

THE PATH TO WHOLENESS: LEADERSHIP AND SELF-DISCOVERY THROUGH JUNGIAN ARCHETYPES IN THE LION KING MOVIE (2019)

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First received: December 16, 2024

Final proof received: May 15, 2025

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Abstract

This article explores leadership transformation through the lens of Jungian archetype in the narrative of *The Lion King* (2019). The movie depicts the individuation journey of its main characters, especially Simba, as a representation of the Hero archetype. The objective of this paper is to analyze Simba's individuation journey in *The Lion King* (2019) through the lens of Jungian archetypes. Through an in-depth analysis of Simba's relationships with supporting characters such as Mufasa (Mentor), Scar (Shadow), and Nala (Anima), the findings of this research reveal how Simba's emotional and psychological journey reflects Jung's stages of individuation, namely the integration of aspects of the self to achieve psychological wholeness by applying qualitative descriptive method in extracting movie's scene lines. The film's narrative also shows the dynamics of leadership transformation, where Simba moves from a figure who runs away from responsibility to a wise, responsible, and balance-oriented leader. By utilizing powerful symbolism, such as the confrontation with Scar and the return of balance in the Pride Lands, this article shows that individuation is not only important in self-development but also in establishing true leadership. The article conclude that this article mainly provides new insights into how Jungian theory can be applied in modern narrative analysis, particularly in the context of personal transformation and leadership.

Keywords: Individuation, Jungian Archetype, Leadership, Transformation, *The Lion King*

INTRODUCTION

In the world of leadership, a good leader is one who is able to lead with a clear vision, motivate people, and bring about lasting positive change. Effective leadership not only includes the ability to make wise decisions, but also promotes empathy, integrity, and high moral values. An ideal leader facilitates collaboration and empowers others to reach their fullest po-

tential. According to Northouse (2021, p. 173), transformational leadership involves a leader's ability to boost morale, motivate teams, and inspire followers to commit to a greater cause. In addition, good leadership is often based on a desire to serve others, so that the leader does not focus solely on personal or group interests, but acts as a servant to everyone (Greenleaf & Spears, 2015, p. 9).

An example of this transformative leadership is clearly reflected in Nelson Mandela, the former president of South Africa. Mandela, after years of oppression under the apartheid regime and 27 years in prison, was able to lead his country into a peaceful and democratic transition without seeking revenge against those who had oppressed him. Mandela showed that good leaders are those who are able to overcome personal grudges in favor of the common good, and are able to create reconciliation and unity in the midst of division. In his leadership, Mandela applied the principles of inclusion, reconciliation and respect for differences, all of which are characteristics of effective and highly moral leaders (Mandela, 1995). Mandela's leadership story can be linked to leadership themes that appear in various literary works and movies, including *The Lion King* (2019).

A movie is a work of fiction that follows a storyline created by the director, although sometimes the story is similar or in line with reality. However, it cannot be denied that movies are different from reality. Many storylines in movies are exaggerated and irrational. Nevertheless, movies as a product of popular culture are an important element to understand a society. According to Pope (2014, p. 4), movies can be considered a 'text', while Monaco (2000, p. 152) views movies as a form of language. A movie consisting of imagery can be interpreted by the audience in the same way that people read text. Each character in the movie needs to be read constructively like a text. Therefore, Jung's psychological approach is applied to analyze each character in the film, so that it can serve as a bridge to understand how each character develops and shapes himself.

The Lion King (2019), a remake of the 1994 animated classic, presents a story of responsibility, growth, and a leader's

journey in the face of internal and external conflicts. Through the perspective of Carl Jung's archetype theory, the movie provides deep insights into the psychological journey of the main character, Simba. The Jungian theory of archetypes centers on the idea that every individual has an archetype that shows up in behaviors, dreams, and narratives. Archetypes such as "Hero", "Shadow", and "Anima/Animus" are universal symbols that exist within the human collective unconscious, influencing individual behavior and experiences (Jung, 1968, p. 8). In this context, the character of Simba reflects the archetype of the "Hero" who must undergo a journey of individuation—a process in which he rediscovers his true self and unites with various aspects of his personality to become a true leader.

Simba main character in *The Lion King*, who at the beginning of the story feels guilty for the death of his father, Mufasa, has to face his fears and overcome the shadows of his past, which can be psychologically analogous to the archetype Shadow in Jung's theory. Shadows in Jungian psychology are aspects of an individual's self that are hidden or repressed because they conflict with the ego and society's accepted values (Jung, 1968, pp. 3-4). Scar, as the main antagonist in the story, can also be seen as the personification of the Shadow archetype that stands in the way of Simba's journey to become king. These internal and external struggles reflect the psychological dynamics that Jung described as part of the transformation and individuation process.

