

***“Sang Kuriang” Drama Script by Utuy T. Sontani
for Learning Material in Drama Appreciation Learning
Senior High School Class XII***

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Abstract: This research is taken from the drama script "Sang Kuriang" by Utuy T. Sontani which was divided into two parts, namely libretto, two rounds, and three-part drama. The purpose of this study is to describe the two-round drama scripts in the form of (1) the facts of the story in the drama script "Sang Kuriang" by Utuy T. Sontani which includes the facts of the story (lines, characters, and settings), (2) moral values (religious, psychological and social aspects), and (3) the application of the fact story and moral values analysis results for learning material of drama appreciation in class XII high school. The method used in this study is the descriptive analysis method with literature review techniques, data analysis, and interpretation. The results of his research are; (1) this drama script has a social-religious theme regarding a child named sangkuriang who loves his mother. The facts of the story found include the forward flow and the characters found are divided into two main characters and additions, the background is the setting of the place and time, (2) this drama has a sign that contains meaning, Lessons can be learned from the story the legend of Tangkuban Perahu is never undermine the trust given, especially with how to kill his faithful that continues to accompany private interests to be sacrificed. Sangkuriang is an example that should not be imitated, his heart, his mother's wrath get a reply. Although the messages are conveyed from the legend of Tangkuban Perahu is make your parents happy in a good way and not contrary to the prevailing norms and values, (3) the fact of the story and moral values of the drama script “Sang Kuriang” by Utuy T. Sontani can be used as learning material because it is by the criteria for selecting teaching materials positive in the story.

Keywords: drama script; the fact of story; moral values; material lesson.

INTRODUCTION

The name of the Sundanese people, with the establishment of Mount Tangkuban-Perahu, which is around the north of the city of Bandung, cannot be separated from the memory that in ancient times there was a tale from word of mouth whose story was already known in Sundanese land with various places that have become legends, for example in Purwakarta there is Sanghiang Kendit which is said to have been the place where the former Sang Kuriang dammed the Citarum river to make a cruise with Dayang Sumbi, or in the Sukabumi area, on the Cimandiri river there is a place that has lots of agate, reportedly Dayang Sumbi was being chased by Sang Kuriang after he lost

the agate. Therefore, although it is not the same place where it happened, the storyline is not the same, but in essence, the story of Sang Kuriang tells the same thing, namely, about a boy who loves his mother. The stories of Sang Kuriang that exist around the land of Sundanese have become folk tales that are widespread everywhere.

Folklore in Sundanese literature is one of the legacies and cultures that need to be preserved. In essence, folklore is a belief, legend, and custom which is one of the characteristics of a nation that is then passed down orally or in writing. The form can be in the form of songs, stories, proverbs, puzzles, or children's games according to Sudjiman in Supriadi (2012, pg. 1).

Sang Kuriang is one of the folk tales that have cultural values which tell about the origin of Mount Tangkuban Perahu. The beginning of its spread was conveyed orally, but nowadays the story of Sang Kuriang has been recorded a lot, turned into drama, and even transformed into a big hit film. For example, the book "Classic Indonesian Tales Sang Kuriang" which was recorded by Sanggar temporal, the musical drama "Sang Kuriang: Legend of Sundanese Tatar in Contemporary Nuances" in the Utuy T. Sontani script which has been shown by Parahyangan Catholic University Bandung in 2013, and the big-screen film "Legend of Sang Kuriang" produced by Rapi Films in 1982, played by several actors such as Ade Irawan, Clif Sangra, and Suzzana. One of his other works is the drama script "Sang kuriang" by Utuy T. Sontani.

This manuscript was published in the citizen magazine in 1954 as well as the library "Sang Kuriang" which was recorded by the Bharatara publisher in 1963. Utuy T. Sontani is considered one of the strongest Indonesian drama authors because in 1952 he was awarded the "Prize of the National Cultural Council. drama Awal and Mira" In 1957/1958, they won another BMKN prize for the drama Saat Yang Genting. Until now, his work is still on display in several festival events.

In the drama script "Sang Kuriang" by Utuy T. Sontani, there are several attractions from an academic point of view, especially for students. This manuscript is divided into two parts. The first part is entitled "Sang Kuriang" which is a two-act libretto. The Libretto is a song from opera. So when performed, the chili sauce must be sung, using karesmen gending. Then in the second part, it is entitled "Sang Kuriang-Dayang Sumbi" which is a three-part drama. This manuscript also tells the legend of Sang Kuriang where the author tries to portray the character into a character that can be seen from a different side.

