



Japanese Character Education Through *Anime* as Across Culture in Makassar City, Indonesia

Nurfitri¹, Framita Rahman²

¹Japanese Literature Department, Hasanuddin University

²School of Nursing, Hasanuddin University

nurfitri@unhas.ac.id, fra_rahman@unhas.ac.id

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Abstract

The virtue of *anime* is the influx of culture through character education that Japan wants to convey. The character education is positive values such as kinship, hard work, hope, and correcting mistakes that have been made. We conducted research on the effectiveness of Japanese character education as cross-cultural. The population used was adolescents who were undergoing rehabilitation at the Baddoka Rehabilitation Center, National Narcotics Agency, Makassar, South Sulawesi totaling 15 people. this research was conducted for 5 weeks. The method used is a pre-experiment quantitative approach method using a 1 group pretest - posttest design to see changes in self-esteem and adolescent resilience. After the study, Japanese character education as a cross-cultural has an influence on self-esteem and resilience of adolescents. Before the intervention: low self-esteem of 8 and high self-esteem of 7, low resilience 8 and high resilience 7. after the intervention low self-esteem decreased to 1 and high self-esteem to 14, while low resilience became 2 and high resilience 13.

Keywords: *Anime, Japan, character, Makassar*

Introduction

Anime as Soft-Power Japan

The word *anime* (アニメ) comes from Japanese which is written in katakana because it comes from English: animation which means animation. Adinda & Adjie, 2011) Animation is a series of continuous fast-motion images that have a relationship with each other. Animation was originally just a series of pieces of images that were moved so that they looked alive. One of the most famous

Japanese *anime* studios are studio Ghibli, Inc (株式会社スタジオジブリ /Kabushiki-gaisha Sutajio Jiburi) based in Koganei, Tokyo, Japan.

Almost all *anime* produced by Studio Ghibli are world famous, such as *My Neighbor Totoro* (1988) and *Spirited Away* (2001). *Anime* is a form of soft-power owned by Japan. *Anime* as Japan's Soft-power has succeeded in introducing its culture and character education to Indonesian people, especially to *anime* lovers. Through an interesting storyline, Japan seeks to introduce its culture so that it is widely known. There are many cultures conveyed by Japan through *anime*, one of which is a card game called *karuta* in the *anime* *Chihayafuru*. As of December 2022, this *anime* has sold 28 million copies, winning 2nd place in the manga taisho and 35th place in the kodansha manga award. Therefore, the game of *karuta* is very popular not only in Japan but among *anime* lovers outside Japan.

Safa (2021) explained that Japan's Soft Power policy is also supported by prime minister Takeo Fukuda's statement, which announced the policy of "Heart to Heart Understanding" or also known as the Fukuda Doctrine. what was conveyed by Nye in Matahari Adihapsari (Bahri & Rochmah, 2020) explaining that soft power is power that can affect the abilities, culture, ideology, and social systems of other people. Nye also added two criteria for soft-power: first, soft-power is the ability to guide others to follow something. This power arises from cultural attractiveness and a sense of the value of a nation (2) soft-power can also be said to be the ability to influence one's hobbies. Soft-power is not only useful for persuading and guiding, but also has the power to attract attention. This kind of power can cause a person to have a standardization when doing something.

Anime as Japan's soft-power displays Japanese culture through positive values in the form of character education. Character education shown in *anime* such as hard work, discipline, and so on. The character education displayed is in accordance with the teachings obtained by Japanese society, not only taught in formal education but also in non-formal education. Lufi wahidati (2018) explains that there are 3 influences of watching *anime* on learning Japanese language and culture 1) most students know Japanese through *anime*/manga; 2) *anime*/manga helps vocabulary enrichment, Japanese listening practice, and understanding of Japanese words or expressions 3) changes in perception of Japanese language and culture after studying Japanese at university.

In line with above, Heni Antono (2022) explains that *anime* has positive impact: participants did church servants whenever needed, providing free blood pressure and blood sugar check training services, and developing drawing talent from imagination to be used as an electronic product design.

Murni Ramli in Mulyadi (2014) explains that the Japanese Education curriculum consists of three categories 1) academic subjects 2) Moral education called *doutoku* 3) special activities. Character education is given not only in the school environment, but also in non-formal environments such as families, communities and companies (Mulyadi, 2014). Through character education given in formal and non-formal environments, positive characters are formed in Japanese people such as punctuality, detail, high work ethic, courtesy, and totality.

