

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Previous Study**

Previous studies purpose to acquire materials for the purpose of comparison and as a point of reference. Furthermore, this was done to prevent making presumptions of similarity with the current research. So in this literature review, researcher include the outcomes of the preceding study are as stated below:

The first previous study is an article entitled “The Archetypes in The Main Character of Joe Goldberg in The Novel *You*” by Grace & Nitisari (2022). This research examines the archetypes present in the protagonist Joe Goldberg in the novel “*YOU*,” employing Carl Jung’s theory of the collective unconscious. This research used qualitative research in analyzing the data because it consists of words, phrases, and clauses not in numbers. The results of study indicate that after the researchers classify the forty-three data taken from the novel, three of the eight archetypes are found, namely thirty-three Persona data, nine Shadow data, and one Hero datum appears in the main character Joe Goldberg. This study provides information about three psyches of Jung Analytical Psychology and examples of hero archetypes. This previous study and the writer's research use the same theory and different with the data source that was used and the findings.

The second previous study is a thesis entitled “Archetype Analysis of Characters in “*Almond*” Novel by Sohn Won Pyung (2017)” by Sylvia Fazria (2022). This

study discusses the types of archetypes and their functions that influence each other in each plot in the stories that exist in each character in Sohn Won Pyung's *Almond* Novel. This study used a qualitative research method descriptive data analysis. This study applies the theoretical ideas of Carl Gustav Jung about the main basic map of the human soul, which is inherited from the collective unconscious of the ancestors so that it can be projected into every character. Archetypes are divided into two parts, the main archetypes include four types, namely persona, shadow, anima or animus, and self. Also, additional archetypes in this story are the great mother and wise old man archetypes. This study provides information about definition of archetypes and provides references about scope of the research and significance of the research. The theory in this previous study is the same as the theory that the writer used but different in the data source and the findings.

The third previous study is a thesis entitled "Archetypal Analysis as Reflected in *Harry Potter and the Philosopher's Stone* Novel by JK Rowling" by Fadhlillah Sandya Mangudis (2021). This research focuses on the archetypes reflected by the characters in the novel by analyzing them using the concept of character analysis by Mays (2017) and archetypes by Jung (1983). This study uses qualitative methods in analyzing data. The results show that there are twelve characters that reflect archetypes, by analyzing the narration and dialogue in the novel. Each character can have more than one archetype type. But not all characters in the novel can reflect archetypes because they need more narration or dialogue from experiences and stories to find out their archetypes. This research provides

information about examples of archetypes namely anima, animus, great mother, and self. This previous research and the writer's research use the same theory and different with the data source that was used.

The fourth previous study is an article entitled “Archetypal Images Reflected in *Dracula* Novel by Bram Stoker” by Sari & Putra (2021). In this study, discuss archetypes in the novel *Dracula* written by Stoker. The data used in this study were taken from the novel *Dracula* written by Stoker. In this research, the researchers applied Carl Jung’s theory. This study uses descriptive qualitative research. The result of this research is that the novel *Dracula* has many archetypal images contained in it. The archetypes in *Dracula* are: sun, color, archetype woman, and wise old man. This study provides information about examples of archetype wise old man. The theory in this previous study is the same as the theory that the writer used but different in the data source and the findings.

The fifth previous study is an article entitled “The Archetype Analysis of Main Character In *Hush, Hush* Novel” by Nurdayanti, Natsir & Lubis (2020). In this study, describes the archetypes that appear in Patch’s personality and describes the personality of the main character in the *Hush, Hush* novel. Qualitative research is used in this study. Carl Jung Gustav’s theory of archetypes is used as the main theory to describe and analyze the main characters. The data for this research were collected from the novel *Hush, Hush* by Becca Fitzpatrick. The results of this study indicate that six forms of archetypes appear in the main character’s personality, namely persona, shadow, anima and animus, great mother,

wise parents and oneself and two main character personalities, such as mysterious and ambitious. This study provides information regarding examples of archetypes persona and shadow. The theory in this previous study is the same with the theory that the writer used but different in the data source and the findings.

