

CHAPTER IV

DATA ANALYSIS

Ramayana and Mahabharata are Wiracarita, the heroic stories which are well – known from one generation to another. These two great epics are originally written in Sanskrit. The author of Ramayana is Walmiki, and the author of Mahabharata is Bhagawan Wyasa. Ramayana and Mahabharata have been translated into various languages. In Indonesia, these two great epics have been retold in various versions such as Wayang kulit performance, dance, book, novel, and comic. For this research, the writer chooses the *Mahabharata* novel by Nyoman. S. Pendit. With the focus of the research on the heroic journey of Arjuna in this novel.

In this chapter, the writer would like to answer and to analyze three problem formulations of this research. First, the writer would like to retell *Arjuna's* journey based on the twenty parts selected in the *Mahabharata* novel. After that, as the second problem formulation, the writer would like to compare to what extent the journey of *Arjuna* on the twenty parts selected in the *Mahabharata* novel fulfills the criteria of the Hero's Journey theory proposed by Joseph Campbell. The Hero's Journey theory itself consists of seventeen stages divided into three big stages: *Departure – Initiation – Return*. It can be seen from the journey of *Arjuna* in the *Mahabharata* novel by Nyoman. S. Pendit. After going through the several archetypal journey process framed in the Hero's Journey theory, *Arjuna* gets or shows the life virtues in himself. Therefore, as the third problem formulation, the

writer would like to mention what kind of life virtues showed by *Arjuna* on the twenty parts selected in the *Mahabharata* novel.

4.1. Arjuna's Journey on the Twenty Parts Selected in the *Mahabharata* Novel

In this section, the writer would like to chronologically retell Arjuna's journey on the twenty parts in the *Mahabharata* novel by Nyoman .S. Pedit. From her retelling, the writer would like the readers to easily have the description of how Arjuna's journey was, what he experienced, what challenges and processes he faced on his journey in twenty selected parts of the *Mahabharata* novel.

This *Mahabharata* novel by Nyoman .S. Pedit consists of fifty- five parts. In the twenty parts before these twenty selected parts, it only tells about the lineage of the ancestors of the Pandawa and Kurawa, the childhood of the Pandawa and Kurawa until the Swayamwara story where Arjuna succeeded in marrying Drupadi. Whereas, in fifteen parts after these twenty selected parts, the story only tells about how the Kurukshetra field became a place of bloodshed for eighteen days without stopping which topple many knights from both Pandawa and Kurawa sides such as Drupada, Abhimanyu, Bhisma, Drona, and Karna so that Kurukshetra field became the place of Sankula Yuddha (Sankula Yuddha means war without limits and rules). That is why the twenty parts before and fifteen parts after these twenty selected parts do not focus on or highlight the process of Arjuna's journey itself. Therefore, the writer chooses these twenty parts selected to be analyzed because these twenty parts selected focus on the heroic journey of Arjuna. In her retelling, the writer decides to divide the story

of Arjuna's journey into sixteen parts which make easier for the readers to understand the sequences of Arjuna's journey, starting from the Begawan Wyasa's forecast for the destruction of the knight caste to the blessings that Arjuna and his four siblings received in Kurukshetra before the Bharatayudha war.

4.1.1. Begawan Wyasa's forecast

Arjuna's journey with his four brothers and Drupadi began after the Rajasuya ceremony given to Lord Krishna (Rajasuya is a ceremony held to give the title Maharajadhiraja to the king who deserves it) at Indraprastha. After the ceremony, Begawan Wyasa predicted that Pandawa would face fourteen years of misery, as well as a great war that would destroy the knights. Begawan Wyasa's prediction made Yudhistira worried about the condition of his people who would be destroyed in a great war. However, Arjuna advised Yudhistira not to be afraid of anything because Arjuna believed when the Pandawa united, they would be strong. After Begawan Wyasa's forecast, Pandawa remained to run the Indraprastha Kingdom well. However, Kurawa felt a different thing, especially Duryodhana, who was getting hatred and jealousy towards the Pandawa. Therefore, he and his uncle Sangkuni planned a dice game to defeat the Pandawa. Then, as the Kurawa's envoy, Widura went to the Indraprastha Kingdom to deliver the dice game invitation.

4.1.2. Pandawa in the Dice Game

When Widura arrived at the Indraprastha Kingdom, he delivered the dice game invitation from Kurawa. Firstly, Yudhistira ignored that, but because it was the invitation from Duryodhana, so Yudhistira accepted it. Then, Pandawa came to the Hastinapura Kingdom and was greeted with a lavish ceremony. After Pandawa had enough rest, the dice game began with Yudhistira played against Sangkuni. Sangkuni succeeded in deceiving Yudhistira, and he always won the play. Therefore, Yudhistira sacrificed the Indraprastha Kingdom. After all his wealth was used up, Yudhistira sacrificed his younger brothers Bhima, Arjuna, Nakula, Sadewa, and also himself to be Kurawa's slaves, and what was the most painful for the Pandawa was the humiliation that their consort, Drupadi had to accept. Seeing the evil committed by the Kurawa, the royal elders of the Hastinapura Kingdom such as Bhisma, Drona, Kripa, and Distrarastra could only be silent.

Seeing Drupadi's misery made Bhima angry and wanted to burn the Hastinapura Kingdom. However, Arjuna patiently reminded Bhima to control his emotions and anger. Bhima, who was already hurt, swore that he would kill Kurawa in the Great War. And it was as if the universe had given its approval. King Distrarastra realized his descendants were being ravaged by destruction, so he decided to give back the Indraprastha Kingdom to Pandawa, and apologized on behalf of his sons for the humiliation received by Drupadi. Finally, the Pandawa returned to the Indraprastha Kingdom, but amid their way, Pandawa received

another dice invitation from Duryodhana once again. As if destined by Dewi Kali (Dewi Kali is the Goddess of death and destruction in Hindu mythology), Yudhistira accepted the invitation to play dice again, and finally, Pandawa had to accept the defeat. Therefore, the Pandawa must be exiled in the forest for twelve years and one year in disguise.

4.1.3. Pandawa in Kamyaka Forest

Pandawa who usually came out of the kingdom on horseback, and wore luxury clothes must put off all their luxuries. Pandawa walked towards the exile forest, with Arjuna walking ahead of his four brothers and Drupadi while sprinkling sand along the road they were on. People sadly let go of the Pandawa into the Kamyaka forest at Kurujenggala to undergo exile. In the Kamyaka forest, Pandawa lived with many Resi (Resi are saints or poets who get revelations in Hinduism). They sang hymns of praise, studied Vedas, and listened to the stories of warriors before them. There, the warrior character of Bhima and Arjuna made them lose their temper and wanted to get revenge on Kurawa. However, because of Yudhistira's patience, Bhima and Arjuna could understand that everything needed time and process.

4.1.4. Arjuna and Lord Indra

Then, because of Begawan Wyasa's suggestion, Arjuna decided to go to the Himalayas to meditate to be given a powerful weapon by God. Arjuna also asked permission from his brothers and Drupadi to go to the Himalayas. After getting the permission of his four brothers and Drupadi, Arjuna began his journey

to obtain a magical weapon, experience, and knowledge. Arjuna started his journey by going down a cliff, through the wilderness, and up a cliff, until he arrived at the top of Mount Indrakila. At the top of Mount Indrakila, Arjuna met an old Brahmin who gave him advice on controlling emotions, ego, and lust. After knowing that his son was in a good condition the old Brahmin turned into Lord Indra, who was Arjuna's father. Arjuna bowed down to the Lord Indra. At this moment, Lord Indra tried to test Arjuna with all of the worldly pleasures. However, Arjuna with his determination refused it because he only wanted an amazing weapon which he could use in the Great War later. Before Lord Indra left, he told Arjuna to ask for an amazing weapon from Lord Siwa (Lord Siwa is the three-eyed God, who was the third God of Trimurti, whose duty was to destroy everything that no longer deserves to be in the world in Hindu mythology).