Pratama & Puspitasari (2020) explains that in 2008, MOFA (Japan's Ministry of Foreign Affairs) appointed the character Doraemon as an *anime* ambassador to convey to the world about thoughts, life, and what kind of future the Japanese expect. Nobita's character in the *anime* Doraemon is a lazy 5th grader. With a character like this, Nobita experienced the tribulations of life when he was old because he had financial debt. Therefore, Nobita's grandson from the future (22nd Century) asks the robotic cat character Doraemon to help Nobita solve all of Nobita's learning and life problems in his youth so that his descendants can taste success.

Japanese Character Education in 4 Major Parts

Murni Ramli in Mulyadi (2014) describes character education in Japan that is taught in a formal environment:

1. Regarding Self:
 - a. Moderation (independent work and doing moderator life)
 - b. Diligence (working hard independently)
 - c. Courage (spelling things correctly with courage)
 - d. Sincerity (working with sincerity and cheer)
 - e. Freedom and Order (value freedom and discipline)
 - f. Self-improvement (understanding oneself, changing what should be changed, and improving oneself)
 - g. Love for Truth (loving and seeking truth, seeking the basis of life and aiming to achieve ideal standards).
2. Relation to Others:
 - a. Courtesy (understanding of manners, speaking and behaving depending on the situation and conditions)
 - b. Consideration and Kindness (paying attention to the interests of others, kindness, and empathy)
 - c. Friendship (understanding, trusting and helping others)
 - d. Thanks, and Respect (appreciating and honoring those who have contributed to us)
 - e. Modesty (respecting others with different ideas and status through a broad perspective)

3. Relation to the nature and the sublime:
 - a. Respect for Nature (recognize nature and love for animals and plants)
 - b. Respect for Life (respect for life and living things)
 - c. Aesthetic Sensitivity (having aesthetic sensitivity and feeling for human life)
 - d. Nobility (believing in human strength and excellence to overcome one's weaknesses, and find happiness as a human being)
4. Relation to group and society:
 - a. Public Duty (keeping promises and carrying out obligations in society, and feeling public obligations)
 - b. Justice (honest and impartial without discrimination, prejudice and fairness)
 - c. Group Participation and Responsibility (desire to participate realize carry out obligations by working together)
 - d. Industry (understanding the meaning of hard work, and the desire to work)
 - e. Respect for Family Members (loving and respecting teachers and people at school/campus, creating better school traditions (cooperation)
 - f. Contribution to Society (realizing his/her place in the local community, respect and love for those who contribute to society (senior citizens
 - g. Respect for Tradition and Love of Nation (interested in the culture and traditions of the nation, loves the nation)
 - h. Respect for Other Culture (appreciating foreign culture and its people, being aware of the consciousness as a nation)

Anime Used in This Research

Based on the results of data collection (demographics and pre-test), it was found that many of them missed their families, regretted having used addictive substances that could damage the body and harm the family, had a strong intention to get clean from these addictive substances, and do good to family and society to make their lives better after leaving BNN. With the feelings and hopes they express above; researchers provide motivation and examples in the form of Japanese character education through *anime*. Therefore, we chose 4 *anime* that have positive values similar to these data, namely 1) *hotaru no haka* 2) *the wind of riser* 3) *kimetsu no yaiba* 4) *silent voice*



Picture 1 *Hotaru no Haka*

Apart from Doraemon, there are also very famous *anime* with very inspiring stories such as the *anime* Hotaru no or Grave of Fireflies. This *anime* was directed by Studio Ghibli on April 16, 1988, directed by Isao Takahata and written by Akiyuki Nosaka. This *anime* received a lot of praise from fans because of its sad and inspiring story. This *anime* is based on a semi-autobiographical story, telling about the life struggles of siblings named Seito and Setsuko during World War II in Kobe, Japan.

In this film, we can see the bad consequences that war has for its people. Seito and Setsuko struggle to survive. This *anime* teaches us to be strong and not give up easily in a very tough life. We are also taught to always respect and love our family.



