

CHAPTER I

INTRODUCTION

1.1. BACKGROUND

Indonesia's *wayang kulit* or shadow puppets are without doubt the best known of Indonesian's heritage. *Wayang* means *bayang*/shadow; *bayangan* that represents the image of human being. *Kulit* means skin which refers to the leather construction of the puppets that are carefully chiselled with very fine tools and control rods. The stories performed in *wayang*, as far as we know, are usually drawn from the Hindu's epics story of *Ramayana* or *Mahabharata*.

Hazim writes that the sources of *wayang*'s origin are still indecisive. Even until now some anthropologists are still arguing that where *wayang* originally comes from. Some says that *wayang* originally comes from ancient Javanese culture, others say that it comes from Indian culture, and the rest say it is a hybrid of both Javanese-Indian culture. Those opinions are based on the fact that shadow puppet (*wayang*) and its characteristic are found in South-east Asian culture, even though the stories performed in each place are different. (Amir, Hazim. 1991)

The characters in *wayang* represent human being including their attitudes, manners, etiquette, etc; the story of *wayang* is a reflection of human life in this world. Anything related to the conception of life, self, and God occurs in the story. The story is called *lakon*. There are so many *lakon*, for example: *Kumbakarna Gugur*, *Wahyu Cakraningrat*, *Karna Tanding*, and *Dewaruci*. *Wayang* has become a part of Javanese lives, and an important cultural element in

Javanese tradition. Until now some people still watch or listen to *wayang* performance as it contains moral lessons and moral values.

The writer takes the story of *Dewaruci* in this thesis because it is one of popular *lakon* among Javanese people. It can be looked by some research that had been done using this story. First is journal of *DEWA RUCI AND THE LIGHT THAT IS MUHAMMAD. The Islamization of a Buddhist text in the Yasadipuran version of the book of DewaRuci* by Bernard Arps. Second is a thesis entitled with *ASPEK MISTIK DALAM SERAT DEWA RUCI* by Rohmad Sri Yunanto. Third is a research of *Analisis Semiotik Serat Dewa Ruci* in a thesis of Nazihin Aziz Raharjo. Those are the evidences that the story of *Dewaruci* are interesting to be studied for. The writer are also interested to do a research with using this story by finding Bima's Self-realization. As far as the writer know there are still no research on Bima as the main character in *Dewaruci*, by finding his Self-realization.

The writer interested in story of *Dewaruci* is because in this story Bima shows great character in his service towards his teacher with loyalty and trust. He doesnot care about the danger he has to face, instead he goes on his quest without doubt. The story begins when Bima was ordered by his teacher DangnyangDrona to find "*TirtaKamandanu/Tirtapawitra*", holy water, in order to complete/to make his power and ability perfect. Without his knowing, Bima is being fooled by his teacher who is being provoked beforeby his rival family the *Kurawa*. Bima's strong will and loyalty to his teacher keeps him doing the task even when he realizes that this task is very dangerous, and it can take his life. He then starts his

journey to find the mystical treasure, *TirtaKamandanu*. Along his quest in finding *TirtaKamandanu*, the holy water, he has to pass severe physical and mental tests. Although being fooled by his teacher and his rival family, Bima is able to complete his journey and reach his self-perfection which in the modern western psychological theory is called self-realization. Therefore, the writer intends to use individuation process theory by Jung and level of the self in Sufism to analyze Bima's self-realization achieved during his quest.

In this thesis writer uses the theory from a famous psychologist, Carl Gustav Jung. According to the Jung as cited in Stein (2005), individuation is the process of transforming one's psyche by bringing the personal and collective unconscious into the conscious. "Individuation is a process of psychological differentiation, having for its goal the development of the individual personality". (Stein, Murray. 2005). As cited in Feist, in general Individuation process is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology (Feist, Jess. Feist, Gregory J. 2008). Beside Jung's theory of Individuation process, the writer also uses another literature of self transformation from Sufi's point of view.

Sufism is usually described by the historians as the mystical core of religion of Islam. The Sufis themselves are considered as mystical conceptions, but somehow it can also be possibly described as mystics that are expressed in Islam. Besides Jung's theory of the self in individuation process, Sufi has its way to describe the self. There are seven steps/level of the self in Sufi: The commanding

self, The regretful self, The inspired self, The contended self, The pleased self, The self pleasing to God, and The pure self. (Frager, Robert. Fadiman, James. 1998. p.20). The writer will also do some comparison between the two perspectives in analysing Bima's Self-realization in *lakon Dewaruci* by looking for similarities and differences.

1.2. FIELD OF THE STUDY

The field of this study is literature especially cultural studies (Sufism) and Psychology (Individuation process).

1.3. SCOPE OF THE STUDY

The scope of this study is the individuation process of Bima in *lakon Dewaruci* according to Jung, and the point of view of Bima's self-realization according to Sufi's point of view. The writer also adds a little comparison between the two theories, but not as the main focus.

1.4. PROBLEM FORMULATION

1. How is Bima's individuation process seen from Jungian's point of view?
2. How is Bima's self-realization seen from Sufi's point of view?

1.5. OBJECTIVES OF THE STUDY

1. To reveal Bima's individuation process seen from Jungian's point of view.
2. To understand Bima's self-realization from Sufi's point of view.

1.6. SIGNIFICANCE OF THE STUDY

This study is concentrating on literature especially narrative work. The writer hopes that this study will help the readers to know more about what happens to Bima in the story of *Dewaruci* using Jungian's individuation process

theory, and by Sufi's point of view. As far as we know there are big differences in the culture and conception between east and west. The writer hopes that this study will help to reach the same understanding and share the same light between two big cultures in this world. The writer also hopes to help the reader to know more about Javanese's culture, especially *wayang kulit*, and about Sufism.

1.7. DEFINITION OF TERMS

In this research there are some terms that need explanation first in order to avoid confusion from the readers. Those terms are found in Individuation Process theory and in Javanese language.

- *Lakon:*

Lakon is the title of the story in the *Pagelaran* or plays. According to Anderson, *lakon* is the story adapted from famous Indian Sanskrit version. This literature was a narrative or epic which passed down generation to generation orally. It may have served as the material for some plays. Although not written, they are "plays", and their stories are what is meant by *Lakon*. (Anderson, Benedict. 1976, p. 4)

- *Wayangkulit :*

Wayang means *bayang*/shadow; *bayangan* that represent the image of human being. *Kulit* means skin refers to the leather construction of the puppets that are carefully chiselled with very fine tools and control rods. The literal meaning of *wayangkulit* is "shadow-made-by-leather" (Amir, Hazim. 1991)

- Individuation :

Individuation or self-realization is the process of becoming an individual or whole person. It means that a person has all the psychological components functioning in unity with no psychic process atrophying in the process of “coming to selfhood”. Self-realization or Individuation is extremely rare and hard to accomplish, because a person must be able to assimilate their unconscious into their total personality and are able to contend with both their external and their internal worlds. (Feist, Jess, Feist, Gregory J. 2008)

- Sufism :

According to Fadiman Sufism is often described as a path, which suggesting both an origin and a destination. And yet, the aim of Sufism is the elimination of all veils between individual and God. (Frager, Robert, Fadiman, James. 1998)