

ARCHETYPE ANALYSIS OF PERSEUS' JOURNEY IN CLASH OF THE TITANS 2010 FILM BY LOUIS LETTERIER

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Abstract

This thesis studied about archetype analysis of Perseus' journey in Clash of the Titans 2010 film. The aim of this research was to describe archetype patterns being reflected of Perseus' journey in Clash of the Titans 2010 film by Louis Letterier. This research applied qualitative method where the data were analyzed through Campbell's theory about archetype. The researcher chose note taking as the instrument of the research. The researcher found that there were six archetype characters, eight symbols of archetype symbols, and three phases of situation archetype. Therefore, this research can be concluded that Clash of the Titans 2010 film showed six archetype characters where Perseus himself as hero, eight archetype symbols, and three phases of archetype situation are separation, initiation, and return. The implication of this research is to give more information, description and comprehending about archetype. Moreover, it can be a reference for the student of Adab and Humanities faculty who attracted to observe the similar research.

Keywords: Archetype, Character, Symbol, Situation.

Abstrak

Penelitian ini tentang analisis Archetype dari perjalanan Perseus pada film Clash of the Titans tahun 2010. Tujuan penelitian ini untuk menggambarkan pola archetype pada film Clash of the Titans tahun 2010. Penelitian ini menggunakan metode kualitatif dimana data di analisis menggunakan teori Campbell tentang Archetype. Peneliti memilih Note Taking sebagai alat penelitian. Peneliti menemukan tiga karakter archetype, delapan symbol archetype dan tiga tahap situasi. Oleh karena itu, peneliti menyimpulkan bahwa film Clash of the Titans pada tahun 2010 menunjukkan enam charcter dimana Perseus sebagai sendiri sebagai pahlawan, delapan symbol dan tiga tahap situasi yaitu separation, initiation, and return. Implikasi penelitian untuk memberikan informasi, deskripsi, dan pemahama tentang archetype serta sebagai bahan refensi untuk mahasiswa fakultas Adab dan Humaniora yang tertarik menganalisis topic yang sama.
Kata Kunci: Archetype, karakter, symbol, situasi.

INTRODUCTION

The literary work does not seem to be detached from daily life. Some examples of literary works that we often see every day are short story, poetry, novel, film, and drama. According to Fananie and Zainuddin (2000: 6), Literature is a fiction that is the result of creation by spontaneous emotion that is able to reveal the beauty aspect of a good capability based on aspects of language and meaning. According to Semi (1988: 35), the structure of fiction is broadly divided by two parts; those are intrinsic and extrinsic elements. The extrinsic elements are all sorts of elements that

exist outside of a literary work influenced the presence of literary work, such as cultural, religious, and social factors. The intrinsic elements are the elements that make up the literary work, such as characterization, theme, plot, the central narrative, background and style. Hence, literature can be summed up as the arrangement of elements to provide beauty in terms of language and meaning.

Film is a work consisting of literary aspects and staging aspects. Literary aspect of the film is the form of scenarios. Rosary (2009) argues that film is a medium of social communication that is formed from the merger of two senses, sight and hearing, which has a theme of story that reveals many social realities that occur around the neighborhood where the film itself grows. There is more interesting in analyze the film when the theme in the film is contrary to existing reality of life. Film has several genres, such as comedy, science, fiction, adventure, myth, action, etc. Almost adventure or myth film has hero or hero's journey such as Clash of The Titans film.

According to Cawelti in Adi (2011: 211), archetype is pattern of story that is not limited by a specific culture or time. Archetype is represented in literature, film, and art. Carl Jung first applies the term archetype to literature, such as an image, a theme, a symbol, a character, and a plot pattern. Valenzuela (2009) argues that Archetypes are patterns that are repeated in the results of the imagination, and can be divided into three categories. First, archetype as symbol is opposite properties, such as light/dark, water/drought, high/deep, spring/winter. Second, archetype as situation is which drives the plot, such as investigation, death and rebirth, journey and tasks. Third, characters archetype is such as criminals, outcasts, and lovers of stars.

