

**BIMA'S SELF-REALIZATION IN *LAKON DEWARUCI*
SEEN FROM JUNGIAN'S INDIVIDUATION PROCESS AND
SUFİ'S POINT OF VIEW**

**A thesis presented as a partial fulfilment of requirements to obtain the
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A THESIS ON
BIMA'S SELF-REALIZATION IN *LAKON DEWARUCI* SEEN FROM
JUNGLIAN'S INDIVIDUATION PROCESS AND SUFI'S POINT OF
VIEW

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“Pray for what you want, but work for the things you need.”

-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

Dewaruci adalah sebuah cerita yang mengisahkan tentang *Bima* yang melakukan perjalanan atas perintah gurunya untuk mencari sebuah pusaka bernama *Tirtapawitra/Tirta Kamandanu* demi menyempurnakan kesaktiannya. Dalam perjalanannya *Bima* harus melewati banyak sekali rintangan dan cobaan. Penulis menggunakan dua sudut pandang tentang teori *the self* untuk mengungkap proses Individuasi diri *Bima*. Dalam studi ini menggunakan pendekatan secara psikologis yaitu teori tentang Proses Individuasi oleh Carl G. Jung, dan pendekatan secara ilmu budaya dengan menggunakan teori tentang *the Self* dalam Sufisme. Metode yang digunakan dalam analisa adalah dengan menemukan archetype dan level dari *the self* yang terdapat di kejadian-kejadian dalam cerita, lalu menghubungkannya dengan proses *Self-realization* dari *Bima*.

Analisa dalam studi ini menunjukkan 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.