



**SHOYA ISHIDA'S ALTRUISTIC ACTS IN THE MOVIE "KOE NO
KATACHI" AS VALUES CONTRIBUTING TO ENGLISH LEARNING**

Final Project

Submitted in partial fulfillment of the requirements
for the degree of *Sarjana Pendidikan* in English

by

Dimas Rohmat Budiman

18420131

**ENGLISH EDUCATION STUDY PROGRAM
FACULTY OF LANGUAGE AND ARTS EDUCATION
UNIVERSITAS PGRI SEMARANG**

2022

DECLARATION

I certify this research as my own work. I completely take the responsibility for the content within this research. Opinions, definitions, and findings that are included in this research and extracted from others journal follows the rule of ethical standard of quotation and citation of research writing.

Semarang, 16/11/2022

Dimas Rohmat
Budiman
18420131

APPROVAL

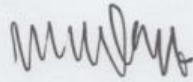
This Final Project entitled **“Shoya Ishida’s Altruistic Acts in the Movie “Koe no Katachi” as Values Contributing to English Learning”** Written by:

Name : Dimas Rohmat Budiman
NPM : 18420131
Study Program : English Education Study Program
Faculty : Faculty of Language and Arts Education

was approved by the advisors of the English Education Study Program of the Faculty of Language and Arts Education of Universitas PGRI Semarang on:

Day : *Wednesday*
Date : *16 November 2022*

Advisor I,



Dr. Nur Hidayat, M.Hum.
NPP 936801106

Advisor II,



Siti Musarokah, S.Pd., M.Hum.
NPP 107801314

RATIFICATION

Final Project has been ratified by the team of examiners of the Faculty of Language and Arts Education of Universitas PGRI Semarang:

Dean of FPBS,



Dr. Astropah, M.Pd.
NPP 936601104

Examiner I/ Advisor I

Head of English Education Study Program

Dr. Jafar Sodik, S.Pd., M.Pd..
NPP 956701117

Dr. Nur Hidayat, M.Hum.
NPP 936801106

Examiner II/ Advisor II

Siti Musarokah, S.Pd., M.Hum.
NPP 107801314

Examiner III/ Advisor III

R.R. Festi Himatu K., S.S., M.Hum.
NPP 088201214

MOTTO

“Get back up, no matter what the world throws at you”

“Allah does not burden a soul beyond that it can bear”

Al-Baqarah: 286

DEDICATION

To my parents (Giyanto & Murtini)

To my brother and sister (Novianto Basuki & Harini)

To my dearest senior and friends (Akhmad Ginanjar Hadi Rosyid, Chaerany Rizka
Aprilia, Kirana Aulia Sani, Laila Inggil Hikmawati, Alip Ponco Nugroho, Esys
Firjatullah Al'Hafiz, Natasa Venanda, and Jamaludin Nafik)

ACKNOWLEDGEMENT

Firstly, I would like to express my gratitude to Allah SWT who has given me strength, His blessing, and His guidance, so that I could finally finish this final project as requirement to fulfill the completion of Bachelor Degree in English Education Department at Universitas PGRI Semarang.

Secondly, I would like to express my gratitude and appreciation to people who have supported me in writing this final project. Their guidance, their wisdom, their advice, and their encouragement have inspired me to be better. Without it, this final project is an impossible task. Therefore, the writer would like to express his sincerest thanks to:

1. Dr. Asropah, M.Pd., the Dean of Faculty of Language and Arts Education of University PGRI Semarang.
2. Dr. Jafar Sodik, M.Pd., the Head of English Department of University PGRI Semarang.
3. Dr. Nur Hidayat, M.Hum. as the first advisor, for his guidance, advice, and support in completing this final project.
4. Siti Musarokah, S.Pd., M.Hum. as the second advisor, for her continuous and valuable guidance and advice in completing this final project.
5. My parents who have raised me from the day I was born, and my brother and sister who supported me always.
6. All lecturers of English Education Study Program of Universitas PGRI Semarang, who had taught, motivated and guided the writer since the first day of the writer's study.
7. All of my friends of Language Service Center and UNIVERSE Universitas PGRI Semarang, thanks for your support.

There are many other people who have helped me during the time of writing this final project. Unfortunately, due to the limitation of words and expression, the writer

could not express them all. Therefore, the writer thanks you to all the people that have supported the writer from the very beginning.

Semarang, 15/11/2022

Dimas Rohmat Budiman
18420131

ABSTRACT

Budiman, Dimas Rohmat. 2023. Shoya Ishida's Altruistic Acts in the Movie "Koe no Katachi" as Values Contributing to English Learning. Final Project, English Education Study Program, Faculty of Language and Arts Education, Universitas PGRI Semarang. Dr. Nur Hidayat, M.Hum., Siti Musarokah, S.Pd., M.Hum.

Literary works can sometimes teach us about the value of life through the use of words and pictures which convey the feelings of the creator. The aims of this study is to figure out the altruistic acts of Shoya Ishida from the movie *Koe no Katachi* and how altruistic acts can help students and teachers alike in their teaching and learning process. The research is a qualitative research which were done using the research method of Miles and Hubberman that contains three activities that occurs simultaneously. Those are data reduction, data display, and conclusion drawing. From the research, it has been found that Shoya Ishida has done 6 altruistic acts that affect the growth of his friends. Those altruistic acts can be used as an example on how a simple deeds can change others life and moreover the education process. The research shows 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.

Keywords: Literature, Altruistic acts, *Koe no Katachi*, teaching and learning process

Table of Contents

DECLARATION	ii
APPROVAL	iii
RATIFICATION	iv
MOTTO	v
DEDICATION	vi
ACKNOWLEDGEMENT	vii
ABSTRACT	ix
CHAPTER I	1
INTRODUCTION	1
A. Background of the Study	1
B. Statements of the Problem	6
C. Objectives of the Study	6
D. Significances of the Study	6
E. Definition of Key Terms.....	8
CHAPTER II	10
REVIEW OF RELATED LITERATURE	10
A. Previous Studies	10
B. Related Literature	17
CHAPTER III	32
METHODOLOGY OF THE RESEARCH.....	32
A. Research Design	32
B. Roles of the Researcher.....	33
C. Object of the Study.....	33
D. Method of Data Collection	35
E. Method of Data Analysis.....	35
CHAPTER IV	38
RESEARCH FINDINGS AND DISCUSSION	38
A. Research Findings	38
B. Discussion	58
CHAPTER V.....	62
CONCLUSION AND SUGGESTION	62

1. Conclusion	62
2. Suggestion.....	63
Bibliography.....	65
Appendices	67

List of Figures

Figure 4.1 43
Figure 4.2 44
Figure 4.3 45
Figure 4.4 45

CHAPTER I

INTRODUCTION

A. Background of the Study

Literature is referred to as 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 (2004:1). There are a lot of types of literature, some of the examples are prose, poem, drama, short stories, etc.

Drama as said by Sujiman is a literary work that aims to describe life by expressing conflict (conflict) and emotions through actions (Satoto, 2012:25). Drama is a piece of literacy which physical appearance shows the dialogue or conversation between the characters in it verbally. The characters in a drama has their own characteristics, role, conflicts, and problem which made them interact with each other.

Most dramas are being presented on stage but as time and technology improve, there are a lot of modern representation of drama which allow them to be enjoyed through other media, such as movies. Based from Satoto, drama which is represented by audio visual is called a movie (2012:25).

There are a lot of movie genre, one of those genre is animation. At the time of writing, there are a lot of huge animation studios such as Disney and Pixar which created a lot of high budget animation to be enjoyed by children or even adults, yearly. Animations such as *The Lion King* (1994)

or *Wall-E* (2008) were enjoyed by a lot of audience and in turns gave the studios a lot of fame and name to improve and be better known throughout the world. Not only from the west, there is also another type of animation which the world loves that came from Japan called *Anime*.

The term “Anime” came from the word *animeeshon* (アニメーション) which was taken from the English word “animation”. Based on Encyclopaedia Britannica, early anime films were intended primarily for the Japanese market and, as such, employed many cultural references unique to Japan. According to Natsuki Matsumoto, the first *anime* produced in Japan may have originated from as early as 1907. Known as *Katsudō Shashin* (活動写真, "Activity Photo"), with the depiction of a boy in a sailor suit drawing the characters for *Katsudō Shashin*.

Modern anime began in 1956, and it quickly became popular in the 1960s thanks to the work of Osamu Tezuka, as a leading figure in modern manga. Hayao Miyazaki’s famous *Princess Mononoke* (1967) also contributed to the rise and success of anime. On the 21st century, anime began its international success with the *Pokémon* television series and Hayao Miyazaki’s *Spirited Away* (2002) which won the Academy Award of best animated feature film.

The researcher’s object for the research is an anime titled *Koe no Katachi* (聲の形) or *A Silent Voice* (2016). *Koe no Katachi* is a 2016 Japanese animated drama film produced 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 back in November 2014, *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.

The film covers elements of coming of age and psychological drama that deals with themes of bullying, disability, forgiveness, mental health, suicide, and platonic love where it follows the story with compassion and understanding involves the former bully turned social outcast, who decides to reconnect and befriend the deaf girl he had victimized years prior.

A Silent Voice premiered at Tokyo on August 24, 2016. It was released in Japan on September 17, 2016, and worldwide between February and June 2017. The film received highly positive reviews from critics, with praise going to the direction, animation, and the psychological complexity of the characters. It has grossed over \$31.6 million worldwide. The film won the Japanese Movie Critics Awards for Best Animated Feature Film. While nominated for the Japan Academy Film Prize for Excellent Animation of the Year, as well the Mainichi Film Award for Best Animation Film, it lost to *In This Corner of the World* and *Your Name*, respectively.

The movie resolves 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. Shoya's journey in the movie is a tale of bullying, mental health, disabilities, friendships, and redemption. Shoya was shown to have an act of altruism towards the heroine in the movie named *Shouko Nishimiya* which was the girl he bullied in the sixth grade. It became clear that Shoya's act of altruism was his form of redemption of what he did to the girl in the past. The relationship of Shoya and Shouko improved throughout the movie when Shoya slowly learns more about Shouko's life and his other friends.