## **2.2 Theoretical Framework**

### **2.2.1 Jungian Psychoanalysis**

Stangor (2011 in Amelia and Dintasi, 2017) psychology is the scientific study of mind and behavior. In other words, this approach helps reveal archetypes regarding the thoughts and behavior of the characters. Personality theory with an analytical psychology approach was developed by Carl Gustav Jung. Carl Jung developed his theory of personality based on the assumption that the mind or soul has different levels of consciousness, both conscious and unconscious. Jung emphasized that the most significant elements in the complexities of one's unconscious are not only derived from personal experience but are also influenced by the collective human heritage from the past. This concept is known as the collective unconscious. Jung argued that all aspects of an individual's personality or psyche form a unique level or structure, and influence one another. Jung's Analytical Psychology consists of three levels of psyche, the first is consciousness, the second is personal unconscious, and the third is collective unconscious (Feist & Feist, 2009, p. 103).

## 1. Consciousness

Consciousness is the point of full awareness of an individual centered on thinking, remembering, and feeling. In consciousness, there is what is called the ego which acts as the center of consciousness, but not the core of a personality. According to Jung in Feist & Feist (2009: 103) the image of consciousness is everything that is sensed by the ego. Only a small part of the experience is reflected in consciousness, the individual experience that is hidden, stored in the personal unconscious. That's why, even though consciousness is the outermost layer of the psyche structure, it only has a small role compared to unconsciousness. According to Jung, ego has 2 types of mental perception, namely Introversion and Extraversion that influence each other and shape individual personality. Where Extraversion is an attitude that is oriented to the outside world and other people, while Introversion is an attitude that is oriented to one's own thoughts and feelings. Everyone has the same capacity for both attitudes, but only the dominant one appears in a person's personality and consciousness. Jung argued about the existence of 4 psychological functions (psyche), namely; thoughts, feelings, sensing, and intuition which then form 8 psychological types.

## 2. Personal Unconscious

In Jung's theory, the two levels of the psyche are Personal Unconscious consists of all forgotten experiences that have lost their intensity for some reason, mainly because they are unpleasant. Traumatic events, feelings, repressed libidinal urges, unresolved conflicts, unrecognized desires, phobias, etc are all stored in the subconscious. This unconscious is formed at a young age because of repression,

or removal from consciousness, of painful psychological events (Masyhur, et al., 2022). The personal unconscious also contains complexes (core patterns of emotions, perceptions and desires), complexes are a collection of experiences that are stored in the personal unconscious and can seep into the ego unnoticed so as to form certain behaviors reflexively.

### 3. Collective Unconscious

The deepest part of the personality is the collective unconscious. In contrast to the personal unconscious that results from individual experience, Jung (Feist & Feist 2009:104) states that the collective unconscious is the latent memory center of humans and their ancestors which consists of instincts and archetypes that are inherited and often control our behavior. The contents of this collective unconscious do not sit still without developing, but it actively influences one's thoughts, emotions, and actions. The collective unconscious is responsible for religious beliefs, myths and legends. It also gives rise to "big dreams", namely dreams that have a meaning beyond the reach of one's dreams and are filled with human interests at all times and places (Jung, 1948/1960). Jung said that we do not necessarily inherit the characters that are directly inherited. We only inherit a part and bring it to a tendency or predisposition to respond to certain experiences in a special way. The contents of the personal unconscious are primarily feeling tone complex, it refers to the individual and psychological aspects of a person's life. On the other hand, the contents of the collective unconscious are known as archetypes (Jung, 1955: 4).

Within the collective unconscious there are archetypes, namely images of ancestors or archaic (archaic) that come from the collective unconscious. There are as many images from universal experience as there are ordinary human experiences. Archetypes are not strictly memory developments. We cannot see archetypes like looking at pictures and past events in our lives. Archetypes are expressed in dreams and fantasies. The priority of these archetypes include persona, shadow, anima, animus, great mother, wise old man, hero, and self.

