# ARCHETYPAL ANALYSIS IN *THE SCHOOL FOR GOOD AND EVIL* NOVEL BY SOMAN CHAINANI

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## Abstract

This research focuses on the categories and description of archetypes that exist in the characters Sophie, Agatha, and Tedros in the novel *The School for Good and Evil* by Soman Chainani. The main purpose of this research is to find out the categories of archetypes in the characters in the novel. This study applied the theoretical Carl Gustav Jung about archetype to describe and analyze the characters. This research was applying a qualitative descriptive method. The data source is from the novel *The School for Good and Evil* by Soman Chainani, while the research data is in the form of dialogues and narratives. The result of this analysis shows that there are four categories of archetypes contained in the novel, namely persona, shadow, animus, and hero which are found by three characters in the novel namely Sophie, Agatha, and Tedros. Sophie's character has two persona archetypes, three shadow archetypes, and one hero archetype in her. The Agatha's character has one persona archetype, three animus archetypes, and one hero archetype. Meanwhile, the Tedros's character only has one archetype hero in him.

**Keywords:** Archetypes, characters, Jung analysis, novel, psychology of literature

## INTRODUCTION

The concept of the archetype was popularized by Carl Jung, a Swiss psychologist who developed the theory of analytical psychology. According to Jung, archetype is a form of thought or idea that is universal that creates universal images or visions because it cannot be separated from the collective human unconscious. In literature, archetype is a distinctive character, an action or situations that seem to represent a pattern universal like human nature. Archetypes, also known as universal symbols, can be in any form characters, themes, symbols or even settings. The archetype identified after successfully analyzing the characters is the collective unconscious which will then develop into a person's personality (Jung, 1948/1960). Based on what has been said by Jung regarding his theory of archetype, human personality is constructed by many aspects which are then referred to as identity. This aspect starts from the association, environment, culture, past, and descent from ancestors. Jung also classifies archetypes into eight types namely, persona, shadow, anima, animus, great mother, wise old man, hero, and self (Feist & Feist, 2009).

Novel is prose with a long story, the author creates stories that make readers experience real life, whether the story is real or simply a creation of the writer's imagination. (Bartholomew, 1989) describes the novel as a lengthy and intricate narrative that portrays characters, showcases consecutive events, and conveys various elements. There are a pair of components in the novel, namely intrinsic elements and extrinsic elements (Nixon, 2009). Archetype in the novel is a concept related to patterns of thought, behavior, and symbols contained in literary works, including novels.

One of the novels that became the object of the writer's research is The School for Good and Evil novel by Soman Chainani. This research will discuss the archetypes that exist in the characters of The School for Good and Evil novel by Soman Chainani. The School for Good and Evil is a fantasy story book novel. The first novel in the series was first published on May 14, 2013. The novel is set in a fictional location widely known as Endless Woods. This novel tells the story about two girls named Agatha and Sophie from a village called Gavaldon, who were kidnapped to become students of the school of good and evil. Later they will be trained to become heroes and villains to get their fairy tales. Surprisingly, Sophie, who is predicted to be the true good,

goes to a school of evil, while Agatha, the all-black girl, is also a girl who seems unfriendly and always alone, especially when she lives in a cemetery complex, instead she becomes a student in a school of goodness, which is full of shine.manuscript.

The author in this novel introduces how the characters in this novel are very interesting and unique because, in this novel, many characters have different characteristics that can be analyzed from a psychological aspect, namely archetypes. An example can be seen in the characters Agatha and Tedros, who are students from a good school, and Sophie, who is a student from an evil school. Characters in the novel can be seen, based on their nature and behavior be an archetypes. With the existence of these characters, it can be concluded that archetypes can be found, which are then reviewed by the characters in this novel. Therefore, the writer decided to identify the archetypes that can be found and reflected by the characters in the novel by analyzing and interpreting the intent of the existing narrative texts and dialogue.

This novel brings a new type of research because there has been no previous research using this novel as research material, especially research that discusses archetypes. Significances of this research is this research can expand and can contribute in adding references and insights for the community, especially students at the Department of English Literature, Teknokrat Indonesia University, it is important to know yourself by understanding the archetypal theory of Jung, and this research is important to be discussed because archetypes can help in understanding story patterns and characters in literary works, so that they can help in analyzing and appreciating literary works better. In thesis research, the use of the archetypes concept in novels can be used as a tool to analyze characters, themes, and plots in a literary work. This will provide a deeper understanding of the literary work and help the reader understand the message the author wants to convey.