Deafness becomes a metaphor for isolation and miscommunication in Japanese anime *A Silent Voice*, which tracks the fracturing friendships in a school class when a hearing-impaired girl enters the mix. Narcissism, self-loathing, secret crushes and longing for acceptance — all the trademarks of puberty are vividly evoked in beguiling hand-drawn visuals. Moreover, the film boasts a fresh and engaging approach in tackling the ubiquitous Japanese subject of school bullying from the perspective of the bully rather than the victim. The third feature directed by *Naoko Yamada* has roped in nearly \$20 million domestically and reverberated into cinemas in territories all over Europe, Latin America and Asia.

Olson (1965) state that “an individual sometimes get motivated by the desire of getting respect, prestige, friendship and other psychological goals”. Altruism refers to the act concern for the people around us—People with altruism help others not because they feel like they are obliged to do so out of religion or duty but simply because they wanted to do it. In a lot

of cases, the acts of altruism may lead people to jeopardize themselves to help others. People with altruistic behavior do their acts unselfishly and don't expect any rewards. There are also some other types of altruism, namely; Genetic altruism, reciprocal altruism, group-selected altruism, and pure altruism. Genetic altruism just like what the name suggest, is an act of altruism to benefits other family members. Reciprocal altruism is an act of altruism that is based on the concept of give-and-take relationship. It involves helping another person with the expectations of one day the other person would do the same thing to them. Group-selected altruism refers to helping a certain affiliations/group with the purpose of benefitting the group. Pure altruism on the other hand is the types where people do things that benefits others without expecting anything in return.

There are some ways to improve human resources in a country, one of the most important thing to do is to develop a better education system. Therefore, the Indonesian government has established a 12-year compulsory education program to create a better and more developed human resources. But still, in order to make this work, education participant must also be increased and the drop-out rate needs to be controlled. To do that, we first need to know the factors which influenced this drop-out rate. Al'Kholifatus Sholekhah on her thesis *Faktor-Faktor Penyebab Anak Putus Sekolah di Desa Karangrejo Kecamatan Metro Utara* (2018) stated that one of the factors that leads children to drop out of school is the lack of motivations and support from their surroundings.

B. Statements of the Problem

Based on the background above, the writer formulates the problems in this study as follow:

1. What are the various altruistic behaviors of the main character *Shoya Ishida* as shown in the movie?
2. How do Shoya's acts of altruism affect the people around him?
3. How the acts of altruism can help improve students' quality in education and/or learning English?

C. Objectives of the Study

Based on the statements of the problem above, the writer gets the aims of the study as follow:

1. To find out the various altruistic behaviors the main character *Shoya Ishida* as shown in the movie.
2. To analyze how Shoya's acts of altruism affect the people around him.
3. To figure out how an act of altruism can help improve students' quality in education and/or learning English.

D. Significances of the Study

1. Theoretically

The result of the research is expected to be used to understand children mental health better and how to improve them which will be explained in the next chapter about children mental health and how it can affect their behavior.

2. Practically

a. Teachers

The result of this study is useful for teacher to help them connect and understand more about their students', how to improve their learning process and/or helping them overcome their problems in class.

b. Students

The result of this study will encourage students to help their friends or colleagues understand more about the subject learnt which in turns help them understand more about it themselves.

c. Further researchers

For further researchers who are interested in knowing and understanding more about improving students learning process with altruistic behavior, they can use the information from this study to do further research.

E. Definition of Key Terms

1. Altruism

The principle and moral practice of concern for happiness of other human beings or other animals, resulting in a quality of life both material and spiritual.

2. Movie

A film – also called a movie, motion picture, moving picture, or photoplay – is a work of visual art that simulates experiences and otherwise communicates ideas, stories, perceptions, feelings, beauty, or atmosphere through the use of moving images. These images are generally accompanied by sound and, more rarely, other sensory stimulations. The word "cinema", short for cinematography, is often used to refer to filmmaking and the film industry, and to the art form that is the result of it.

3. Drama

From Sujiman as cited by Satoto, drama is a form of literature which aims to picture life by expressing conflict and emotions through actions (2012:25)

4. Anime

Anime is hand-drawn and computer-generated animation originating from Japan. Outside of Japan and in English, *anime* refers to **Japanese animation**, and refers specifically to animation produced in Japan. However, in Japan and in Japanese, *anime* (a term derived from a

shortening of the English word *animation*) describes all animated works, regardless of style or origin. Animation produced outside of Japan with similar style to Japanese animation is commonly referred to as anime-influenced animation.

5. *Koe no Katachi*

A Silent Voice (Japanese: 聲の形, Hepburn: *Koe no Katachi*, lit. 'The Shape of Voice') is a 2016 Japanese animated drama film produced by *Kyoto Animation*, directed by *Naoko Yamada* and written by *Reiko Yoshida*, featuring character designs 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 back in November 2014, *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.

6. *Shoya Ishida*

Shōya Ishida (石田将也, *Ishida Shōya?*) is a male protagonist of *Koe no Katachi*. He has lived a 'lone wolf' life after being blamed for the sole bullying of *Shōko Nishimiya* during elementary school. Six years later after meeting Shoko again and befriending her, he starts to gather new friends together, along with old ones he had during elementary school. Despite the changes in his life, Shoya still struggles to make up for what he did in the past.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Studies

This research is conducted by using the previous studies to guide during the process of writing this research. However, the researcher found some research regarding the topic researched, mainly about altruism itself and/or the movie which the researcher use as the object of the study.

The first one is a research done by Muhammad Syafiq Santosa (2019) in his research which titled *The Formation of Self-Concept and Self-Esteem of Bully Victims in Koe No Katachi Film*. The purpose of this study is to see how the self-concept and self-esteem of the victims of bullying are formed in the movie *Koe no Katachi*. To confirm this, researchers used Roland Barthes' semiotic analysis as a two-level methodology. Denotation and Connotation with a qualitative descriptive approach. The verbal and non-verbal behavior of a character is analyzed by semiotic theory, which is then examined using self-concept and self-esteem theory. There are three categories when it comes to looking at the victim's self-concept. Through the views of others, self-interpretations, and environmental comparisons. Victims considered themselves negative from three categories. Poor self-concept reduces the character's self-esteem. These behaviors of the three victims of bullying are shown in 11 scenes of 130-minute movie selected by purposive sampling. The difference between this research and the current research is that the current research using analytical descriptive method studies about the

altruistic behavior done by the bully to the victim after the bully themselves grow up and understand more about self-concept.

The second research is one that has been done by Putro, Ananto Rizki titled “Factor that Drives the Character Shoya Ishida’s Act of *Ijime* in the Anime *Koe no Katachi* Directed by Naoko Yamada”. The method that is used in this research is analytical descriptive method supported by literature study. The result of this research is the invention of a specific factor that causes Shoya Ishida's to do *Ijime* (the act of bullying/bothering others), which is the unfulfilled need of self-actualization that causes some psychological illness and drove him to do bad things. The conclusion, as Shoya Ishida lacks education on B-values such as the value of justice and kindness to achieve better potential and self-actualization. The research talked about the act Shoya Ishida did when he was a kid and as a bully while the current one talks about the aftermath of the act.

The third one is a research titled “The Concept of *Omoiyari* (Altruistic Sensitivity) in Japanese Relational Communication” by Kazuya Hara. It studied about the concept of *Omoiyari*. The word *Omoi* in *Omoiyari* means considerate caring or compassion for others while *yari* is the noun form of the verb *yaru*, which means sending something to others. Thus, with that *Omoiyari* literally means sending one’s altruistic feelings to others. The paper formulated a definition of *Omoiyari* for the Japanese communication research and sets its basic characterization in four major semantic areas: (1) prayer, (2) encouragement, (3) help, and

(4) support. The study only talked about the altruism and the characterization of *Omoiyari* while in this research, the researcher will be studying about the act of altruism the main protagonist of the movie did.

The fourth study is one that were done by Jeya Bala P, and Maria Sneha S, titled “a study on altruism and subjective well-being among emerging adults”. The purpose of this study is to investigate whether altruism is associated with the perceived subjective well-being of emerging adults and whether there are gender differences in research variables. Participants consisted of 200 male and female college students. The data was analyzed using Karl Pearson's correlation. 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 method and sample, while the study used human sample the researcher will be using movie media sample with Analytical descriptive method.

Another one is a study by Markus and Monika titled “The Emergence of Human Altruism: Preschool Children Develop a Norm for Empathy-based Comforting”. This study examined whether preschool children perceive empathic comfort as an obligatory reaction to others in emotional distress. The researchers presented three scenarios to children aged 3 and 5 who had different reactions to agents who had hurt herself. One protagonist reacted antisocially by laughing at the agent, one ignored

the agent and one other showed empathic comfort. The three-year-old child protested only against the antisocial protagonist. In contrast, the five-year-olds protested the protagonists who were antisocial or ignored the poor, and selectively affirmed the protagonists who showed empathic comfort. The results showed that empathy-based norms of comfort develop at preschool age. Overall, the research shows the emergence of normative concerns about the well-being of others, a central aspect of human altruism. From the research, we can conclude that altruism can emerge as early as preschool age. This paper will show some act of altruism done inside the movie *A Silent Voice*.

Sixth is a study conducted by Gratia Herdina Kumaseh titled “Kajian Ekranisasi Komik Koe no Katachi Karya Yoshitoki Oima ke Film Animasi Koe no Katachi”. The research uses the theory of ecranisation. Ecranisation is the theory to analyze about the transformation of the comic into film animation. Ecranisation analysis is used to analyze the form and the function of the transformation from the comic into film animation. The result of this research shows that (1) there are some differences in plot, characters, and setting in the structure of the story between comic and film animation, but the theme in the comic and the film animation has not changed. (2) There are some transformation such as omission, extention, and changes in variation of the scene or character which are happened because the differences of the media between the comic and the film animation. (3) Some transformation also happened because the

production team of film animation did it on purpose. (4) The transformation happened to support marketing of film animation. Although having similar movie as the object of the research, the difference between Gratia's and this one is that hers is researching about how the ecranisation of the *Koe no Katachi* manga into movie while this research studies about the content of the movie itself, specifically about the concept of altruism shown in the movie.