Passing the character of Dayang sumbi, Utuy T. Sontani describes the figure of a woman who likes to weave which is a characteristic of Indonesian culture, or in the

figure of the honest and responsible Sang Kuriang. This attitude can be used as a reference to get the values contained in the text to avoid negative things. This manuscript has values and mandates that are useful if it is used as an object of research, the results of which can be used as teaching material for drama appreciation in class XII SMA. To get the meaning and mandate that has been conveyed by the author in the drama script "Sang Kuriang" by Utuy T. Sontani, there are structures and several elements found, one of which is the facts of the story, the facts of this story focus more on discussing (1) plot, (2) setting, and (3) characterization. Some of the characters in the text are descriptions of human life related to moral values.

Moral values need to be applied from childhood, especially in the family environment, whose function is to hold or become the basis for a better life. Apart from the family, an environment that is formal such as school, these moral values must be taught, because in everyday life humans cannot be separated from morals. According to Suseno in Budiningsih, (2008, p. 24) morals include the pros and cons of human behavior. Moral values are a field of human life as seen from good behavior as a human being. Therefore, many authors explain morals in literary works that can be one of the suggestions or provide knowledge for those who read them, so that readers can take lessons and moral values of life and can apply them in real life.

This research is connected with teaching materials in schools so that today's teenagers can get to know Sundanese literary works, especially drama scripts, and have more knowledge about understanding in appreciating literary works. The script for the drama "Sang Kuriang" by Utuy t. Sontani can be used as teaching material because in this text there are several moral values, cultural values, and positive characters that are by the emotional state of high school students and are full of life values so that they can increase students' appreciation of literary works.

METHOD

This study, discussed the research design, data and data sources, research techniques, and research instruments. This research is classified as qualitative research. Ratna (2015, p. 46) states that qualitative research is research that uses systematic methods or steps to interpret problems in a descriptive form. Apart from that Moleong in Arikunto (2013, p. 22) states that qualitative research is research in which the data or data sources are words in spoken or written form, the things being researched are examined more deeply so that their meaning can be taken. After that, the method used in the research is the descriptive analysis method. This method is done by describing the facts which are then analyzed. Etymologically, the terms description and analysis do not just mean discussing, but also by understanding and being able to provide clear explanations (Ratna, 2015, kc. 53). The method used in this research is the descriptive analysis method, which aims to describe and analyze the facts of the story and the moral values contained in the drama script "Sang Kuriang" by Utuy T. Sontani for drama appreciation teaching materials in senior high school class XII.

RESULTS AND DISCUSSION

The results of this study include, (1) analysis of the facts of the story in the drama script Sang Kuriang; (2) analysis of moral values in the drama script Sang Kuriang; (3) the results of the analysis of story facts and moral values in the drama script "Sang Kuriang" to be used as teaching material for drama appreciation in XII grade high school.

Analysis of the Facts of the Sang Kuriang Drama Script

According to Stanton (2012: 22), the facts of the story are called the factual structure or factual level. Facts in a story include the plot, characters or characterizations (actors and their characters), and setting.

Plot

The script for the drama Sang Kuriang 2 acts has 50 pages in thickness, which is

divided into five parts, namely exposition, complications, climax, resolution, and conclusion. Every part of the text is related to one another, which shows a causal relationship. the groove in this manuscript belongs to the flow forward. The following will explain the parts that are in the script of the drama Sang Kuriang.

Exposition

Exposition is an introduction to a drama script to provide information about all the things needed to understand what happens next in the story. This can be seen in an example of a quote like this.

Di palataran imah Dayang Sumbi, di pagunungan, nenggang jauh ka ditu k adieu. Keur jongjon-jongjon Dayang Sumbi ngentreung ninun paduduaan jeung Gandék, ujug-ujug reg baé ninunna ereun, tuluy ngahuleng pasemon aya nu dipikiran. (kaca 22)

Complications

Complications are a continuation of the exposition. In this section, one of the characters does things to achieve certain goals. But the outcome of that part is uncertain. This can be seen in an example of a quote like this

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*Gandék : Na naon gara-garana,
Dunungan kuring nu jembar,
Henteu gugur henteu angina,
Ujug-ujug wuyung alum,
Pasemon nu rentag manah. (kaca 22)*

Climax

The climax is a part of a fictional storyline or drama that describes the peak of the conflict or the climax of a character's opposite, mainly seen from the emotional response of the reader. The climax is a

complication, which is told by a crisis or a turning point. This can be seen in an example of a quote like this.

