BIMA’S SELF-REALIZATION IN LAKON DEWARUCI
SEEN FROM JUNGIAN’S INDIVIDUATION PROCESS AND
SUFI’S POINT OF VIEW

A thesis presented as a partial fulfilment of requirements to obtain the
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- Modern Traditional-

“For every sin but the killing of Time there is forgiveness.”
- Traditional-

“The wisest men follow their own direction.”
- Euripides-

“There is no wealth like knowledge, no poverty like ignorance.”
- Ali Ibn Abi-Talib –

“Never forget what you are, the rest of the world will not. Wear it like armor, and it can never be used to hurt you.”
- Tyrion Lannister-

“The absence of desire leaves one free to pursue other things.”
- Lord Varys-
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ABSTRACT

_Dewaruci_ is a story about _Bima_’s journey to find a mystical treasure called _TirtaPawitra/Tirta Kamandanu_ to perfect his skill. In his journey _Bima_ has to face many obstacles and dangers. The writer used two perspectives of the self theory to reveal _Bima_’s Self-realization process. This study is using psychological approach of Individuation Process theory proposed by _Carl G. Jung_, and cultural approach of The Self in Sufism. The method are being used to do the analysis are to find the archetypes and self level that manifested in the events of interest from the story, and then connect it with _Bima_’s Self-realization process.

The analysis shows that there are some events in the story related with the archetypes. The persona and shadow archetypes appears when _Bima_ were asked by his teacher to find a mystical treasure, the hero archetypes appears when _Bima_ fight against twin giant _Rukmuka_ and _Rukmakala_, the wise old man archetypes appears when _Bima_ meets _Dewaruci_, and the self archetypes appears when _Bima_ knows about the mystery of life and achieve his Self-realization.

This study is also using cultural approach of The Self theory in Sufism. The analysis shows some events in the story are related with the theory. The commanding self appears when _Bima_ ignored his brother advise, the regretful self appears when _Bima_ feel guilty in front of _Dewaruci_, the contented self appears when _Bima_ listening to _Dewaruci_’s sermon, the self pleasing to God appears when _Bima_ start to realize that is important to become unified with The God, the pure self appears when _Bima_ knows about the mystery of life and true meaning of life.
ABSTRAK


Analisa dalam studi ini menunjukan bahwa terdapat beberapa peristiwa di dalam cerita yang berhubungan dengan archetype. Archetype persona dan shadow muncul saat Bima diminta oleh gurunya untuk mencari pusaka Tirtapawitra/Tirta Kamandanu, archetype the hero muncul saat Bima melawan dua raksasa Rukmuka dan Rukmakala, archetype the wise old man muncul saat Bima bertemu dengan Dewaruci, archetype the self muncul saat Bima mengetahui rahasia alam semesta dan mencapai kesempurnaan diri.

Adapun dalam studi ini menggunakan pendekatan secara ilmu budaya melalui teori tentang the Self dalam Sufisme. Dimana dalam analisa menunjukkan beberapa peristiwa di dalam cerita yang berkaitan teori. The commanding self muncul saat Bima menghiraukan nasihat dari saudaranya, the regretful self muncul saat Bima mengakui kesalahannya di hadapan Dewaruci, the contented self muncul saat Bima mendengarkan nasihat dari Dewaruci, the self pleasing to God muncul saat Bima mulai menyadari pentingnya untuk bersatu dengan Sang Pencipta yang, the pure self muncul saat Bima mengetahui rahasia alam semesta dan arti hidup yang sebenarnya.