Archetype phenomena can be found in literature, in literature the term "archetype" refers to the basic patterns in the human mind which are manifested in various symbolic and narrative forms (Abrams–Harpham, 2012). Archetypes in literature are very important because they can influence the way we see the world and shape our understanding of ourselves. Therefore, the archetype emerges as a crucial component within a piece of literature that allows the reader to reflect on the meaning contained in the work. Archetypes can be discussed in literature because in literature, archetypes can be very useful tools for authors to create strong characters, plots, and themes. By using archetypes, authors can create characters that are easily recognized and digested by readers because these characters describe universal traits that exist in humans. For example, characters such as a brave hero, a wicked villain, or a wise mentor can all be easily identified and understood by readers. By understanding and analyzing archetypes in literature, we can explore the deeper meanings of these literary works, as well as compare and relate different literary works in a broader context. Therefore, the discussion of archetypes is very important in literary studies.

## LITERATURE REVIEW

According to Jung (1948/1960), archetypes are past images created from the unconscious collective. 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.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).

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). 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 voided as long as we can project everything negative onto the environment (Jung, 1955: 20). 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 feminism 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. 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. 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). 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 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). 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). 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).

## METHOD

This research is analyzed using descriptive qualitative methods that emphasize the analysis of literary works. The results of the analysis are in the form of words (Kuswoyo and Susardi, 2018). This research consists of two data variables, namely primary and secondary. Primary data is the main object of research, namely *The School for Good and Evil* novel, and secondary data in the form of books, articles, journals, and web sources (Afrianto, 2018), related to the theory used to analyze research problems. The primary data in this study will be taken from the narrative and dialogue in the story which can describe the archetypes in the characters in *The School for Good and Evil* novel. Secondary is a theory that is used to analyze data about psychological analysis theory, namely archetypes. Source data is where the data is collected. The data source used in this study is from a novel entitled *The School for Good and Evil* by Soman Chainani (2013).

The data collection technique is the technique used by the writer to collect data (Yunara and Kardiansyah, 2017). The data collected in descriptive analysis is in the form of words, and not numbers (Rido, 2015). In more detail, the method of data collection can be done by way of cataloguing, classifying, noting, categorizing, and

paraphrasing (Sriastuti, 2023). Data collected by analyzing the archetypes of the characters according to Carl Gustav Jung's theory. In conducting this research, the first step of research is:

1. Read carefully from beginning to end the novel *The School for Good and Evil* by Soman Chainani, as the object of research.
2. Understand the contents of the novel *The School for Good and Evil* by Soman Chainani and involve it according to the problem to be studied.
3. Looks for data or phenomena in the novel related to the theory that the writer uses.
4. Highlight a mark on the narrative text and dialogue that is by the data by underlining.
5. Collect data by reading every narration and dialogue in the novel.
6. Rewrites data or phenomena taken from the novel based on the theory used.

Data analysis is the way done by working with data, organizing the data, and selecting the data into a single unit, so that the data can be understood and synthesized to find out the pattern, determine the key points and decide on the result (Samanik and Lianasari, 2016). The analysis was carried out by focusing on the issue (Kasih et al., 2022), namely the archetype in the novel. The writer uses several steps to analyze the data, as follows:

1. Classifying data into several groups.
2. Interpreting and describing the data.
3. Analyzing data by connecting data with theories and concepts.
4. Evaluating data.
5. Concluding the analysis.

## FINDINGS AND DISCUSSION

After classifying the data, the writer found four categories archetypes that are found by three characters in the novel, namely Sophie, Agatha, and Tedros based on Carl Gustav Jung's theory namely persona, shadow, animus and hero. In this study, the writer finds dialogue and narration that shows archetypes in the characters in the novel *the school for good and evil*.

### 1. Persona Archetypes

a) Sophie's Persona

> ***"Is my face even?"*** *Sophie said, squinting into the puddle.* ***"I can't go to class looking like a clown."*** *eyes shifted. "Agatha, darling! About time you came to your senses. Your Uglification class starts in two minutes and you don't want to make a poor first impression."* (Chainani, 2013, p.75).