Sang Kuriang: Euleuh-euleuh henteu sangka, aya dongeng bet matak helok teuing, kutan teh nu jadi indung digadabah badega, boga bapa horeng alatan teu puguh, eta badega nu ngan sakadar jadi lantaran kuring gumelar, naha aya naha euweuh? Mun aya di mana tempat matuhna, mun euweuh di mana kuburanana. (kaca 33-34)

Resolution

The resolution is the part of the plot that starts a conflict that will be finished or in a plot marked by various changes to the storyline until the story ends. This is due to the crisis that follows the climax. This can be seen in an example of a quote like this.

Dayang Sumbi: Asa gundam asa ngimpi, Asa kudu nanya kenah: naha enya awak aing Tadi ditanyaan anak; Naha enya isukan rek pangantenan? Asa gundam asa ngimpi, Bongan ditanyaan anak, Bongan aing jadi indung, Bongan kudu aakuan (kaca 62-63)

Conclusion

The conclusion is the part of the plot that is the final fate of all the characters in the story that can be ascertained. This can be seen in an example of a quote like this.

Sang Kuriang : Mun andika teuas kitu, Geus kersaning kula, sakali maju kula ge nya cadu mundur! (maju rek ngarebut kujang)(kaca 82)

Figure

The characters in the drama script Sang Kuriang are divided into main characters and additional characters. This can be seen by the characters in the drama script Sang Kuriang in the following explanation.

Sang Kuriang

Sang Kuriang is the main character in the drama script Sang Kuriang. He is a child of Dayang Sumbi who has a brave, violent, angry character, but he is honest and responsible in keeping promises. This can be seen in an example of a quote like this.

Sang Kuriang: Bet ku ngalalakianan, mangkeluk nu ngabohongnya! Dayang Sumbi! Curang teh bet kaleuleuwihan, ngaeunyakeun ka nu lain, ngabobodo lakar daek, kawas ka nu rodek hulu! (kaca 80)

Dayang Sumbi

In the drama script Sang Kuriang, Dayang Sumbi is included in an additional character. Dayang Sumbi has a good character and is very loving to her child. This can be seen in an example of a quote like this.

Dayang Sumbi : Mungguh keur nu jadi indung, ka anak teu beak asih, kajeun anak malancidar, nyieun peta matak nyeri, mo bakal teu dihampura, mo nepi ka dipibenci.(kaca 57)

Si Tumang

Si Tumang is an additional character in the drama script Sang Kuriang. He is the father of Sang Kuriang, who is told that his figure is a hunchback and lame human. He has a good character, is resigned and affectionate to his child. This can be seen in an example of a quote like this.

Sang Kuriang : Aeh, sia rek ngarangkul, boga angkeuh jadi bapa? Tapi aing teu rek sudi, teu arek nalian maneh, (kaca 31-32)

Gandek

Gandek is an additional character in the drama script Sang Kuriang. He is the one

who faithfully accompanies Dayang Sumbi. Gandek has a good character and is loyal. This can be seen in an example of a quote like this.

*Gandék : Na naon gara-garana,
Dunungan kuring nu jembar,
Henteu gugur henteu angina,Ujug-
ujug wuyung alum,Pasemon nu
rentag manah. (kaca 22)*

The Demon King

The Demon King, including an additional character in the drama script Sang Kuriang, has an ignorant and envious character. This can be seen in an example of a quote like this.

*Raja Siluman : Mungguh nu disebut
leuweung, Teu di mana teu di mendi, Lain
tempat keur manusa; Leuweung mah
tempat Siluman Makhhluk hasud hiridengki
Tukang jail kaniaya. (kaca 30)*

Background

In a fictional story, the setting is divided into place (geographic) and time (historical).

Place Background (geographic)

The setting of the place is the place where a series of kajadian events in the story take place. The setting of the drama script Sang Kuriang This can be seen in an example of a quote like this.

