Tindakan Altruistik Shoya Ishida dalam Film *Koe no Katachi* sebagai Nilai-Nilai Pendidikan

Shoya Ishida's Altruistic Acts in the Movie *Koe no Katachi* as Education Values

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Abstrak (Bahasa Indonesia)

Tujuan dari penelitian ini adalah untuk mengetahui tindakan altruistik yang dilakukan oleh Shoya Ishida dari Film *Koe no Katachi*. Penelitian ini juga bertujuan apakah tindakan altruistik dapat menjelasakan nilai-nilai pendidikan. Penelitian ini merupakan penelitian kualitatif. Data penelitian berupa tindakan altruistik Shoya Ishida dalam Film *Koe no Katachi*. Teknik pengumpulan data menggunakan dokumentasi. Sedangkan analisis data dilakukan dengan mengumpulkan data, mereduksi data, menyajikan data, dan menarik kesimpulan. Hasil penelitian menyebutkan bahwa Shoya Ishida telah melakukan tindakan-tindakan altruistik yang berdampak pada pertumbuhan teman-temannya. Tindakan altruistik ini dapat dijadikan contoh sebagai tindakan sederhana yang dapat mengubah kehidupan orang lain, khususnya proses pendidikan. Hasil penelitian juga menunjukkan betapa pentingnya mendengarkan dan didengarkan, memiliki empati dan bertindak untuk membantu orang lain dan diri sendiri. Dengan benar-benar mengambil tindakan untuk menyebarkan dan mengejar pengetahuan, sehingga orang lain dapat berbagi pemahaman yang sama dan visi yang sama untuk meningkatkan kemanusiaan secara keseluruhan dan saling mendukung untuk kebaikan yang lebih besar.

Kata Kunci; Altruisme; Koe no Katachi; Literatur

Abstract (English)

This research aims to discover the generous actions performed by Shoya Ishida in the Film *Koe no Katachi*. This study also aims to determine whether charitable actions can explain educational values. This research is qualitative. The research data is from Shoya Ishida's philanthropic actions in the Film *Koe no Katachi*. Data collection techniques using documentation. At the same time, data analysis is done by collecting, reducing, presenting, and drawing conclusions. The study's results stated that Shoya Ishida had carried out

charitable actions that impacted the growth of his friends. This incredible action can be used as an example of a simple action that can change the lives of others, especially the educational process. The research results also show how important it is to listen and be heard, have empathy, and act to help others and yourself by truly taking action to spread and pursue knowledge so that others can share the same understanding and the same vision to improve humanity as a whole and support each other for the greater good.

Keywords; Altruistic acts; *Koe no Katachi*; Literature; teaching

PRELIMINARY

Literature is the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word" (Klarer, 2005). There are many types of literature, and some examples are prose, poem, drama, short stories, etc. Expressive literary works also extend to the world of film (Wijayanti et al., 2020). The picture of events can be retold by using roles and characters with certain characters. Many movies are lifted through literary works or "*ekranisasi*" (Cahir, 2014). On average, films based on literary works have specific message values. Message values can be considered for individual, social, and community life (Corrigan, 1999). Usually, a film based on a literary work has a long plot. However, after becoming a film, the scenario can be adjusted according to the duration of the broadcast (Nanda Saputra, n.d.).

The problems that researchers raise in this study are *Koe no Katachi* is a 2016 Japanese animated drama film produced (No Katachi & Miguel, 2016). *Koe no Katachi* is a 2016 Japanese animated drama film directed by Kyoto Animation, with Naoko Yamada as the director and written by Reiko Yoshida, featuring characters designed by Futoshi Nishiya and music by Kensuke Ushio. It is based on the manga of the same name written and illustrated by Yoshitoki Ōima. Plans for an animated film adaptation were announced in November 2014, and Kyoto Animation was confirmed to produce the film in November 2016. Miyu Irino and Saori Hayami signed on as voice casting in May 2016, and the theatrical release poster and official trailer were released in July 2016 (No Katachi & Miguel, 2016).