Next is a research done by Samsudin Nur Hidayat "Representasi Persahabatan Dalam Anime Movie *Koe no Katachi* (2019) the objective of the research is to describe the friendship that appears in the scenes of the anime movie *Koe no Katachi* based on the friendship concept of Rowland S. Miller. The research was qualitative. The data collection technique is documenting scenes from the anime movie *Koe no Katachi* which depict friendship. It uses data triangulation validity technique. The data analysis technique used the semiotic analysis by Charles Sanders Peirce. The results of this research show that, the concept of friendship in anime movie *Koe no Katachi* shows respect for each other and is able to motivate each other in various situations, the trust is shown by the mutual trust that produces self-openness and not caring about their ego, Capitalization is shown by sharing information with each other, Social support is shown by protecting each other's shortcomings, and the Responsiveness are shown by protecting each other and make an intimate relationship. The object that Samsudin uses is the same as what the

researcher uses, the *Koe no Katachi* movie. The difference is the studied concept, while Samsudin is studying the concept of friendship, the researcher is studying the concept of altruism of the main character.

A study by Rochim Tryansyah titled “Analisis Psikologis pada Tokoh Ishida dalam Manga *Koe no Katachi* Karya Yoshitoki Ooima Yoshitoki Ooima No Manga *Koe no Katachi* Ni Okeru Ishida No Kyourakuta No Shinrigaku Bunseki”. The purpose of this study is to describe the mental structure and the causes of psychological disorders experienced by Shoya Ishida. The theory used is psychoanalysis according to Sigmund Freud, depression theory according to Jonathan Trisna, and semiotic approach according to Charles Morris. The conclusion of this study is that Shoya has a psychological disorder in the form of depression. The characteristics of depression experienced by Shoya is self-loathing caused by regret for bullying Shouko in the past. Shoya also exhibits self-deprecating behavior, criticizing others and self-loathing. Shoya's character shows depressive traits of suicidal ideation caused by pessimistic thoughts about the future. Shoya's character shows a sense of distress caused by past memories. Rochim's research and this one has the same object and character that is being studied, the main character of the manga and movie, Shoya Ishida. The differences are Rochim was using the manga or comic version of the same literature while the researcher is using the movie version which 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 study with.

Last one is a study done by I.A.P.A Purnamasari, R.A. Pinka, Hardianto titled “Analisis Perkembangan Kepribadian Tokoh Shoya Ishida dalam Anime *Koe no Katachi*”. The purpose of this study was to describe the personality development of the main character named Shoya Ishida in the Anime entitled *Koe no Katachi*. This research used descriptive method and literature study. The discussion and analysis activities in this research use Carl Gustav Jung`s personality theory approach. The purpose of this study was to describe the personality development of the character Shoya Ishida in the *Koe no Katachi* Anime. The results showed that Shoya Ishida's personality as a child was based on Carl Gustav Jung's psychoanalytic theory from the combined aspect of attitude and function, Shoya Ishida in childhood had an extroversionsensing personality type, because there was a mischievous and sociable personality. Meanwhile, Shoya Ishida's personality in adolescence had an introversion-sensing personality type, because there was a solitary personality. Shoya Ishida experienced personality development from extraversion to introversion in terms of both mechanistic and synchronic aspects, because it was influenced by events in the past and psychic events that occurred simultaneously. The difference between the research and the current one is that Purnamasari`s research is studying about Shoya`s

personality development fully while this research is studying about the altruistic behavior after Shoya's personality development, which is on the later part of his life.

In the end, the researcher has tried to find whether similar research about the act of altruism the main character, Shoya Ishida had done in the movie *Koe no Katachi* or whether altruism has been used to improve education and/or English learning has been studied before and found out that it has not been researched yet.

B. Related Literature

1. Altruism

Behavior is normally described as altruistic 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" or "selfish" or "egoistic"—words applied to behavior that is motivated solely by the desire to benefit oneself. "Malicious" designates an even greater contrast: it applies to behavior that expresses a desire to harm others simply for the sake of harming them.

Altruism is also associated with empathy. An individual will most likely to be motivated to do altruistic behavior if they have high empathy. Empathy in young children develops rapidly at the age of 2 years old and above. This is why children below 2 years old are often possessive and don't want to share.

a. Richard Kraut Theory of Altruism

The theory of altruism varies between researchers. However, According to Richard Kraut (2020), there are 4 types of altruism;

1) Mixed motives and pure altruism

Altruistic actions encompass both those intended to prevent or stop harm to others as well as those taken to do good to them. Say, for instance, that someone drives their vehicle with extra caution because they notice children playing nearby and they want to make sure they don't get hurt. It would be accurate to state that her caution is driven by altruism. While she is not trying to make those children better off, but she is being careful not to make them worse off. She acts in this manner because she actually cares about them.

Furthermore, altruistic acts need not involve self-sacrifice, and they remain altruistic even when they are performed from a mixture of motives, some of which are self-interested. The driver in the preceding example may have plenty of time to get where she is going; slowing down and paying extra attention may not be contrary to her own good. Even so, her act counts as altruistic if *one* of her motives for being cautious is her concern for the children for their sake. She may also be aware that if she injures a child, she could be punished for reckless driving, which she of course wants to avoid for self-interested reasons. So, her caution

is both altruistic and self-interested; it is not motivated by only one kind of reason. We should not be confused by the fact that “self-interested” and “altruistic” are opposites. A single *motive* cannot be characterized in both ways; but a single *act* can be undertaken from both motives.

Sometimes, however, the word is used more broadly to refer to behavior that benefits others, regardless of its motive. Altruism in this broad sense might be attributed to certain kinds of non-human animals—mother bears, for example, who protect their cubs from attack, and in doing so put their own lives in danger. So used, there is no implication that such adult bears act “for the sake” of their young (Sober and Wilson 1998: 6).

2) **Self-sacrifice, strong and weak altruism**

Consider someone whose deliberations are always guided by this principle: “I shall never do anything unless doing so is best for me”. Such an individual is refusing ever to sacrifice his well-being even to the slightest degree. But in view of the terminological points just made, he could have altruistic motives for some of what he does—or even for much or all that he does! On any given occasion, he could have mixed motives: he is careful always to do what is best for himself, but that allows him also to be motivated by the perception that what he does is also good for others.

It would be odd or misleading to say that such an individual is an altruistic person. Many people would criticize him for being insufficiently altruistic. It is part of common sense morality that one should be willing to compromise with other people—to cooperate with others in ways that require one to accept what is less good for oneself than some other alternative, so that others can have their fair share.

These reflections lead to a peculiar result: each act undertaken by such an individual could be altruistically motivated, and yet we are reluctant, and reasonably so, to say that he is an altruistic person. The best way to accommodate both ideas, which seem to be in tension, would be to make a distinction between two uses of the word “altruism”. An act is altruistic in the strong sense if it is undertaken in spite of the perception that it involves some loss of one’s well-being. An act is altruistic in the weak sense if it is motivated, at least in part, by the fact that it benefits someone else or the fact that it will not injure anyone else. The individual described two paragraphs above is someone who never acts altruistically in the strong sense. That policy seems objectionable to many people—even though he may act altruistically in the weak sense on many occasions.

3) Moral motives and altruistic motives

Some of what we do in our interactions with other people is morally motivated but not altruistic. Suppose a mother refrains from giving her adult son advice about a certain matter because she thinks that it is not her place to do so—it would be interfering too much in his private affairs. Even so, she might also think that he would benefit from receiving her advice; she respects his autonomy but fears that as a result he will decide badly. Her restraint is morally motivated, but it would not normally be described as an act of altruism.

As these examples indicate, the notion of altruism is applicable not to every morally motivated treatment of others, but more narrowly to what is done out of a concern for the good of others—in other words, for their well-being. Altruistic acts might be described as charitable or benevolent or kind, for these words also convey the idea of acting for the good of others, and not merely rightly towards others.

Often the individuals who are the “targets” of altruistic behavior are selected for such treatment because of a personal tie between the benefactor and the beneficiary. If A was extraordinarily kind to B when B was a child, and at a later time B is in a position to help A out of a difficult situation, the help B gives to A is altruistically motivated, even though their common

past explains why it is A that B has chosen to help (rather than a stranger in need). Here it is assumed that B is not promoting A's well-being as a mere means to his own (B's) own well-being. If that were so, B would not be benefiting A for A's sake, but only for B's sake. (A further assumption is that B is not motivated simply by a sense that he owes repayment to A; rather, he not only feels indebted to A but also genuinely cares about him.) The people whom we treat altruistically are often those to whom we have a sentimental attachment, or towards whom we feel grateful. But that is not the only possibility. Some altruistic acts are motivated simply by a recognition of the great need of those who benefit from them, and the benefactor and beneficiary may be strangers to each other.

That an act is altruistically motivated does not entail that it is justified or praiseworthy. A may mistakenly think that she is enhancing the well-being of B; B might also mistakenly think that she is benefiting from A's efforts. We could say that in such cases there is something admirable about A's motive, but nonetheless judge that she ought not to have acted as she did.

4) Well-Being and perfection

Well-being admits of degrees: the more one has of the good or goods in which it consists, the better off one is. It would be an awkward manner of speaking to say of someone: "she has well-

being”. A more natural way to express that idea would be to use such terms as these: “she is faring well”, “she is well off”, “she is flourishing”, “her life is going well for her”. The constituents of well-being can also be spoken of as benefits or advantages—but when one uses these terms to refer to well-being, one must recognize that these benefits or advantages are constituents of well-being, and not merely of instrumental value. Benefits and advantages, in other words, fall into two categories: those that are good for someone merely because they foster other goods, and those that are good for someone in that they are constituents of that individual’s well-being.