*Leuweung
Mungguh nu disebut leuweung, Teu di
mana teu di mendi, Lain tempat keur
manusa; Leuweung mah tempat Siluman
Makhhluk hasud hiridengki
Tukang jail kaniaya. (kaca 30)*

Time background (history)

The historical setting relates to the time the events in the drama script took place. For example, the words peuting, pasosoré, and so on. Below is an example of a time-setting quote in the drama script Sang Kuriang.

*Hiji mangsa
Dayang Sumbi : Hiji mangsa waktu ibu
jongjon ninun Di nu nyingkur sepi*

*jempling Ujug-ujug datang lesu, Ilang
daya leungit aji; Taropong ragrag ka
kolong. (kaca 32)*

Atmosphere setting

The setting of the atmosphere is related to the situation that is going on in the story. For example, happy, sad, and so on. Below is an example of a background quote from the atmosphere in the drama script Sang Kuriang.

Hariwang (Worried)

*Dayang Sumbi : Anaking, anak
sahiji,
naon nu jadi nalangsa?(kaca 31)*

In the quote, it can be seen that Hariwang (worry) is the atmosphere that exists in Carita in the script because he tells Dayang Sumbi's worry to his son Sang Kuriang who wants to marry his mother to be his wife.

Strain

*Sang Kuriang: Bet ku
ngalalakianan,
mangkeluk nu ngabohongnya!
Dayang
Sumbi! Curang teh bet
kaleuleuwihan,
ngaeunyakeun ka nu lain, ngabobodo
lakar
daek, kawas ka nu rodek hulu! (kaca
80)*

In the quote, it can be seen that tense is an atmosphere in the contents of the drama script story because it tells of Sang Kuriang who worked hard and hard just to prove his promise to make a boat for Dayang Sumbi before dawn. It was a tense moment when Sang Kuriang found out that he had been cheated by Dayang Sumbi.

The Moral Value of Sang Kuriang Drama Script

The theory used in analyzing moral values in the drama script Sang Kuriang by Utuy T. Sontani is the theory of Bertens (2010, p. 96) which divides four aspects, the moral aspects referred to in this study are the moral aspects related to human morals, they

are morals that are positive and negative. By the opinion of Isnendes (2013 p. 1) that morals are things that are conveyed by the author to the reader. The moral is also an element of content taken from the story and is one thing that has the same meaning as the values that become human benchmarks in living life (Nurgiyantoro dina Yarsama 2014, kc. 320). In this text, the moral aspect is examined by paying attention to the attitudes and behaviors that exist in the dialogue of the principals. These aspects are 1) moral values related to responsibility, 2) moral values related to conscience, 3) moral values which are obligatory and 4) moral values that are formal.

Moral Values Related to Responsibilities

Details of moral values related to responsibility can be seen in an example of a quote like this.

Tapi samemeah balébat, boh parahu boh talaga kudu anggeus kudu jadi. Mun henteu bukti, andika kabeurangan; sing wayahna oleng panganten teu tulus, lalayanan dibedokeun. (kaca 59)

Moral Values Related to Conscience

Details of moral values related to conscience can be seen in examples of quotes like this.

Seug ku ibu dituduhkeun, tapi ujang ulah poho enggoning nenjo ka batur, omat ulah mandang lahir, silo serab ku rupana, sabab mungguh nu kumelip, kabeh ge wujud nu Nyipta, nu ngageugeuh

dina jirim. (kaca 66)

Mandatory Moral Values

Details of moral values related to responsibility can be seen in an example of a quote like this.

Ihtiar bari caringcing. Muga-muga Nu Kawasa marengan bari ngajaring ! (kaca 58)

Formal Moral Values

Details of moral values related to responsibility can be seen in an example of a quote like this.

Nu goréngna keur teundeuneun, nu hadéna keur bawaeun, keur bekel enggon nuluykeun; nuluykeun nu geus ninggalkeun. (kaca 86)

Results in Research for Alternative Material Literature Appreciation in SMA class XII

Before being investigated, the results of the research on the drama script Sang Kuriang by Utuy T. Sontani could be used as alternative teaching material for drama appreciation in high school grade XII, because it fits the criteria for choosing teaching materials. Apart from that, manuscript is also full of words that contain meaning and morals, the contents of the story also describe the state of society that has life values and has the benefit of being a mirror in life.