This study discusses about Perseus' journey. When Clash of the Titans film tells about Perseus's journey to fight gods for saving his family. The film starts with the ultimate struggle for power pits men against kings and kings against gods. But the war between the gods themselves could destroy the world. Born of a god but raised as a man, Perseus is helpless to save his family from Hades, vengeful god of the underworld. With nothing left to lose, Perseus volunteers to lead a dangerous mission to defeat Hades before he can seize power from Zeus and unleash hell on earth. Leading a daring band of warriors, Perseus sets off on a perilous journey deep into forbidden worlds. Battling unholy demons and fearsome beasts, he will only survive if he can accept his power as a god, defy his fate and create his own destiny. Based on the explanation, the researcher will choose Clash of the Titans 2010 film to analyze archetype that exist in film because genre that shows in film is suitable to be analyzed in archetype.

Methodology

Serving this topic, the writer is using qualitative method. It is method which is described in words form of picture if necessary, not the numeral. This method is aim to describe pattern of archetype in Clash of the Titans 2010 film. Then, the data collected in the research are using note taking to write down the data findings from source of data. There are several steps to write this thesis. The first, the researcher is watching the film. The second, the researcher is identifying the patterns of archetype

using Campbell's theory. Then, selecting and categorizing patterns and write down using Note Taking. After the researcher got the data, the researcher drew the conclusion.

Theoretical Background

Archetype

Joseph Campbell (in Vogler, 1992) develops the idea of the archetype, Archetype is recurring pattern of images, situations, or symbols found in the mythology, religion, art, and dreams of cultures around the world. Archetype may find their way into narratives in the form of a typical character, story line, plot, imagery or themes and through their interconnectedness provide a platform for analysis. The study how and why these typified narrative elements correspond between different literary works and transcend the limits of time and culture is known as Archetypal or Myth Criticism. According to Cawelti in Adi (2011: 211), archetype is pattern of story that is not limited by a specific culture or time. Archetype is represented in literature, film, and art. Carl Jung first applies the term archetype to literature, such as an image, a theme, a symbol, a character, and a plot pattern. Valenzuela (2009) argues that Archetypes are patterns that are repeated in the results of the imagination, and can be divided into three categories. First, archetype as symbol is opposite properties, such as light/dark, water/drought, high/deep, spring/winter. Second, archetype as situation is which drives the plot, such as investigation, death and rebirth, journey and tasks. Third, characters archetype is such as criminals, outcasts, and lovers of stars. The aim of Archetypal and Myth Criticism is not merely to view the role of the author and his work in a reductive manner, but rather to propose the idea that the literary text gives imaginative focus to preexisting social forms of representation and meaning, and that instead of mirroring the world, literature actually mirrors other significant works of literature. Archetypal critics believe that art along with all other modes of human expression, serves only as a duplication or imitation of other cultural-aesthetic products and their constituents. This is exactly why archetypal critics believe that there are always occurrences of patterns, images, symbols bearing certain meaning that tend to be universal.

Furthermore, the researcher concludes that archetype is pattern of story seen in literature, film, art, and mythology then the term archetype of literature, such as an image, a theme, a symbol, a character, and a plot pattern.

Archetype Situation

The concept was introduced by Joseph Campbell in *The Hero with a Thousand Faces*, who described the basic narrative pattern as follows: A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.

Campbell describes (Vogler, 83:2007) seventeen stages of the monomyth. The seventeen stages may be organized in a number of ways, including division into three acts or sections. Those are departure, initiation and return. In the Departure part of the narrative, the hero or protagonist lives in the ordinary world and receives a call to go

on an adventure. The hero is reluctant to follow the call, but it is helped by a mentor figure. The Initiation section begins with the hero then traversing the threshold to the unknown or "special world", where he faces tasks or trials, either alone or with the assistance of helpers. The hero eventually reaches "the innermost cave" or the central crisis of his adventure, where he must undergo "the ordeal" where he overcomes the main obstacle or enemy, undergoing "apotheosis" and gaining his reward. In the Return section, the hero again traverses the threshold between the worlds, returning to the ordinary world with the treasure or elixir he gained, which he may now use for the benefit of his fellow man. The hero himself is transformed by the adventure and gains wisdom or spiritual power over both worlds.

Archetype Symbolic

Archetype as symbol (Valenzuela 2009) is opposite properties, some of archetype symbolic are Light vs. Darkness, Innate Wisdom vs. Educated Stupidity, Supernatural Intervention, Fire and Ice, Nature vs. Mechanistic world, The Threshold, The Underworld, Haven vs. Wilderness, Water vs. Desert, Heaven vs. Hell, The Crossroads, The Maze, The Castle, The Tower, and The Magic Weapon.