The film covers elements of coming of age and psychological drama that deal with themes of bullying, disability, forgiveness, mental health, suicide, and spiritual love. It follows the story with compassion and understanding and involves the former bully turned social outcast, who decides to reconnect and befriend the deaf girl he had victimized years prior (No Katachi & Miguel, 2016). The movie revolves around a teenager named Shoya Ishida who attempts to make amends to the girl he bullied in the sixth grade and his relationship with the people around him. Ishida's journey in the movie is a tale of bullying, mental health, disabilities, friendships, and redemption. Ishida was shown to have an act of altruism towards the heroine in the movie named Shoko Nishimiya, the girl he bullied in the sixth grade. It

became clear that Shoya's altruism was his form of redemption for what he did to the girl in the past. The relationship between Ishida and Shoko improves throughout the movie when Shoya slowly learns more about Shoko's life and his other friends (No Katachi & Miguel, 2016).

The implementation of education in Indonesia is set by the "*Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003*". According to Article 1, Section 1, the primary purpose of education is to produce students with religious-spiritual qualities, noble personalities, and character. These aspects are accommodated by policymakers in the government and reflected by rules, procedures, laws, and educational guidelines. Traditions and religious values in society need to be considered in the formulation of norms and objectives of schools; thus, they bind the school community to have certain behaviors by the prime aim of education (RI, 2003). The purpose of education, as written in the Law, is obvious, the outcome of the educational process is the creation of students who have religious-spiritual qualities, personalities, and noble characters. This is reflected in the purpose of character education. Students must have good character values after receiving education for themselves and society (Fox, 2005). There is much evidence to suggest why altruism is so essential. A respected psychotherapist Sean Grover attributes the teaching of benevolence to improved mood and behavior in children. Grover sums up teaching generosity into four key benefits: it Increases Personal Happiness, Fosters a Healthy Sense of Interconnectedness, Strengthens Personal Identity, and Inspires a Sense of Mission (Goldstein et al., 2021).

Several studies are relevant to this research. The first research was titled "The Concept of Omoiyari (Altruistic Sensitivity) in Japanese Relational Communication. It studied the concept of Omoiyari. The Omoi in Omoiyari means considerate caring or compassion for others, while yari is the noun form of the verb yard, which means sending something to others. Thus, with that, Omoiyari means sending one's altruistic feelings to others. The paper formulated a definition of Omoiyari for Japanese communication research and set its basic characterization in four major semantic areas: (1) prayer, (2) encouragement, (3) help, and (4) support. The study only talked about altruism and the characterization of Omoiyari. In this research, the researcher will be studying the act of altruism the main protagonist of the movie did (Hara, 2006). Second, the research entitled "a study on altruism and subjective well-being among emerging adults." The results of the study showed that there was a significant link between altruism and subjective well-being. Studies have also found that emerging adults make no difference in subjective well-being based on gender. It also depends on the gender of altruism. The study was done using different methods and samples. While the study used a human sample, the researcher will use a movie media sample with an Analytical descriptive method (Rashmi & Sheela, 2021). Third, the research entitled "*Analisis Psikologis pada Tokoh Ishida dalam Manga Koe No Katachi Karya Yoshitoki Ooima Yoshitoki Ooima No Manga Koe*

No Katachi Ni Okeru Ishida No Kyarakuta No Shinrigaku Bunseki." This study concludes that Ishida has a psychological disorder in the form of depression. The characteristic of depression experienced by Ishida is self-loathing caused by regret for bullying Shouko in the past. Ishida also exhibits self-deprecating behavior, criticizing others and self-loathing. Ishida's character shows depressive traits of suicidal ideation caused by pessimistic thoughts about the future. Ishida's character shows a sense of distress caused by memories. Rochim's research and this one have the same object and character being studied, the main character of the manga and movie, Shouya Ishida. The difference is Rochim was using the manga or comic version of the same literature while the researcher is using the movie version, which is derived from the manga itself with a few changes to fit the big screen; another one is that Rochim was doing mental studies in his research shown by the research method that he used while the researcher uses descriptive analysis method to base the survey with (Tryansyah, 2020).

