in (2020) with the title *"Myth and Representation of Dewi Sri in the Sinoman Ritual of Mapag Sri Traditional Ceremony in Slangit Village, Cirebon Regency: A Semiotic Study"*. This research explores the myths and meanings of the Mapag Sri traditional ceremony ritual. The method used is a qualitative method with data collection through interviews and field observations. The results showed that Dewi Sri who is represented as a woman on the rice plant illustrates that the Mapag Sri ceremony is a form of respect for women and rice as a form of harvest. The ceremony also reflects the close relationship between women and nature, with the importance of women's roles seen in sinoman activities, one of the main elements in the Mapag Sri ceremony. *(This research contributes to the author to analyze the cultural context, identify cultural continuity, and help understand the*

meaning of myth function in folklore. Thus, this research can enrich the author's understanding of the continuity and dynamics of Dewi Sri's representation in the local cultural context).

Second, in the research of Orinta Ardhani, Wafa Nabila Rusman, and Dwi Susanto with an article entitled "*The Meaning of Fertility in the Myth of Dewi Sri and Dewi Lacsma: A Comparative Literature Review*" in (2014). This research is a qualitative paradigm research conducted using a comparative literature approach. The results showed that there are differences in intrinsic and extrinsic elements in both stories. The difference in the intrinsic elements of Dewi Sri and Dewi Laksmi folklore lies in the elements of theme, plot, setting, place and time, and point of view. In terms of extrinsic elements, the differences lie in the background elements of the development of Dewi Sri and Dewi Laksmi versions of the story, the socio-cultural background where the two stories were developed, the religious background of the community where the two stories were developed, and the background of the authors, namely Indonesia and India. This research also found that the symbol of Dewi Sri is more related to the agricultural sector, in this case related to the traditions of an agrarian society, while Dewi Lakshmi is closely related to fertility and reproductive wealth. *(This research contributes to the understanding of the function of myth in the story).*

Third, the title of the research written by Luis Alberto Pérez-Amezcuca & Ethel Junco, the title: "*Myths of Femininity in American Gods.*" At (2020). This article explores the way the TV show American Gods depicts the myth of femininity and how it has made its way into digital formats, as well as the implications of these dynamics. It is proposed in this research that the TV show recreates feminine myths in a more successful way, compared to the homonymous book on which the show is based. This is due to the benefits provided by discussing women in the hypermodern era through an equally hypermodern product, the television series. Thus, it can be concluded that the feminine myth is a contemporary typological reformulation of the ancient cycle and moon myths, and this representation reveals the importance of women's participation in the contemporary world. *(This research makes a major contribution through the*

exploration of mythic representations of femininity and the ways in which these representations are adapted into digital formats. This contribution also helps support a better understanding of the representation of women in mythological contexts, particularly in works of art such as the television series "American Gods." By analyzing how mythical femininity is interpreted and presented in digital formats, this research provides additional insight into how representations of women can evolve and adapt to modern media developments).

Fourth, the title of the research written by MM Sona & Judy Gomez is: *"Interpreting Monomyths in Neil Gaiman's American Gods."* At (2022). This article discusses Neil Gaiman's contribution to literature, especially mythology, with a focus on his work entitled "American Gods". Gaiman is known as a fantasy fiction writer who includes various myths of gods in his work. "American Gods" is a fascinating story about the world of the gods, with a protagonist named Shadow Moon who accidentally gets involved in a war between the gods. This article explains Gaiman's contribution to literature, especially in the field of mythology, and how the study of Gaiman's works, especially "American Gods", fits into the Campbellian concept of Monomyth. The research applies the Monomyth theory to the work "American Gods", in which seventeen stages are considered inseparable from the novel's narrative. The research provides concrete and conclusive examples of novels for each stage of the Monomyth. This research aims to deconstruct the style of the novel as a work based on mythology but presented in a technological world. In addition, this research also includes the journey of the protagonist, Shadow Moon, from ignorance to enlightenment, as well as the limitations and opportunities that will be presented in this thesis. *(This research contributes by discussing and analyzing the construction of the Monomyth in Neil Gaiman's "American Gods". This research supports the author's understanding of how Gaiman contributes his work in the field of literature, especially in the context of mythology. The analysis of the Monomyth in the context of this novel gives the author insight into the narrative structure, mythological elements, and the concept of the hero's journey in the work. Thus,*

this research helps the author to understand more deeply the way Gaiman uses and shapes myths in his work).