Jung's archetypes, such as the Hero, Shadow, and Self, represent innate, collective symbols shared across humanity which manifest in myths, dreams, and behaviors that guide the individuation process. Meanwhile, according to Putrayudha (2024), Erikson's psychosocial stages, like Identity vs. Role Confusion or Integrity vs. Despair

that highlight universal crises individuals face at various life stages in shaping their sense of self, as both influenced by Freud theory. It similar with the portrayal of Simba when he recalled his father wisdom to him. As individuals progress through adulthood they start to realize of emotional connections and relationship (Putrayudha, 2024).

Through this Jungian theoretical approach, *The Lion King* (2019) not only tells the story of conflict between characters, but also illustrates the individuation process that a leader must go through to find a balance between opposing aspects of himself. This process is important to understand how the characters in the movie play a role in shaping the broader narrative of leadership and social responsibility. The movie teaches that good leaders must not only be physically strong, but must also dare to face the shadows of their past, understand their strengths and weaknesses, and learn to lead with compassion and wisdom.

The author of this research aims to explore how the character archetypes in the movie *The Lion King* (2019) are presented through the lens of Jungian theory, with a particular focus on Simba's transformation journey as a leader. Through this analysis, the research also aims to understand the leadership values reflected in the psychological journeys of the main characters and how such leadership themes are relevant to contemporary leadership principles.

Transformational leadership theory, as described by Northouse (2021, p. 173), emphasizes the critical role of a leader in inspiring and motivating followers to achieve goals that transcend their personal self-interests. Transformational leaders elevate their followers' sense of purpose by articulating a compelling vision, demonstrating exemplary behavior, and fostering a culture

of trust and collaboration. Spears (2015, p. 9) highlights the importance of leadership rooted in moral values and integrity. Servant leadership, a concept aligned with transformational leadership, focuses on the leader's role as a steward of their community, prioritizing the well-being and growth of their people.

In the context of the movie *The Lion King* (2019), the concept of transformational leadership is reflected in the journey of the character Simba who, through various challenges and individuation processes, eventually becomes a wise king and serves his people. Simba's leadership guided by the values taught by his father, Mufasa, is similar to the leadership of Nelson Mandela, who successfully brought South Africa from the apartheid era to the era of reconciliation. Mandela showed that a true leader must be able to overcome internal conflicts, understand the past, and lead with compassion and inclusion (Mandela, 1995).

Jung developed the concept of archetypes as archetypes embedded in the human collective unconscious. These archetypes represent universal symbols that appear in myths, folklore, and dreams, and play a role in shaping human experience and behavior (Jung, 1968, p. 12). Some of the archetypes often identified in the movie are Hero, Shadow, Mentor, and Anima/Animus. In the movie *The Lion King* (2019), these archetypes appear prominently in the character development and storyline. As we journey deeper into the labyrinth of the human psyche, we encounter the 12 Jungian (1964) archetypes — timeless symbols that illuminate the path to understanding the depths of human personality and psychology (Mills, 2018). Hero Archetype: is an archetypal representation of courage, triumph, and striving to push beyond one's limitations in the face of difficult and

complex challenges. Shadow Archetype is the dark side of a person that we don't want to show to others. Usually, we try to hide our negative side from others, such as aggression, selfishness, evil and so on. Mentor Archetype is an archetypal representation of wisdom, experience and knowledge that often appears in the form of a wise parent or teacher. Anima/Animus archetype Anima is the feminine side of a man, such as affection, caring, being gentle and so on. Animus is the masculine side of a woman. For example, a woman who emphasizes on strong logical aspects. These archetypes, rooted in Jung's profound exploration of the collective unconscious, offer profound insights into the universal themes and patterns that shape our thoughts, emotions, and behaviors (Neill, 2021).

Research by Alek Andika (2023) with the research title "Psychological Analysis of The Characters In *The Lion King* Movie" Using a descriptive qualitative approach based on psychological theory, this research focuses on the basic needs of the characters in *The Lion King* using Maslow's Hierarchy of Needs Theory. However, this study did not explore how each character (especially antagonistic characters like Scar) fulfills or fails to fulfill their psychological needs in the context of inter-character relationships or internal conflicts. There is no exploration of how trauma or past experiences affect a character's psychological needs, especially in characters who have complex development such as Simba and Scar.