### **2.2.2 Jungian Archetype Theory**

According to Jung (1948/1960), archetypes are past images created from the unconscious collective. Archetypes have a biological basis but are derived from different experiences experienced many times by the ancestors. Everyone has the potential to have various archetypes in themselves, and when personal experience fits the picture of the past exists in themselves, then the archetype will become active. The archetype cannot be shown directly, but when the archetype is active, the archetype will be seen in various ways, dreams, and delusions. Jung divided archetypes according to their kind, each with a life and the personality. Therefore, an archetype can be thought of as an example, action, or behavior, or expression that resembles a pattern of something (Lina & Setiawan, 2017). As a deeper layer of the subconscious, it is not uncommon archetypes in humans cannot be directly considered or realized their existence. When a human being then experiences an event that corresponds to the image or basic image in themselves, then the archetype will then be active and aware of its existence. With characteristics (archetypes) that are rarely realized in existence, then the type of archetype in a

human being cannot be counted. However, there are several types that get to the point where the image can be conceptualized. Jung stated that the archetype is a system of free will and spontaneity of the collective unconscious (Stein, 1998, p. 121). There are eight elements of archetypes namely: the persona, shadow, anima, animus, great mother, wise old man, hero, and self (Feist & Feist, 2009, p. 106).

### **2.2.2.1 Persona**

The side of personality that people show to the world is called Persona. Persona archetypes are masks that function when someone relates to other people. This mask covers a wide range of roles used in routine activities. Persona archetypes are also universal manifestations of one's attempts to conform to others. Persona can also be negative, as a person can learn to hide their true self or personality behind these masks, and also if we are too identical with the persona, then we will lose touch with the inner self and tend to fulfill social expectations where we can become puppets of society (Feist, J & Feist, G, 2009).

Archetype persona is a symbolic representation of human characteristics that are commonly found in stories, myths, and legends. Each archetypal persona has distinctive characteristics, and some of them are as follows:

- 1) Showing falsehood: The individual uses many masks for his life deals that can cause a person to lie to himself or to others.
- 2) Arrogant: Someone who has an archetype persona often speaks in a haughty tone and intonation because he or she is hiding something within himself or herself.



- 3) Surface Identity: The persona represents the social mask or facade that an individual presents to the world. It reflects the roles and behaviors expected by society.
- 4) Adaptability: It allows individuals to navigate various social situations and roles.
- 5) Feelings: Tend to use feelings and emotions to understand the world around them and the people around them.

Characteristics of the archetypal persona are often used in fiction to help the reader or audience understand a character and their role in the story.

As mentioned in the previous study “The Archetype Analysis of Main Character In *Hush, Hush* Novel” by Nurdayanti, Natsir & Lubis (2022). An example of a persona can be found in the character Patch from the novel *Hush, Hush*. Patch conceals his true identity, particularly his dark secret regarding Fallen angels, behind a carefully crafted facade. Fallen Angels, depicted as beings captivated by the allure of the world beyond heaven's confines, envision themselves as potential rulers of Earth, driven by desires for power, wealth, and even romance. Regarded as malevolent entities and rejected by nature, Patch belongs to this category. He maintains a mysterious demeanor, deliberately concealing his genuine nature and true personality from others.

#### **2.2.2.2 Shadow**

Jung interprets shadow as the dark side of human beings. Shadow, the archetype of darkness and repression, represents feelings or personality we don't want to admit and tend to hide from ourselves and others. Jung asserted that we can never

fully know this dark side of personality because we have never been confronted with an absolute form of evil in personality. However, in this case the shadow exists in everyone's personality and appears in various forms, such as the feeling of wanting to destroy oneself, the desire to destroy other people or nature (Feist, J & Feist, G, 2009). Shadows are one of the most difficult archetypes to deal with, as encounters with ourselves include the more unpleasant things that can be avoided as long as we can project everything negative onto the environment (Jung, 1955: 20).