4.1.5. Arjuna and Pasopati

After he met Lord Indra, Arjuna continued his journey to the Himalayas. He meditated behind the mountain to invoke Lord Siwa. When Arjuna was meditating, Lord Siwa came with Dewi Uma, his wife in the figure of hunters. They hunted wild boar noisily, so the boar ran towards Arjuna. Then, Arjuna released his arrows along with Lord Siwa's arrows, and their arrows hit the boar at the same time. Arjuna argued with the hunter, and the hunter mocked Arjuna's ability in archery. Arjuna who felt offended challenged the hunter to fight. He fired all his arrows at the hunter, but all his arrows could melt with the ground

without hurting the hunter. Arjuna, who already had no arrows, continued to fight against the hunter by using the sword, but the sword was destroyed in pieces. It made him realize that the hunter was an amazing person. Then, the hunter grabbed Arjuna's body, and bounded him with an iron chain, made Arjuna limp and helpless. When Arjuna was defeated, he prayed to Lord Siwa, and magically he could see Lord Siwa was standing over him. Then, Arjuna realized that the hunter was Lord Siwa in disguise, so he immediately knelt begging for mercy. Before returning to Nirwana, Lord Siwa awarded an extraordinary weapon to Arjuna named Pasopati. Lord Siwa also told Arjuna to meet Lord Indra at Nirwana, as a sign of his respect. Then, Arjuna was picked up by Matali, Lord Indra's coachman. The fight between Arjuna and Lord Siwa made Arjuna stronger and deft hundreds of times more than before.

4.1.6. Arjuna and Duryodhana

From day to day, the Kurawa did many evil things. Someday, Duryodhana had a plan to see the Pandawa in exile so that he could mock the Pandawa. Then, Duryodhana told his desire by deceiving Distrarasta. Then, Duryodhana continued to force him, so Distrarasta allowed him to go. Duryodhana and Karna left proudly, accompanied by some soldiers. Arriving at the edge of the forest where the Pandawa were exiled, Duryodhana set up camps in a place used by a giant named Citrasena to rest with his soldiers. Citrasena, who felt annoyed with Duryodhana's presence, was angry. Fighting between Duryodhana and Citrasena ensued. Duryodhana's soldier was defeated, Karna fled, and Duryodhana was a

prisoner of Citrasena. Duryodhana's soldiers fled to the middle of the forest where the Pandawa lived. They brought news that Duryodhana was defeated by Citrasena, and that made Bhima and Arjuna happy. However, Yudhistira asked them to help Duryodhana. Although at first, they refused, Bhima and Arjuna obeyed Yudhistira's command. They went to meet Citrasena, and after they negotiated, Citrasena was willing to let go of Duryodhana because he respected Pandawa.

4.1.7. Pandawa and Lord Yama

The twelfth year of exile in the forest was almost done. Pandawa began to discuss how to disguise their selves well in the thirteenth year without knowing Kurawa. Suddenly, a Brahmin asked Pandawa to catch a deer which ran away carrying his incense. Pandawa pursued the deer until they entered the forest. Pandawa was resting under a shady tree because they were very tired. Bhima, Arjuna, Nakula, and Sadewa complained and felt that their strength had decreased. Yudhistira understood that his younger brothers felt sad about their situation. To erase his brothers' sadness, Yudhistira told Nakula to climb a tree to look for a water source. Nakula found a lake, and Yudhistira told Sadewa and Nakula to take water in the lake, but they did not return. It was Arjuna's turn to take water in the lake; he saw Nakula and Sadewa lying on the ground. It made Arjuna angry, and he heard a voice from the sky. He shouted an arrow to the sound source, but everything was useless. Because Aruna felt thirsty, he drank water in the lake, so he also lay on the ground. All his younger brothers did not

come back therefore, Yudhistira felt very worried about his younger brothers, and decided to look for them. When Yudhistira arrived at the lake, he saw his younger brothers were dead. Yudhistira felt a deep sadness seeing his brothers' condition. He also heard a voice from the sky, the voice asked Yudhistira several questions, and he managed to answer all the questions correctly. Then, his brothers came back to life. The source of the voice was Lord Yama, the God of death in Hindu mythology, who met Yudhistira in personal. In Lord Yama's test, all the Pandawa failed except Yudhistira because only Yudhistira who has great patience and a better understanding of the Dharma.

4.1.8. Pandawa in the Matsya Kingdom

Twelve years of exile in the forest has ended, and Pandawa must begin their disguise for one year. After the Pandawa negotiated, they chose the Matsya Kingdom as a place to disguise themselves. They prepared to enter the Matsya Kingdom in disguise, Pandawa and Drupadi succeeded in getting the jobs they wanted in disguise. Everything went according to plan, Yudhistira disguised as the king's advisor or Sayasin named Kangka, Bhima became a cook named Walala, Arjuna disguised as a dance trainer named Brihannala, Nakula became a horse craftsman named Dharmagranti, Sadewa disguised as a shepherd named Tantripala, and Drupadi disguised as a servant for Queen Sudhesa, King Wirata's consort. And there are no Duryodhana's spies that have succeeded in discovering the existence of Pandawa and Drupadi. However, Drupadi who disguised herself as Sairandri began to be disturbed by the presence of Kicaka, the warlord of

Matasya Kingdom. Therefore, Sairandri decided to tell Walala, and he immediately killed Kicaka in the night at the dancing court.

4.1.9. Southern Matasya Land War

News of Kicaka's death was heard throughout the kingdom. It made Duryodhana believe that the cause of Kicaka's death was Bhima because only Bhima could match Kicaka's power. Duryodhana and his allies planned to attack the Matasya land from the north and south. A battle ensued in the southern part of Matasya land which was done by King Trigata and his army, so it made the Matasya people afraid and King Wirata panic. However, Yudhistira who disguised as Kangka had the idea to defeat the Trigata troops by calling Bhima, Nakula, and Sadewa to enter the Matasya army. After days of the war, the Matasya Kingdom could win the war against the Trigata Kingdom. The victory made King Wirata so proud; therefore he prepared a festive party.

4.1.10. Northern Matasya Land War

When the southern part of Matasya land had gotten a victory, it was the turn of the northern part of Matasya land which was attacked by Duryodhana and the Kurawa knights. In fact, in the north, there is only Prince Uttara, King Wirata's crown prince. At first, Prince Uttara dared to fight Duryodhana and the Kurawa knights. Sairandi advised Brihannala, who was Arjuna to join Prince Uttara fought against Duryodhana. Then, Prince Uttara went to the battlefield with Brihannala as his coachman. However, in the middle of the way, Prince Uttara felt afraid, and he wanted to return to the Matasya Kingdom. Brihannala

with his knighthood convinced Prince Uttara to fight against Duryodhana and the Kurawa knights. Even though Prince Uttara had doubts, he still wanted to fight together with Brihannala. Brihannala asked Prince Uttara to fetch Arjuna's hidden arrows. Before they started fighting Brihannala told Prince Uttara that he was Arjuna, and that made Prince Uttara feel happy and confident because Arjuna was by his side. During the war, Arjuna took his bow and arrows and defeated the Kurawa knights. Arjuna and Prince Uttara managed to grab Kurawa knights' clothes as the sign of victory, and also succeeded in seizing back the cattle stolen by Duryodhana.

4.1.11. Pandawa in Upaplawya

Pandawa has completed exile in the forest for twelve years and one year in disguise a day before Arjuna fought against the Kurawa knights in the northern part of Matasya land. They got many valuable lessons about life, self-control, motivation, and also war strategy. Many precious experiences they have gotten for thirteen years. Pandawa with new strength has returned and was ready to face anything. They built camps at Upaplawya, near the Matasya Kingdom. They sent news to their relatives, friends, and allied kings, from Dwaraka came Balarama, Lord Krishna, Subhadra, and Abhimanyu, and many kings such as King Indrasena, King Kasi, King Saibya, King Drupada, Srikandi, Distradyumna, and Drupadi's children, who gave their sympathy and favor to the Pandawa. In that big meeting, a marriage ceremony between Prince Abimanyu and Princess Uttari was held, after the marriage ceremony was done, the meeting continued with

negotiations on the peace which was pursued by Pandawa. They only wanted to make peace with the Kurawa. Then, Pandawa decided to send an envoy that could negotiate with the Kurawa with a peace message from them. Even though Pandawa tried to make a peace, but both the Pandawa and Kurawa army were still preparing for the Bharatayudha war in Kurukshetra.