A distinction must be drawn between being good at something and having what is good for oneself. It is one thing to say, “he is good at acting” and another to say “acting is good for him”. Philosophers speak of the former as “perfectionist value” and the latter as “prudential value”. That is because when one tries to be good at something, one hopes to move closer to the ideal of perfection. Prudential value is the kind of good that it would be in someone’s interest to obtain—it is another term that belongs to the group we have been discussing: “well-being”, “welfare”, “benefit”, and so on.

b. Adam Smith Theory of Altruims

Smith's theory of ethics was greatly influenced by David Hume's notion of sympathy (Mackie, (1980 ; Haakonssen, (1981). However, in *The Theory of Moral Sentiments*, Smith departed from Hume's utilitarian position, which portrays sympathy as the mechanism by which the agent calculates social welfare. For Smith, sympathy stems from instantaneous sentiments towards immediate experiences, it does not generally arise from meditated calculation of the welfare of all concerned. Smith viewed sympathy as the foundation of virtues pursued for their own sake, not for the sake of advancing social welfare. He regarded sympathy to be the foundation of beneficence (altruism), self-command (the propriety of behavior), respect and admiration, and social rank (Khalil (1990), (1996)).

Concerning benevolence, Smith stressed that sympathy expresses the genuine concern over the interests of others, in short "other-interest". This concern entails that the benefactor has to suspend his own interest. The negation of self-interest, however, does not mean that altruism stems from a principle, which is radically different from self-interest. For Smith, the motive to satisfy self-interest and other-interest stems from the same general tendency of humans to sympathize—in one case with the self and in the other with the beneficiary. That is, Smith did not view self-interest as radically different from other-

interest, both are simply different instances of sympathy. We witness that man acts more often in sympathy with the self (i.e., out of self-interest) because man is obviously more familiar with the circumstance of his own self than with the circumstance of others. That is, for Smith, there is no fundamental distinction, but only a difference in degree, between one's own feelings as opposed to the feeling of others towards one's interest.

2. Movie

a. Definition of a movie

By definition, a movie is a story or event recorded by a camera as a series of images or video and broadcasted in theaters or television. Efendi (1986) said that movie is a result of culture and a tool to express art that is presented with audio and visual. Movie is considered as a mass communication which is a combination from various technology such as photography and sound recording, arts such as picture and theatrical and architectural, and also musical. Movie is moving picture as the manifestation of culture. Another one is from Pratista (2008), he said that movie is an audio-visual media which combine two elements, narrative and cinematic. The narrative element relates with the theme while the cinematic element relates to the plot of the movie which is coherent from the beginning to the end.

By popular believe, movie is a work of art that uses moving images to simulate experiences and convey ideas, stories, perceptions, emotions, beauty, and atmosphere. These images are generally accompanied by sound and, rarely, other sensory stimulation. The term "cinema", which stands for cinematography, is often used to refer to moviemaking, the movie industry, and the resulting art form.

3. Anime/Animations

a. History of Computer Animation

Computer animation emerged as a viable technology in the early 1960s. As digital computers continued to evolve, graphic output devices became more sophisticated and efficient, Sito (2015).

Depending on what people consider an animation and computer, it can easily be concluded that all animation is "computer" animation. The reason is that even classical (pre-computer) animation requires an animation language, a notation system that describes events and images over time. In classical systems, instructions and graphic data are written on paper, and hardware execution is accompanied by animated cameras and cameramen (a sort of hardware-bioware combination). In modern era, instructions and graphic data are compiled onto magnetic media, and hardware execution is done automatically by computers.

The first computer animations appear in the early 1960s. The foundations and milestones to achieve this are motion control, CRT and raster graphics, hardware and media approaches, line drawing, drafting, imaging, perspective, lighting, color, opacity, and textures are increasingly sophisticated.

The theory of animation predates the invention of cinema by half a century. Working to create new sensations for Victorian parlor's conversation piece and the popular entertainment form of traveling magic lantern shows, early experimenters discovered the principle of visual

persistence. When pictures of action steps are shown in rapid succession, the human eye perceives them as continuous motion. One of the first commercially successful devices, invented by Joseph Plateau of Belgium in 1832, was the Phenakistoscope. This is a rotating cardboard disc that creates the illusion of movement when viewed in a mirror. In 1834, William George Horner invented the zoetrope, a rotating drum lined with a belt of changeable images. In 1876, Frenchman Emile Raynaud adapted this principle into a form that could be projected in front of a theater audience. Raynaud was not only animation's first entrepreneur, but also the first artist to bring personality and warmth to his cartoon characters. His beautiful hand-painted celluloid ribbons were projected onto the movie screen via his system of mirrors.

b. The Rise of Anime Popularity

As anime is becoming more and more popular among young people overseas. In some countries, adults called it "Japanimation" and rejected it, criticizing it as cheap, violent and sexually explicit. When *Kyandi Kyandi* (Candy Candy) aired in France, young girls cannot take their eyes off their television screens. Some parents were outraged by this, claiming that their children were being corrupted by a strange Eastern culture. Despite this, anime's fan base continues to grow around the world, mainly among young people. Some fans have even wondered, "Why can't our country create works that surpass Japanese anime?".

After the bubble economy collapses in 1992 and the economic downturn in the 1990s, the number of TV animations gradually recovered, but the industry as a whole was unable to regain its golden age. Sluggish advertising revenues, a declining birthrate, and the popularity of alternative entertainment such as video games and mobile phones have led to low rising viewership and a decline in the number of anime after peaking in 2006. Today, major commercial channels are having fewer anime, but other channels are still in favor of them. TV Tokyo chief among them, followed by local and regional stations, satellite channels, and other communication systems. Unfortunately, these smaller channels tend to have smaller budgets than mainstream broadcasters, with predictable consequences for production costs.

The anime industry in Japan is at a turning point. The reality is that many anime production companies are struggling and subcontracting to TV stations. The need to improve the status of these companies is crucial among the many challenges the industry must address in order to continue training new talent for the future.

c. Media Taught Lessons

Watching is a common practice among people. It is said to be a good relaxation method to soothe people. Anime has colorful graphics that catch the eye of the viewer. They have different content and stories to expose to their audience. These include adventure, comedy, and more. Cartoons are visual art that aims to create humor and satire. These are short films and programs designed primarily for children.

Anime and cartoons give the intuition of movement. Watching animes and cartoons is a passion to many people both adults and children. Worldwide most people like watching animes and cartoons to keep them busy. There are many TV stations that have animes and cartoons. The animes and cartoons range from daily episodes to series. Animes may be hand drawn or computer animated productions. One can download them or watch online even with the use of their phones.

Anime and cartoons convey the intuition of movement. Watching anime and cartoons is a passion for many people, both adults and children. Most people around the world like to watch anime and cartoons to keep themselves busy, or even to review for others to gain information. There

are many TV channels that have anime and cartoons, which range from daily episodes to series. Anime can be hand-drawn or computer-animated. You can also download it on your mobile phone or watch online.

Watching anime and cartoons has many benefits not only for children but also for adults. When children are sick, anime and cartoons make them forget that they are sick. Given that children like cartoons, this relaxes the child despite their illness. For adults, watching anime or cartoons is a good way to relax, especially after a busy day. Many adults find watching cartoons and anime relaxing and reassuring. When people are stressed, the best way to relieve stress is to do what we like and many people likes to watch anime or cartoon. They create laughter and fun that makes people forget most of the difficulties they have experienced.

Anime can convey powerful messages through its characters, settings, and the general mood an episode emanates. That's why it's loved all over the world, and with more and more people watching them, the industry is becoming more and more popular.

Today, researchers are increasingly recognizing that anime and manga are worthy of scientific study. Anime can weave images of Japanese culture, other cultures, and fantasies, and anime has many faces to its fans. Fans don't always see all these faces at once, and the interpretation of anime's cultural content varies. As a result, anime can have different kinds of cultural impacts on people and fans.

CHAPTER III

METHODOLOGY OF THE RESEARCH

A. Research Design

Research methods are needed in a scientific research to achieve our goal or to solve the main problems that the researchers are currently researching. Therefore, the general purpose of research is to uncover the problem, so the steps that are to be taken must be relevant to the problem that has been formulated.

Cristobal (2017) stated that, because qualitative research approaches focus more on abstract information than on “hard” numerical data, the methods of collecting and generating qualitative research data are descriptive, observational, conceptual, and analytical. The most commonly used data collection methods in qualitative research include individual interviews, group interviews, observations, and surveys.

Mack (2005) states that qualitative research is particularly effective in capturing culture-specific information about the values, opinions, behaviors, and social context of specific groups. She also explains that the analytical goals of qualitative research are to describe change, describe and explain relationships, describe individual experiences, and describe group norms. Moreover, according to Lodico (2010), qualitative research has few features. Some of them are: Research using qualitative methods is conducted in a naturalistic setting, with qualitative researchers asking a wide range of research questions aimed at investigating, interpreting, or

understanding the social context, and reports of research data are narrative or in the form that uses more words.

The reason why the researcher is using qualitative research is because it relates to the object studied and the theory of qualitative research with the methods provided are still in line with the research

B. Roles of the Researcher

According to Nieswiadomy (2005), the researcher serves different roles in a study. These are; As principal investigator, as identifier of researchable problems, and as evaluator of research findings

In qualitative research, the roles of the researcher are to act as the instrument of the research and the data gatherer. It is important to define the instrument of the research. It is also important for the researcher to identify their own thoughts on the subject before trying to understand another's (Nieswiadomy & Bailey, 2018). In this study, researchers use observations to collect data. Therefore, the researcher's roles in this research is to be the investigator, the instrument itself and the observer.

C. Object of the Study

The object of the study that researcher used was the anime movie *Koe no Katachi* by Naoko Yamada which were based from a manga with the same name created by Yoshitoki Ōima.

A Silent Voice (聲の形, *Koe no Katachi*, lit. "The Shape of the Voice") is a Japanese manga series written and illustrated by Yoshitoki Ōima. The series was originally published as a one-shot in the February

2011 issue of *Bessatsu Shōnen Magazine* and later began a full serialization in *Weekly Shōnen Magazine* in August 2013. The manga ended its run on November 19, 2014. It was published in seven *tankōbon* volumes by Kodansha in Japan. The manga received a digital release by *Crunchyroll Manga* and was licensed by *Kodansha Comics USA* for a printed English release.

The researcher used narrative approach to conduct the research. Narrative approach was chosen to analyze the building elements in the movie.