Archetype shadow is an overview of all the negative aspects of the human self, which includes traits such as aggression, jealousy, fear, and selfishness.

Here are some characteristics of the archetype shadow:

- 1) Unconscious Aspects: The shadow embodies repressed or unconscious aspects of an individual, often considered undesirable or negative.
- 2) Violence: Archetype shadow includes the human tendency to commit violence and brutality towards others.
- 3) Rejection: Shadow tends to reject anything that doesn't match his views and hates people with different views.
- 4) Selfishness: Shadow can also be very self-centered, not paying attention to the interests of others and only focusing on his own interests.
- 5) Jealousy: Envy and jealousy can be characteristics of the archetype shadow, resulting in feelings of injustice and rejection.
- 6) Fear: Shadow often expresses intense fear, and becomes very defensive when threatened.

- 7) Falsehood: Shadow tends to lie and cheat, especially in situations that are favorable to him/her.
- 8) Defensiveness: Shadow tends to defend himself or herself in a defensive and aggressive manner, even when not necessary.
- 9) Destructiveness: Shadow can damage and destroy relationships, both within oneself and with others.
- 10) Impatience: Impulsivity and impatience can be characteristics of the archetype shadow, resulting in hasty and impulsive actions.

It is important to remember that shadows are not something to be feared or rejected, but are important parts of ourselves that can help us understand and overcome negative traits in ourselves.

One example of shadow is the character Patch in the *Hush*, *Hush* novel. In the previous study entitled "The Archetype Analysis of Main Character In *Hush*, *Hush* Novel" by Nurdayanti, Natsir & Lubis (2022). Patch has an archetype shadow within him. Patch is a Fallen Angel, based on the history that Nora discovered. The Bible describes Fallen Angels as the same evil spirits (or demons) that can be possessed by the human body. He forced Chauncey to swear an oath to be his man. In the Hebrew month, he possessed Chauncey's body for two weeks. That created animosity between Patch and Chauncey. With that forcing Chauncey to say an oath he didn't actually take himself. It showed that Patch had a shadow to his personality classified as negative traits present in human personalities.

### 2.2.2.3 Anima

Anima is an archetype of life itself (Jung, 1955). Jung believed that all human beings are born bisexual because they have masculine and feminine sides in each of them. Some males know their anima so well that having a significant amount of bravery is necessary, and it's even harder to identify their shadow aspects. To master this anima, men must overcome intellectual walls, probe deep into their unconscious and realize the femininity of their personality (Jung, 1959). The feminine side of a man comes from the collective unconscious which is left to fight consciousness. The general description of the feminine side in question is irrational moods and feelings. When a man is sad, he never admits it, where at that time, the femininity side is at work and the man will try to explain masculinity.

The following are some of the characteristics of the anima archetype:

- 1) Intuitive and sensitive nature: Anima represents the intuitive and sensitive side in men. It is often associated with qualities such as empathy, caring and sensitivity.
- 2) Imaginative and artistic: Anima are also often associated with imaginative and artistic natures. Anima can encourage men to be more open to artistic experiences and creativity.
- 3) Having spiritual wisdom: Anima is often associated with spiritual wisdom and the need to explore the deeper sides of men.
- 4) Represents the “passive” side: Anima is often seen as the “passive” side in men. This is different from the animus which represents the “active” side in women.

- 5) Be fickle: Anima is seen as the fickle side of men. The characteristics of the anima can be changeable and difficult to predict, often causing feelings of confusion and confusion in men.

An example of anima archetypes is the character Hagrid in the Harry Potter novels, in the previous study “Archetypal Analysis as Reflected in *Harry Potter and the Philosopher’s Stone* Novel by JK Rowling” by Fadhlillah Sandya Mangudis (2021). Even though Hagrid is a big man with a ferocious face that is covered by a beard, he is covered in very emotional emotions and feelings, because in the novel’s dialogue there is Hagrid expressing his feelings and annoyance with howling and whining like a wounded dog. Therefore, it can be said that Rubeus Hagrid’s character has anima archetypes.