4.1.12. Arjuna and Lord Krishna

Once, King Drupada sent the Panchala Kingdom priest to go to the Hastinapura Kingdom, to attempt peace. On the other side, Pandawa sent Arjuna to go to Dwaraka to meet Lord Krishna, and it was known by Duryodhana. Therefore, Duryodhana also went to Dwaraka. Arriving at Dwaraka, Arjuna and Duryodhana immediately met Lord Krishna who was sleeping. Duryodhana, who entered Lord Krishna's room firstly, chose to sit on a couch near Lord Krishna's head while Arjuna chose to stand beside Lord Krishna's bed. A few moments later, Lord Krishna woke up, and immediately looked at Arjuna then, Arjuna saluted Lord Krishna then, and he just looked at Duryodhana. The greedy Duryodhana asked Lord Krishna to defend him during the Bharatayudha war at Kurukshetra later, but according to the tradition, Arjuna was the first person allowed to choose between Lord Krishna over his thousands of troops who would be on the Pandawa's side, and quickly Arjuna chose Lord Krishna to be on the Pandawa's side. Although Lord Krishna did not join to fight later, Arjuna was very happy with Lord Krishna's presence on the Pandawa's side, and Lord

Krishna will be a coachman for Arjuna's chariot, so Duryodhana got thousands of Dwaraka troops.

4.1.13. Arjuna and Lord Krishna

After meeting Lord Krishna, Arjuna returned to the Upaplavya. In Upaplavya, the negotiations happened between Sanjaya as Kurawa's envoy and Pandawa. However, the negotiations were deemed unfair for the Pandawa, which made Arjuna angry with it. After the negotiations are done, Sanjaya returned to the Hastinapura Kingdom with a message from Arjuna that he and Lord Krishna were ready to defeat all his enemies in the Kurukshetra later. Knowing Arjuna's anger made Distrarastra feel sad and afraid of the destruction of his sons.

4.1.14. Pandawa's Peace Effort

In Upaplavya, Yudhistira and Lord Krishna were discussing Pandawa's desire to make peace with the Kurawa, even though it was difficult to achieve. Lord Krishna decided to go to the Hastinapura Kingdom for seeking peace. Pandawa was eager to make peace, even the stubborn Bhima wanted to make peace because he realized that Kurawa was his cousin. On another day, Lord Krishna left for the Hastinapura Kingdom as the Pandawa's envoy although Arjuna initially worried about Lord Krishna, Arjuna was trust that Lord Krishna would be fine, and could get the best results from negotiations with the Kurawa. Lord Krishna arrived at the Hastinapura Kingdom; he was welcomed by the King Distrarastra and Kurawa. King Distrarastra also gave many gifts to him, but Lord Krishna refused all the gifts because he wanted to be peace between Pandawa and

Kurawa. The negotiations in the Hastinapura Kingdom began; Kurawa still wanted to fight against the Pandawa in the war because Duryodhana did not want to give a little area of the Hastinapura Kingdom even though Pandawa only asked for five villages. Duryodhana was angry, so he left the room disrespectfully, and planned to murder Lord Krishna. However, Lord Krishna was aware of the murder plan, so he showed his omnipotence as a Wiswarupa to Distrarastra who was blind. That made Distrarastra able to see Lord Krishna as Sang Hyang Widhi, and Distrarastra was very grateful so that he preferred to be blind forever. Before leaving the Hastinapura Kingdom, Lord Krishna met Dewi Kunthi, the Pandawa's mother, and told her that the peace that had been sought by Pandawa had failed so that the war between Pandawa and Kurawa would occur at Kurukshetra. After meeting Dewi Kunthi, Lord Krishna returned to Upaplawa.

4.1.15. Bharatayudha War Preparation

Lord Krishna has arrived at Upaplawa, and he told Pandawa that his negotiations with Kurawa to make a peace have failed. Thus, the Bharatayudha war in Kurukshetra will occur. The peace way effort has failed, so Pandawa prepared their selves for the Bharatayudha war. Moreover, Drupadi always reminded Bhima and Arjuna about the humiliation that she experienced to raise Arjuna and Bhima's fighting spirit. The war was inevitable; Pandawa began negotiating with their allies to choose the great commander, several knights were nominated such as Bhima, Dhristadyumna, King Drupada, King Wirata, Satyaki, Chekidana, and Srikandi. Then, Dhristadyumna was chosen as the great

commander of the Pandawa army, and the inauguration ceremony took solemnly. After that, the entire Pandawa armies headed to the Kurukshetra to prepare for the war against the Kurawa.

In the Hastinapura Kingdom, the selection of the great commander was difficult. Bhishma and Karna continued to quarrel and mocked each other. Duryodhana felt disappointed with the dispute between Bhishma and Karna. After a long while, Bhishma was chosen as the great commander for Kurawa, but Bhishma also swore that he would not kill the Pandawa because the Pandawa were his grandchildren. Later, the Kurawa enthroned Bhishma as a great commander, and the Kurawa armies also headed to Kurukshetra to fight against the Pandawa.

4.1.16. Blessing for the Pandawa in Kurukshetra

The next day, Pandawa and Kurawa were preparing to fight at Kurukshetra; the entire armies were ready for their respective positions. The rules of war at that time were agreed upon by both Pandawa and Kurawa troops. Suddenly, Yudhistira got off his chariot and walked towards the crowd of Kurawa troops, Bhima and Arjuna feeling confused by Yudhistira's action at that moment. Arjuna followed Yudhistira and called him because Arjuna was afraid that Yudhistira would surrender before fighting. Kurawa mocked Yudhistira because they thought that Yudhistira was willing to budge, but Yudhistira didn't care. He continued to walk towards the core of the Kurawa defense to meet Bhishma, Drona, Kripa, and King Salva who were the elders of both the Pandawa and the Kurawa. Yudhistira asked for their permission to fight, after they blessed him, and

prayed for him, Yudhistira returned to the Pandawa troops and blew the trumpet as a sign of the beginning of the Bharatayudha war.

After, chronologically retelling Arjuna's journey on the twenty parts selected in the *Mahabharata* novel. In the next section 4.2, the writer would like to analyze Arjuna's journey from the Hero's Journey perspective proposed by Joseph Campbell in his book entitled “The Hero with a Thousand Faces”.

4.2. Arjuna’s Journey Seen from Hero’s Journey Theory

After, the writer retells Arjuna's journey in section 4.1. In this section, the writer wants to compare and analyze Arjuna's journey from Hero's Journey theory’s perspective. Joseph Campbell in his book entitled “*The Hero with a Thousand Faces*” proposed the classic representation of a hero in a concept namely ‘monomyth’ structure. Monomyth consists of seventeen stages divided into three big stages named: *Departure – Initiation – Return*. Moreover, on twenty parts of the *Mahabharata* novel Arjuna also experienced a dynamic and challenging process on his journey therefore, the writer decided to compare and analyze Arjuna's heroic journey based on Hero's Journey theory. The structural difference between archetypal processes on the Arjuna’s journey and Hero’s Journey theory proposed by Joseph Campbell can be seen in the table below.

HERO’S JOURNEY	ARJUNA’S JOURNEY
1. The Call to Adventure	1.The Call to the Adventure
2. Refusal of the Call	2. Supernatural Aid

3. Supernatural Aid	3.The Meeting with the Goddess
4. The Crossing of the First Threshold	4. Atonement with Father
5. The Belly of the Whale	5. Woman as the Temptress
6. The Road of Trials	6. The Belly of the Whale
7. The Meeting with the Goddess	7. The Magic Flight
8. Woman as the Temptress	8. The Ultimate Boon
9. Atonement with the Father	9. The Road of Trials
10. Apotheosis	10. The Rescue from Without
11. The Ultimate Boon	
12. Refusal of the Return	
13. The Magic Flight	
14. Rescue from Without	
15. The Crossing of the Return Threshold	
16. Master of the Two Worlds	
17. Freedom to Live	

Table 01

And, the detail analysis of each stage can be read below.

a. The Call to Adventure

The call to adventure is the first stage in the departure section which is the hero must go through. The call is supported by the hero's destiny, and it can come

from the inside or outside of their selves. In this stage, a hero has to go to an unusual world that the hero is not familiar with before. In this first stage, Arjuna realizes that there is a call for him since Begawan Wyasa's forecast however, he does not understand the call because everything is still going well until Widura arrives to bring a dice game invitation from Kurawa. Furthermore, in that dice game, the Pandawa accepts the defeat so that they must exile themselves in the forest for twelve years.

