

EDUCATIONAL PSYCHOLOGY ASPECT IN GAGURITAN I JAYAPRANA

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Abstrak

Gaguritan merupakan suatu karya sastra tradisional yang mempunyai sistem konvensi sastra yang cukup ketat. Karya yang dimaksud dibentuk oleh satuan pupuh yang banyaknya suku kata dalam tiap-tiap baris, banyaknya baris dalam tiap-tiap bait dan bunyi akhir dalam tiap-tiap baris. Gaguritan sebagai bentuk karya sastra Bali tradisional merupakan produk cipta sastra nusantara, dimana dalam hal ini gaguritan tergolong dalam karya sastra jenis puisi. Gaguritan adalah salah satu jenis sastra Bali tradisional yang masih hidup dan berkembang dalam masyarakat Bali. Karya sastra gaguritan ini hingga sekarang masih sering dibaca ataupun dinyanyikan dalam kegiatan pesantian. Hasil penelitian ini menyimpulkan bahwa struktur Gaguritan I Jayaprana terdiri dari : 1) tema yaitu kesetiaan seorang wanita 2) alur cerita tumbuh secara konvensional, terjadi dari beberapa peristiwa yang disebabkan oleh hubungan sebab akibat 3) Penokohan yang terdiri dari tokoh utama I Jayaprana, tokoh sekunder Ni Layonsari, tokoh komplementer I Saunggaling, dan Bendesa, Raja 4) Amanat terlihat bagaimana kesetiaan I Layonsari sebagai istri kepada suaminya. Aspek psikologi pendidikan yang terkandung dalam gaguritan I Jayaprana terlihat pada tokoh I Jayaprana. Sifat-sifat yang dimiliki I Jayaprana patut menjadi teladan. Selain rajin belajar I Jayaprana juga memiliki kecerdasan yang tinggi. Cakap dalam membaca dan menterjemahkan kakawin.

Kata Kunci : Psikologi Pendidikan, Gaguritan Jayaprana

Abstract

Gaguritan is a traditional literary work that has a fairly strict literary convention system. The work is formed by pupuh unit with a large number of syllables in each row, the number of row in each verse and the final sound in each row. Gaguritan as a form of traditional Balinese literature is a product of Indonesian literature, belongs to the poetry. Gaguritan is one type of traditional Balinese literature that still lives and develops in Balinese society. The literary work of the Gaguritan is still often read or sung in the pesantian activities. The results of this study concluded that the structure of Gaguritan I Jayaprana consists of: 1) The theme is woman faithfulness 2) The story line is conventional, occurring from several events caused by the cause and effect relationship 3) the characterization which consists of main character, I Jayaprana, secondary character Ni Layonsari, complementary characters namely, I Saunggaling, and Bendesa, The King 4) The moral value can be seen is the loyalty of I Layonsari as a wife to her husband. The educational psychology aspect contained in the Gaguritan I Jayaprana can be seen in I Jayaprana. The character of I Jayaprana should be exemplary. In addition to learning diligently I Jayaprana also has high intelligence. Capable in reading and translating Kakawin.

Keywords: Educational Psychology, Gaguritan Jayaprana

INTRODUCTION

In the life of Balinese society, Jayaprana story is often used as stage art plays such as Arja Art, Sendratari and drama Gong. In 1950s, Jayaprana story was filmed. In the movie, many incidents have been excessively dramatized which sometimes does not conform to the cultural background of the creation of this literary work.

Gaguritan I Jayaprana is still very popular among the Balinese society themselves and the Indonesian society in general. As a literary work, Gaguritan Jayaprana has succeeded in sociological interest in the Balinese society. The story looks like Romeo and Juliet that has tragic ending. The Balinese literary society believes that Jayaprana story is a true story. The story was developed by word of mouth to be a shared story which becomes a folk story, like a fairy tale as a touching story.