Based on the dialogue and narration above, it is explained that Sophie, a student from the school of evil, wants to enter the class of the good school, for that she dresses up first so that she is not ugly at the good school and gives a good first impression. Sophie wants to conform to the good school because the school contains beautiful girls. Sophie's character reflects the archetype persona because according to Jung (in Feist & Feist 2009) persona archetypes are universal manifestations of one's attempts to conform to others. Sophie wants to conform herself at the good school, so therefore it can be said that Sophie has an persona archetype in her. Sophie's character also reflects the Insecure Seeker archetype, someone on a quest for validation and self-acceptance.

b) Agatha's Persona

> *Professor Emma Anemone, whistling in a blinding yellow dress and long fox-fur gloves, walked into her pink taffy classroom,* ***took one look at Agatha, and stopped whistling. But then she murmured "Rapunzel took some work too,"*** *and launched into her first lesson on "Making Smiles Kinder."*
> *"Now the key is to communicate with your eyes," she chirped, and demonstrated the perfect princess smile. With her bulging eyes and wild yellow hair matching her dress, Agatha thought she looked like a manic canary.* ***But Agatha knew her chances of getting home rested in her hands, so she mimicked her toothy beam with the others.*** (Chainani, 2013, p. 80-81).

Based on the narrative above, it can be seen that Agatha has an archetype persona in her, because Agatha was forced to following a kindness class, and there Agatha learned how to smile beautifully taught by Professor Anemone, and with great difficulty Agatha was forced to following it, because by attending class, Agatha can prove to everyone that she is actually good. According to Jung (in Feist & Feist, 2009) the persona is the social mask or self-image projected by the individual to the outside world. It is the way individuals interact with others and how they want to be seen by others. Agatha wants to be seen by everyone that she is actually good, because the kindness class contains beautiful girl who look like princesses in fairy tales, while Agatha feels she doesn't fit in the class because she has the appearance of a witch, for that she tries to fit in at the good school and try to follow class. Therefore, it can be said that Agatha has an archetype persona to her.

c) Sophie's Persona

> *Sophie sashayed into the Clearing, dumpy black sack refashioned into a strapless bodice dress, F shimmering over her chest with devil-red sequins. She'd cut her blond hair even shorter and slicked it down in a shiny bob. Her face was painted geisha white, her eyelids pink, her lips vermilion, and her glass shoes had not only been repaired but heeled even taller, which together with the extremely short dress, showed off long, creamy legs.* From the shadows she swanned into sun, and light exploded off her glitter-dusted skin, bathing her in heavenly glow. Sophie strutted past Hester, who dropped her book, past Ever-boys, who dropped their ball. (Chainani, 2013, p. 174).

Based on the narrative above, Sophie is a student from a school of evil who wants to enter a good school, and she likes Tedros, a prince who comes from a good school. Sophie wanted to show everyone, especially Tedros, that students from the school of evil can also be beautiful like princesses, so Sophie dressed up and changed herself by changing her witch-like clothes into a modern model, her hair and face were also made over to make her look charming. Sophie believes, it doesn't matter if you are a good person or a bad person, in the end the most beautiful will win, Sophie will make Tedros like her and make Tedros ask Sophie to go to the dance party. Jung stated (in Feist & Feist, 2009) a person who has a persona wants to show the best side of herself. Just like Sophie's character who wants to show her strengths to everyone so she can be the center of attention. So, it can be said that Sophie has an archetype persona to her.

## 2. Shadow Archetypes

a) Sophie's Shadow

> *Smoothly, silently the black shadow ascended to the stage and stood still beneath the Circus Crown, cape scales glimmering in flame light, head bowed like a bat's.*
> *The doors slammed shut.*
> *Pale fingers slithered from under the cape and pulled the hood back.*
> *Sophie glared down at her audience, nose and chin marred by warts. Patches of white speckled her dyed black hair. Her emerald eyes were now murky gray, her skin thin enough to see veins.*
> *Slowly she scanned the crowd, taking in scared faces with a*
> *widening sneer.* (Chainani, 2013, p. 292).