Fifth, research conducted by Agus Yulianto with the title "*Symbol Meaning in the Myth of the Origin of the Name Banjarmasin: Analysis of Levi Strauss Structuralism*" in (2016). The purpose of this research is to reveal the meaning of symbols contained in the myth of the origin of the name Banjarmasin, so that the story can be better understood by readers. The main question in this research is what meaning is contained in the symbols that appear in the mythical story of the origin of the name Banjarmasin. The method used is descriptive-qualitative with a literature study approach, and the theoretical approach uses Levi Strauss structuralism. From the analysis, it can be concluded that in the mythical story of the origin of the name Banjarmasin, there are many symbols such as the change of name from Bandar Masih or Banjar Masih to Banjarmasin which has a meaning as a representation of the name of an area related to natural phenomena around it. It also reflects the local wisdom of the local community.

Sixth, research from Sri Handayani, University of Mataram, her research is entitled "*ANALYSIS OF MISTICAL ELEMENTS IN THE GODLOB GROUP OF DANARTO'S CERPEN*" At (2016). The purpose of this study was to describe the mystical elements in Danarto's Godlob short story collection. This type of research is descriptive qualitative research. The data source in this research is a collection of Godlob short stories by Danarto. The method of data collection in this research is literature method and recording technique. The data analysis method in this research uses descriptive method. The research results obtained in this study are mystical elements consisting of ordinary mysticism and magical mysticism. Ordinary mysticism is mysticism that has no particular power, usually in Islam this mysticism is Sufism. While magical mysticism is mysticism that has certain powers to achieve certain goals. *(This research contributes by analyzing the mystical elements contained in Danarto's short story collection "Godlob". This research helps the author to better understand and explore the meaning of mystical elements that involve spiritual or supernatural aspects in short stories. Through this research, the author was able to gain insight into the use of mystical*

elements in literary works, as well as how it can enrich and deepen the reader's understanding of the stories in the short story collection "Godlob."

The seventh research from Pratma Yandrefo, Ahmad Busyrowi, and Shinta Fitria Utami from the Arabic Language and Literature Study Program, Faculty of Adab and Cultural Sciences, UIN Imam Bonjol Padang with the title *"REPRESENTATION OF WOMEN IN THE CERPEN MADJ'U AL -URUS AND QISSATUL FATHIYYAH AL-MISRIYYAH (A COMBINED STUDY OF SASSTRA),"* in March 2020. (2020). Exploring the representation of women in two short stories, namely "Madj'u Al-Urus" by Khalil Gibran and "Qissatul Fathiyyah Al-Misriyyah" by Nawal As-Sa'dawi. This research uses a descriptive qualitative approach and is a comparative literature research with the help of feminist theory as an analytical tool. The results show the image of women from various aspects, such as physical and psychological, in the two short stories. "Qissatul Fathiyyah Al-Misriyyah" briefly describes the physical image of women, emphasizing the biological changes experienced by adult women, such as the ability to become pregnant, give birth, and breastfeed. Whereas in "Madj'u Al-Urus" women are portrayed as figures who like to show off their body shape. From a psychological perspective, women in both short stories experience violence, but the research shows differences in the details and depiction of the consequences of the violence. From a social perspective, the women in the two short stories both receive help from others. *(This research contributes to the author by providing a deeper understanding of the representation of women in two short stories, "Madj'u Al-Urus" and "Qissatul Fathiyyah Al-Misriyyah").*

