

## THE TALE OF *SI KABAYAN HAYANG KAWIN*: A MEANING EMBODIED IN ORAL LITERATURE

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**Abstrak.** The fairy tale of *Si Kabayan* is a fairy tale in Sundanese society. Various fairy tales about *Si Kabayan* Save the meaning that can be taken by the community, especially the fairy tale of *Si Kabayan Hayang Kawin*. This fairy tale is examined in order to know the meaning contained within it using qualitative methods of descriptive. This fairy tale serves as an educational tool, consolation or entertainment, and a means of wearers enact social norms. As for the meaning of the fairy tale *Si Kabayan Hayang Kawin*, it is obvious that *Kabayan's* insinuation of one trait of society is lazy.

**Keywords:** fairy tale, meaning, literature, *Si Kabayan*.

### 1. INTRODUCTION

The fairy tale of *Si Kabayan* is no longer familiar with the community, especially for Sundanese people. Various titles are used to the story of *Si Kabayan*, which is phenomenal among Sundanese people in particular. One example is the fairy tale *Si Kabayan Hayang Kawin*, which will be analyzed in more detail structure, function, context, and meaning.

*Kabayan* people in every fairy-tale that circulated in the community have the same character. It is interesting to be examined because it is the characteristic of the *Kabayan* people. Even it can be said that the *Dongen Si Kabayan* is a satire for Sundanese people.

The fairy tale of *Si Kabayan Hayang Kawin* is one form of oral folklore. Oral folklore (verbal folklore) is folklore, whose form is purely oral (Danandjaja, 2007). The forms of folklore that belong to this large group include (a) folk speech such as the dialect, nicknames, traditional rank, and title of nobility; (b) Traditional expressions, such as proverbs, Proverb, and Pemeo; (c) Traditional questions, such as puzzles; (d) Folk poems, such as poem, Gurindam, and Syair; (e) Folklore prose, such as mites, legends, and fairy tales; and (f) The singing of the People (Danandjaja, 2007). Oral folklore is lowered or propagated hereditary, among any kind of collective, traditionally in oral or word-of-mouth (Danandjaja in Humaira, 2015; Koentjaraningrat, 2000). The purpose of this fairy tale research, *Si Kabayan Hayang Kawin*, is to know the meaning contained in the fairy tale.

### 2. METHODS

The method used in this research is a qualitatively descriptive method. This method is done to understand the facts that are behind the fact that can be seen or directly formulated (Ratna, 2004). This is continuous with the statement that the understanding gained through cultural

research does not come by itself or is directly expressed by the cultural reality, but is reflected, interpreted or interpreted, and reconstructed by researchers (Humaira, 2015).

### **3. RESULTS AND DISCUSSION**

#### **3.1 Structural analysis**

##### **3.1.1 Story Allocation analysis**

To analyze the allocation of this story, first outlined its main functions. In detail, the main functions are as follows.

- 1) More Kabayan main marbles in front of the home page
- 2) The mother of Si Kabayan sent fish to the market to Kabayan
- 3) Kabayan refuses his mother because he does not want to be bothered by the marbles
- 4) His mother was angry and threw the marbles
- 5) Kabayan departs and waits for public transport while grumbling
- 6) Kabayan finally tired to dismiss public transport
- 7) Kabayan Walk through the rice field Road
- 8) Kabayan Instead of the market is fishing instead.
- 9) When fishing Kabayan meet her boyfriend is Si Iteung
- 10) His father Iteung came while asking the buffalo belonging to Kabayan
- 11) Si Kabayan lied to his father Iteung because he has no buffalo
- 12) Si Kabayan went to the market to buy three buffalo heads
- 13) head in the sink to plug into bamboo and be immersed into the river so that it looks like a buffalo bathing
- 14) The man of his father Si Iteung and Iteung came who happened to Kabayan again waiting for his return
- 15) Kabayan show his smell to his father Iteung
- 16) His father Iteung believes even in the same Bohongi Kabayan
- 17) Kabayan immediately told his mother to wish to marry
- 18) Her mother obeyed Kabayan's desire to marry
- 19) Kabayan is happy while running and tells his friends that he wants to marry the same Iteung
- 20) Kabayan Kawin
- 21) Kabayan lives in his home-law
- 22) Kabayan Misenters the room even into his father's room Iteung
- 23) Kabayan confused time to enter in first each room one by one to look for the room Iteung
- 24) Kabayan directly ride the roof of the house and peek at each room
- 25) Kabayan mired from the roof of the house
- 26) Iteng shocked and shouted
- 27) Her mother Iteung responded casually because she knew life on the first night
- 28) Her mother sent Iteung to banging her head to Kabayan
- 29) Iteung does not understand his mother's intentions and banging his head real
- 30) Her mother sent Iteung to banging her knee to Kabayan

- 31) Iteung does not understand the intent of his mother and banging her knee real
- 32) His mother sent Iteung to spread all her limbs to Kabayan
- 33) Finally, Iteung understands the intention of his mother

### 3.1.2 Figure Analysis

#### a. Kabayan

Kabayan is the husband of Iteung. He is in his 30s. It is said to only have a biological mother. Kabayan is a lazy person in any case, especially if he is told by people, or he does not want to work hard. Kabayan is a fool. However, he is a person who has a clever thought proven in the fairy tale described "Sirah munding nu tilu eta tea ditanjeb-tanjebken kana gantar tuluy dikeueumkeun dina cai meh Siga munding nu keur dimandian." It means "the three buffalo heads are jabbed into bamboo and soaked in water to make it look like a buffalo bathing."