....Pandawa yang biasanya keluar istana menunggang kuda gagah atau naik kereta megah, kini berjalan dengan kaki telanjang dan pakaian kumal menuju hutan belantara.... Berkatalah Widura, "Yudhistira berjalan dengan wajah ditutupi sehelai kain. Bhima berjalan di sebelahnya dengan wajah tertunduk. Arjuna berjalan paling depan sambil menaburkan pasir sepanjang jalan.... (Pendit, 2003, p. 180).

Translation

[...Pandawa who usually left the palace on horseback or rode luxury chariots, now they walked barefoot and wore clothes to the exile forest... Widura said, "Yudhistira walks with his face covered with a cloth. Bhima walks next to him with face downcast. Arjuna walks in front of them while sprinkling sand along the way..."].

In the Hero's Journey theory, when a person has to fulfill his calling, that person must leave all the luxury and comfort that he has in the 'ordinary world' then, he must go into the 'extraordinary world' where he does not know before. In this case, Arjuna experiences the call to adventure stage when he must be exiled in the forest for twelve years. To fulfill the responsibilities of his 'call', Arjuna has to leave all the luxuries and comforts of being the Kuru dynasty prince to go

to the Kamyaka forest, so he could begin his journey in fulfilling his responsibilities as a hero.

b. Supernatural Aid

This is the third stage of Hero's Journey in the departure section. It is the stage where the hero meets someone or something that becomes a "protective figure" for the hero to fulfill their journey. The supernatural aid gives the hero something beneficial such as advice, weapon, knowledge, or amulets. The supernatural aid usually also accompanies the hero in his journey. In his journey, Arjuna meets two protective figures who give him advice, knowledge, blessings, and even accompany him in the Bharatayudha war as the coachman for his chariot. The first figure met by Arjuna is many Resi in the Kamyaka forest. Moreover, the guardian who plays a major role in his journey is Lord Krishna. Lord Krishna also accompanies and helps Arjuna in the Bharatayudha war as the coachman for his chariot.

"....Di dalam hutan, di sebuah pertapaan, ia bertemu dengan Pandawa. Saat itu Pandawa mengenakan pakaian dari kulit kijang dan dikelilingi banyak resi dan pendita...." (Pendit, 2003, p. 184).

Translation

[...In the forest, at an ascetic place, he met Pandawa. At that time the Pandawa wore deerskin, and was surrounded by many Resi and Pandit....].

In his journey as a knight, Arjuna has experienced a meeting with a "protective figure" who guides and accompanies him on the journey. It begins with his meeting with many Resi in the Kamyaka forest in the twelve years of exile. Live

together with many Resi makes Arjuna study the Vedas so that he could understand the values of the Dharma deeper. Not only studies the Vedas but also, Arjuna hears various heroic stories from the knights before him, so that makes him understand his responsibilities as a knight.

....Tanpa berpikir lama dan tanpa ragu, Arjuna menjawab, “Aku akan lega jika engkau ada di pihak kami, walaupun tanpa senjata”.... Arjuna menjawab, “Keinginanku adalah mencapai kebesaran seperti keagunganmu. Engkau memiliki kekuatan dan kesaktian untuk menghadapi semua kesatria di bumi ini. Kelak, aku ingin agar aku juga bisa. Sebab itu, aku ingin memenangkan semua pertempuran dengan engkau sebagai sais keretaku yang tidak memegang senjata. Kesempatan seperti itu sudah kuimpi-impikan sejak dulu. Kini engkau memenuhi impianku dan berada di pihak kami. Alangkah bahagianya hatiku.” (Pendit, 2003, pp. 294-295).

Translation

[....Arjuna spontaneously answered, "I will be confident if you are on our side, even without weapons".... Arjuna answered, "I would like to achieve greatness the same as your majesty. You have the strength and authority to face all the knights on the earth. Later, I also want that I can. Therefore, I want to win all battles with you as the coachman for my chariot who does not hold the weapons. I have dreamed of that opportunity for a long time. Now you fulfill my dream and are on our side. How happy I am?"].

The "protective figure" who plays a major role in Arjuna's journey to become a hero for the Kuru dynasty is Lord Krishna, Arjuna's beloved cousin who is also the King of Dwaraka. In the days before the Bharatayudha war, Arjuna met Lord Krishna at Dwaraka because he wants Lord Krishna to be the coachman for his chariot. Lord Krishna is a figure who always reminds Arjuna about his calling as a hero. Arjuna is also the only person who can see Lord Krishna's figure as Lord Wisnu in the Bhagavad Gita section. So in the

supernatural aid part, Arjuna meets two "protective figures" in both human and God figures who supported him to fulfill his calling in upholding the Dharma.

c. Meeting with the Goddess

After fighting through the trials and challenges, it is the time when the hero meets the Goddess. In this case, Goddess is in the figure of a woman who can support, nurture, and encourage the hero to fulfill his adventure. The Goddess can be in the figure of a mother, a wife, an angel, or a sister.

"...Panchali berkata, "Wahai Dananjaya, semoga engkau berhasil menjalankan tugasmu. Semoga Dewata memberimu semua yang diidam-idamkan ibumu, Dewi Kunti, sejak dulu. Hidup, kebahagiaan, kehormatan dan kemakmuran kami semua tergantung padamu. Kembalilah engkau setelah memperoleh senjata-senjata baru" (Pendit, 2003, p. 193).

Translation

[... Panchali said, "O Dananjaya, may you succeed in carrying out your mission. May the Gods give you everything that Dewi Kunthi, your mother hopes since long ago. Our lives, happiness, honor, and prosperity depend on you. Please come back after you obtain new weapons"].

In Hero's Journey theory proposed by Joseph Campbell, the stage "Meeting with the Goddess" occurs when the hero has faced many trials and challenges in his adventures. However, in the passage above, a different impression is experienced by Arjuna because he has received support from Drupadi, his wife before he begins his journey in finding a powerful weapon named Pasupati. So, Arjuna has received courage and approval from Drupadi,

who in this section is the same as the figure of "Goddess" long before he deals with various challenges and trials in his journey.

d. Atonement with the Father

The hero must meet someone who has great authority. This figure exists in a father. The meeting between the hero and his father makes the hero consistent to fulfill his journey because a father can raise the hero's confidence.

....Di sana ia bersua dengan seorang brahmana tua. Brahmana itu tersenyum dan berkata kepadanya, "Wahai anakku, engkau mengenakan pakaian prajurit dan membawa senjata. Siapakah engkau?.... Sesungguhnya brahmana tua itu adalah Batara Indra, raja semua dewata dan ayah Arjuna sendiri, yang sedang menyamar. Lega menemukan putranya dalam keadaan baik, ia melepaskan samarannya dan menjelma kembali menjadi Batara Indra.... (Pendit, 2003, p. 193).

Translation

[...In there, he met an old Brahmin. The Brahmin smiled and said to him, "O my son, you wear warrior clothing and carry weapons. Who are you?".... The old Brahmin was Lord Indra, the king of all the Gods, who was Arjuna's father in disguise. When knowing that his son was in good condition, he let go of his disguise, and reincarnated back into Lord Indra....].

As the writer has retold in 4.1.4 part and also in the *Mahabharata* novel passage above, Arjuna's meeting with Lord Indra, his father happens when Arjuna arrives at the top of Mount Indrakila. Arjuna meets Lord Indra when Lord Indra disguised himself as an old Brahmin, meeting with his father, made Arjuna experience 'atonement' because Lord Indra gives advice and blessing to Arjuna which is useful for his journey. Besides that, Arjuna also has an opportunity to visit Lord Indra at Nirwana.

e. Women as the Temptress

After passing many trials, the hero begins to face the temptress that will disturb his adventure. The temptress can be represented in the figure of a woman or temporary pleasure. However, the temptress can come from anything and anyone with the purpose to thwart the hero's adventure in fulfilling his responsibility. In many heroism stories, the hero is often interrupted by a woman as 'the temptress' for his journey, but something different is experienced by Arjuna; "the temptress" in Arjuna's journey is Lord Indra, his father.

“...Batara Indra berkata, “Oh, Dananjaya, apa gunanya senjata? Mintalah kesenangan atau carilah tempat yang lebih tinggi di dunia ini untuk bersenang-senang.” (Pendit, 2003, p. 194).