D. Method of Data Collection

Data collection in this study was carried out using documentation method. According to Ary (2010:442) documentation refers to a wide range of written, physical, and visual materials, including what other authors may term artifacts. To explain the research questions of the study, the researcher examines written sources or other objects. The steps of the author as follows:

1. Watching the *Koe no Katachi* anime repeatedly, carefully and thoroughly to study the the narrative elements regarding to the altruistic behaviors the main character do and what effect do they have to the people around him.
2. Recording the timing of scenes and conversations in the film related to the main character's motives of doing Altruism and what impact does it has on his surrounding.
3. Comparing the language used in 2 different subtitled movie and figure out whether there are some different statements and/or saying from both view of language mainly Indonesian and English and why there are some missed translation in the English version of the subtitle

E. Method of Data Analysis

According to Miles & Huberman (1994, p: 10), qualitative data analysis consists of three activities that occur simultaneously: data reduction, data display, conclusions drawing/ verification. These three lines and the data of the research will further be discussed as follow:

1. Data Reduction

Data reduction become the first steps to do in analyzing the data in this research. According to Miles (1994:10), data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data in written up field note or transcript. In this research the data is in the form of video and dialogue transcription of *Koe no Katachi* movie by Naoko Yamada. Based on Miles theory, in this step the researcher first analyze the data by watching the 2 hours and 9 minutes movie a few times, listening and paying close attention to the dialogue and the interactions of the characters carefully and checking the data by reading the transcription to see the context. Next, the researcher selects the dialogues or the actions that the characters take throughout the movie which contains or reflects the act of altruism to be analyzed. After that, the researcher categorizes the data based on four categories of altruistic behavior or altruism. The researcher also takes some notes related to the theory found in the movie and also makes summaries to make ease of the analyzation of the data and then continuing to the next steps.

2. Data Display

The second steps data display. According to Miles (1994:11), generally a display is an organized, compressed assembly of information that permits conclusion drawing and action. In this step, the researcher shows or displays the data which contains the acts of altruism and not only as generally but specifically and clearly. The researcher showed which

dialogues or acts contain the example of the concept of altruism. What categories of altruism are those dialogues and/or acts, why is it categorized as the category of altruism, and then figure out the effect that those acts of altruism have on other people.

From the reduced data, the researcher will then provide and list the images along with the dialogue or the script of the movie to further explain what happened in the scene.

3. Conclusion Drawing

After finishing data reduction and data display, the last steps to analyze the data in this research is drawing conclusion. According to Miles (1994:11), final conclusion may not appear until data collection is over, depending on the size of the corpus of field notes; coding storage and retrieval methods of the funding agency, but they often have been prefigured from the beginning even when a researcher claims to have been proceeding inductively. In this step the researcher formulates *Koe no Katachi* movie based on its narrative elements. The data that has been collected is re-studied once more, so that the data which contain elements of a narrative relationship with space and time, actors, and problems and conflicts can be classified thoroughly which then be concluded as the result of the research based on the research problems and theory that are used.

After displaying all the data, the researcher drew conclusion based on the found result and then discuss the finding thoroughly.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. Research Findings

In this chapter the researcher will present all the data and findings that were found while watching and analyzing the movie.

1. The Altruism Done by Shoya Ishida

The movie shows a lot of altruistic acts on its 2 hours and 9 minutes runtime, especially ones that were done by Shoya Ishida, the main character. However, before the researcher go to the altruistic acts, the researcher will explain more about the various different characters of the movie

a. Characterization of the Important Figures

1) Shoya Ishida

Shoya used to be a cheerful kid who loved to play a lot and go on a self-imposed adventure with his friends which he described as “the battle against boredom”. He with his 2 other friends are always together and played pranks with living things or other kids. After Shoko transferred to his class, he became even more devious as he often mocks and bother Shoko, which resulted to him being scolded by his teacher.

After becoming the scapegoat of Shoko’s bullying, Shoya became introverted as the result of being isolated by his friends. He was filled with regret for all the things he had done to Shoko in their childhood. He slowly despise and contempt everything and

everyone and see others as “pretenders”. But will all of that, above all else, Shoya hated himself for having bad thoughts about everyone else.

2) Ishida Miyako

Shoya’s mother, she is a kind and caring mother, both to her granddaughter and both her children. Miyako cares a lot for Shoya even going as far as burning the money that Shoya gave to her due to his plan of ending his own life, she also shows much care for her granddaughter. It is clearly shown that she cares for the little girl and takes care of her with Shoya and her daughter. Miyako also cares a lot about other people even not listening to Shouko’s mother when she cuts Shouko’s hair knowing that Shouko wanted a specific haircut.

3) Nishimiya Shouko

Shouko is a very easy going person and can quickly forgive people, this can be seen from how she doesn’t hold any grudges toward Shoya when they meet each other after so many years. Shouko is clueless and doesn’t see herself as a special individual that needs to be pitied. Shouko is also hard to get angry and slow to cry, she has endured a long painful life; with her mother that are busy, leaving her grandmother to take care of her and her sister.

Shouko cared deeply for those around her and rather than blaming them and the world who has hurt her, she blamed herself. It

was clearly shown that Shouko hates herself and fears that she is useless. Back in her childhood, she knows that she has been a burden to her classmate Naoka Ueno, and tries to re-bond with her and help her with everything that she has done wrong.

4) Nishimiya Yuzuru

Shouko's tomboyish younger sister. Yuzuru appears to be overprotective, straightforward, blunt, and cold toward people whom she dislikes or find suspicious. Yuzuru looks like the type of person who holds grudges. Despite never even meeting Shoya before, she does her best to keep him away from her sister, Shouko.

However, upon earning Yuzuru's trust, her personality will change drastically into that of a kind, sweet, and caring person. Yuzuru is very open to people whom she recognize, especially around Shoya once they got to know each other better.

5) Nishimiya Yaeko

Shouko and Yuzuru's mother. Yaeko is shown as a strict and harsh mother. As a single mother, Yaeko wants both of her daughter to be a strong woman, usually shown as very strict towards what her daughter do. Yaeko also has a soft side where in her younger days, she usually bakes cake for her mother albeit it never tasted good.

6) Naoka Ueno

Ueno is a blunt and straightforward person, being frank to the people she dislikes, especially Shouko. Ueno is depicted as the “*Tsundere*” type of girl, she has been shown to be dull and insensitive towards many of the characters and she admits this to be true. She is also known to be somewhat rash with her decisions and will resort to violence rather quickly.

She often shown remorse after these violent outbursts, and even admits to her actions, but she is very hesitant to change. Despite all of that, Ueno has shown a soft and sweet side. Towards the end of the movie, Ueno displays a progress of changing her ways, attitude, and mindset towards others. Ueno later shows remorse for her earlier actions and apologize to Shoya and attempts to make up with Shouko.

7) Miyoko Sahara

For the majority of the movie and manga, Sahara is a kind person. She often have conversations with Shouko and does multiples activities with her, including going to the karaoke bar, despite Shouko tone deaf singing. Befriending Shouko resulted in her being bullied too, and during Shoya’s rant he criticize her of being “quick to run” as she left school immediately after she and Shouko were bullied.

8) Miki Kawai

Kawai acts as a polite and responsible girl, often taking the role of a leader whether it be in class or a small trip with friends. She is also a kind and helpful girl when helping her classmates. Nevertheless, when she got pushed or cornered, she can act rude and say mean things about others.

Kawai often trying to make herself seem innocent in most situations. In the manga, her negative personality all payed up straight, but in the movie, she is genuinely kind.

9) Tomohiro Nagatsuka

Nagatsuka is the first person that talks to Shoya and gain his trust, this was shown by the “x” mark on his face getting peeled off. Nagatsuka is a very jolly guy, always smiling or joking, he is very protective of Shoya ever since he helped him from a bully.

b. The Influencing Factors of Shoya’s Altruism

However, before Shoya do all of his altruistic acts, he went through a karma trip from all the things that he did to Shoko back when they were on Elementary school. Shoya succumbed into depression and anxiety that completely broke him to the point where he can’t even look at people’s faces anymore.

The factors that influenced Shoya's altruism are shown mainly from his childhood. A lot of things happened between him, his friends, and Shouko in the span of a year of their time in 6th grade.



Figure 4.1

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 isolate him instead, even to the point of letting new people know what he did in the past.

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.

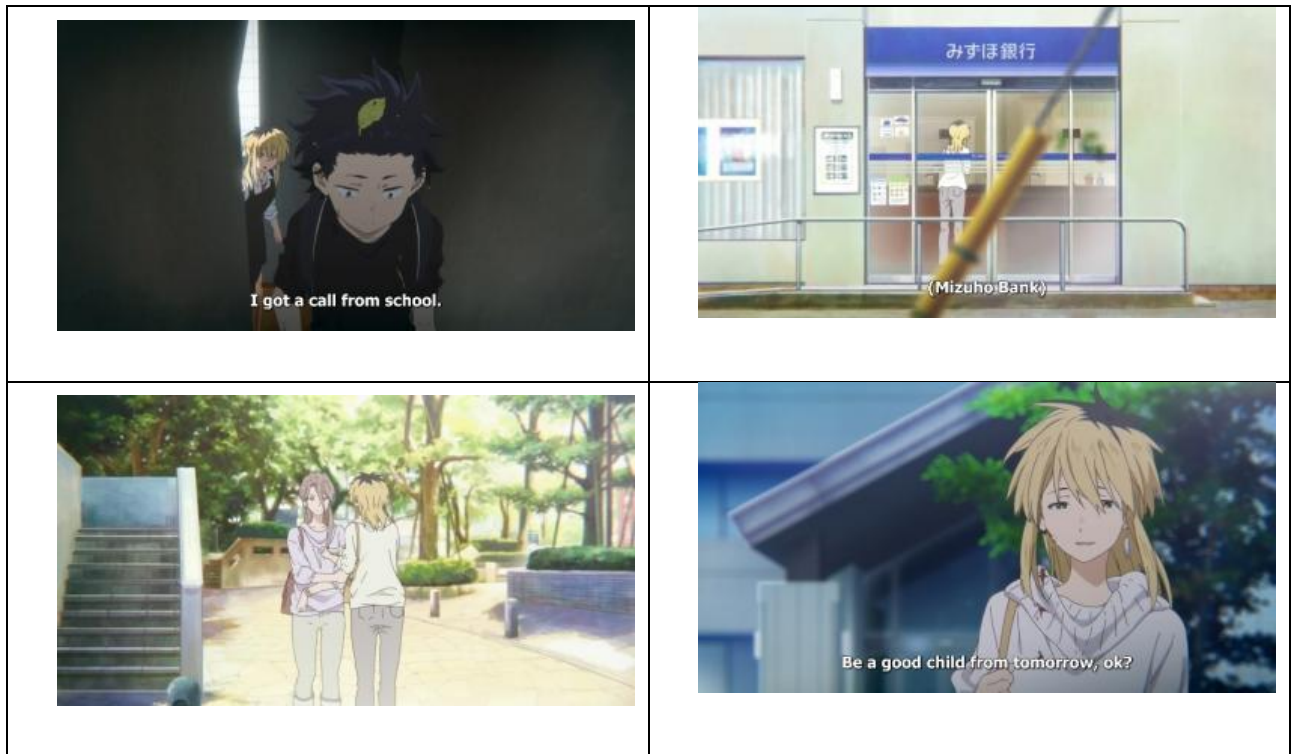


Figure 4.2

These factors led Shoya into the realization that what we did will come back right to us. The movie symbolized Shoya's ruined mentality as a tangled strings /lines.





