ABSTRACT

This study aims to analyze the structural-functional narrative and the public reception of the *Kutai* Kingdom's folklore. The research employed a descriptive qualitative method, referring to Vladimir Propp's theory (1987) to examine the 31 narrative functions and Seger's theory (1978) to categorize public reception into intellectual and emotional aspects. Primary data were collected from three key informants who were familiar with the story of *Puteri Karang Melenu*, while the secondary data were obtained from YouTube videos and websites discussing the story. The findings revealed fifteen narrative functions, namely villainy, mediation, beginning counteraction, departure, first function of the donor, hero's reaction, spatial change, victory, liquidation, return, difficult task, solution, recognition, transfiguration, and wedding. Six-character types were present in the story, such as the villain, donor, helper, the princess and her father, the dispatcher, and the hero. The reception of the *Kutai* Kingdom community reflected both intellectual aspects, which included story structure, characters, themes, and plot, as well as emotional aspects, which encompassed involvement, emotion, and trust based on informants.

Keywords: Folklore, Receptive, Structural functional narrative