Eighth, the research of Dwi Anggraini, Gianira Shola Shafira, and Ferra Rossa Lestari, students of Indonesian Language and Literature Education at Muhammadiyah University entitled "Comparative Literary Intertextual Study: Oedipus Folktale and Sangkuriang Folktale." At (2021). The purpose of this research is to identify the existence of intertextual studies in comparative literature between the folktales "Oedipus" and "Sangkuriang". This research uses a qualitative descriptive method with a descriptive analysis focus. The research objects are the folktales "Oedipus" and "Sangkuriang". The results showed some

data obtained from affirmation, negation and parody in intertextual studies. There are two affirmations found in both folktales. The negations found include two negations. Only one parody was identified. However, restoration was not found in the intertextual study of the two folktales. *(This research contributes to the author by conducting a comparative literary intertextual study between two folktales, namely the stories of Oedipus and Sangkuriang. This research helped me to identify affirmation, negation, restoration and parody in both folktales. Through this research, I was able to understand how the elements of the stories interconnect and influence each other. By focusing on intertextuality, this research can provide a deep insight into how writers use and manipulate pre-existing literary elements in previous works where folktales from different cultures interact with each other and impact on literary creativity. This research can serve as a foundation for writers to understand the role of intertextuality in the formation and evolution of literary narratives).*

Ninth, research by Adhyatma Akbar, an undergraduate student of the Indonesian Literature Study Program, Faculty of Language and Arts, Surabaya State University entitled "Comparison Between Genderuwo Stories (Indonesia) and Bigfoot Stories (North America): A Comparative Literature Study. " In (2020). In this study, researchers discussed the problems and objectives of writing articles using descriptive-comparative methods and qualitative approaches. The main theoretical foundation used is the comparative literature approach. The results show that Genderuwo and Bigfoot have similar shapes or forms because they are described as large, thick-haired, and monstrous-eyed apes. However, the main difference lies in the type. Genderuwo is believed to be a spirit creature, while Bigfoot belongs to the cryptid species, which is a mysterious creature whose existence is still in question. *(This research contributes to the author by comparing two mythical stories, namely the story of Genderuwo in Indonesia and the story of Bigfoot in North America. This research can help me understand the similarities and differences in the mythical narratives of the two creatures, as well as how. Society perceives and responds to its existence in the context of culture and literature. In the context of research on Dewi Sri and Ostara, the results of*

research on Genderuwo and Bigfoot can provide additional insight into the representation of mythological creatures in various cultures. While not directly related to Dewi Sri and Ostara, this research can help understand how myths and folklore reflect values, beliefs and culture in society. Research into myths and mythological creatures from different cultures can provide a basis for a broader understanding of how societies relate to nature, spirituality and the supernatural. There is potential to find similarities or differences that can be applied in understanding the mythology of Dewi Sri and Ostara, even though the folktales come from different cultural backgrounds).

Some of the previous studies mentioned above have discussed topics that will be examined in this study. Previous studies have also compared literary works from different regions and countries. Reviewing previous research can help researchers identify unfilled research gaps. In this case, the researcher found an unfilled research gap regarding comparative literature research that explores myths in the stories of Dewi Sri and Ostara. Therefore, the researcher chose to compare the folktales of Dewi Sri and Ostara in this study with a focus on finding *similarities theme of myth and mythical functions of both*. From the nine previous studies, it can be concluded that the focus or theme of the research that the researcher will conduct has never been done before. In this comparison, researchers will explore the possibility of mythical similarities and mythical functions between the two stories. This is interesting because it can provide new insights into the cultural and literary aspects of two different cultures.

In conclusion, this study is expected to make a unique contribution to the field of comparative literature by offering new insights into cross-cultural literary comparison. By exploring the myth of Dewi Sri and Ostara in a narrative context, this study aims to expand our understanding of how cultural myths and stories intersect and influence each other across traditions. This study not only highlights common themes and variations in these myths but also underscores the importance of recognizing and appreciating the richness of global cultural narratives.

1.3 Research Question

Based on the explanation of the research background, research questions can be formulated. The components of this research question are written based on the problems found by researchers and become the focus of research. The following are these research questions:

1. What are the similarities themes of myths between "Dewi Sri" by Ki Umbara and "Ostara" by Edain McCoy?
2. What are the functions of myths displayed between "Dewi Sri" by Ki Umbara and Ostara by Edain McCoy?