Figure 4.3

Shoya fell into depression and anxiety which made him shun himself from the people around him, this behavior was depicted as the letter “X” on the face of the people around him.



Figure 4.4

c. The Altruistic Acts of Shoya Ishida

The concept of altruism is shown over many scenes in the movie. The one that will be shown in this part is mainly the altruistic acts done by the main character Shoya Ishida. These altruistic acts will be compiled into 5 different sub-section.

1) The effort to make amend of the wrong-doings

Shoya's wrong-doings took a great turn against him and changed him for the better, after shunning himself and attempted suicide. Shoya now devoted himself into bringing happiness into the life of people around him and Shoko for the time and joy she had lost because of him back in the elementary school days.

These acts of redemptions are:

1. Trying to repay his mother for all the time and money that has been spent throughout his life by collecting money by any means before the day of his suicide.
2. Taking Shoko to all sort of places and do fun things together in exchange for the time Shoya had wasted on her childhood.
3. Reconnecting his friends together after what happened in the elementary school where he tried to share the blame with them.
4. Being open to others after shunning himself that led to him having depression and social anxiety.

These efforts is considered as the moral motives theory, since the factor that drove him to do all the effort was his realization of his own wrong-doings.

2) **Becoming the sought after friend for a loner**

The meeting between Shoya and Nagatsuka was the start point of their friendship. Helping Nagatsuka by sacrificing his own bike leads him into getting 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 from his face.

Nagatsuka : Ishida-kun! Good morning!

Shoya : H-Hi, good morning!

Nagatsuka : Ishida-kun! Why don't we hang out after school?

Since we are friends now.

Right after the re-encounters, Nagatsuka became closer with Shoya to the point of giving him nicknames

Nagatsuka : "What's wrong with you, Ya-sho?"

Shoya : "Well. Nothing. Ya... Ya-sho?"

Nagatsuka : "Sounds like "big friend", doesn't it? Anyway, what are you worrying about? You can tell me anything, 'cause we are real friends."

This one act is on the theory of self-sacrifice since the catalyst that make Shoya and Nagatsuka together were Shoya's

sacrifice when lending his bike to the bully instead of Nagatsuka's.

3) **Reconnecting People**

While trying to bring back Shoko's joy, one of the key factors is to return the friendship Shoko should have had which were taken away because of the bullying that Shoya had done. Shoya tried his best to contact and reconnect Shoko and her friends while also unknowingly reconnecting his lost friendship that he had before all the bullying happened.

Shoya : "Then do you want to add someone to text?"

Shoya : "Someone you want to know the address from?"

Shoya : "Great, then my address is..."

Shoya : "What?"

Shoko : "Sa... Ha... Ra."

Shoya : "Sahara-san? The classmate from elementary school?"

After the conversation, Shoya seeks information about Sahara from his classmates

Shoya : "Kawai-san...?"

Kawai : "What?"

Shoya : "I... I have something to ask to you. Do you know the phone number or something to contact"

Shoya : "Sahara-san, our classmate in elementary school?"

Kawai : "Sahara-san? Sorry, I don't know... But I know her school"

Looking at Kraut's theory, this one act is considered as Shoya's moral motives to get everyone together once more.

4) Re-kindling a will to live

All the bullying that had happened to Shoko piled up until eventually she decided to kill herself. Her little sister tried to lit fear into Shoko's mind by photographing dead animals hoping that she will not give up in her life and choose to end it. All of it failed and Shoko still tried to kill herself by the end of the movie.

Yuzuru is seen ripping all the photos off the wall

Yaeko : "What are you doing?"

Yuzuru : "I thought seeing these photo would change sis's mind about wanting to die..."

Yuzuru : "What should I have done?"

Seeing Shoya in the hospital made Shoko hates herself even more, she tried to make amends by trying to get everyone

together once more to help Shoya get better. She eventually make peace with herself after she had a long talk with Shoya by the bridge when he told her that he needs her to help him live.

Shoya : “Well, Nishimiya. Just before, I talked to you in my dreams. In the dream, even though I tried to give up many things in my life, I realized it is not appropriate. I thought the same way as you. But, I realized, that it still wasn't worth to die. I want to apologize to others, too.”

Shoya : “So, Nishimiya. I want you to help me live.”
Both Shoya and Shoko are then seen smiling and laughing together

Looking at how the event turned out, this act is considered as self-sacrifice, following how Shoya sacrificed his own well-being to help Shoko moves forward.

5) Re-kindling spirit

Yuzuru has devoted her life helping her sister overcoming the obstacles and bullying that Shoko had faced throughout her life. She has become the only guardian that her sister have before grown up Shoya came to Shoko's life. Yuzuru often skips school in order to stay with her sister. After meeting Shoya, Yuzuru

initial feelings of him was of an enemy and that she has to keep him away from her sister at all cost, to the point of ruining Shoya's reputation. After knowing the truth, instead of getting mad at Yuzuru, Shoya understands her reason of doing that and helps her with her problem.

Yuzuru : "Why aren't you angry with me?"

Shoya : "What?"

Yuzuru : "I am the person who uploaded the photo."

Shoya : "Oh, you did it. I get it. I am relieved to hear that."

Yuzuru : "Why?"

Shoya : "Now I know how it happened."

Yuzuru : "Be mad with me."

Shoya : "I can't. I'm to be blamed first."

By the end of the movie, Yuzuru, fully trusting Shoya, asked him to help her study to get back to school.

Yuzuru : "Have mercy, kind sir! You must help me!"

Shoya : "Sure. Of course I will. You've started going to school again, haven't you?"

Yuzuru : "Yes. Shoko gave me a good cause to resume. Well, I will do my best. I want to meet her expectations."

Following Kraut's theory, this one act of altruism is considered as pure altruism since from the start, it was Yuzuru who changed after knowing Shoya and seeing the kindness that he gave her and her sister.

6) Saving The Altruist Own Self

The past sequence centers on Shoya's inability to communicate with Shouko, the inability to connect to people outside of his way of thinking. The young Shoya sees the the world as something to be challenged, something to conquer but in the end it leads only to him being hit by the harsh reality of life.

After Shoya woke up from his coma, he told Shoko about what he had realized and what he want.

Shoya : "Well, Nishimiya. Just before, I talked to you in my dreams. In the dream, even though I tried to give up many things in my life, I realized it is not appropriate. I thought the same way as you. But, I realized, that it still wasn't worth to die. I want to apologize to others, too."

Based on Kraut's theory, this altruistic acts that Shoya had done is considered as well-being and perfection theory since

Shoya acted this way to help his own well-being and to be better for himself and the others around him.

2. How Altruistic Behavior Affect the People Around the Altruist

The Altruistic acts from the previous sub chapter will be compiled into some section depending who it impacted. Further explanation on how the altruism affect the characters and the flow of the movie through dialogue transcription will be provided. The section will be determined by the character that the main character did the altruistic behavior with.

a. Tomohiro Nagatsuka

The movie does not clearly show how lonely Nagatsuka really is but in the manga it was stated that he used to lie about having friends and even paying kids so they can pretend as his friends in order to show people that he is not as lonely as it looks.

After meeting Shoya and getting close to him, the all silent and alone Nagatsuka finally got someone that he can call a true friend which made him look and act jollier and happier, even up to the point of trying to get to know other people himself.

Nagatsuka : “What's wrong with you, Ya-sho?”

Shoya : “Well. Nothing. Ya... Ya-sho?”

Nagatsuka : “Sounds like "big friend", doesn't it? Anyway, what are you worrying about? You can tell me anything, 'cause we are real friends.”

b. Nishimiya Yuzuru

Yuzuru who were hard and protective of her sister, even trying to look more like a boy just to pretend to be strong and able to guard her sister, by the end of the movie became softer and being less hard on herself. Watching over Shoya and her sister bond with their friends made Yuzuru realize that there are actually people who care about her and her sister and that she no longer needs to act strong because she has people whom she can hang on to.

Yuzuru's true character was shown on her conversation with her grandma

Yuzuru's Grandma: "Yuzu, you still worry about sis? Grandma worries about you, Yuzuru. You always care about your sis, and don't care about yourself."

c. Miyoko Sahara

The elementary school Sahara was a normal, not very shy, easy to befriend and caring girl. Everything went south after the bullying that happened to Shoko spread into her, making her slightly bullied by her classmates. The action that she took by befriendng Shoko turns out to be the reason her personality changes throughout her life.

After her re-encounter with Shoya and Shoko, Sahara became more open about her feelings and herself. Though unlike the manga where

Sahara will to change is shown clearly, it is not shown at all in the movie but was explicitly delivered on her statement at the park with Shoya.

Sahara : "I was a coward at that time. But I changed my habits a little. I take the ride before I decide if I should be scared or not. Actually, I still feel a bit scared."