Translation

[...Lord Indra said, "Oh Dananjaya, why do you want a weapon? Please ask for pleasure or go to a higher place in the world to have fun."].

“Arjuna menjawab, “Wahai Raja segala dewata, aku tidak menginginkan kesenangan, atau dunia yang lebih tinggi. Aku datang ke sini meninggalkan Panchali dan saudarasaudaraku di hutan. Aku hanya menginginkan senjata.” (Pendit, 2003, p. 194).

Translation

[Arjuna answered, "O King of all the Gods, I do not want pleasure or a higher place in this world. I came here leaving my brothers and Panchali in the forest. I only want a weapon."].

Lord Indra becomes a temptress on Arjuna's journey in search of a magical weapon. In this passage of the *Mahabharata* novel by Nyoman S. Pendit, it is told how Lord Indra tries to test Arjuna's determination by offering all the

pleasures in the world so that Arjuna forgets about the main purpose of his journey.

Then, Arjuna confidently rejects the world pleasures offered by Lord Indra, and he can uphold his principles in seeking a magical weapon that he will use to defeat his enemies at the Bharatayudha war later. In this case, Arjuna can overcome the temptation of his adventure.

f. The Belly of the Whale

After successfully passing the “first threshold guardian”, the hero begins to enter the cycle of rebirth to defeat his ego illustrated in the form of a whale’s belly. In this stage, the hero experiences the deep uncomfortable zone.

....Dalam keadaan tak berdaya, Arjuna mengheningkan cipta dan berdoa kepada Batara Shiwa. Seketika itu, muncul seleret cahaya berkilat dalam jiwanya dan ... tampak olehnya sosok Batara Shiwa. Arjuna tersadar, pemburu itu adalah Batara Shiwa yang menyamar. Maka ia segera bersimpuh dan menyembahnya, memohon ampun atas kesalahannya yang tak disengaja. Batara Shiwa mengampuninya dan mengembalikan Gandiwa dan pedang Arjuna. Dalam perkelahian dengan Batara Shiwa, badan Arjuna berulang-ulang bersentuhan dengan Batara mahasakti bermata tiga itu. Karena itu, tanpa setahunya, ia menjadi lebih kuat dan cekatan seratus kali lipat... (Pendit, 2003, p. 195).

Translation

[In a helpless condition, Arjuna begged and prayed to Lord Siwa. Instantly, a flash of light appeared in his soul and ... seemed to him the figure of Lord Siwa. Then, Arjuna realized that the hunter was Lord Siwa in disguise. Therefore, he immediately knelt and begged for forgiveness for his unintentional mistakes. Lord Siwa forgave him and returned his Gandiwa and sword. In his fighting with Lord Siwa, Arjuna’s body had contact with Lord Siwa many times. Therefore, without his realized Arjuna became stronger and deft hundred times.].

At this stage of 'belly of the whale', Arjuna experiences a difficult purification process. He must fight against Lord Siwa who disguises as a hunter. His fighting with Lord Siwa makes Arjuna lose his weapons and even his strength; however, that is Lord Siwa's way so that Arjuna can defeat the lust and arrogance within him. Arjuna manages to get through the cycle of rebirth when he is helpless and prays to Lord Siwa for strength, at this point, Arjuna realizes that all his strength and weapons come from Gods' grace.

g. The Magic Flight

“....Dalam perkelahian dengan Batara Shiwa, badan Arjuna berulang-ulang bersentuhan dengan Batara mahasakti bermata tiga itu. Karena itu, tanpa setahunya, ia menjadi lebih kuat dan cekatan seratus kali lipat....” (Pendit, 2003, p. 195).

Translation

[... In his fighting with Lord Siwa, Arjuna's body had contact with Lord Siwa many times. Therefore, without his realized Arjuna became stronger and deft hundred times....].

In this stage, the hero experiences the magical journey, it describes the magical transformation experienced by the hero from the enlightenment he gets then, he returns to the real world to deal with or finish the task. The greatest self-magical transformation experienced by Arjuna is when he fights with Lord Siwa. Because of that fighting, Arjuna has transformed into a stronger and more agile knight than before, and he also more glorified the values of Dharma that he believes in.

h. The Ultimate Boon

“....Sebelum kembali ke kahyangan, Batara Shiwa menghadiahkan Pasupata, senjata yang sangat ampuh....” (Pendit, 2003, p. 195).

[...Before returning to the Kahyangan, Lord Siwa awarded a powerful weapon, named Pasopati...].

This is the stage where the hero gets an achievement for his journey. In this section, the hero gets something beneficial as a result of his journey after he has passed many challenges. The greatest award that Arjuna receives from his entire journey is a powerful weapon given by Lord Siwa, named Pasopati. It is the weapon that Arjuna obtains when he takes his journey to the Himalayas to meditate with the aim that he can get a powerful weapon that will be used to defeat his enemies at the war in Kurukshetra later.

i. The Road of Trials

The road of trials is the stage for the hero to face, and to conquer with his journey. In this part, the hero is going to face more difficult challenges in his journey, and he truly feels the nature of a hero within himself. In this section, the hero must face several trials and obstacles from outside or inside him. In thirteen years of his adventure before the Bharatayudha war, Arjuna has faced four challenges which transform him to be wise.

“....Mendengar itu Arjuna tersinggung. Ia menantang pemburu itu untuk bertarung. Si pemburu menerima tantangannya...” (Pendit, 2003, p. 194).

Translation

[...Hearing that, Arjuna was offended, he challenged the hunter to fight. Then, the hunter accepted his challenge...].

The fighting between Arjuna and Lord Siwa told in this *Mahabharata* novel, not only makes Arjuna defeat his ego, and experiences rebirth in the "belly of the whale" on the departure section, but also it is the first challenge that must be overcome by Arjuna on his adventure. As the writer has retold in 4.1.5 part, at the first, Arjuna suffers defeat because he still uses his strength. However, Arjuna can through his first challenge, when he prays to Lord Siwa. So in fact, the fight with Lord Siwa is the first challenge for Arjuna to defeat his arrogance.

....Bhima dan Arjuna patuh pada perintah kakaknya. Mereka mengumpulkan para pengawal Duryodhana yang melarikan diri ke tempat pengasingan mereka lalu memimpin penyerbuan ke perkemahan balatentara raksasa itu. Chitrasena mendengar hal itu, tetapi ia tidak ingin bertempur melawan Pandawa. Ia menawarkan perundingan. Setelah berunding akhirnya ia mau membebaskan Duryodhana dan tawanan lainnya.... (Pendit, 2003, p. 238).

Translation

[...Bhima and Arjuna obeyed his elder brother's command. They gathered some of Duryodhana's soldiers who had fled to Pandawa's exile and led the raid on Citasena's army camp. Chitrasena heard that, but he did not want to fight against the Pandawa. Then, he offered negotiation, after negotiating he was willing to let go Duryodhana and the other prisoners....].

In his wandering in the forest, the second challenge that Arjuna has to face is when he must save Duryodhana, who is very cruel with Pandawa and Drupadi. At first, Arjuna is happy with Duryodhana's suffering because he still has a grudge against Duryodhana. However, Arjuna respects Yudhistira, so he and Bhima agree to

help Duryodhana. In this second challenge, Arjuna also manages to beat the challenges in him, namely anger and revenge.

.... *“Wahai Pandawa, menjangan itu membawa lari pedupaanku. Tolonglah aku, aku tidak mampu mengejar menjangan itu,” kata brahmana itu kepada Yudhistira. Pandawa kemudian memburu menjangan itu beramairamai dan mengepungnya dari berbagai arah. Tetapi, rupanya itu bukan sembarang menjangan. Ia terus berlari menjauh dan selalu berhasil lolos dari kepungan....”* (Pendit, 2003, p. 244).

Translation

[...]” O Pandawa, a deer took my censer away. Help me; I am not able to catch it up, “said the Brahmin to Yudhistira. Then, Pandawa hunted the deer together and surrounded it from various directions. However, it was an amazing deer. It kept running away and always managed to escape from Pandawa’s ambush....].

“....Arjuna senang bisa berhadapan dengan pembunuh adik-adiknya. Tetapi, ia tak kuasa menahan rasa hausnya. Apa hendak dikata, setelah minum seteguk ia langsung rebah tak sadarkan diri....” (Pendit, 2003, p. 246).