Based on the narration above, it shows that Sophie has an archetype shadow in her, because the dark side within Sophie appears and turns her into evil. According to Jung (in Feist & Feist, 2009) shadow refers to the dark side of human personality and tends to be negative. Sophie is a beautiful and kind girl who wanted to go to a good school, but instead she entered an evil school. Because of that she is angry and disappointed and an archetype shadow appears in her. Due to the incitement of an evil wizard, the dark side of Sophie appeared who came to destroy the good school, Sophie turned into a cruel figure and wanted to destroy everyone including her best friend Agatha. Sophie's personality and appearance changed, from beauty to ugly, with her nose and chin marred by warts, her hair white, and her smile turning hideous, like a witch's.

b) Sophie's Shadow

> *From the stage, Sophie's eyes never left Agatha as Tedros took her into his arms.* **Sophie's pupils darkened to hot coals. Her body shivered with sweat. Black nails drew blood from her fists. From the depths of her soul, hate spewed like lava, reviving the song of her heart.** *With her eyes on the happy couple, Sophie raised her hands and sang at full scream. Above her, black stalactites morphed into razor-sharp beaks, cawing, shrieking with life.* (Chainani, 2013, p. 294-295).

Based on the narration above, Sophie has characteristics that reflect the shadow archetype namely jealousy, violence, and destructiveness, because according to Jung (in Feist & Feist, 2009) archetype shadow is an overview of all the negative aspects of the human self, which includes traits such as jealousy, anger, selfishness or hidden lust. Sophie is jealous and angry with Agatha because Sophie feels Agatha has stolen her love and her school, that's why the dark side in Sophie appears, and Sophie wanted to destroy Agatha and the school of good. Sophie embodies the shadow archetype of an envious and vengeful dark sorceress. Her intense jealousy and resentment towards Agatha and Tedros fuel her desire for revenge. Manifesting her inner turmoil, her body shivers with rage, and her hate spews like lava. Sophie channels dark magic, transforming stalactites into sharp beaks, aiming to harm the happy couple. She takes pleasure in her malevolent actions, finding solace in spitefulness. This portrayal reveals the potential for darkness within individuals when consumed by envy and bitterness.

c) Sophie's Shadow

> *Agatha staggered up, nose bloody.*
> *"Lady Lesso was right," Sophie said, standing to face her. "You get stronger as I get weaker. You win as I lose. You're my Nemesis, Agatha."*
> *Sophie stepped towards her. "Do you know how I know?"*
> *Her face darkened with sadness.*
> **"Because I'll only be happy when you're dead."**
> *Agatha backed against the window, trying to make her shaking finger glow.* (Chainani, 2013, p. 297).

Based on the dialogue above, Sophie said that she wanted Agatha to die, this proved that a dark side or shadow exists in Sophie that wanted to destroy Agatha. 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 (Jung in Feist & Feist 2009). Sophie wants to destroy Agatha and the good school, because Sophie feels that Agatha has taken everything Sophie has, like her love namely Tedros, and Sophie's school which is the good school, because of that Sophie hates Agatha very much and becomes evil. So it can be said that Sophie has an archetype shadow in her that wants to destroy someone.

## 3. Animus Archetypes

a) Agatha's Animus

> *"I'm saying whatever happens, you'll have a choice," Sophie said gently.*
> *"Both of us will choose how our fairy tale ends."*
> *Agatha said nothing for a while. Then she touched Sophie's hand.*
> *"Why is it you want to leave here so badly?* **That you'd believe in fairy tales you know aren't true?"**
> *Sophie met Agatha's big, sincere eyes. For the first time, she let in the tides of doubt.* (Chainani, 2013, p. 17).

Based on the dialogue above, Agatha has characteristics that reflect the animus archetype, namely in thinking she has a logical mind. She uses a way of thinking with logic rather than feelings, because in the characteristics of animus, animus has a logical and analytical way of thinking. As supported by Jung (1959) animus is symbolic of thinking and reasoning and can influence the thinking

of a woman. Can be seen in the dialogue, when Agatha spoke to Sophie, her best friend, Agatha always spoke to Sophie in logical and analytical thinking. Agatha believes that fairy tales aren't real, and Sophie believes that fairy tales are real. That shows that Agatha has logical thinking, and has the animus archetype in her.

b) Agatha's Animus

> *With the coast clear of wolves, Agatha snuck through the main corridor, soaking in the portraits of villainous alumni. She had always found villains more exciting than heroes. They had ambition, passion. They made the stories happen. Villains didn't fear death. No, they wrapped themselves in death like suits of armor! As she inhaled the school's graveyard smell, Agatha felt her blood rush. **For like all villains, death didn't scare her. It made her feel alive.*** (Chainani, 2013, p. 71).