A movie producer was inspired to film the story decades ago. Until finally an author was sincerely to make it into a Gaguritan with a title "Gaguritan Jayaprana". This Gaguritan got good appreciation from the Balinese society, proven since long ago that many society witnessed the rhythmic work of this sekar alit. So onward, until finally there were local record companies passing tapes containing the singing of Gaguritan Jayaprana. When the cassette was played, especially with the loudspeakers, the Jayaprana story entered from home to home.

This Gaguritan got a good appreciation from the Balinese society. The appreciation makes Jayaprana story to continue to live and is pleased to be continued by the society. So Jayaprana characters continue to live into a legend. The love story of I Jayaprana with Ni Layonsari is ended with their death, because of what the king does which makes the listeners feel immersed in it. This study examined the structure and psychological education of the Gaguritan I Jayaprana which has been initiated by I Made Widiani (Language Research Hall, Singaraja).

METHOD

This study used qualitative method, which seeks to reveal phenomenon thoroughly and with a complete context (holistic contextual) through the collection of data from a natural setting by using researchers as the key instrument. The data was collected by conducting literature studies through reading and studying the results of books by taking notes, compiling and formulating the problems in this research. This method was used to obtain information on structure, sociology and educational psychology aspects in Gaguritan I Jayaprana.

RESULTS AND DISCUSSION

1. The Structure of Gaguritan I Jayaprana

a. Themes

The theme of the Gaguritan I Jayaprana is the faithfulness of a woman, in this case, Ni Layonsari who was very faithful to her husband. Ni Layonsari committed suicide because her husband was killed. This can be seen in the excerpt below:

Kanda Nyoman mustikaku,
Sampai hati kanda meninggalkan,
Ambillah Dinda jangan lama,
Agar ikut bersama mati,
Sebagaimana janji Kanda dahulu,
Mati bersama,
Kanda meninggalkan Dinda

The excerpt above shows that Ni Layonsari still had the faith to die with her husband, but her husband preceded her. Due to the death of her husband, Ni Layonsari's sadness never vanish from her heart, so with a unanimous determination she ended her life by stabbing herself.

b. Story Line

This story line of I Jayaprana shows the characteristics of supernatural elements. Any incident that occurred to I Jayaprana can be restored in the previous incidents. The story line is conventional, occurring from several events caused by cause and effect relationships. The dream hunch experienced by Ni Layonsari gave a distinctive atmosphere in this story.

The character of I Jayaprana is also described as a very handsome young man, that attracted the attention of all the girls in the village as well as the ladies who were in the palace.

The next incident was a meeting between I Jayaprana and Ni Layonsari. I Jayaprana was told to find a wife by the king. I Jayaprana observed people in the market. I Jayaprana attracted to a beautiful girl who had just shopping in the market with her friend.

Both of them fell in love with each other. I Jayaprana fell in love with Ni Layonsari because of her beauty, otherwise Ni Layonsari fell in love with I Jayaprana because of his good looks. Their love story continued into a marriage after they were blessed.

After the wedding ceremony was held, an unexpected incident happened. The beauty of Ni Layonsari made many society attracted to her including The King. The king also intended to separate the couple who had just married and began to find ways to separate the couple by summoning on the perbekel. To fulfill the command of King, I Jayaprana departed for Terima Bay. But the day before, Ni Layonsari tried to forbid her husband because her dream that her home was swept away by a big flood and they lost Tunjung flower (Water Lily).

I Jayaprana realized himself as the servant of King and tried to convince his wife that all would return to the destiny of God Almighty. Finally, I Jayaprana departed and accompanied by Saunggaling and the group to Terima Bay. Many incidents were experienced on the way, for example sounds of tigers, crows and apes shouted to each other. In Balinese society, the voice of the crow shows a bad hunch linked to grief. Finally all the dream of Ni Layonsari came true. At the Terima Bay, Saunggaling saw a letter from the king to I Jayaprana. I Jayaprana read the letter given by Saunggaling. In the letter it was said that I Jayaprana considered a great sinner, imitate the behavior of king.