Translation

[...Arjuna was happy because he could be faced with the murderer of his younger brothers. However, he could not resist his thirst. What was about to say, after drinking the water he immediately fainted....].

As the writer has described in 4.1.7, and also from the passage above, Arjuna does not always succeed in overcoming every obstacle; this is proven when there is a Resi who asks Pandawa to pursue a deer that carries his incense. Unfortunately, the Pandawa fail to get that, and they are exhausted then take a rest under a tree. Bhima, Arjuna, Nakula, and Sadewa complain about their power because they fail to catch the deer. Arjuna's second failure is when Yudhistira asks him to fetch water in a

magical lake, and he hears a voice, which is Lord Yama who forbids him to take the water from the magical lake, so he is angry. Then, he drinks water in the lake so that he lays limp on the ground. These two things prove that Arjuna can also fail in the challenges on his way to becoming a hero.

....Brihannala menghiburnya, "Jangan takut! Aku yang akan menghadapi Kaurawa. Bantu aku, pegang tali kekang ini, selebihnya serahkan padaku. Percayalah padaku, tidak ada gunanya lari dari pertempuran. Akan kita enyahkan musuhmu dan kita dapatkan kembali semua ternak yang mereka rampas. Kemenangan pasti di pihak kita. Percayalah!" (Pendit, 2003, p. 271).

Translation

[....Brihannala comforted him, "Don't be afraid! I will fight against Kurawa. Help me, hold this chariot bridle. Trust me; don't run away from the battle. We will get rid of your enemy and will get back all the cattle that they have taken. A victory must be on our side. Trust me!"].

The last challenge in this 'road of trials' section, which must be faced by Arjuna is when the northern part of the Matsya Kingdom is attacked by Duryodhana and the Kurawa knights. In the battle, Arjuna who is alone can manage to defeat the Kurawa knights, and take away their clothes as a sign of victory. There are several challenges and trials that Arjuna has to face in his process to become a hero in the Mahabharata epic.

j. Rescue from Without

"....Draupadi juga sering mengingatkan Yudhistira betapa ia telah dijamah oleh tangan-tangan kotor Duryodhana, Karna dan Duhsasana...." (Pendit, 2003, p. 192).

Translation

[...Draupadi also often reminded Yudhistira about how she had been touched by Duryodhana, Karna, and Duhsasana....].

“....Tetapi Draupadi tidak bisa melupakan penghinaan yang pernah dialaminya. Sambil mengusap-usap rambutnya yang panjang...”.... Kalaupun Bhima dan Arjuna tidak setuju jalan perang, ayahku—walaupun sudah tua—pasti akan pergi ke medan perang bersama anak-anakku....” (Pendit, 2003, p. 310).

Translation

[...However, Draupadi could not forget the humiliation that she had experienced. While stroking her long hair ... "... Even though Bhima and Arjuna disagree with the war, my father, although he is already old, will go to the war with my children"....].

Rescue from without means the hero needs someone to remind him about the purpose of his journey, so the hero can remember that there are responsibilities which must be done in his society. In Arjuna's journey, Draupadi is someone who always reminds Arjuna and his four brothers about the injustice and humiliation they have experienced before. Other than that, Draupadi also often reminds them that the main purpose of their journey is to process and prepare them psychically and mentally so that they are ready for the big war to uphold justice. The analysis above are ten stages in the Hero's Journey that Arjuna goes through in his journey.

In his journey on the twenty parts selected of the *Mahabharata* novel Arjuna does not go through or experience seven stages of the Hero's Journey theory, namely Refusal of the Call, The Crossing of the Return Threshold, Apotheosis, Refusal of the Return, The Crossing of the Return Threshold, Master of the Two Worlds, and Freedom to Live.

a) Refusal of the Call

This is the stage where a hero refuses his call because he is not confident with his strength. The hero rarely feels afraid to lose therefore; the hero does not want to fulfill their journey. In this part, Arjuna never refuses his call because he realizes that everything is predestined by Sang Hyang Widhi.

“...Arjuna berkata, “Engkau seorang raja. Tak pantas kau mempercayai hasutan dan ancaman seperti itu. Kita hadapi nasib kita dengan penuh keberanian dan kita lakukan tugas kita sebaik-baiknya...” (Pendit, 2003, p. 161).

Translation

[... Arjuna said, " You are the king. You don't deserve to trust in such incitement and threats. We face our destiny with courage, and we do our task well..."].

As Lord Indra's son, who is trained to become a formidable knight, Arjuna does not hesitate or fear the responsibility given to him. In this passage above, it is clearly described how Arjuna is brave to face his responsibility no matter how difficult it is.

b) The Crossing of the First Threshold

“...Arjuna memulai perjalanannya. Ia menuruni jurang yang dalam, menembus hutan belantara, mendaki tebing-tebing terjal hingga sampai di puncak Gunung Indrakila...” (Pendit, 2003, p. 193).

Translation

[...Arjuna began his journey; He descended a deep ravine, through the wilderness, climbed cliffs until he arrived at the top of Mount Indrakila...].

The crossing of the first threshold is a stage where the hero starts to face the first challenge to enter the unusual place which he never comes before. In this part usually, the hero has to fight against the guard of the extraordinary place such as giants, dragons, or temptations so that the hero can go to an extraordinary place. Furthermore, from the passage of the *Mahabharata* novel above, Arjuna does not face the challenges in the "first threshold" because he only passes through the wilderness, and climbs cliffs until he reaches the top of Mount Indrakila.

c) Apotheosis

Apotheosis is the act of making someone into a god. Therefore, in this stage, the hero gets the deepest understanding of his journey. The hero understands the "good" and the "evil", so the hero arrives at the perfect development of himself. Apotheosis is the only stage in the initiation section that Arjuna has not been able to pass on his journey to becoming a hero.

"....Arjuna menjawab, "Keinginanku adalah mencapai kebesaran seperti keagunganmu. Engkau memiliki kekuatan dan kesaktian untuk menghadapi semua kesatria di bumi ini. Kelak, aku ingin agar aku juga bisa...." (Pendit, 2003, p. 295).

Translation

[...Arjuna answered, "I would like to achieve greatness the same as your majesty. You have the strength and authority to face all the knights on the earth. Later, I also want that I can....].

At the apotheosis stage, it can be seen from the passage above that Arjuna has not reached the apotheosis yet because as a knight, Arjuna often cannot distinguish

between good and bad things because sometimes a knight has the principle that doing unfair things in the war with the purpose to achieve victory is something normal. Hence, Arjuna's knight principles have made him unable to reach the stage of 'apotheosis' yet, so Arjuna still needs Lord Krishna's guidance to reach the apotheosis. Therefore, Arjuna wants Lord Krishna to be the coachman for his chariot in the Bharatayudha war with the hope that he will gain the same majesty as Lord Krishna later.

d) Refusal of the Return

This is the stage where the hero does not want to be back to his society and fulfill his responsibility. Because the hero has passed many challenges and has gotten something valuable from his adventure, therefore he feels satisfied and does not want to complete his mission. However, Arjuna does not experience this stage because he is aware that the biggest responsibility which he has will occur in Kurukshetra.

....Krishna dan aku akan hancurkan Duryodhana dan seluruh pengikutnya. Jangan kalian keliru tentang ini. Panah Gandiwaku sudah tidak sabar untuk dibawa bertempur. Busur panahku bergetar biarpun tidak kubidikkan. Di dalam sarungnya, anak panahku bergemerincing beradu, minta segera dilepaskan dari tali busurnya untuk menembus dada Duryodhana yang serakah dan nekat menantang aku dan Lord Krishna. Ingat, dewa-dewa pun takkan bisa mengalahkan kami.... (Pendit, 2003, p. 306).

Translation

[..."Lord Krishna and I will destroy Duryodhana and all his armies. My Gandiwa has been impatient to carry on fighting. My bow and arrows have been ready to pierce Duryodhana's chest that is greedy and arrogant in challenging Lord Krishna and me. Please remember that even the gods cannot defeat us."].