This research is qualitative. This research is related to film studies as a form of literary analysis. Researchers will read the meaning of the phenomena in the movie. The research data is in the form of Shoya Ishida's charitable actions. Then the source of research data is the film *Koe no Katachi*. Data collection is done by documentation, namely by watching movies and recording. Researchers observed the film *Koe no Katachi* and recorded Shoya Ishida's charitable actions, which were relevant to educational values. Data analysis was carried out with content analysis. The researcher reduces the data of Shoya Ishida's philanthropic efforts in the film, then presents and analyzes them critically and descriptively.

DISCUSSION
The Altruistic Discourse;

An individual sometimes gets motivated by wanting respect, prestige, friendship, and other psychological goals (Olson, 1965). Altruism refers to the active concern for the people around us. People with altruism help others not because they feel obliged to do so out of religion or duty but simply because they want to do it (Clavien, 2018). In many cases, acts of altruism may lead people to jeopardize themselves to help others. People with altruistic behavior do their actions unselfishly and don't expect any rewards (Lecomte, 2012). There are also some other types of altruism, namely, Genetic altruism, reciprocal altruism, group-selected altruism, and pure altruism. As the name suggests, genetic altruism is an act of altruism to benefit other family members. Reciprocal altruism is an act of altruism based on the concept of a give-and-take relationship (Fehr & Fischbacher, 2003). It involves helping another person with the expectation that one day the other person will do the same thing to them (Schroeder et al., 1995). Group-selected altruism refers to helping a specific

affiliation/group to benefit the group. On the other hand, pure altruism is where people do things that benefit others without expecting anything in return (Cohen, 2022).

Based on (Willman, 2022), Altruistic behavior is usually described as generous when it is motivated by a desire to benefit someone other than oneself for that person's sake. The term is used as the contrary of "self-interested," "selfish," or "egoistic"—words applied to behavior that is motivated solely by the desire to benefit oneself. "Malicious" designates an even greater contrast: it uses conduct that expresses a desire to harm others simply for the sake of breaking them. Altruistic behaviors include those aimed at preventing or avoiding damage to others and those taken to do good to them (Saroglou, 2013). Imagine, for instance, that someone drives their car with extra caution because they notice children playing nearby and want to ensure they don't get hurt. It would be accurate to state that her warning is driven by altruism. While she is not trying to make those children better off, she is being careful not to make them worse. She acts this way because she cares about them (Piliavin & Charng, 1990).

The term is used more widely to describe actions done for the benefit of others, regardless of the motive. Some non-human creatures, such as mother bears who defend their cubs from harm while doing so puts their own lives at risk, may exhibit altruism in this broad sense. No implication is made when the term is used that these adult bears behave "for the sake" of their young (Wilson & Sober, 1998). Altruism is a trait that has been inside human genes for so long throughout evolution and has helped humankind overcomes various problems along the ages, and it is a word that signifies a set of ethical principles related to the concept of self-sacrifice (Batson & Powell, 2003). Essentially, it means to sacrifice oneself for the benefit of others. For example, soldiers would typically sacrifice their comfort and safety in wartime for the greater good. Tru altruism is about selflessness and compassion (Unger, 1991).

The Altruistic acts of Shoya Ishida in the Movie Koe no Katachi;

The movie shows many charitable acts in its 2 hours and 9 minutes runtime, especially ones that Shoya Ishida, the main character, did. However, before Shoya did all of those acts, he went through a karma trip from all the things he did to Shoko back in Elementary school. Shoya succumbed to depression and anxiety that completely broke him to the point where he couldn't even look at people's faces anymore (No Katachi & Miguel, 2016).

The factors that influenced Shoya's altruism are shown mainly from his childhood. Many things happened between him, his friends, and Shouko in a year of their time in 6th grade. After the confrontation of the bullying act that he and his friends did to Shouko ended up with him being the one to take the blame, his friends started bullying and isolating him

instead, even to the point of letting new people know what he did in the past (No Katachi & Miguel, 2016).

The second factor is the sense of guilt that he developed after seeing what his mother sacrificed to get him out of trouble and keep their life and family together. These factors led Shoya to realize that what we did would return right to us. The movie symbolizes Shoya's ruined mentality as tangled strings/lines. Shoya fell into depression and anxiety, which made him shunned by the people around him. This behavior was depicted as the letter "X" on the face of the people around him (No Katachi & Miguel, 2016).