Sahara : "Hey, here it comes!"

d. Shoko Nishimiya

Shoko's personality does not change much throughout the movie, she was always happy and puts smiles on her face whatever happens. Although her whole personality did not change, her view of herself and the world did. Behind Shoko's smile, she hides the fact that she hates and keep blaming herself for what every bad things that happened around her.

Shoya : "Nishimiya said that I will be unhappy as far as I am together with her"

After Shoya wake up from his coma, he went to look for Shoko and when they met, Shoko still blamed herself for what had happened.

Shoya : “Actually, I want to talk more with you. Perhaps that's all. But my selfish behavior had hurt you, and forced you to make the worst choice.

Shoko :”No, That's not correct. It's because I had not changed, you failed. I am to be blamed altogether. Everything would be great if I went away... I'm sorry..”

Even through the end of the movie, Shoko still blames herself for what had happened. However, after Shoya told her everything that had happened and that he wanted her to help him live, Shoko finally forgive herself and promised Shoya to be better.

From the result, we can see that Shoya altruism help his friends for the better. These altruistic acts are more or less impact the personality and life of the other characters in the movie.

3. Altruistic Values as a Mean to Improve Education or English Learning

A simple act of altruism for example listening to people and helping them on the things they cannot understand can make a great impact to their overall learning process.

Learning is an extremely important activity for altruists, this does not mean that it is just only discipline-specific study of issues in activism and cost-effectiveness analysis but also big-picture insights about the world at large, drawn from many academic and non-academic perspectives.

Learning can seem sub-optimal and not helpful in the short run, but used properly, it can pay off more than most financial or single-domain-focused investments. It's important for young activists not to neglect learning in order to just "do more to help now." That said, the reverse is also true: They shouldn't only learn, because doing is an important part of learning, and staying connected with some shorter-term projects can prevent you from drifting away permanently from the reality of the suffering whose prevention ultimately makes the learning worthwhile.

In learning English, most students are having problem in the form of the lack of guidance, practicing partners and room to explore the language more. Putting that aside, there are a lot of cases where teachers make it seems like learning English is a competition on who can master it the most and keep putting the English class spotlight into the one student who already master it. This treatment may hinder the other's ability to catch up and understand the course which in turns worsen the overall success of the teaching.

Teachers need to understand that having only one students that master English when 90% of the class cannot even understand simple grammar will ruin the quality of the course semester and in turns worsen the prestige of the school or the institution.

The use of simple altruistic acts are important since it can improve the overall class environment and make the teacher and students understand

and know each other more which will then increase the probability of the teaching success.

B. Discussion

From the findings above, it was shown that the altruism can clearly affect a person and even change them. From the study conducted by Rochim Tryansyah above and the result from the findings, Shoya has a psychological disorder in the form of depression which were caused by the self-loathing out of regret for what he did to Shoko. Shoya's psychological disorder were the main cause of his altruism towards Shoko. Shoya's altruistic behavior to Shoko had become the catalyst that changed Shoko herself and the people around them.

Altruism is a trait that has been inside human genes for so long throughout evolution and helped humankind overcomes various problems along the ages, it is a word that signifies a set of ethical principles related to the concept of self-sacrifice. Essentially, it means to sacrifice oneself for the benefit of others. For example, in wartime, soldiers would typically sacrifice their comfort and safety for the greater good. In essence, altruism is about selflessness and compassion.

Altruism may start developing as early as infancy, according to recent research from the University of Washington's Institute for Learning & Brain Sciences, or I-LABS. Researchers discovered that kids, even when hungry, provided a delightful snack to a stranger in need in a study involving over 100 19-month-olds. The results not only demonstrate that infants

behave altruistically, but they also seem to indicate that early social interactions might influence altruism.

On a study by Markus and Monika titled “The Emergence of Human Altruism: Preschool Children Develop a Norm for Empathy-based Comforting” shows the emergence of normative concerns about the well-being of others, a central aspect of human altruism. In schools and society as a whole, altruism is often misunderstood. Many believe that helping others is a sign of weakness or a waste of time. However, helping others at an early age can have a positive impact on the development of young minds. By helping others, children may be more prepared for adulthood and relationships.

During adolescence, students become more aware of their personal identities. They may start to become more self-reliant as they learn important lessons by themselves. Taking part in extracurricular activities helps them to develop new skills and confidence. Students may also start to look after their personal hygiene as they begin to get more employment opportunities. Helping others during this time can help them develop into confident individuals and better citizens.

Teachers have a responsibility to impart altruistic values to their students. Doing so will prove beneficial in a number of ways. First, it will help students develop strong moral mindsets. A strong moral sense is necessary if students are ever going to become good citizens or employees. Furthermore, teaching altruism will improve student behavior in general.

Doing so will help them become more responsible adults. Altruism is a crucial factor in improving society in general, as it bolsters compassion and responsibility at every stage of life.

A strong moral sense is especially important when teaching English language skills to learners. Most English-speaking countries employ business language and practices, which are often morally questionable. Teaching learners how to be ethical business people would greatly improve their lives. It would help them immensely with social and job skills they would use in daily life. Teachers should emphasize the moral duty of English speakers to act ethically in business dealings when teaching this subject. Doing so would improve their students' lives greatly- and also improve their reputation when interacting with English-speaking clients during job pursuits.

Similarly, altruistic values are needed when learning a language as practical as English. Students need to learn how to interact with the world around them using everyday English phrases. However, many of those encounters require them to follow unethical business practices, such as dealing with shady characters on the internet or at work places. By adopting an altruistic attitude toward their English learning, students greatly improve their chances of succeeding in that field.

Altruism is an important quality that can improve every aspect of a person's life. Educators should impart moral values like selflessness and compassion to their students regularly. Doing so will improve the moral

mindset of future generations and boost student English skills significantly. Students should adopt an altruistic attitude toward their English learning as well; doing so will greatly improve their chances of ever speaking or understanding English fluently.

Altruism is a very important aspect in a teacher. Since in a daily basis a teacher needs to interact with their students and provide the best education that they can offer. Teachers need to place higher priority to their students' well-being rather than their personal well-being. Altruism, based on Batson (1987) consider motivations for benefiting others, altruism is a way that includes benefiting another as a means to benefit oneself, as long as the self-benefits are internally rather than externally administered.

As a teacher, especially ones who teach primary school (from kindergarten to elementary), to fit the job description of the profession requires a high level of caring knowledge, skills and abilities. Students at the level primary schools are in the phase of early development stage and still need adults as their supervisor and mentor to find and shape their moral image, which means they need a figure to teach them what is right and wrong, to guide them to be a good human being, hence why teachers at these stage need to have a good sense of empathy to then be shared and taught to the students.

Altruistic teachers who care about their students develop their resilience, which has an effect on the resilience of the school. One of the traits of a resilient school is its capacity to act as a shield for its students.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusions and suggestions that have been drawn based on analyzed data from the previous chapter.

1. Conclusion

Based on the findings and the discussion presented in chapter four, several conclusions can be drawn as follows.

1. There are six total altruistic acts that Ishida Shoya had done in the movie *Koe no Katachi*. They are, Shoya's effort to make amends of his wrong-doings, becoming Nagatsuka's dream friend, reconnecting people, re-kindling a will to live, re-kindling a drop out's spirits, and saving his own self. These acts of altruism has been shown to impact the well-being and personality of the other character in the movie. The impact of these altruistic behavior will be further explained on the second conclusion.
2. The altruistic behavior that Shoya had done made a significant impact towards the people he did the altruistic acts with and the one around him. The impacts are visible to observe through their behavior and personality which changed drastically throughout the course of the 2 hours and 9 minutes movie.
3. It is important for people to hear and be heard, a simple act of listening may help someone in their life. We need 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.

2. Suggestion

Based on the conclusion above, the researcher of this study gives several suggestions for the students, the teachers, and other fellow researchers.

1. For the students

To be a human being is to live socially, to interact and converse with each other and reach mutual understanding, to step foot as equal on the field of education and knowledge. As partners, colleagues or friends, we need to lift each other up to achieve our goals together as equals. Therefore, the researcher suggests students and learners alike to help each other on the field of education, in this case by learning English in order to improve the ability of speaking English and overall quality of education and human resources for the future.

2. For the teacher

To have bright students, an active and compelling class, and a quality teaching and learning period is the dream of all teacher. The kind of class that teachers dreamed can only be achieved if all of the people inside are collectively contributing in reaching that goal. As teacher, we need to also lift our students up to be able to stand as equal as the other students. The researcher suggests that teacher need to pay more attention to students who are lacking mastery on their subjects so that none can fall behind the class and in the end, the overall quality of teaching and students can be properly improved.

3. For fellow researchers

From the limited framework of this study, the researcher suggests other researchers to further conduct similar research studies using different kind of approach, materials and different kind of theories.

Bibliography

- Al'Kholifatus Sholekhah. (2018). *Skripsi Faktor-Faktor Penyebab Anak Putus Sekolah di Desa Karangrejo Kecamatan Metro Utara*.
- Amadeo Pangilinan Cristobal, Jr., Ed.D., & Maura Consolacion De la Cruz-Cristobal, Ed.D. (2017). *Enhanced Teacher's Manual Practical Research I For Senior High School* (1st ed.). C & E Publishing, Inc.
- Britannica, T. Editors of Encyclopaedia (Invalid Date). anime. Encyclopedia Britannica. <https://www.britannica.com/art/anime-Japanese-animation>
- Cawley, K. (2017). *The effects of mindfulness on the subjective wellbeing of high school students: A thesis presented to the division of Graduate and Continuing Education Worcester State University in partial fulfillment for the degree of master of education in secondary education*.
- De Fontenay, G. (2008). Analytical method transfer: New descriptive approach for acceptance criteria definition. *Journal of Pharmaceutical and Biomedical Analysis*, 46(1), 104–112.
- Hara, K., & University, M. (2006). *The Concept of Omoiyari (Altruistic Sensitivity) in Japanese Relational Communication*.
- Herrmann, E., Engelmann, J. M., & Tomasello, M. (2019). Children engage in competitive altruism. *Journal of Experimental Child Psychology*, 179, 176–189. <https://doi.org/10.1016/j.jecp.2018.11.008>
- Irsyad, F. M. (2016). Gambaran Ijime pada Murid Sekolah Dasar di Jepang dalam Komik Koe no Katachi karya Yoshitoki Oima. [http://repository.ub.ac.id/id/eprint/102560/1/M. Irsyad Fauzan.pdf](http://repository.ub.ac.id/id/eprint/102560/1/M._Irsyad_Fauzan.pdf)
- Kay, T., Keller, L., & Lehmann, L. (2020). The evolution of altruism and the serial rediscovery of the role of relatedness. *Proceedings of the National Academy of Sciences of the United States of America*, 117(46), 28894–28898.
- Kraut, R. (2020, August 31). *Altruism*. Stanford Encyclopedia of Philosophy. Retrieved November 16, 2022, from <https://plato.stanford.edu/entries/altruism/>
- MacAskill, W. (2019). The definition of effective altruism. *Effective Altruism*, 10–28. <https://doi.org/10.1093/oso/9780198841364.003.0001>
- Miles, M. B., & Huberman, M. A. (1994). *Qualitative Data Analysis: An expanded sourcebook*. SAGE Publ.