As the writer has retold in 4.1.13 part, Arjuna, who has just returned from Dwaraka, cannot hold back his anger on the peace negotiations because Arjuna felt that the negotiations are unfair to the Pandawa. Truly, the Pandawa is also willing to make peace with the Kurawa, and in the passage on page 306 of the *Mahabharata* novel, it is clearly described how Arjuna with his Gandiwa cannot wait to fight against Kurawa knights especially Duryodhana who has caused all of Pandawa sufferings. So in this case, Arjuna never refuses to return to his society to uphold the Dharma.

e) The Crossing of the Return Threshold

“....Pandawa tidak lagi hidup dalam pengasingan dan persembunyian. Tiga belas tahun telah mereka lewatkan dengan penuh penderitaan. Tiga belas tahun yang memberi mereka banyak pengalaman berharga....” (Pendit, 2003, p. 286).

Translation

[...Pandawa no longer lived in exile and disguised. They spent thirteen years full of suffering. Thirteen years that gave them many valuable experiences.].

In this stage, the hero needs to cross the threshold once again to be back to the world where he comes. At this time, the hero has gotten something beneficial from his journey which will help him to fulfill his responsibility. However, at the beginning of his journey in finding a powerful weapon, Arjuna does not go through the "first threshold", so at this return stage, he also does not need to go through the "return threshold". Arjuna and his four brothers must return to their society after they

finish twelve years of exile in the forest and one year in disguise to uphold the Dharma and kindness for their people.

f) Master of the Two Worlds

....Pengalaman Arjuna dalam perjalanan mencari senjata pamungkas yang sakti, pengalaman Bhima bertemu dengan Hanuman dan Dewa Ruci, dan pengalaman Yudhistira bertemu dengan Batara Yama, menambah kekuatan jasmani, keyakinan batin serta kemuliaan rohani Pandawa. Secara sendiri-sendiri maupun bersama-sama mereka semakin tekun menjalani dan mengagungkan dharma. (Pendit, 2003, p. 252).

Translation

[...Arjuna's journey in seeking the amazing weapon, Bhima's adventure of meeting Hanuman and Dewa Ruci, and Yudhistira's experience of meeting Lord Yama, increased the physical strength, inner conviction, and spiritual glory of the Pandawa. Individually and together they are more diligent in doing and glorifying the values of Dharma.].

....Krishna dan aku akan hancurkan Duryodhana dan seluruh pengikutnya. Jangan kalian keliru tentang ini. Panah Gandiwaku sudah tidak sabar untuk dibawa bertempur. Busur panahku bergetar biarpun tidak kubidikkan. Di dalam sarungnya, anak panahku bergemerincing beradu, minta segera dilepaskan dari tali busurnya untuk menembus dada Duryodhana yang serakah dan nekat menantang aku dan Lord Krishna. Ingat, dewa-dewa pun takkan bisa mengalahkan kami... (Pendit, 2003, p. 306).

Translation

[...”Lord Krishna and I will destroy Duryodhana and all his armies. My Gandiwa has been impatient to carry on fighting. My bow and arrows have been ready to pierce Duryodhana’s chest that is greedy and arrogant in challenging Lord Krishna and me. Please remember that even the gods cannot defeat us.”].

This is the stage in the return section where the hero can get the balance of spiritual and mental. At this stage, the hero can maintain the spiritual and worldly aspects of his life. Furthermore, Arjuna's meeting with Lord Siwa has made him more mature in spiritual aspects and more glorifying the Dharma that he believes in. However, in reality, Arjuna is still an ordinary person from the knight caste who certainly has the lust in him to revenge his enemies, especially Kurawa for the injustice he has experienced before. So, in this section, it can be concluded that Arjuna has not been able to become a "master of the two worlds" who truly balance spiritually and worldly aspects.

g) Freedom to Live

....Demikianlah Padang Kurukshetra telah menyaksikan sankula yuddha yang tidak ada batasnya, lebih-lebih setelah peperangan berlangsung beberapa hari dan orang-orang yang berperang sudah tak dapat mengendalikan diri lagi. Mereka saling membunuh dengan garang, benar-benar haus darah.... semua itu menjadi pemandangan sehari-hari selama sehari-hari di padang Kurukshetra yang amat luas!.... (Pendit, 2003, p. 337).

Translation

[Thus; Kurukshetra has become a witness of the unlimited Sankula Yuddha for days, and people involved in the war could not control their selves anymore. They killed each other in bloody thirst.... All of that happened for days in the vast Kurukshetra dessert!].

Freedom to live is the last stage in the return section and also the last stage in the Hero's Journey theory proposed by Joseph Campbell. In this stage, the hero gets the greatest happiness in his life. The hero gets the "happily ever after" of his journey,

and he can live calmly in his society with the title as 'a hero'. If most of the heroes' stories end happily, a different story is experienced by Arjuna and his four brothers because they must fight against the Kurawa who are their cousins. Although Arjuna manages to take revenge in Kurukshetra, the war is still a war that causes people to kill each other without regard to the existing rules because every war brings destruction, sorrow, and no war ends happily.

After analyzing Arjuna's journey based on the perspective of Hero's Journey theory, it can be seen that there are features in Arjuna's journey on the twenty parts selected in the *Mahabharata* novel. First, as King Pandu's son Arjuna always lives in luxury even though in his calling he must be exiled in the Kamyaka forest for twelve years, but he is still a prince of the Kuru dynasty moreover, Arjuna has also realized his calling since the Pandawa's loss in the dice game. In this case, Arjuna never rejects his call to uphold justice for his society. So, not all heroes come from a downturn and experience hesitation to fulfill their calling, as in the refusal of the call stage in the Hero's Journey theory. Second, not all stages in Hero's Journey theory have been passed or experienced by Arjuna because Arjuna only experiences ten out of the seventeen stages of Hero's Journey. Third, the Hero's Journey theory can be applied non-linearly in the analysis because based on Arjuna's journey analysis, it can be seen that the stages in the Hero's Journey are not linear, therefore; Arjuna's journey on the twenty parts selected of the *Mahabharata* novel is interesting because it has an archetypal journey process of a hero, which is non-linearly with Hero's Journey theory. Lastly, even though Arjuna is a hero character from eastern literature,

Arjuna's heroic journey can be analyzed using the Hero's Journey theory which comes from the perspective of a hero character from western literature.

After going through the several archetypal journey processes of a hero as proposed by Joseph Campbell in the Hero's Journey theory. Then, in the next 4.3 section, the writer would like to mention and analyze the life virtues that Arjuna has or gets on his journey in the twenty parts selected of the *Mahabharata* novel.

4.3.Arjuna's Life Virtues

After analyzing Arjuna's journey on the twenty parts selected in the *Mahabharata* novel by Nyoman S. Pedit from Hero's Journey theory perspective. Furthermore, in this section, the writer would like to mention what are the life virtues which Arjuna has or get in his journey. Because the writer believes that in every life journey, there must be a life virtue on it. According to (Ikechukwu, 2015) life virtue is the good life lives by someone based on good values and morals which give positive effects on their lives. In his journey, Arjuna shows six kinds of life virtues. Four kinds of life virtues that have already existed in Arjuna, namely courage, fortitude, power, and self-confidence and those four life virtues only need the 'calling' to appear. Besides that, Arjuna also obtains two life virtues in his process of becoming a hero, namely self-control and humility.

4.3.1. Arjuna's Courage

Courage is the ability to maintain fear and difficulties. It is a life virtue which has already existed in someone's life since he or she was born. It presents when someone is in a difficult situation because courage is a thing that will make someone feels confident to face the challenges in front of them (Osswald, Frey, & Streicher, 2011, pp. 392-393) In this case, as the writer has retold in 4.1.1 part, Begawan Wyasa's forecast has become the beginning of Arjuna's journey and even the emergence of his life virtue called 'courage'.

"....Arjuna berkata, "Engkau seorang raja. Tak pantas kau mempercayai hasutan dan ancaman seperti itu. Kita hadapi nasib kita dengan penuh keberanian dan kita lakukan tugas kita sebaik-baiknya." (Pendit, 2003, p. 161).

Translation

[.... Arjuna said, " You are the king. You don't deserve to trust in such incitement and threats. We face our destiny with courage, and we do our task well."].

As a knight, Arjuna has had courage in him since his birth, and that courage got the 'call' when, Begawan Wyasa predicts the misery that would be experienced by the Pandawa and the Great War which will destroy the knight caste, so it makes Yudhistira feel sad and scared. However, a different thing is experienced by Arjuna; Begawan Wyasa's forecast has made Arjuna's courage as a knight arise. Hence, with his courage, he convinces Yudhistira not to be afraid of anything because Arjuna believes that as long as the Pandawa being together they can be strong and unbeatable.