Picture 2 *The wind of Riser*

There is another very inspiring *anime*, entitled 風立ちぬ (Kaze Tachinu) means Wind Blows. This *anime* was created by studio Ghibli and directed by Hayao Mizaki. This *anime* is based on the historical fiction biography of an aeronautical engineer named Jiro Jirikoshi. He was an engineer designing fighter aircraft for the Imperial Japanese Navy during World War II, one of which was the Mitsubishi A6M zero fighter. This *anime* tells the story of Jiro Hirokashi, a bespectacled boy who comes from a small village and dreams of making an airplane. With enthusiasm and hard work, when he grew up, he studied to be an engineer and worked for an airplane company.

Jiro's invention propelled his company forward and he was eventually sent to Germany to study. Jiro finally succeeded in making an airplane prototype. At the end of the story, even though he succeeded in creating an airplane, Jiro felt regretful because he succeeded in making an airplane which was then used



Picture 3 Demon Slayer: *Kimetsu no yaiba*

for battle. The battle ended up causing many deaths. a famous Italian engineer then comforts Jiro by saying that "despite this, your childhood dream has come true". From this *anime* we learn about everyone has flaws, work hard to achieve goal, and every decision will have consequences that we must accept.

Demon Slayer: *Kimetsu no yaiba* (鬼滅の刃) also known as Demon Slayer: Mugen Train. The *anime* was released during the covid-19 pandemic on October 16, 2020 in Japan and late 2020 to mid-2021 internationally. The *anime* was written by employees of Ufotable, directed by Haruo Sotozaki, and produced by Akifumi Fujio. The *anime* ranks as the highest-grossing Japanese film of all time by grossing \$507 million. It was also honored as the best animated film at the 45th Hochi Film Award and placed as the film of the year at the 44th Japan Academy Film Prize. The *anime* tells the story of Tanjiro, Nezuko, Zenitsu, and Inoue boarding a train to help Kyojuro Rengoku kill a demon. Nezuko is Tanjiro's younger sister who survived when her entire family was killed by a demon, but Nezuko was infected with blood so she turned into a demon the previous season. While on the train, the four of them were tied with a magic rope so that they fell asleep and dreamed. While asleep, Tanjiro dreams of uniting with his deceased family, Zenitsu dreams of dating Nezuko, Inosuke dreams of going on a cave exploration mission, and Kyoujuro dreams of meeting his brother. Tanjiro tries to kill the demon (Enmu) by cutting its collar bone in the engine room to stop the train. From this *anime* we learn to love family and friends, work hard to fight evil, and the sacrifices that must be made.



Picture 4 *Koe no Katachi*

Anime eiga koe no katachi (silent voice) is a teen *anime* written by Reiko Yoshida, directed by Naoko Yamada, produced by Kyoto Animation. The *anime* premiered in Japan on September 17, 2016 and worldwide in February 2017. It tells the story of two high school students named Shoya Ishida and Shoko Nishiyama. Shoya is an indifferent child who sees his friends as a means to relieve his boredom. Shoko is a transfer student from another school to Shoya's class. Knowing that Shoko is a disabled student (deaf), Shoya then tells his friends and bullies Shoko. The bullying case against Shoko reached the school principal. Shoya then revealed that other friends were also bullying Shoko. After that incident, Shoya received bullying from friends like the bullying he had done to Shoko. From this *anime* we learn not to oppress and respect others, when we oppress others, the bad deeds will return to ourselves, there is self-reproach for the bad deeds that have been done, and lessons to improve the bad deeds.

Character Education in Anime's

- a. Seita and setsuko in *Hotaru no haka's anime* struggled hard to survive during the war in Japan (independent work and working hard independently). When their mother passed away (loving and seeking truth), Seita took her sister to live in her aunt's house (changing what should be changed, understanding of manners, realizing his/her place in the local community) who did not treat them as family. This is in accordance with Thomas Hobbes (1962) in Daisuke Akimoto (2014) that 'war of all against all' which defines that humans are wolves for other humans. Even so, they both still appreciated it (respecting others with different ideas and status through a broad perspective) although in the end they left the house and looked for shelter again. After finding a cave to stay in, Setsuko loved fireflies and cried when the fireflies died (recognize nature and love for animals and plants and respect for life and living things). Then Seita searches for food in people's fields (changing what should be changed, working hard independently) although in the wrong way so that he is finally reported to the police. After the trouble with the police was over, Seita found out that her sister was sick and took her to the doctor (working hard independently and changing what should be changed).