- Nieswiadomy R. M. & Bailey C. (2018). *Foundations of nursing research* (Seventh). Pearson.
- Paulus, M., Wörle, M., & Christner, N. (2020). The Emergence of Human Altruism: Preschool Children Develop a Norm for Empathy-based Comforting. *Journal of Cognition and Development*, 21(1), 104–124.
- Pinka, R. A., Hardianto, H., & Purnamasari, I. A. (2021). Analisis Perkembangan Kepribadian Tokoh Shoya Ishida dalam anime Koe no Katachi. *Jurnal Pendidikan Bahasa Jepang Undiksha*, 7(2), 146. <https://doi.org/10.23887/jpbj.v7i2.34842>
- Santosa, M. (2019). *The Formation of Self Concept and Self Esteem of Bully Victims in Koe No Katachi Film Arranged as one of the conditions for completing the Strata I Study Program at Communication Studies Program, Faculty of Communication and Informatic*.
- Sajid Musa, R. Z. C. G. (2013). *Introduction to Computer Animation and Its Possible Educational Applications*.
- Scott, N., & Seglow, J. (2007). *Altruism*. Open University Press.
- Sito, T. (2015). *Moving innovation: A history of computer animation*. The MIT Press.
- Sober, E., & Wilson, D. S. (2007). *Unto others: The evolution and psychology of unselfish behavior*. International Society for Science and Religion.
- Sparrow, E. P., Swirsky, L. T., Kudus, F., & Spaniol, J. (2021). Aging and altruism: A meta-analysis. *Psychology and Aging*, 36(1), 49–56.
- Swank, J. M., Limberg, D., & Liu, R. (2020). Altruism scale for children. *PsycTESTS Dataset*. <https://doi.org/10.1037/t75686-000>
- Tom Sito. *Moving Innovation: A History of Computer Animation - Tom Sito - Google Books*.
- Vitriani, N., Budiana, I. M., & Ari Sulatri, N. L. (2018). Pola Asuh Terhadap Anak Tunarungu dalam manga Koe no Katachi Karya Ooima Yoshitoki. *Humanis*, 211. <https://doi.org/10.24843/jh.2018.v22.i02.p30>
- WHITE, J. O. H. N. (2015). Moral education and education in altruism: Two replies to Michael Hand. *Journal of Philosophy of Education*, 50(3), 448–460. <https://doi.org/10.1111/1467-9752.12150>

APPENDICES



**YAYASAN PEMBINA PENDIDIKAN PERGURUAN TINGGI PGRI SEMARANG
UNIVERSITAS PGRI SEMARANG
FAKULTAS PENDIDIKAN BAHASA DAN SENI**

JALAN GAJAH RAYA NO. 40 SEMARANG

USULAN TEMA DAN PEMBIMBING SKRIPSI

Yth. Ketua Program Studi *)

1. Pend. Bahasa dan Sastra Inggris
2. Pend. Bahasa dan Sastra Jawa di Semarang

Dengan hormat,

Yang bertanda tangan dibawah ini,

N a m a : Dimas Rehmat Budiman

N P M : 18420131

bermaksud mengajukan tema skripsi dengan judul :

Shoya Ishida's Altruistic Acts in the Movie "Koe no Katachi" As values
Contributing to English Learning

Selanjutnya, dosen pembimbing skripsi kami serahkan sepenuhnya kepada Ketua Progd., dengan keputusan pembimbing :

1. Dr. Nur Hidayat, M. Hum.
2. Siti Musarakah, S. Pd., M. Hum.

Menyetujui,

Ketua Program Studi,

NIP./NPP. 956701117

Semarang, 20

Yang mengajukan,

Dimas Rehmat Budiman



KARTU BIMBINGAN FINAL PROJECT
MAHASISWA UNIVERSITAS PGRI SEMARANG

NAMA : Dimas Rohmat Budiman
NPM : 18420131
FAK/PROGDI : FPBS/PEND. BAHASA INGGRIS
DOSEN PEMBIMBING I : Dr. Nur Hidayat, M.Hum.
DOSEN PEMBIMBING II : Siti Musarokah, S.Pd., M.Hum.

NO	WAKTU BIMBINGAN	MATERI YANG DIKONSULTASIKAN	TANDA TANGAN PEMBIMBING I
1	29 November 2022	Judul Final Project	
2	16 Juni 2022	Proposal	
3	22 Juli 2022	Revisi Proposal	
4	11 Agustus 2022	Revisi Proposal	
5	9 November 2022	ACC Proposal	
6	9 November 2022	Chapter I-III	
7	11 November 2022	Revisi chapter I-III/ACC	
8	12 November 2022	Chapter IV-V	
9	13 November 2022	Revisi Chapter I-V	
10	14 November 2022	Kelengkapan /ACC	
11	15 November 2022	Artikel	
12	16 November 2022	Revisi Artikel /ACC	
13			
14			
15			



KARTU BIMBINGAN FINAL PROJECT
MAHASISWA UNIVERSITAS PGRI SEMARANG

NAMA : Dimas Rohmat Budiman
NPM : 18420131
FAK/PROGDI : FPBS/PEND. BAHASA INGGRIS
DOSEN PEMBIMBING I : Dr. Nur Hidayat M.Hum
DOSEN PEMBIMBING II : Siti Musarokah, S.Pd., M.Hum.

NO	WAKTU BIMBINGAN	MATERI YANG DIKONSULTASIKAN	TANDA TANGAN PEMBIMBING II
1.	29 Nov 2022	Acc judul	
2.	16 Juni 2022	Proposal	
3.	11 Agustus 2022	Revisi proposal	
4.	12 Agustus 2022	Revisi proposal	
5.	26 Oktober 2022	Acc proposal	
6.	27 Oktober 2022	Chapter I - iii	
7.	9 November 2022	Revisi Chapter i-iii / Acc	
8.	11 November 2022	Chapter IV - V	
9.	12 November 2022	Revisi Chapter IV - V	
10.	19 November 2022	Kelengkapan	
11.	15 November 2022	Article	
12.	16 November 2022	Acc Article	
13.			
14.			
15.			



YAYASAN PEMBINA LEMBAGA PENDIDIKAN PERGURUAN TINGGI PGRI SEMARANG

UNIVERSITAS PGRI SEMARANG

FAKULTAS PENDIDIKAN BAHASA DAN SENI

PENGAJUAN UJIAN SKRIPSI

Diajukan Oleh :

N a m a

: Dimas Rohmat Budiaran

N P M

: 18420131

Jurusan

: 1. Pend. Bahasa Inggris

2. Pend. Bahasa dan Sastra Indonesia

3. Pend: Bahasa dan Sastra Daerah

Tema Skripsi

: Shoya Ishida's Altruistic Acts in the Movie "Koe no Katachi" As Values
Contributing to English Learning

Untuk dilaksanakan pada

Hari / Tanggal

: Jumat, 18 November 2022

W a k t u

: 08:00

Ruang

: 208. 2

Adapun sebagai penguji

1. Penguji I

: Dr. Nur Hidayat, M. Hum.

2. Penguji II

: Siti Musarokah, S.Pd., M. Hum.

3. Penguji III

: RR. Festi Himatu K., S.S., M. Hum.

Menyetujui,
Ketua Program Studi,

Dr. Jafar Sodik, S.Pd., M.Pd.

Semarang, 18 November 2022

Yang mengajukan,

Dimas Rohmat B



BERITA ACARA UJIAN SKRIPSI

Pada hari ini Jumat 18 November 2022, berdasarkan susunan tim penguji Skripsi :

1. Nama : Dr. Asropah, M.Pd.
Jabatan : Ketua
2. Nama : Dr. Jafar Sodik, S.Pd, M.Pd.
Jabatan : Sekretaris
3. Nama : Dr. Nur Hidayat, M.Hum
Jabatan : Anggota (Penguji I)
4. Nama : Siti Musarokah, S.Pd., M.Hum.
Jabatan : Anggota (Penguji II)
5. Nama : Rr. Festi Himatu Karima, S.S.,M. Hum
Jabatan : Anggota (Penguji III)

Dengan ini menyatakan bahwa mahasiswa yang tersebut di bawah telah diuji skripsinya.

Nama : Dimas Rohmat Budiman Fakultas : FPBS
N.P.M : 18420131 Program Studi : Pendidikan Bahasa Inggris
Program Pendidikan : Strata 1

Judul Skripsi :

SHOYA ISHIDA'S ALTRUISTIC ACTS IN THE MOVIE "KOE NO KATACHI" AS VALUES CONTRIBUTING TO ENGLISH LEARNING

Nilai :

Demikian berita Acara Ujian Skripsi dibuat untuk diketahui dan dipergunakan seperlunya oleh pihak-pihak yang berkepentingan.

Ketua,

Dr. Asropah, M.Pd.

Sekretaris,

Dr. Jafar Sodik, S.Pd, M.Pd.

Penguji I,

Dr. Nur Hidayat, M.Hum

Penguji II,

Siti Musarokah, S.Pd., M.Hum.

Penguji III,

Rr. Festi Himatu Karima, S.S.,M. Hum