4.3.2. Arjuna's Fortitude

.....Arjuna bangkit, menahan Bhima dengan kata-kata penuh kesabaran, "Sejak semula engkau tidak berkata apa-apa. Sejak dulu mereka selalu ingin menengahkan kita atau menjerumuskan kita ke dalam jaring-jaring kejahatan agar kita terseret ikut berbuat jahat. Kita tidak boleh mengikuti segala tipu daya, kejahatan dan permainan licik mereka. Waspadalah!" (Pendit, 2003, p. 175),

Translation

[...Arjuna stood up, advising Bhima patiently, "From the beginning, you didn't say anything. They have always wanted to get rid of or plunge us into evil so that we will be dragged along to do evil. We must not follow all their trick, badness, and cunning. Be careful!"

Fortitude is a life virtue which is difficult for a person to show or to acquire because to achieve fortitude, someone must have integrity and be able to be grateful for the destiny, and not complaining about the trials in their lives (Van Tongeren, et al., 2019, pp. 1-2) In this section, it is clearly described how Arjuna manages to show his fortitude when Yudhistira is defeated by Sangkuni in the dice game at the Hastinapura Kingdom. There is Arjuna's fortitude process although he is insulted by the Kurawa, Arjuna patiently manages to calm down Bhima who is angry and wants to burn the Hastinapura Kingdom. Moreover, Arjuna also accepts all the bitterness which happens to him as the destiny that he must be alive.

4.3.3. Arjuna's Self-control

Self-control is the ability to control the ego, emotion, and action into positive behavior (Baumeister, Vohs, & Tice, 2007, pp. 351-352) However, not everyone has good self-control because human beings always have anger and a

temper within their selves. Practicing self-control is not an easy thing; it also applies to Arjuna who is a knight. He has been educated with various skills and he was born as King Pandu's son who lives in luxury. However, in his life journey, Arjuna must experience the bitterness of living in an exile forest for twelve years. Even though Arjuna has to leave the luxury he has, he still could not leave the ego, anger, and lust within him because as a knight he must have anger and lust, so he could face the enemies and could win every battle. In this case, Arjuna is just able to understand and get what is meant by 'self-control' when he goes on his journey in searching for a magical weapon.

....Di sana ia bersua dengan seorang brahmana tua. Brahmana itu tersenyum dan berkata kepadanya, "Wahai anakku, engkau mengenakan pakaian prajurit dan membawa senjata. Siapakah engkau?.... Sesungguhnya brahmana tua itu adalah Batara Indra, raja semua dewata dan ayah Arjuna sendiri, yang sedang menyamar. Lega menemukan putranya dalam keadaan baik, ia melepaskan samarannya dan menjelma kembali menjadi Batara Indra.... (Pendit, 2003, p. 193).

Translation

[...In there, he met an old Brahmin. Then, the old Brahmin smiled and said to him, "O my son, you wear warrior clothing and carry weapons. Who are you?".... The old Brahmin was Lord Indra, the king of all the Gods, who was Arjuna's father in disguise. When knowing that his son was in good condition, he let go of his disguise, and reincarnated back into Lord Indra....].

As the writer has described in 4.1.4 part, at the top of Mount Indrakila, Arjuna meets Lord Indra who advises him to control his ego and arrogance so that he could control himself. In this case, Lord Indra makes Arjuna proceed to control himself, it happens when Lord Indra tests Arjuna by offering him worldly

pleasures, and he refuses it with determination, so Arjuna manages to control himself. As a hero, Arjuna certainly needs self-control to restrain the bad emotions within him so that he can think clearly and is not reckless in taking actions.

4.3.4. Arjuna's Humility

....Dalam keadaan tak berdaya, Arjuna mengheningkan cipta dan berdoa kepada Batara Shiwa. Seketika itu, muncul seleret cahaya berkilat dalam jiwanya dan ... tampak olehnya sosok Batara Shiwa. Arjuna tersadar, pemburu itu adalah Batara Shiwa yang menyamar. Maka ia segera bersimpuh dan menyembahnya, memohon ampun atas kesalahannya yang tak disengaja. Batara Shiwa mengampuninya dan mengembalikan Gandiwa dan pedang Arjuna.... (Pendit, 2003, p. 195).

Translation

[... In a helpless condition, Arjuna begged and prayed to Lord Siwa. Instantly, a flash of light appeared in his soul and ... seemed to him the figure of Lord Siwa. Then, Arjuna realized that the hunter was Lord Siwa in disguise. Therefore, he immediately knelt and begged for forgiveness for his unintentional mistakes. Lord Siwa forgave him and returned his Gandiwa and sword...].

Humility is the quality of not being proud because someone is aware that everything has a limit (Morris, Brotheridge, & Urbanski., 2005, pp. 1328-1331) As King Pandu's son, Arjuna always relies on his strength and Gandiwa. These two things make Arjuna arrogant by thinking that he can overcome everything. He cannot understand the meaning of 'humility' until he met Lord Siwa. In this case, Arjuna needs humility to overcome pride and also accept his shortcomings so that he can learn and improve himself to be an unbeatable hero. Arjuna has gone through the process of understanding humility when in a helpless condition;

he realizes that without Gods' grace all of his weapons and strengths are useless.

Therefore, he prays to Lord Siwa and admits his limitations.

4.3.5. Arjuna's Power

“...Karena kewalahan menghadapi Mahaguru Kripa dan Bhisma yang terus menyerangnya, Arjuna memutuskan untuk mengeluarkan ajian pembius....” (Pendit, 2003, p. 278).

Translation

[...Because he was overwhelmed by Kripa and Bhisma who continued to attack him, Arjuna decided to use a tranquilizer spell....].

Power is positive energy which arises because of someone's awareness and appreciation of their abilities therefore it makes that person can control the situation (Budianto & Jannah, 2020, pp. 360-362) As Lord Indra's son who was born as a knight, Arjuna certainly has the power as one of his life virtues. Furthermore, Arjuna has been trained into an unbeatable knight, and master of archery. Arjuna only needs his 'call' so he could show his power to defeat his enemies and win the battle. As the writer has retold in 4.1.10 part, in the battle against the Kurawa knights, Arjuna, who is alone and almost lost, decides to pray to the Gods. Therefore, he can chant the spell to use a tranquilizer weapon. Moreover, because of Gods' blessing, Arjuna gets the power to defeat the Kurawa knights. After that, Arjuna takes away the Kurawa knights' robes as a sign of victory.

4.3.6. Arjuna's Self-confidence

....Arjuna menjawab, “Keinginanku adalah mencapai kebesaran seperti keagunganmu. Engkau memiliki kekuatan dan kesaktian untuk

menghadapi semua kesatria di bumi ini. Kelak, aku ingin agar aku juga bisa. Sebab itu, aku ingin memenangkan semua pertempuran dengan engkau sebagai sais keretaku yang tidak memegang senjata....” (Pendit, 2003, p. 295).

Translation

[...Arjuna answered, "I would like to achieve greatness the same as your majesty. You have the strength and authority to face all the knights on the earth. Later, I also want that I can. Therefore, I want to win all battles with you as the coachman for my chariot who does not hold the weapons...."].

Self-confidence is the belief that you can do things well and that other people respect you, and everyone has self-confidence in their selves (Syam & Amri, 2017, pp. 91-93) However, sometimes someone feels doubt about him or herself that is why someone's self-confidence can decrease and becomes afraid of what will be faced. Therefore, someone also needs support from others to increase their self-confidence. The same thing is experienced by Arjuna, in the days before the Bharatayudha war he has doubts about his abilities so he is reluctant to go to war. However, Arjuna's self-confidence increases again when he meets Lord Krishna and asks Lord Krishna to be in his side as a coachman for his chariot. Arjuna needs the self- confidence so that he can be sure of his abilities, so he can carry out his duties as a hero for the Kuru dynasty. Other than that, with Lord Krishna on Arjuna's side, he believes that he can deal with anything, and can defeat his enemies in the Kurukshetra war later.

Those are several of Arjuna's life virtues, which he has or gets from his journey on the twenty parts selected of the *Mahabharata* novel by Nyoman .S. Pendit who makes him worthy of being a good role model.