#### **2.2.2.4 Animus**

Jung revealed that the Animus is the subconscious mind of females (Jung, 1959). Animus is the archetype of the masculine woman. The Animus is symbolic of thinking and reasoning and can influence the thinking of a woman who is not really hers. According to Jung, he argued that the animus archetype refers to the personification of the masculine nature present in the psyche of a particular woman. This includes the traditional qualities generally possessed by women, such as strength, assertiveness, courage, vitality, and the drive to have power, control, and achieve. Therefore, Jung emphasized the importance of the Animus as one of the most significant autonomic complexes (Jung, 1959). Jung believed that it is this animus that triggers thoughts and opinions that are like men, just as the anima is for men in terms of moods and feelings.

Here are some general characteristics of the animus archetypes:

- 1) Logical and analytical: Animus tends to question and reason logically, and analyze situations in depth.
- 2) Ambitious: Animus encourages women to achieve their goals and maximize their potential.
- 3) The Explorer: The Animus often motivates women to learn about and understand the world around them, and to seek deeper meaning behind life experiences.
- 4) Courage: The Animus encourages women to face their fears and take risks in life.
- 5) Aggressive: Animus often motivates women to take action and fight for what they believe in.
- 6) Spiritual: The Animus can also encourage women to pursue spiritual experiences and deepen their understanding of human existence.

However, it is important to remember that the characteristics of the animus can vary depending on the individual and their life experiences. The animus archetype can be a source of strength and inspiration for women, but it can also be a source of tension and conflict in interpersonal relationships.

An example of anima archetypes is the character Professor McGonagall in the Harry Potter novels, in the previous study "Archetypal Analysis as Reflected in *Harry Potter and the Philosopher's Stone* Novel by JK Rowling" by Fadhlillah Sandya Mangudis (2021). Instead of being enveloped by emotion and feeling happy when the evil wizard leaves, Professor McGonagall continues to prioritize logic, rules, and thoughts in response to extraordinary events, namely when an

evil wizard appears and disguises himself as a Muggle. This shows masculinity from Professor McGonagall's side as a woman.

#### **2.2.2.5 Great Mother**

The great mother and the wise old man are two other archetypes that are derived from the anima and animus. Everyone, both men and women have the great mother archetype. The great mother displays two opposing drives, one for fertility and nurturing and the other for destruction. The fertility and nurturing dimensions of this archetype are symbolized by trees, heaven, houses and various empty objects. Because the great mother also represents strength and destruction, she is also often symbolized as a godmother, stepmother or witch. One example that brings together the forces of good and destruction is the story of Cinderella where the fairy godmother is the character of the Godmother who creates a beautiful world for Cinderella and destroys the world in an instant at midnight (Feist, J & Feist, G, 2009).

Here are some common characteristics associated with the Great Mother archetype:

- 1) Nurturing and caregiving: The Great Mother is often seen as a source of comfort and nurturing. She provides protection, sustenance, and guidance to her children.
- 2) Fertility and creativity: The Great Mother is also associated with fertility and creativity. She is often depicted as the source of life, the one who brings forth new creations and ideas.

- 3) Wisdom and intuition: The Great Mother is often seen as possessing great wisdom and intuition. She is a source of guidance and inspiration, and is often called upon to provide insight and understanding.
- 4) Healing and transformation: The Great Mother is also associated with healing and transformation. She helps us to move through difficult times and supports us as we grow and change.
- 5) Connectedness: The Great Mother is seen as a unifying force, bringing people together and connecting us to the natural world. She helps us to see our place in the larger web of life.

Overall, the Great Mother archetype represents the universal feminine energy that underlies all of creation. It is a powerful symbol that can help us to connect with our own inner wisdom, creativity, and nurturing qualities.