Based on the narration above, it can be seen Agatha has characteristics that reflect the animus archetype, namely being courageous as a woman. As mentioned by Jung (1959) animus is the archetype of masculinity in women, examples of masculinity for example are courage, ambitious, risk-taking. In the narration, it is explained that when Agatha was walking around the evil school, Agatha saw paintings of evil reminding her of death, according to her Agatha is not afraid of death, Agatha feels that death actually makes her feel alive just like evil, which means she really likes challenges in life. That means Agatha reflects the characteristics of animus, namely being courage, and Agatha also likes to explore. Agatha is a girl who lives near the cemetery in the village of Govaldon, and she is also often called a witch because of her appearance. But Agatha doesn't want to be called evil and doesn't want to be evil, because she only looks like a witch, but her heart is very sincere and kind, because of that Agatha can enter a good school.

c) Agatha's Animus

> *The Nevers unleashed a new war cry and mobbed Agatha as Sophie shoved Hort away and escaped down the stairs. **Agatha scraped through the gauntlet with a few well-placed kicks** and slid down the banister to cut Sophie off. With Sophie in sight, she tracked her through a tight corridor, reached out her hand to grab her by the pink collar, but Sophie turned a corner, ran up snaking steps, and veered off the first floor.* (Chainani, 2013, P. 76-77).

Based on the narration above, it is explained that Agatha is in an evil school, Agatha is chasing her best friend Sophie who is in an evil school. Because Agatha is a student from a good school who is in a evil school, so Agatha was attacked by students there, especially male students, but because Agatha has a masculine female character, Agatha replied with several kicks that were on target to the evil students, it reflects Agatha has the animus archetype in her because Agatha is a courage figure as a woman and has characteristics like a man. As supported by Jung (1959) animus is the masculine side of a woman's personality like the nature of a men. So it can be said Agatha has archetype animus in her.

## 4. Hero Archetypes

a) Agatha's Hero

> *The blade plunged. Tedros saw it hit his heart too late.*
> ***A shield suddenly smashed the arm down. With a screech, the demon limb shriveled and disappeared.***
> *Dazed, Tedros stared at the shallow wound in his chest muscle, the bloody knife on his sternum. **He looked up at Agatha, covering her body with his shield.*** (Chainani, 2013, p. 232)

Based on the narration above, it can be seen Agatha has an archetype hero because Agatha tried to save Tedros from a demon attack. According to Jung (1955) heroes are archetypes that are represented in myths and legends as people who are strong against evil, against dragons, monsters, or demons. Agatha tries to protect Tedros who is about to be attacked by a demon in the fairy tale test challenge. Agatha is also a person who has a courageous character and is not afraid of anything. Agatha

also reflects the archetype hero to Adventure because Agatha likes adventure and exploration, actually Agatha didn't want to enter the fairy tales test challenge, but she was forced because she had to secretly protect her best friend, Sophie, who took the fairy tales test, and it turned out that Agatha also saved Tedros from a demon attack.

b)    Sophie's Hero

> *He raised the Storian like a dagger and hurled it at Agatha with a deafening scream.*
> *Trapped, Agatha closed her eyes—*
> *A body collided with hers and took her to the ground.*
> *Agatha's eyes opened.*
> *Sophie lay beside her, Storian speared through her heart.*
> *The School Master let out a cry of shock.*
> *The war around them ceased.* (Chainani, 2013, p. 330).

Based on the narration above, it can be seen Sophie has an archetype hero in her, because Sophie is willing to sacrifice herself for her best friend Agatha, by saving Agatha from evil wizard school master who wants to kill Agatha, because of that the war around them subsided, and finally the evil wizard school master died, because of true friendship. According to Jung (1955) The archetype hero is symbolized as a strong person who is against abominations to conquer and eliminate evil. However in the end, a hero must experience defeat because of a person or event. Same with Sophie's character who is willing to sacrifice herself for her best friend. Some heroes can face dark pasts or make mistakes in the past, during their journey, they try to make amends and become better. Same like Sophie's character who regrets because has been to be evil and Sophie has to face her own dark side, for that Sophie wanted to be good again and was willing to sacrifice herself up for her best friend Agatha. Sophie's character reflects the Redemption hero archetype.

c)    Tedros's Hero

> *Steel slashed the thorn open. Warm, bronzed arms pulled Agatha up—*
> *"Hold on to me!" Tedros yelled, hacking briars with his training sword.*
> *Dazed, Agatha clung to his chest as he withstood thorn lashes with moans of pain. Soon he had the upper hand and pulled Agatha from the Woods towards the spiked gates, which glowed in recognition and pulled apart, cleaving a narrow path for the two evers. As the gates speared shut behind them, Agatha looked up at Limping Tedros, crisscrossed with bloody scratches, blue shirt shredded away.* (Chainani, 2013, p. 276).