Archetype Character

Archetype characters (Vogler 2007) has similar pattern in mythological stories. It may be seen in the story of Odyssey, where the main character on the story has done the journey in order to win his palace and wife from the suitors. Some of archetype characters are The Hero, Young Man from the Provinces, The Initiates, Mentor, Mentor –Pupil Relationship, The Threshold Guardian, Father- Son Conflict, Hunting Group of Companions, Loyal Retainers, Friendly Beast, The Shadow, The Devil Figure, The Evil Figure with Ultimately Good Heart.

FINDING AND DISCUSSION

The researcher discussed the data analysis that had been found in Perseus' Journey in Clash of the Titans 2010 film. The researcher identified archetype patterns that showed in Perseus' Journey in Clash of the Titans 2010 film by using Campbell theory (in Vogler, 1992) that explained about archetype. Archetype is recurring pattern of images, situations, or symbols found in the mythology, religion, art, and dreams of cultures around the world. Then archetype patterns that were showed in Clash of the Titans 201 film by Louis Letterier consisted of Character, symbol, and situation.

Archetype Situation

Archetype Situation is plot pattern of hero's journey that requires a separation from the comfortable, known world, and initiation into a new level of awareness, skill, responsibility, and a return home. (Campbell, 1949:28). The three phases that shows in Clash of the Titans 2010 film, they are;

Separation

Separation is where the hero begins his/her journey from his/her region. Based on Campbell theory, there are five sections that are usually showed in archetype. The first stage is called "the call to adventure." In this stage the hero receives his call to the adventure via a herald, who represents the power of destiny. It showed when

Perseus was still young and his guardian mother was pregnant. He felt anxious because he was afraid of that his father would love more his sister later than him. Then, his guardian father told the story when he got Perseus and said that "And some day that reason is gonna take you far away from here. But not tonight." The sentences expressed that Perseus got to call to adventure to know who Perseus is actually. But the hero can also refuse the call. It is called "refusal of the call" that is the second stage, which not all heroes go through but even the ones that do, end up answering the call in the end. Perseus was at Argos Kingdom. He was brought by Argos' soldiers. He was met with king Argos who was celebrating his victory of god. Suddenly, Hades came to threaten the king and all men and informed that Perseus was demigod. Then, the king came to Perseus for asking help to save his kingdom but Perseus said "I can't save you. I'm just a man", the sentences showed that Perseus refused to save the king. The third stage is called "supernatural aid" in which the hero meets someone who gives him magical items. In the fourth stage, called "crossing the first threshold", there is something that tries to stop the hero from entering. The scene told about Perseus and Argos' soldiers that would go to do journey looking for the place of witch to ask about how to kill Hades. Although, other people did not agree if Perseus wanted to fight with God, because it would make god to be angrier than before. When Perseus was out from the castle of Argos, all people said "Stay here. Please." This related with situation in archetype when people tried to stop Perseus to go. In it the last stage has ended with the hero not conquering or conciliating the creatures in the threshold of the unknown and dying instead.

Initiation

The following phase is initiation in which the hero has to go through many trials in order to get what hero has come to claim. (Campbell, 2004: 89). The second phase is divided into six different stages the first one being "the road of trials". It told about Perseus that was on the way to the place of witch with Argos' soldiers, and Io. Perseus and others passed the wood and they had taken long journey. Then one of the men asked "How far is it?" because he felt tired. It means that Perseus had begun his journey to the quest. The next stage is called the "the meeting with the Goddess. The next stage is called "woman as the temptress", in this stage, the hero is tempted to step away from his path, which would mean the abandonment of the quest. The fourth stage is called "atonement with the father", in this stage the hero either defeats his father and takes his position or in some way earns the trust of his father. Perseus was on the wood then he got gift from god. Zeus gave the weapon to Perseus to be used while he faced the quest. Based on the situation Zeus tried to responsible for what he had done and brought Perseus into this situation and Perseus had to fight with his brother. The fifth stage is called "apothecosis", which means the male hero finds his female side or the female hero her masculine side and thus making the hero more than a man or a woman. The last stage in the second phase is called 'The Ultimate Boon', where the hero is either blessed by the gods or steals what he wants and therefore has to escape. This scene told Perseus, Djin, four soldiers of Argos and Io arrived at Medusa's lair. It showed in Solon information "We're nearing

Medusa's lair." The sentences described that it was the key to kill Kraken and could destroy Hades. Then Perseus was success to get the head of Medusa, but he was sad because he just went out alone and Calibos came again and killed Io in the outside. After that, Perseus back to Argos alone.