1.4 Research Objectives

Based on the research questions that have been formulated, this research has several objectives. The following are the research objectives:

1. To find out the similarities theme of myths between "Dewi Sri" by Ki Umbara and "Ostara" by Edain McCoy.
2. To find out the function of myths displayed between "Dewi Sri" by Ki Umbara and "Ostara" by Edain McCoy

1.5 Research Significance

By understanding the meaning of the folklore "Dewi Sri" by Ki Umbara between "Ostara" by Edain McCoy, people can better appreciate and celebrate the richness of their own culture. This understanding can also be the basis for encouraging intercultural dialog and enriching global diversity. The author hopes that this comparative literature analysis can provide knowledge, especially regarding mythical similarities and mythical functions in the two literary works, namely the folklore of Dewi Sri (Sundanese) and Ostara (English). This research can provide theoretical, practical and useful benefits for the author, providing insight and contribution in solving problems related to comparative literature.

The author uses comparative literary analysis with the aim of finding mythical similarities and mythical functions between the folklore of Dewi Sri

(Sundanese) and Ostara (English). The application of this theory is expected to provide direction for readers to gain a deeper understanding and increase research interest, especially in the analysis of these two topics. The successful application of the theory of comparative literature is expected to contribute to cross-cultural understanding and enrich knowledge about folklore from both cultures. Research that seeks sources of information accompanied by comparative literature analysis is expected to arouse interest in cultural preservation. In particular, students majoring in English Literature are expected to feel the positive impact of this research, both in understanding cultural diversity and increasing appreciation for the literary heritage of the two countries.

1.6 Definition of Key Terms

Literary Works, According to Raras Hafidha Sari (2023), the term "literature" comes from the word "sastra" which is added with the prefix "su". The word "sas" means "to direct" or "to teach", while "tra" means "tool" or "means". Therefore, the word "literature" as a whole implies a tool or means to teach or direct. Literature plays an important role in representing the life of society at large, including in the development of various aspects of culture.

Folklore, defines folklore as material that is passed down by tradition, either by word of mouth or by traditional practice. Therefore, folklore is essentially a form of culture that is inherited and/or passed down through oral tradition. Folklore often includes folk prose stories, which can be divided into three groups, namely myths, legends and folklore. In particular, folklore is passed down orally from mouth to mouth and is passed down from generation to generation by the supporting community (Danandjaya in Asdarina, 2017). Therefore, researchers chose the story of Dewi Sri and Ostara as a folklore.

Culture according to Krisnayana (2016), culture is a complex network consisting of knowledge, beliefs, art, law, morals, customs, and other habits acquired by humans as members of society. It is a reflection of the collective experience and history of a group, which is passed down from one generation to the next. Culture encompasses how a society organizes itself,

how individuals within it communicate and relate to each other, and how values and norms are transmitted and maintained. There is an element of culture that is left behind in both the stories of Dewi Sri and Ostara, namely the Sundanese people who like to hold ngalaksa ceremonies or rituals. While this spring equinox Ostara ritual or festival is a cultural trace related to both stories.

Myth according to Minsarwati (2002), is considered as an event in the past that describes the origin of everything, gives meaning to current life, and determines future outcomes. Eliade, a researcher on the history of religion cited by Minsarwati (2002), explains that myth refers to creation and the story of how things began and emerged. Myths rely on ontology and only discuss reality, i.e. what actually happened. "Mythical reality" is defined as sacred reality and this sacredness is considered the highest reality. Holiness appears as something different from ordinary reality, as a holy, authentic and powerful reality.

Comparative Literature, as described by Susan Bassnett (1993). Pdf, nd) involves the study of texts across cultures, is interdisciplinary, and pays attention to patterns of interrelationships in literary works involving time and space. Comparative literature is the cross-cultural and cross-literary study of different traditions and languages. The study of comparative literature includes comparisons that can be analyzed in terms of culture, history, themes, motifs, style, structure, and other aspects. Comparative studies are conducted to understand the differences and similarities of literary works from different cultures and to study the influence and interaction between literary works from different cultures. (Damono, 2015). So in this case the researcher will only look for similarities from the myths and functions of myths in the story "Dewi Sri" by Ki Umbara between "Ostara" by Edain McCoy.