An example of great mother archetypes is the character Molly Weasley in the Harry Potter novels, in the previous study “Archetypal Analysis as Reflected in *Harry Potter and the Philosopher’s Stone* Novel by JK Rowling” by Fadhilillah Sandya Mangudis (2021). In a dialogue in the novel, Molly is guiding her child to study well as a mother who wants her child to grow up to be a successful child. The great mother is an archetype that is not only owned by a mother, even dad. Because, the meaning of the great mother archetype itself is those who take care of their children or siblings since childhood. It's either good parenting or even destructive. Therefore, it can be said that Molly Weasley has the regal mother type archetype to her.



### 2.2.2.6 Wise Old Man

The wise old man is an archetype of wisdom and meaning that symbolizes human knowledge of the mysteries of life, politicians and other people who speak convincingly – even though sometimes it may not be honest – often sound reasonable and wise to others who consciously want to be deceived by their perception of the sage archetype. A similar thing is shown by wizards in the Wizard of Oz. In dreams this archetype appears in the form of a father, grandfather or wizard who will come to help through the power of his virtue, helping the character to get out of his predicament (Feist, J & Feist, G, 2009). Wise old man is always present when situations require insight, understanding, good advice, determination, planning, and so on that cannot be obtained alone. Wise old man overcome this spiritual deficiency by using contents designed to fill the void (Jung, 1955:126).

Here are some of the characteristic traits typically associated with the wise old man archetype:

- 1) **Wisdom:** The wise old man is known for his vast knowledge, insight, and understanding of the world. He possesses a deep understanding of human nature and has accumulated a great deal of life experience, which he uses to offer guidance and counsel.
- 2) **Patience:** The wise old man is often depicted as being patient and calm, even in the face of adversity. He is not easily swayed by emotion or impulse and takes the long view in his approach to life.

- 3) Mentorship: The wise old man serves as a mentor or teacher to those around him, imparting his wisdom and knowledge to help others grow and develop.
- 4) Compassion: The wise old man is often characterized as being kind, compassionate, and understanding. He is able to see the good in others and has a deep empathy for the struggles and challenges of life.
- 5) Spiritual insight: The wise old man often has a deep spiritual insight and understanding, which he uses to help others on their own spiritual journeys.
- 6) Humility: Despite his wisdom and knowledge, the wise old man is often depicted as being humble and unassuming. He recognizes that there is always more to learn and that no one person has all the answers.
- 7) Connection to nature: The wise old man is often portrayed as having a close connection to nature and the natural world. He sees himself as part of a larger, interconnected web of life.

Overall, the wise old man archetype represents the qualities of wisdom, experience, and insight, which are highly valued in many cultures and societies.

One example of the wise old man is the character Van Helsing in the *Dracula* novel. In the previous study entitled “Archetypal Images Reflected in *Dracula* Novel by Bram Stoker” by Sari & Putra (2021). It was explained that Van Helsing possesses the qualities of a philosopher and metaphysicist, making him an exceptionally advanced scientist. With his vast knowledge, he aids the sick and mentally afflicted by providing valuable assistance. Before embarking on his journey to Transylvania to confront Dracula, Professor Van Helsing equips

Jonathan with a silver cross, garlic necklace, and holy wafers to safeguard him from potential distractions and dangers in Dracula's Castle. In the novel *Dracula*, Van Helsing represents the embodiment of a wise old man.

### **2.2.2.7 Hero**

Heroes are archetypes that are represented in myths and legends as people who are strong against evil against dragons, monsters, or demons. Heroes have weaknesses, someone who doesn't have weaknesses can't be a hero. In the end, however, a hero will be defeated by someone who seems normal. An example is the story of Achilles. This concept emerged when fascinated with films about heroes, novels, and television programs. This hero is often the ideal model for personality. The hero usually has a distinctive genesis with extraordinary qualities that set him apart. Jung mentions several motives associated with the birth of heroes. One of them is the identity of the hero which is marked by "dual birth", which is a common motif in mythology that makes heroes descended from gods and humans (Jung, 1955: 68).