Return

The third phase has six stages as well. In the first one, 'Refusal of the Return' the hero who has now received his boon, must return to bring it to his people, nation or world. However, many heroes may decline to accept their responsibility at first. The second stage, 'The Magic Flight', happens to the heroes that have stolen their boon and thus made the boon's previous owners angry. The hero must escape to return back home. Naturally, a hero who has acquired what he has come for with the blessings of the gods has their good. The third stage in this phase is called 'Rescue from Without'. Sometimes the hero may need outside help to return to his community to bring the boon. This scene described Perseus and Princess Andromeda who were drifted on the beach. The Pegasus came to awake them. When Perseus and Princess Andromeda were aware, the boat came to pick up them. Princess Andromeda asked Perseus to be King of Argos for replace her father. But the conversation, Perseus refused it. He only chose to be man. The fourth stage is called 'The Crossing of the Return Threshold'. The problem of the hero in this stage is how to tell the people in the real world the things the hero has learned in his travels. The hero's problem is how to remain what he has become when everybody else are still the same. The title of the fifth stage, 'Master of the Two Worlds', means that the hero is able to freely cross the border between the two worlds: the "real" one and the mystical one. He belongs to them both. After Perseus saved Argos and all humans, Zeus thanked to Perseus for everything that Perseus had done. This scene showed situation where Perseus chose to live as man. It was related with the stage of situation about Master of two worlds. Here, Perseus could live in the earth and heaven. The Hero's Journey ends in 'Freedom to Live', which signifies the peace and prosperity and salvation that the hero brings with him from his quest. It is the happy ending. where Perseus lives with Io in the world as part of god and part of men.

After analysis the data about the situation of archetype in Clash of the Titans. 2010 film by using Campbell theory, the researcher can conclude that there are three phases that showed in film. The first phase, separation, it was showed when Perseus got calling to adventure for saving Argos. Then Perseus refused the call because he thinks, he was just a man and could not face god. After Io came and changed Perseus' Perception, Perseus accepted the call. The second phase, Initiation, it was begun when Perseus and Argos' soldiers did journey to the place of witch then Calibos and big scorpions attacked them on the way. After Perseus and others met with the witch, they continue the journey to Medusa's place. And the last phase is return. This situation, Perseus came to Argos and brought the head of Medusa. Perseus returned to kill Kraken and destroyed Hades. Then, Argos was safe from destruction and Perseus lived freedom with Io.

Archetype Symbol

Fire represents knowledge, light, and rebirth. Symbol of fire was shown in film like blue light in extract below. It appeared on the stick in the character of Djin in film. Fire is symbol that represents of rebirth in Clash of the Titans 2010 film. It is showed in blue light of Djin stick. The extract describes Perseus who was lying on the tent because his arm had been beaten by Calibos. It took place when Perseus was on the way to the witch and suddenly Calibos attacked him. Then, Perseus got fever, Io nursed Perseus patiently. And then, Djin came to give healthiness for Perseus. Djin took blue light of his stick and put down on the arm of Perseus. The extract shows that blue light of Djin's stick represents symbol of fire in archetype, because characteristic of symbol fire is to give rebirth. After Perseus got the blue light of Djin's stick, Perseus was health again.

Ice is like desert that represents death. According to Campbell in Wilfred et al (2005:189) Desert is represented as spiritual aridity, death, nihilism, and hopelessness. Clash of the Titans 2010 film shows archetypal symbol that related with film is showed in Djin's place because Djin's place is the desert. No one lives there, only Djin and big scorpions. Everyone who wants to pass the way. The men have to fight with big scorpion. It is like the place of death for Perseus when he was success to kill the big scorpions, other scorpions came again. Moreover, the desert of Djin's place represents the symbol of Ice.