#### b. Iteung

Iteung is the only child of the couple Abah and Ambu. He is in his 30s. He is an obedient person and loves Kabayan very much. But Iteung is also very obedient to his father. Iteung's character in the fable *Si Kabayan Hayang Kawin* has a good character and is friendly to anyone. In addition, Iteung is an innocent and innocent figure. It was seen when Kabayan told Iteung that he had rice fields and Iteung believed.

#### c. Ambu

Ambu is the wife of the Abah character and also the mother of the Iteung character. This Ambu figure is very fond of Iteung and always understands what Iteung is doing.

#### d. Abah

Abah is the husband of the Ambu figure. This Abah figure is also the in-law of Kabayan, who is always deceived by Kabayan. This Abah figure also has a stupid character because Kabayan easily lies to this character.

#### e. Kabayan's mother

This figure plays the role of Kabayan's mother, who is always annoyed at lazy Kabayan behavior. However, this figure always supports Kabayan's wishes, proven when Kabayan tells his mother that he wants to marry Iteung, and then his mother obeys Kabayan's wishes.

### 3.1.3 Background Analysis

#### 1) In Si Kabayan's yard

This can be seen from the quote:

" Si kabayan keur maen kaleci jeung barudak laleutik di buruan imah "

transliteration

"The Kabayan is playing marbles with small children in the yard."

This incident clearly took place in the courtyard of the house, as described in the fable of *Si Kabayan Hayang Kawin*.

#### 2) Roadside

This can be seen from the quote:

" Si Kabayan indit megat mobil arek ka pasar bari kukulutus. "

transliteration

"The Kabayan departs and waits for public transportation while grumbling."

3) In the rice field

This can be seen from the quote:

" Akhirnya Si Kabayan leumpang jalan sawah. "

transliteration

"Finally, Si Kabayan walked through the rice fields."

4) At the house of his father Iteung

This can be seen from the quote:

" Kusabab Si kabayan teu apal kaayaan imah mertua "

transliteration

"Because Si Kabayan does not memorize the state of his in-law's house."

5) In Iteung's room

This can be seen from the quote:

"Si Kabayan tiporos tina para kana ranjang Si Iteung"

Transliteration

"Si Kabayan fell from the roof to Si Iteung's bed."

The word bed, which means the bed is a sign that the incident was in Iteung's room because the owner of the bed is Iteung, and the room that usually has a bed in a room.

The setting of the place in *Si Kabayan Hayang Kawin*'s tale includes, among others, Kabayan's yard, on the side of the road, in the fields, in Abah and Ambu's house, and in Iteung's room. These backgrounds are described explicitly in this tale.

### 3.2 Analysis of the Creation Process

The process of inheritance obtained by researchers is a vertical process because speakers get the fable of *Si Kabayan Hayang Kawin* from his uncle. The uncle's speaker tells the story to the speaker and some other siblings. While the creation process of the fable *Si Kabayan Hayang Kawin* is spoken spontaneously. Speakers spontaneously tell this story without the slightest hint that the speaker is trying to remember this series of stories. According to the speaker, he was used to telling stories about the Kabayan.

### 3.3 Function Analysis

1. As an educational tool

*Si Kabayan Hayang Kawin* functions as an educational tool. In this fairy tale, the community is taught not to be lazy like Kabayan. In addition to not being lazy, this fairy tale also teaches us to obey the commands of parents and not easily believe in others. This is clearly seen when the Ambu figure told Kabayan to go to the market, Kabayan was lazy because he was playing marbles.

Then, Kabayan lied to the Abah and Iteung figures that he had rice fields and buffaloes. Abah and Iteung leaders believe in that.

## 2. As a solace or entertainment

The *Si Kabayan Hayang Kawin* tale tends to be as a medium of entertainment. Because Kabayan's behavior is so silly and a little stupid, readers or listeners will be entertained by this fable. Like when Kabayan will go to the market by riding public transportation. This is clearly seen by the ignorance of Kabayan, which eventually becomes its own entertainment for readers or listeners.

## 3. The means of enforcing social norms and as a means of social control

In this fairy tale, the Kabayan figures succeeded in deceiving the Abah and Iteung characters with their ingenuity. This applies social norms between humans, both social norms to those who are older, older, and younger. Kabayan figures should be able to respect Abah figures because Abah figures have an older age compared to Kabayan. Not only in this fairy tale, in social life, but we are also required to respect each other both to the older, the same age, and to the younger ones.

### 3.4 Meaning Analysis

In general, fables with Kabayan figures who are the main characters are a satire for the people, especially the Sundanese people. In the fable of *Si Kabayan Hayang Kawin*, it is clear that Kabayan insinuates one of the characteristics of society that is lazy. In this case, we can take the meaning of this tale, that is, as human beings, we should throw away the feeling of laziness that will cause ignorance in human beings themselves. This foolishness will make it easier for humans themselves to be fooled or deceived by others.

## 4. CONCLUSION

The *Si Kabayan Hayang Kawin* functions as an educational tool, solace or entertainment, and a means of enforcing social norms and as a means of social control. These functions are seen in the contents of the fairy tale. As for the meaning of *Si Kabayan Hayang Kawin*'s story, it is clear that Kabayan insinuates one of the characteristics of a society, which is lazy. As human beings, they should get rid of feeling lazy, which will cause ignorance in themselves because it will make it easier for humans themselves to be fooled or deceived by others.

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