Table 1
Analysis of the Sang Kuriang Drama Script

No	The Criteria for Selecting Teaching Material	Sang Kuriang Drama Text		Description
		Appropriate	Inappropriate	
1.	The purpose is to be achieved	✓		The purpose is to be achieved relate with the cognitive and psychomotor realms seen from the content of the script story. This manuscript can be used as an example and a reflection for grade XII students who can already sort and choose which ones are good and bad.
2.	Considered to have value for human life	✓		Building the character of student both in terms of moral and educational value.
3.	Considered to have	✓		The content is in <i>Sang Kuriang</i> drama text

No	The Criteria for Selecting Teaching Material	Sang Kuriang Drama Text		Description
		Appropriate	Inappropriate	
	value as a legacy of the previous generation			contains expressions that have meaning, cultural values and manners related to the daily life of traditional people.
4.	There is useful for mastering a science	✓		Mastering science in language and literature.
5.	It is appropriate with the need and the interesting of student	✓		Similarly, it is seen from the 2013 curriculum revised 2017 edition of sundanese language on teaching material for drama appreciation, <i>Sang Kuriang</i> drama text scan be used for teaching materials. Because it contains moral element and can provide stimulans to make student more creative.

Haerudin and Kosim K. (2013: 77) explain that teaching materials are one of the components that can drive the goals of teaching in schools. Therefore, it is necessary to have the ability to compile more varied, effective, and efficient teaching materials. The goal is that teachers can create effective classroom situations and conditions.

Also, the relationship is related to moral values, where some of the aspects studied are morals related to responsibility, morals related to conscience, obligatory morals, and formal morals. In literary works, especially drama script, contains many meanings that can be used as lessons for character education values, especially for students.

CONCLUSION

Based on the fact analysis of the story of the drama *Sang Kuriang* by Utuy T. Sontani, this story has a forward plot which is divided into five aspects, namely exposition, complications, climax, resolution, and conclusion which tells of *Sang Kuriang*'s hard-working journey to conquer Dayang Sumbi's heart. . Apart from that, this manuscript also describes the life of ancient people who understand religion because some attitudes are not exemplary attitudes such as a child who loves his mother, a child who kills his father, or the story of *Sang Kuriang* who chooses to commit suicide in the end.

This manuscript also describes the state of the place and society in ancient times. The

main character in this script is *Sang Kuriang*. Other additional figures include Dayang Sumbi, Si Tumang, Gandék, arda lépa jeung para siluman. Some of the characters in the characters have different characters. Like the cruel but responsible and honest *Kuriang*, the patient Dayang Sumbi who loves her children and family, the kind Gandék, the patient Si Tumang, the wise Arda Lépa, and this kind of demon who always incites humans. The setting of the place is the script in the various places around the land of Priangan. Carita was minimized at the imah palataran Dayang Sumbi. The setting in which the sequence of events in the drama script *Sang Kuriang* takes place is divided into two parts, namely the setting of a general place (general) and the setting of a special place (partial). Commonplace settings include in the forest, in the mountains, special places such as in the yard of the house, the Citarum River. Apart from the setting of the place, there is also a time setting that is seen in the drama script, for example, wanci pekat sawed which describes the time of day. The other time settings are early morning, noon, after maghrib, dawn-dawn at five o'clock, evening, wanci lingsir, seven in the afternoon, at dawn. Then the atmosphere depicted in this drama script is the state of Dayang Sumbi's heart, who is worried because her son will marry her and the atmosphere is tense because *Sang Kuriang* knows that Dayang Sumbi is trying to manipulate the situation so that the boat that *Sang Kuriang* has made does not come in on

time.

This text also found several moral values seen through aspects in Bertens' opinion which divides morals into four aspects and it is known that there are 5 moral values related to responsibility, 9 moral values related to conscience, 11 moral values which are in nature. oblige and 13 formal moral values. When viewed in everyday life these morals are often experienced by today's society.

The results of the analysis of story facts and moral values in this drama script are then linked to the teaching materials. The drama script *Sang Kuriang* fulfills the criteria for teaching materials because it has values that can be selected such as positive things and describe the condition of ancient society which makes examples and reflections for students, for example, used as teaching material for drama appreciation in high school class XII.

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