I Jayaprana resigned with the very difficulty. He told I Saunggaling to kill him immediately. Fragrance spread from blood of I Jayaprana. The storm and thunder also drove the death of I Jayaprana to the afterlife. I Jayaprana died and was immediately buried. After the burial of I Jayaprana, Saunggaling and other perbekel returned. However, many incidents were happened to the perbekel which caused unnatural death.

Hearing the death of her husband Ni Layonsari was deeply grieving and she committed suicide as a sign of her faithfulness. Knowing the suicide, the king was in rage and he killed the servants and the society. After that he ended his life by committing suicide. The faithful servant did not believe that the king committed suicide. They also killed the innocent society. Things became chaotic. The servant and the society killed each other. In the end of the story, because of love, I Jayaprana and Ni Layonsari reunited in afterlife.

c. Characterization

The main character in this story was I Jayaprana, the secondary character was Ni Layonsari while a complementary character was The King, Bendesa and several servants/courtiers. The secondary character in this story was Ni Layonsari which is depicted as a perfect girl, very pretty who attracted men. The King was complementary character, is portrayed as a very cruel and arbitrary king. In ancient times, a king had absolute power, so whatever his command must be obeyed.

d. Moral Value

The message that the author wants to convey is the faithfulness of Ni Layonsari as wife to her husband I Jayaprana as expressed in the following excerpt.

Sedihnya tak pernah hilang,

*lalu ia ikhlas akan mati,
tak gentar menghunus pedang,
ditikam di atas payudara,
sekaligus lalu ia mati.*

2. Educational Psychology Aspects in the Gaguritan I Jayaprana

The educational psychology aspects in the Gaguritan I Jayaprana can be seen at the character of I Jayaprana. The character of I Jayaprana should be exemplary. In addition to learning diligently I Jayaprana also had high intelligence. He was capable to read and translate Kakawin. It can be shown in the following excerpt:

*Ia bernyanyi sambil membahas,
bagai tak ada orang mengajar,
suaranya merdu nyaring,
raja asyik mendengarkan,
I Jayaprana menerangkan*

In the old days the intelligence of a person was measured from the literary knowledge. So that I Jayaprana was categorized as a person with high intelligence. In addition, I Jayaprana was very steadfast in dealing with all sorts of problems and was firm on his belief. It can be seen that after he was married to Ni Layonsari, I Jayaprana was forbidden by his wife to depart for Teluk Terima. But he still went there and advised his wife Ni Layonsari, as the following excerpt:

*I Jayaprana berkata,
Bila takdir kanda akan mati,
dimanapun kanda berada,
meskipun bergedong batu,
berumah berkotak tabla, tentu akan mati*

The excerpt above shows that I Jayaprana was very resigned to his fate. He believed the death was always determined by God. Although it was in anywhere, when the time comes, the death was not possible to be avoided by anyone. Similarly, the steadfastness of I Jayaprana was backed by his resignation to surrender when he finished reading the letter from the King as a mandate to kill himself. It can be seen in the excerpt below:

*Semuanya sudah dibaca,
semua isi surat itu,
I Jayaprana meratap pelan,
Hamba bersedia paduka,
hamba rela dibunuh,
tanpa dosa*

After reading the letter from The King, I Jayaprana sincerely handed him to be killed, even though he had realized that he was innocent, but he did not regret the fact he willingly died for the sake of the king. It can be seen in the following excerpt:

*Aku tak gentar akan mati,
memenuhi maksud raja,
sungguh baginda menanamku,
kini ingin baginda mencabutku*

The excerpt above shows the knighthood of I Jayaprana who willingly died for the happiness of the king. It was based on the very high gratitude of I Jayaprana to the king who had raised and educated himself to the great, that he did not have power to go against it until I Saunggaling killed him.