The concept of altruism is shown in many scenes in the movie, mainly by the main character, Shoya Ishida (No Katachi & Miguel, 2016). These charitable acts are: Making amends for his wrongdoing, becoming the friend of a loner, reconnecting with people, re-kindling a will to live, re-kindling spirits, and saving himself. These charitable acts are shown to impact Shoya's friends' life. The most notable impact that can be seen is from their personality and view of things around them. Some of these acts are.

1. **The effort to Make Amend the Wrong-doings**
   Shoya's wrong-doings took a significant turn against him and changed him for the better after shunning himself and attempted suicide. Shoya now devoted himself to bringing happiness into the lives of people around him and Shoko for the time and joy she had lost because of him in elementary school (No Katachi & Miguel, 2016).

2. **Becoming the Sought-After Friend for a Loner**
   The meeting between Shoya and Nagatsuka was the starting point of their friendship. Helping Nagatsuka by sacrificing his bike leads him to get his first true friend after the long time he has been shunned from the world. The moment Nagatsuka gained Shoya's trust is shown as the "X" letter falling off his face (No Katachi & Miguel, 2016).

3. **Reconnecting People**
   While trying to bring back Shoko's joy, one of the critical factors is to return the friendship Shoko should have had, which was taken away because of the bullying that Shoya had done. Shoya tried his best to contact and reconnect with Shoko and her friends while also unknowingly reconnecting with his lost friendship before all the bullying happened (No Katachi & Miguel, 2016).

Shoya Ishida's Altruism as Educational Values;

Altruistic actions can be used as a means to enhance educational values. Simple acts of altruism, such as listening to people and helping them with things they do not understand, can significantly impact their learning. As done by Shoya Ishida. He let go of the fear and frustration of committing suicide; he realized again that his behavior was incorrect. He gets up and always makes people around him happy. Shoya Ishida returned to his senses when he

had to give joy to others so that he would not suffer the same fate as himself, who had experienced a suicide attempt (No Katachi & Miguel, 2016).

Learning is a significant activity for altruists (Hein, 1991). Learning is the process of studying social and natural events and phenomena that are obtained through independent and group experiences. Learning activities are essential for the younger generation because they can discover new experiences through interactions with others—interaction involving other people as a form of communication. As Shoya Ishida did to Nagatsuka. Shoya had to give up losing his bicycle for his friend. Because the nature of friendship is essential. Shoya had to do so to communicate well with Nagatsuka. This means that Shoya Ishida is an altruist; he feels it is okay to sacrifice his bicycle if the exchange value is true friendship (No Katachi & Miguel, 2016).

The intimidation process in the film *Koe no Katachi* involving Shoya Ishida and Shoko can slowly be rebuilt based on mutual trust (No Katachi & Miguel, 2016). In this case, it is so vital that building trust and establishing a good relationship with someone takes work. Requires considerable sacrifice. The attitude of feeling guilty and acknowledging the truth of others is proof that a person can reduce social inequality. This means that each person must learn to respect others through attitudes and actions by social norms. One cannot stand alone without involving others.

The three examples above are closely related to education, where altruism and education can be integrated through good attitudes and character learning. Altruism is an important quality that can improve every person's life (Fehr & Fischbacher, 2003). Educators should impart moral values like selflessness and compassion to their students regularly. Doing so will improve the ethical mindset of future generations and boost students' English skills.

CLOSING

The movie *Koe no Katachi* explores how people communicate, the pursuit of empathy, and the attempt to understand and feels what others experience, even more than words can convey. It teaches us about the meaning of mutual understanding and the compassion of understanding others, which will fulfill our needs to be understood, heard, and cared for.

One problem in learning, especially in English study, is how most people grasp learning as something to be won, something that others must not master before themselves when it clearly should not be taken that way. The importance of sharing knowledge and helping others reach the same greatness, not caring about their race or how difficult they receive an education, is what our goal should be.

This study can be used to learn how important it is to hear and be heard, to have empathy, and act with it to help others and ourselves by actually taking actions to spread and

pursue knowledge so others can have the same understanding, the same vision to improve humanity as a whole and to lift each other for the greater good.

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