Threshold is gateway to a new world which the hero must enter to change something. In Clash of the Titans 2010 film shows symbol that related with threshold. The extract showed that gate of Argos kingdom as threshold because Perseus had to leave his family and came to Argos to help and save the kingdom from Hades.

The underworld is a form of facing a fear of death. In Clash of the Titans 2010 film, it appears in Medusa's place. Perseus wanted to kill Medusa for getting her head to down Kraken, but Medusa lived in temple at hell. The extract represented how Perseus and other soldiers facing their fear of death, because the place if man meets with Medusa and sees her eyes. A man would be stone. Moreover, symbol of underworld is showed in Medusa's Place because symbol of underworld represents the hell and it related with Medusa's temple.

Haven is safety place for taking rest or regain health. There are many place for taking rest that shows in Clash of the Titans 2010 film, but taking rest or regain health is place where the hero has to save his/her energy or recovery his/her condition. Perseus took rest at tent to recovery his fever. These extracts represented symbol of heaven because there is place that is used for Perseus and his soldiers to take a rest and recovery condition of Perseus. It concludes that the extracts showed symbol of haven in Clash of the Titans 2010 film.

Heaven is place of God. The castle of Zeus that represented in the extract is place of god because the place that showed in film where Zeus lived and handle everything with his brother and son in world from the place. It concludes that Olympus or Zeus's castle showed symbol of heaven in Clash of the Titans 2010 film.

The castle is a strong place of safety. The castle is place to save the princess or men that need protection. Clash of the Titans 2010 film shows the castle of Argos are

as symbol of the castle in archetype. It showed Argos castle as strong place to save the Princess Andromeda from Kraken.

The magic weapon is the weapon that the hero needs in order to complete his quest. The extract shows Perseus got the thing of Zeus when Perseus held the thing, Zeus gave sword to him to be used when he was in danger. In *Clash of the Titans 2010*, the sword is symbol of magic weapon because the sword just changed to be sword if Perseus held it, but if others hold it, it would change.

Based on data above, archetype symbols as properties of the narrative in this film was showed by things, character, or something that we can see by eyes. Therefore, the researcher found that symbol archetype in *Clash of the Titans 2010* film; they are called as symbol of fire that shows in blue light of Djinn's stick, symbol of ice that shows in the desert where it is the place of Djinn and big scorpions, symbol of threshold is the gateway of Argos, symbol of underworld is place of Medusa, symbol of haven is the wood and the tent, symbol of heaven, magic weapon is the sword of Perseus that is given of god, and symbol of the castle is the castle of Argos. The researcher concludes that there are eight symbol of archetype in *Clash of the Titans 2010* film.

Character of Archetype

Hero is a protagonist whose life is a series of adventure. The circumstance of his birth is unusual and he is raised by a guardian. He will have to leave his kingdom to enter an unfamiliar and challenging world. According to Campbell's character criteria, hero is one who brings a change into the entire world. The hero of *Clash of the Titans 2010* film was related with Perseus, because Perseus was central main character who sets out on a journey of conquest, achieve his goal, and return home. The characteristic of hero that was showed on Perseus, the birth of Perseus was unusual. The extract describes Io who explained to Perseus about his birth. Io said "Yes. The story of your birth began with the rebellion of King Acrisius. Mankind had grown tired of the god's mistreatment and cruelty. Acrisius led a siege on Olympus. It is said the other gods wanted to simply lay waste to Acrisius and his army but Zeus love man too much. Instead, he chooses to make an example of Acrisius. He disguised himself as the king and visited the chamber where the king's wife was sleeping." The sentences explain that Perseus actually was son of Zeus. In addition, hero will have to leave his kingdom to enter an unfamiliar and challenging world. Hero in Vogler, (2007:33-34) explains that Hero will overcome some problem. It showed in the sentences of extract, when Perseus had to face Calibos and big scorpions on his journey to the witch.

According to Campbell in Vogler (2007:39), Mentor is character who teaches and protects the hero and gives the hero gift. Giving gift is represented an important key or clue, some magical medicine or food, or a life-saving piece of advice. It showed in Io figure. Where Io gives information to Perseus, Argos' soldiers and Djinn about Medusa and some advice to face Medusa. In addition, teaching or training is a key function of the Mentor. The scene explains after Io gave information about

Medusa, she taught some skill to fight with Medusa. Moreover, figure of Io has represented archetypal character of Mentor.

