

CHAPTER V

CONCLUSION AND SUGGESTION

In this last chapter, the writer would like to set a conclusion for this thesis and give a suggestion for the reader or future researchers.

5.1. Conclusion

This thesis focuses on the heroic journey of Arjuna on the twenty parts selected in the *Mahabharata* novel by Nyoman .S. Pendit seen from Hero's Journey theory. This *Mahabharata* novel by Nyoman .S. Pendit 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, Bhishma, 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 his journey, Arjuna experiences a dynamic and challenging journey that forces him into an unbeatable hero in Mahabharata. Arjuna's journey as a hero begins with Begawan Wyasa's forecast regarding the suffering that the Pandawa will experience for fourteen years and a Great War in Kurukshetra which destroys the knight caste until the blessing for the Pandawa in the Kurukshetra before the Bharatayudha war begins.

From his journey in the *Mahabharata* novel, Arjuna shows the archetypal journey of a hero. Joseph Campbell proposed the classic archetypal journey process of a hero named Hero's Journey. Hero's Journey is a monomyth structure consisting of seventeen stages divided into three big stages namely Departure, Initiation, and Return.

In his journey on becoming a hero Arjuna experiences or passes ten stages of Hero's Journey theory namely The Call to the Adventure, Supernatural Aid, The Meeting with the Goddess, Atonement with Father, Woman as the Temptress, The Belly of the Whale, The Magic Flight, The Ultimate Boon, The Road of Trials, and The Rescue from Without.

Moreover, Arjuna does not experience or pass seven stages of Hero's Journey theory namely Refusal of the Call, The Crossing of the Return Treshold, Apotheosis, Refusal of the Return, The Crossing of the Return Threshold, Master of the Two Worlds, and Freedom to Live.

Arjuna has experienced or passed ten out of seventeen stages of Hero's Journey, so in this case, Arjuna fulfills most of the criteria of heroic journey

framed in the Hero's Journey theory. So, Arjuna can be called as a 'hero' according to Hero's Journey theory.

In his life, a person experiences various kinds of life processes that form someone to be mature and has life virtues. During his journey as a hero in Mahabharata, Arjuna is also able to show and get six life virtues, namely courage, fortitude, self-control, humility, power, and self-confidence which make Arjuna deserve to be a good role model in the Mahabharata.

5.2. Suggestion

This research still has shortcomings because it only focuses on the heroic journey of Arjuna in the *Mahabharata* novel by Nyoman .S. Pedit framed in the Hero's Journey theory. In fact, in the Mahabharata epic, there are still some heroes who have greatness and challenging journey which is similar to Arjuna, such as Bhishma, Bhima, and Karna. Therefore, it is hoped that through this thesis, there will be future research that examines the heroic journey of another hero in Mahabharata, so there will be many people that have a better understanding of the Mahabharata epic.