According to research from Piscayanti, K.S (2020) with the research title "Positive Character Education Values Found in Simba, *The Lion King* (1994) Movie" Using textual analysis as part of qualitative descriptive research, this research analyzes character education values in the character of Simba, but does not explore how other

characters, such as Scar, Zazu, or Nala, also communicate these values. There is a lack of analysis on the changing dynamics of Simba's character before and after he takes over the throne, as well as how these values influence his decisions and behavioral changes throughout the story. This research also does not relate how these character values are received by audiences from different cultural backgrounds or ages, which may affect the interpretation and reception of the movie's message.

Similarly, study by Lisnur Hikmah (2022) entitled "Character Education Reflected in *The Lion King* Movie (1994)" explores character education based on Thomas Lickona's theory, focusing on Zazu's role in teaching Simba values like responsibility, respect, courage, self-discipline, and caring. Using a descriptive qualitative approach, the research highlights how Zazu shapes Simba's moral awareness and decision-making. While sharing a psychological focus, the study does not apply Carl Jung's analytical psychology, instead focusing on Lickona's framework, however, there is a biggest mistake that the year of theory didn't be stated clearly. Additionally, the researcher examines the 1994 *The Lion King*, whereas this research analyzes the 2019 version and applies Jungian psychology to broader character development that addressing the difference in the psychological analysis of the film.

Proceed to the next study by Cici Alfi Syahrin and M. Amrin Siregar entitled "Revenge in Jeff Nathanson's Movie Script *The Lion King*" analyzes the theme of revenge carried out by Simba, the protagonist, focusing on his motivations and purpose. Using a qualitative research method, the study examines Simba's personality in relation to his quest for revenge, driven by a sense of injustice and a desire to restore his honor and dignity. The theory app-

lied, proposed by Leland R., helps interpret Simba's actions and how he seeks justice by reclaiming his rights as king. A key difference from this research is that this study uses the movie script as the primary data which could yield different insights due to the lack of audiovisual elements. While both studies share a qualitative descriptive method and focus on *The Lion King*, this research looks at the 2019 version of the film, whereas the researchers focus on the 1994 script, creating a distinct gap in exploring the updated adaptation through a psychological lens.

Next on the topic of Simba's character in the film *The Lion King*, there is research conducted by Anita Purnama Sari Br Purba and Feriyanti Elina Gultom (2023) with the research title "Main Character's Personality in a Movie *The Lion King*" Using a qualitative description method to analyze character and characterization based on personality theory. This research focuses on the personalities of the three main characters (Simba, Mufasa, and Scar) based on the Big Five Personality Theory, but does not analyze how the dynamics of relationships between characters affect their personality development. There is no discussion of how the social and environmental context in the story affects the characters' personalities, such as how life at Pride Rock and the influence of other characters (such as Rafiki or Timon and Pumbaa) shape Simba's personality. This research did not explore the development of the characters' personalities beyond the five dimensions of personality analyzed, such as deeper psychological or emotional elements, which could provide a richer understanding of the characters' motivations and internal conflicts.

METHOD

This research uses descriptive qualitative methods, with the intention of

understanding the aspects of personality experienced by research subjects such as perceptions, behavior, motivation, actions, and others. Qualitative methods are used in describing a situation that exists at the time the research is conducted (Pebrimireni et al., 2022). This research uses descriptive qualitative to analyze the representation of literary psychology on the character Simba and the influence of other characters in the film *The Lion King* (2019) using the psychoanalytic approach according to Carl Jung. The data that will be used are scene images, monologues, and dialogues in the film *The Lion King* (2019), while the data source in this study is the film *The Lion King* (2019) remake of the traditionally-animated 1994 film *The Lion King*. Directed by Jon Favreau, written by Jeff Nathanson, and produced by Walt Disney Pictures and Fairview Entertainment. The data collection techniques and procedures in this research are document content analysis. This is because the data being investigated requires a description and records the important contents contained in the data source so that the data needs to be understood not just expressed (Awalludin & Nilawijaya, 2021) The steps of data collection techniques in this study, namely directly observing the movie *The Lion King* (2019), listening to every scene, monologue, and dialogue in the film, recording scenes, monologues, and dialogues that contain psychoanalysis through document content analysis techniques, and classifying and analyzing data.