The group of companions is loyal companion willing to face hardship in order to stay together with the hero in the Journey. The loyal companions are showed in Eusobeous, Draco, Solon, Ixas, and Djin. Because they stay with Perseus until they face the death. The scene tells about Perseus that had met with the witch to ask information how to kill Hades, then the witch told that Perseus had to get the head of Medusa because eyes of Medusa could change man to be stone. And no one could be safe after met with Medusa. After that, Perseus asked his partners who still wanted to stay with him. Then, Euosabios, Ixas, Solon, Djin, and the last Draco chose to stay with anything the risks that they had to face.

Friendly beast is an animal companion showing that nature is on the side of the hero. In Clash of the Titans Film Pegasus is an animal that shows figure of an animal companion. The extract shows after Perseus got the head of medusa and Perseus had to go out alone because four of Argo's soldiers and Djin died. Suddenly, Calibos came to attacked Io and then made Io threw away and died also. Afterwards Perseus was angry with Calibos then Perseus killed Calibos too. Then Pegasus came to Perseus. Pegasus was horse that had wings. The extract showed that Pegasus was friendly beast because characteristic of animal itself contained the friendly beast.

The shadow is a worthy opponent with whom the hero must be struggle in a fight to the end. It must be destroyed or neutralized. The function of shadow in Vogler (2007: 66) is to challenge the hero and give hero a worthy opponent in the struggle. Thus shadow may appear as monster, demons, aliens, vampires or other fear some enemies. The figure of shadow is showed in Kraken. The extract describes Kraken who had to Perseus kill to destroy Hades. This extract showed when Io came to informed Perseus that he was son of god. Perseus was part of man and god. Based on the conversation Io said "You were born to kill the Kraken." It showed that Kraken was bad things because Perseus had to kill the Kraken. It was related with character of archetype that figure where hero had to be struggling to fight to the end. It seemed with character of Kraken that showed in the Extract.

The devil figure is a figure of evil incarnate. The figure of the devil in Clash of the Titans 2010 film is showed by Hades. The Extract describes Hades who came to Argos for giving threatens to men. Hades was figure devil because made the king, queen, and all people in the castle kneel to him. Then, Hades made all people afraid of him.

CONCLUSION

It can be concluded that archetype is pattern of character, symbol, and situation that can be seen in mythology and film. Then, the object of this research is Clash of the Titans 2010 film by Louis Letterier with an hour, forty-six minutes and seven seconds duration.

The researcher concluded that the film of Clash of the Titans 2010 Film shows six characters of Campbell theory. Perseus himself is as the hero. He has group of

companions that accompany Perseus during his journey, Io is as Mentor that always gives information and teaches skill to Perseus, and then Pegasus is as friendly beast that always is side of Perseus. Then, Kraken is as shadow and the last is Hades as Devil Figure. All the characters in Clash of the Titans 2010 show patterns of archetypal character.

Besides that, the researcher found that symbol of archetype in Clash of the Titans 2010 film; they are called as symbol of fire that shows in blue light of Djin's stick, symbol of ice that shows in the desert where it is the place of Djin and big scorpions, symbol of threshold is the gateway of Argos, symbol of underworld is place of Medusa, symbol of haven is the wood and the tent, symbol of heaven, magic weapon is the sword of Perseus that is given of god, and symbol of the castle is the castle of Argos. The researcher concludes that there are eight symbol of archetype in Clash of the Titans 2010 film.

Therefore, the situation of archetype in Clash of the Titans 2010 film by using Campbell theory, the researcher can conclude that there are three phases that showed in film. The first phase, separation, it was showed when Perseus got calling to adventure for saving Argos. Then Perseus refused the call because he thinks, he was just a man and could not face god. After Io came and changed Perseus' Perception, Perseus accepted the call. The second phase, Initiation, it was begun when Perseus and Argos' soldiers did journey to the place of witch then Calibos and big scorpions attacked them on the way. After Perseus and others met with the witch, they continue the journey to Medusa's place. And the last phase is return. This situation, Perseus came to Argos and brought the head of Medusa. Perseus returned to kill Kraken and destroyed Hades. Then, Argos was safe from destruction and Perseus lived freedom with Io.

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