Archetype hero is a character in a story that is described as someone who has extraordinary courage, toughness, and ability to face difficult or even impossible challenges. The main characteristics of archetype heroes are:

- 1) Courage: Hero archetype is always brave in facing all the obstacles it faces.
- 2) Leadership: Archetype heroes also have the ability to lead and motivate others to take better actions.
- 3) Integrity: They always act with integrity and be honest in all situations.

- 4) Physical Strength: Most archetype heroes have extraordinary physical strength and high combat abilities.
- 5) Intelligence: Archetype heroes also have intelligence and good strategic skills in dealing with difficult problems.
- 6) Tenacity: The hero archetype is always persistent in pursuing his goals, even when faced with many obstacles.
- 7) Altruism: They always strive for kindness and humanity, and are ready to make sacrifices to help others.
- 8) Impartiality: Archetype heroes are not biased towards any particular class or group and always try to provide justice to everyone.
- 9) Character Development: As the story progresses, the hero archetype will experience significant character development and change his perspective on life and the values he adheres to.

These characteristics are often used in making hero characters in various stories, be it movies, books, or video games.

As mentioned in the previous study “The Archetypes in The Main Character of Joe Goldberg in The Novel *You*” Grace & Nitisari (2022), that an example of a hero is the character Joe in the *YOU* novel. Joe is referred to as the hero archetype because Joe helped save Becky’s life because Becky almost fell from a height with Becky holding Joe’s hand which was impossible to do, but Joe managed to convince Becky that Becky would be safe. Based on hero archetype theory is meant for talks about how a person has extraordinary courage, toughness, and ability to face difficult or even impossible challenges like what heroes do.

### 2.2.2.8 Self

Self is an innate disposition that emphasizes each person to grow, develop, perfection and completeness. According to Jung (1951/1959), the self is the archetype of all archetypes and the most comprehensive. This self unites all archetypes in a process called self-realization. It is symbolized as one's idea of perfection, completeness and wholeness, but the main symbol is the mandala, the symbol where a circle is inside a square or vice versa or various other concentric figures. Mandala shows a collective unconscious for unity, balance and wholeness (Feist, J & Feist, G, 2009).

Self in the context of analytical psychology, refers to the center of consciousness and being that transcends the ego and is seen as the deepest aspect of the individual that is part of the collective unconscious. Here are some general characteristics of the archetype self:

- 1) Intuitive and deep understanding: The archetype self is seen as the deepest aspect of a person's self, so that it can provide insight and deep understanding about oneself, the world, and the meaning of life.
- 2) Symbolic: The archetype self is understood through symbolic images, such as dream images, myths and legends. These symbols are considered to reflect the deepest aspects of human beings and the world.
- 3) Transpersonal: The archetype self is not only limited to the individual, but also transcends the individual and becomes part of the collective unconscious. The archetype self is believed to be connected to larger aspects of humans and the world.

- 4) Harmonious: The archetype self is considered as a complete and harmonious aspect of the human self, combining all the different aspects of personality and being into a single whole.
- 5) Creative: The archetype self is also considered a source of creativity and inspiration, enabling humans to create and manifest their true potential.
- 6) Encourages personal growth: The archetype self is believed to encourage people to grow and develop personally, through integration and deeper understanding of themselves and the world around them.

An example of an archetype self can be the character Ron Weasley in the Harry Potter novels, in the previous study “Archetypal Analysis as Reflected in *Harry Potter and the Philosopher’s Stone* Novel by JK Rowling” by Fadhlillah Sandya Mangudis (2021). Ron Weasley is a character that is described as a person who feels inferior for what he can do, to be great like his brothers. But in the end, Ron Weasley managed to achieve success despite doubting himself. According to their teacher, an incident regarding a 10 year old child who could defeat an adult troll was extremely rare, maybe even the first time it happened. Can be seen the development of abilities and self-confidence that he has achieved, although at first he felt inferior to his own abilities. Therefore, there are self archetypes in Ron Weasley.