FINDINGS AND DISCUSSION

This study found that *The Lion King* (2019) profoundly depicts Jungian archetypes through its main characters. The archetypes not only reflect the psychological patterns present in the narrative, but also reinforce the themes of leadership, personal transformation, and the journey of

individuation that are highly relevant to Jung's concepts. The analysis of the main characters such as Simba, Scar, Mufasa, and Nala shows how the movie uses symbolism to create a narrative that deals with human psychology on a deeper level.

Simba as Hero Archetype and the Individuation Process

Simba as the Hero archetype undergoes a complex and challenging individuation journey, in accordance with Jungian theory. In this journey, he experiences various stages that test his mental and emotional resilience. The individuation process, according to Jung, involves the confrontation of self and shadow, the integration of unconscious aspects, and finally, the understanding of one's true identity (Jung, 1968, p. 39). For Simba, this step begins when he attempts to avoid guilt and responsibility for his father's death by adopting the lifestyle of "Hakuna Matata." However, this philosophy only deepens his escape from the truth. Simba faces the lowest point in his life when, after years of avoiding responsibility, he meets Rafiki, who sparks a process of awakening awareness and enlightenment in him. The scene where Rafiki hits him with a stick and says

"I know exactly who I am. The question is, who are you?" Simba: "I'm nobody. So, leave me alone. All right?" Rafiki: "Everybody is somebody, even a nobody." (Favreau, 2019, 01:24:04)

This dialogue plays an important role in Simba's character building as he is faced with the choice to face or avoid his past. In Jungian theory, individuation is the process of facing the shadow or dark side that is always present in everyone. For Simba, this encounter reflects that only by acknowledging and learning from the mistakes and guilt he feels can he achieve true psychological freedom and approach full individuation (Stein, 2018, pp. 45-46). The

next scene is when Rafiki takes Simba to the place where he sees the shadow of his father, Mufasa, in the sky. Mufasa, in his spiritual form, says, *"I never left you...and never will. Remember who you are. Remember."* (Favreau, 2019, 01:27:23). This becomes a pivotal moment in Simba's individuation journey, where his father, as Mentor, reminds him of his true identity. According to Jung, father figures often serve as archetypal guides, leading individuals through the individuation process and helping them realize their full potential (Kalsched, 2014, p. 87). In Simba's case, Mufasa's spiritual presence underscores the significance of embracing his greater role and responsibility. This moment catalyzes Simba's realization that his true identity is as the rightful heir to the throne, tasked with ensuring the welfare and balance of his kingdom.

As the Hero archetype, Simba shows courage and resilience when he decides to return to Pride Rock, which has been overrun by Scar and the hyenas. This decision signals the transition from the denial stage to the acceptance of responsibility. Simba is willing to face Scar and the risks involved, demonstrating the integration of different aspects of himself—an important step in Jung's theory of individuation. At the end of the story, when Simba finally takes over as king, he shows a deep understanding of his role and responsibilities. Rafiki, as another mentor figure, says, *"You see? He lives in you."* (Favreau, 2019, 01:26:24). When Simba feels lost, Rafiki reminds him that Mufasa lives on in him, which encourages Simba to see himself as an extension of his father's wisdom. This is in line with Jung's theory of the importance of Mentors in guiding individuals through identity crises and helping them align with important aspects of their personality (Pearson, 1991, p. 48). The scene when Simba climbs to Pride Rock at the end and roars in front of all the

animals is a symbol that he has reached the culmination of the individuation process. The brightening of the sky after the end of Scar's reign also signifies the balance that has been restored, indicating the achievement of full integration in Simba. Simba finally manages to integrate his fear, guilt and responsibility into a unified identity as a wise king, a complete achievement of individuation.

Scar as Shadow Archetype

Scar, as a representation of the Shadow archetype in Jung's theory, portrays the dark side that lies within every individual and is the biggest challenge that Simba has to face. According to Jung, the Shadow is a hidden aspect of the personality that often reflects desires, fears, and imperfections suppressed by the ego (Henderson, 2004, p. 14). Scar, in *The Lion King* (2019), embodies hatred, jealousy, and an overflowing ambition for power without regard for the balance that a leader should maintain. One of the crucial moments that showcases Scar's psychological manipulation occurs when he reveals the truth to Simba about Mufasa's death. In this scene, Scar uses Simba's guilt to strengthen his control over the Pride Lands. Scar says "Tell them who is responsible for Mufasa's death!" and Simba, in an emotionally charged state, replied, "*It was me.*" (Favreau, 2019, 01:35:17). Scar then uses Simba's confession to strengthen his control over the Pride Lands and destroy Simba's confidence. This is an example of how the Shadow in Jungian theory can overpower a person if not faced with full awareness.