The educational psychology aspect was also found in the character of Ni Layonsari. She had an ideal character as a woman besides her beauty she was also very obedient to her parents. She did not want to be a rebellious daughter of the parents (Alpaka guru). After she had a husband, Ni Layonsari was very devoted to her husband. His faithfulness as a wife can be shown when Ni Layonsari committed suicide (patibrata). It can be seen in the following excerpt:

*Kanda Nyoman mustikaku,
sampai hati kanda meninggalkan,
ambillah Dinda jangan lama,
agar ikut bersama mati,
sebagaimana perjanjian kita dulu,
mati bersama,
kini Kanda meninggalkan Dinda*

*Sedihnya tak pernah hilang,
lalu ia ikhlas akan mati,
tak gentar menghunus pedang,
ditikam di atas payudara,
sekaligus lalu ia mati*

The excerpt above shows the sadness of Ni Layonsari that never vanishes because her husband had gone forever. She was determined to die with her husband. So she ended her life by suiciding herself.

Once the King Kalianget was a wise king in running the government. He was highly respected by the court officials and all his society. But after the king saw the beauty of Ni Layonsari everything changed very drastically. The king had a mental shock. All the good character was gone, because he was fulfilled by the desire to marry Ni Layonsari. This can be seen in the following excerpt:

*Baginda lalu kegila-gilaan,
memandang Ni Layonsari,
kemudian baginda bersabda,
Kau Nyoman mustikaku,
baginda tak sadar akan diri gila asmara,
cinta kepada Ni Layonsari.*

The excerpt above shows how the King was infatuated and forgotten the reality after he saw the beauty of Ni Layonsari. He turned out to be cruel, bad-hearted and acted beyond consciousness so that his deeds were troublesome for many society. His desire to marry Ni Layonsari was very big, and he called the perbekel to ask for consideration. Saunggaling, one of the perbekel, that had been jealous of I Jayaprana gave a cunning sense to destroy I Jayaprana by taking him to the Terima Bay. At that time, a king was entitled to determine everything including the life of someone. By using a letter through Saunggaling, the life of I Jayaprana was taken which can be seen in the following excerpt:

*Lalu segera dibacanya,
adapun isi surat itu,
Hai kau Jayaprana,
tak layak kau dipelihara,
berjalanlah kau baik-baik,
saat ini,
kuperintahkan membunuhmu.*

*Dosamu sangat berani,
menyamai tingkah raja,
istrimu Nyoman Layonsari,
ia akan kuambil,
tak pantas kau miliki,
sekarang, agar jangan kau melawan*

The above excerpt shows that the order cannot be denied by anyone, including killing I Jayaprana because he had a beautiful wife. Because according to the king, I Jayaprana did not deserve to have a beautiful wife, Ni Layonsari. She only deserved to be an empress.

After I Jayaprana was killed, the king attempted to seduce Ni Layonsari to serve as empress. But knowing her husband died from being killed by the king because he wanted to compete for her, Ni Layonsari refused. To prove her faith as a wife to I Jayaprana, Ni Layonsari killed herself. Knowing the death of Ni Layonsari, the king became furious and killed all the nearby people. All were destroyed by The King. Finally, the king killed himself.

CONCLUSION

The structure of the Gaguritan I Jayaprana consists of: 1) The theme of the Gaguritan I Jayaprana was the faithfulness of a woman in this case Ni Layonsari who was very faithful to her husband. Ni Layonsari committed suicide knowing her husband was killed. 2) The story line of Gaguritan I Jayaprana was the meeting between I Jayaprana and Ni Layonsari when I Jayaprana was told to find a wife by the king. 3) The characterization, which was analytic, the author told the personality of characters dramatically, not directly. 4) The moral is the faithfulness of Ni Layonsari as wife to her husband, I Jayaprana.

The educational psychology of the Gaguritan I Jayaprana can be seen in the character of I Jayaprana. The character of I Jayaprana should be exemplary. In addition to learning diligently I Jayaprana also had high intelligence. He had a capability in reading and translating Kakawin. Faithfulness of Ni Layonsari to her husband was never vanished even though her husband died. She was determined to die with her husband. So she ended her life by committing suicide.

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