In the narration above, it can be seen that Tedros saved Agatha who entered to the forbidden forest, a forest filled with scary wild plants. Tedros fights wild plants that want to attack Agatha and himself, Tedros tries to get out of the forbidden forest and saves Agatha. Tedros is also a prince who has characteristics that reflect the archetype of a hero, namely being brave, having very strong leadership, and physical strength, it proves that Tedros has the archetype hero in him. Tedros was willing to sacrifice himself for Agatha, because he has feelings for Agatha, because according to Jung (1955) heroes must make great sacrifices to achieve their goal of saving others. These sacrifices can be in the form of feelings, and so on. So it can be concluded that Tedros has an archetype hero within him.

## CONCLUSION

After conducting an analysis of archetypes by Carl Gustav Jung on the novel *The School for Good and Evil* by Soman Chainani, the writer can draw the conclusion that there are four categories of archetypes contained in the novel, namely persona, shadow, animus, and hero which are found by three characters in the novel, namely Sophie, Agatha, and Tedros. Each character can reflect more than one archetype. Because according to Jung's theory, that human reactions to events or experiences that they experience will trigger active archetypes.

The result of the first research is about the persona of Sophie and Agatha. Sophie's first persona is when Sophie wants to switch schools with her best friend Agatha who is in a good school, Sophie wants to enter a

good school, so before going to a good school, Sophie dresses up first to look beautiful and fit in there. Sophie's second persona is when she tries to change herself by changing her appearance from clothes, hair, face to catch everyone's attention, especially Tedros so that Tedros can likes her and invites her to go to a dance party. Then is Agatha's persona, Agatha's persona is shown as a girl who enters a good school, which Agatha actually doesn't want to enter at the school, but she is forced to attend classes so she can prove to everyone that she is actually good, because Agatha's appearance is like a witch. Next result is Sophie's shadow, Sophie's Shadow appears because Sophie feels disappointed and angry because she entered a school of evil, and because of the enticement of an evil wizard, Sophie turns into an evil figure who wants to destroy everyone and the good school, Sophie's appearance also turns scary like a witch. Sophie's second shadow appeared because she was jealous of her best friend Agatha, because Sophie saw Tedros confessing his feelings to Agatha, Sophie felt Agatha had stolen her love, so because of that too the archetype shadow appears in her. Sophie's third shadow is when she wants Agatha to die, Sophie reveals that she wants Agatha to die because Agatha has taken everything Sophie has including true love and her school, so because of that Sophie hates her best friend Agatha, and she wanted to destroy Agatha too.

Next result is Agatha's animus. The first Agatha's animus is seen when Agatha talks to Sophie, her best friend, Agatha always talks to Sophie with logical thinking, an example is Sophie believes that fairy tales are real, but Agatha believe that fairy tales aren't real, that proves that Agatha has the characteristic animus archetype in her is analytical and logical in thinking. The second Agatha's animus was when Agatha was walking around the evil school, Agatha saw paintings of evil reminding her of death, according to her death did not make her feel afraid but felt alive just like evil, that proves that Agatha has the characteristics of the animus archetype, namely brave and not afraid of challenges. The third Agatha's animus was when Agatha was attacked by several male students at the evil school, because Agatha had masculine female characteristics so Agatha responded with several kicks that were on target, proving that Agatha has a masculine animus archetype in her. The last research result is about the archetype heroes in the characters Agatha, Sophie, and Tedros. The first is Agatha's hero, Agatha's hero appears during the fairy test challenge in the forbidden forest, Agatha tries to protect Tedros who wants to be attacked by the demon during the fairy test challenge. The second is Sophie's hero, Sophie's hero appears at the ending, Sophie saves Agatha who wants to be killed by the evil wizard school master, Sophie saves Agatha by sacrificing herself and that is what is called true friendship. The third is Tedros's hero, Tedros' hero appears when saving Agatha who is in the forbidden forest, Tedros fights wild plants that try to attack him self and Agatha, Tedros tries to get out of the forbidden forest saves Agatha.

From this analysis it can be concluded that Sophie's character has two persona archetypes, three shadow archetypes, and one hero archetype in her. The Agatha'scharacter has one persona archetype, three animus archetypes, and one hero archetype. Meanwhile, the Tedros's character only has one archetype hero in him.

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