Scar not only mentally destroys Simba but also manipulates the perceptions of the entire lion group, exposing his desire to maintain power without empathy or responsibility. The moment when Scar knocked Mufasa off the cliff by saying, "Long

live the king," is an expression of dark desires that reflect the unintegrated Shadow side. In Jungian psychology, shadows such as Scar are parts of the human self that, if not confronted and integrated, will overpower and destroy the balance in one's personality (Jung, 1968, p. 9).

At the climax of the story, Simba finally confronts Scar in a physical and psychological battle, where he finally gains the strength to defy the guilt that has held him back. This process is symbolic of individuation, where Simba must accept the truth about his father's death and overcome his own shadow formed by Scar's influence. In this final confrontation, Scar, in an attempt to escape, blames the hyenas and exposes his lies in front of the Pride Lands. Simba says, "*You killed him! Tell them the truth.*" (Favreau, 2019, 01:37:25), which is an important declaration that Simba has finally faced and conquered the Shadow that previously overpowered him. When Scar first revealed his plan by saying,

"*Then long live the king.*" (Favreau, 2019, 00:08:35), he revealed his selfish satisfaction and very dark ambition. It is a moment that reflects the imbalance within him, where power becomes his goal, not to look after the good of his people, but for personal benefits. By facing and defeating Scar, Simba completes Jung's individuation process by integrating and overcoming his dark side to achieve psychological harmony. The ending not only restores Simba as the rightful king but also teaches the importance of accepting and understanding all aspects of oneself both good and bad in order to achieve full fulfillment and responsibility as a leader.

Mufasa as Mentor Archetype

Mufasa as a father and mentor to Simba teaches leadership values that go far beyond power, but emphasize balance, res-

possibility, and respect for all living things. In an early scene, Mufasa gently advises Simba on how everything in life is connected and important to the survival of the ecosystem. Mufasa says

“Everything you see exists together in a delicate balance. As king, you need to understand that balance, and respect all the creatures—from the crawling ant to the leaping antelope.” (Favreau, 2019, 00:13:07). This advice illustrates how a leader must understand and maintain harmony in the environment he leads, by prioritizing balance over power alone. According to Jungian theory, a Mentor figure like Mufasa plays an important role in guiding the Hero towards a deeper and wholesome understanding of the world and his responsibilities (Jung, 1968, p. 24). Mentors, in this case, provide the main characters with enlightenment and moral values, which become the foundation of their individuation journey (Henderson, 2004, pp. 14-15).

The scene that shows Mufasa in the form of a cloud in the sky, speaking to Simba in his crucial moment, reinforces the importance of spiritual guidance in this process. Mufasa says, *“You must remember who you are. The one true king.”* (Favreau, 2019, 01:26:50). Mufasa’s presence in this spiritual form becomes a symbol of the mentor’s power beyond the limits of life, reminding Simba of his identity and responsibility. In a Jungian context, this is part of Simba’s individuation process, where he must bring together different aspects of himself to understand his true role (Sharp, 1991, pp. 39-40).

At the end of the battle when Simba triumphs and roars over Pride Rock, Mufasa seems to remain present as part of Simba’s identity. This scene not only shows that Simba has embraced and integrated Mufasa’s teachings but also confirms Simba’s successful individuation. With the guidance of the Mentor archetype, Simba

manages to realize his role as a leader responsible for bringing peace and balance, and is able to overcome the shadow cast by his trauma and guilt. The figure of Mufasa, even after his death, becomes a moral compass that strengthens Simba in his journey to become a true leader.

Nala as the archetype anima and as a supporter of the individuation process

Nala plays a vital role as the figure who awakens Simba’s consciousness to return and face his responsibilities as king. After hiding from reality for a long time and living in the shadow of trauma, Simba finally meets Nala who brings news of the destruction of the Pride Lands under Scar’s rule. In this moment, Nala serves as a harsh reminder to Simba of the critical situation in his home. Nala says

“There’s something I don’t understand. If you’ve been alive all this time, why haven’t you come home? We’ve really needed you.” (Favreau, 2019, 01:21:36). This dialogue is an important moment because Nala calls Simba to step out of his comfort zone and confront his true self. According to Jung, the Anima, or the feminine aspect of a man, has the potential to reconnect individuals with their emotional and empathetic side (Jung, 1968, p. 10). As Anima, Nala helps to pierce through the layers of fear and confusion within Simba, opening a pathway for Simba to accept the responsibility he had previously shied away from. In the jungle, when Nala forcefully reminds Simba of the impact of Scar’s power, she says:

“Simba, he’s decimated the Pride Lands. There’s no food, no water...” (Favreau, 2019, 01:21:52). With this dialog, Nala not only conveys the urgency of the situation but also gives Simba the necessary impetus to reconsider his identity and role. Nala’s presence opens the door for Simba’s deeper individuation process, where he must face

and accept his responsibility to protect the Pride Lands. Nala becomes a mirror for Simba, challenging and encouraging him to break out of denial and become a true leader. In this context, Nala is the aspect of Anima that plays the role of a booster for Simba's psychological development, triggering a reawakening of his courage and moral commitment, which is crucial in completing this individuation process.

Leadership Transformation through Individuation Process in Jungian Psychology

Simba went through a major transformation that marked the completion of the individuation process in Jung's theory. After a long journey, where he has to face his shadow, take the advice of mentors, and finally unify all aspects of himself, Simba reaches a point of deeper understanding of his responsibilities and identity. The dialogue of Mufasa, who acts as a mentor in Simba's life, provides important direction in this journey, especially when Mufasa says:

"Simba, you must take your place in the Circle of Life." (Favreau, 2019, 01:26:33). This call is a crucial moment for Simba to accept his father's legacy and his role in restoring harmony to the Pride Lands. In Jungian theory, this mentor figure becomes an important factor that helps the hero face his fears and realize his true potential (Jung, 1968, p. 51). Simba's decision to return shows that he has incorporated the masculine, responsible, and empathic aspects taught by Mufasa, in accordance with the individuation process that requires a balance of all aspects of the self (Sharp, 1991, p. 27).

After defeating Scar, Simba walked slowly up Pride Rock. Just then, the dark sky began to lighten, and rain fell as a symbol of restoration. As he stood at the

top and roared loudly, the animals gathered below to honor him. This roar was not just a symbolic act, but a declaration of Simba's acceptance of his destiny as a true leader. With great wisdom, Nala told Simba: *"Simba, we need to leave. Scar has taken over with the hyenas. You have to take your place as king."* (Favreau, 2019, 01:17:47). This moment marked a turning point for Simba, as he finally embraced his true role as the rightful king of Pride Rock. No longer running from his past, Simba's firm reply reflected newfound courage and wisdom gained from his journey. By confronting Scar and overcoming his internal conflicts, he achieved balance within himself, embodying the essence of Jungian individuation. As Simba ascended Pride Rock and roared across the lands, the clearing storm symbolized his transformation into a leader who would restore harmony and lead with integrity, fulfilling his father's legacy. With a firm voice, Simba replied,

"Come on! What are you waiting for? Let's go home!" (Favreau, 2019, 01:28:52). This moment reveals Simba's profound transformation, as he fully accepts his identity and the responsibility of becoming the king his father envisioned. His journey reflects Jungian individuation, where one achieves self-realization by integrating all aspects of the psyche to find balance and purpose. By confronting his fears and embracing his role, Simba completes this process, becoming a leader who embodies both personal growth and the ability to restore harmony to Pride Rock.

CONCLUSION

This research shows that *The Lion King* (2019) is not only a story of kingdom and power, but also an immersive narrative that depicts the process of leadership transformation through the lens of Jungian theory. The main characters, such as Sim-

ba, Mufasa, Scar, and Nala, play a role in depicting various Jungian archetypes relevant to the journey of individuation, which includes self-discovery, confrontation with the Shadow, and acceptance of responsibility as a true leader. Simba, as the center of the story, goes through a journey of psychological transformation that mirrors Jung's concept of individuation, in which he must confront and integrate previously hidden or denied aspects of himself, including guilt, fear, and ambition. The presence of Mufasa as Mentor, Scar as Shadow, and Nala as Anima, serve as the impetus for Simba to achieve a deeper understanding of the responsibility and true power of a leader.

The movie illustrates that true leadership is not just about power or physical strength, but also involves balance, responsibility, and compassion for others, as explained in Jungian theory. By restoring balance in the Pride Lands, Simba not only transcends the traditional role of a hero, but also achieves psychological wholeness and wisdom as a leader. Therefore, *The Lion King* (2019) offers a deeper perspective on leadership and personal transformation through the individuation process, which is highly relevant in the context of real-world leadership development.

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