This thesis presents about the myth and folklore of Golan and Mirah villages well known as Ki Honggolono myth. Ki Honggolono was the founder of Golan village and his religion was Hindu. The son of Ki Honggolono, Joko Lancur, who loved cockfight, fell in love with a lovely girl named Siti Amirah, a daughter of Ki Agêng Mirah. Ki Agêng Mirah was the founder of Mirah Village, and he was a moslem. Joko Lancur proposed Siti Amirah, but Siti Amirah’s family didn’t approve it by giving some impossible condition to Joko Lancur that made Ki Honggolono got mad. Ki Honggolono, then, killed Siti Amirah and he cursed that villages. The curse of Ki Honggolono is known by the local people as a myth up to this day.

The problem statements of this research are: (1) how is the profile of the society of Mirah and Golan villages in Sukorejo, district of Ponorogo region? (2) How are the construction and the content of Ki Honggolono Story? (3) How are the other myths around the Story of Ki Honggolono, and what is the function for the local people? (4) How is the perception of the local people about this issue? (5) what is the essence and meaning of the conflict in folklore of Ki Honggolono for the society.

This study is purposed to (1) Describe the profile of the society of Mirah and Golan villages in Sukorejo, district of Ponorogo region; (2) Explain the construction and the content of Ki Honggolono Myth; (3) Reveal the other myths around the Myth of Ki Honggolono, and the function for the local people; (4) Expand on the perception of the local people about this issue; (5) Describe the essence and meaning of the conflict in folklore of Ki Honggolono for the society.

There are two stages in this study. At first, we do this research by using folklore method: (1) Collecting the data; (2) Classifications of the data; and (3) Data analyzing. In order to reach the goal, we employ the complete folklore research process. In the next stage, we find the structure of the story of Golan and Mirah, then we analyze it by using the theory of literature.

The research reveals that the reception of the local people in both villages is same. The local people know CRKH even with different understanding and mastery level of the story. They believe that the story about Golan and Mirah villages is true because there are some authentic evidences of the story happened in past that can be seen up today.