- b. Jiro Horikoshi in *Kaze Tachinu's* anime who comes from a village and wears glasses strives to achieve his dream of building an airplane. Although Jiro wears glasses and is therefore not qualified to be an engineer, he struggles with his limitations (being independent, working hard independently, working with sincerity, understanding yourself, changing what should be changed, and improving yourself). When creating an airplane, Jiro also works with several people from assembly to flight testing of the aircraft (keeping promises and carrying out obligations in society, and feeling public obligations) 2) Group Participation and Responsibility (the desire to Participate realizes carrying out obligations by working together, understanding the meaning of hard work, and the desire to work, love and respect for colleagues (cooperation), realizing one's place in the local society, respecting and loving those who contribute to society (senior citizens). 6) Respect for Tradition and Love of Nation (being interested in the culture and traditions of the nation, loving the nation) 7) Respect for Other Cultures (appreciating foreign cultures and people, realizing awareness as a nation and living international friendship).
- c. Tanjiro in *kimetsu no yaiba's* anime boarding a train to help Kyojuro Rengoku kill a demon (working with sincerity and cheer, changing what should be changed and improving oneself, paying attention to the interests of others, and trusting and helping others). While asleep, Tanjiro dreams of uniting with his deceased family and Kyoujuro dreams of meeting his brother (loving and respecting family member). Tanjiro and friends tried to wake up (changing what should be changed and improving oneself) and tries to kill the demon (Enmu) by cutting its collar bone in the engine room to stop the train (understanding the meaning of hard work and the desire to work in group, believing in human strength and excellence to overcome one's weaknesses, working with sincerity and cheer). Seeing his friend injured, Kyoujuro fought alone desperately to kill Akaza (working hard independently, working with sincerity, changing what should be changed, paying attention to the interests of others, trusting and helping others, keeping promises and carrying out obligations in society, and realizing his/her place in the local community). Seeing Akaza escape and Kyojuro seriously injured, Tanjiro was furious and called Akaza a cowardly demon (honest and impartial without discrimination, prejudice and fairness). Winduwati & Wahyutristama (2022) also explained that *Demon Slayer: Mugen Train* has moral values based on Japanese education like self- development, relationships with others, and relationships with the community or society.
- d. Shoya is an indifferent child who sees his friends as a means to relieve his boredom (not understanding of manners, speaking and behaving depending on the situation and conditions, not paying attention to the interests of others,

kindness, and empathy, and not respecting others with different status). After becoming a high school student, Shoya became someone who refused to interact socially and accepted his past as punishment (understanding oneself and loving and seeking truth). He tries to correct his mistakes by establishing a good relationship with Shoko (working hard independently, changing what should be changed, improving oneself, seeking the basis of life and aiming to achieve ideal standards, understanding of manners, paying attention to the interests of others, kindness, empathy, and respecting others with different status through a broad perspective). After their relationship became good, Shoya went to the school festival together with Shoko. There, they met some classmates who had bullied both Shoko and Shoya. They reconciled and Shoya felt that he had overcome his past mistakes (understanding oneself and loving and seeking truth). Finally, Shoya is able to interact socially with others again.

Based on the explanation above, there are many positive values displayed in the four anime such as working hard independently, working with sincerity and cheer, understanding oneself, changing what should be changed, improving oneself, seeking the basis of life and aiming to achieve ideal standards, understanding of manners, paying attention to the interests of others, kindness, empathy, respecting others with different status through a broad perspective, recognize nature and love for animals and plants, honest and impartial without discrimination, prejudice, fairness, loving and respecting family, realizing his/her place in the local community, and desire to participate realize carry out obligations by working together. Through these positive values, researchers conducted research on Japanese character education through anime on adolescents who are undergoing for drug addiction at the BNN Baddoka, Rehabilitation Center, Makassar. Through this research, it is expected to contribute in improving the rehabilitation process for adolescents who are undergoing rehabilitation.

Method

Respondent Demographic

In this study, researchers used a quantitative approach. The quantitative approach used is pre-experimental research using 1 group pretest-posttest design. This research is used to see the effectiveness of Japanese character education through *anime* to adolescents with addiction problems in Makassar City. Before conducting research in the field, the researcher received a research ethical permit from the Faculty of Public Health, Hasanuddin University with permit number 10984/UN4.14.1/TP.01.02/2022.

The population in this study were adolescent in Makassar City, South Sulawesi. Specifically, for adolescent with addiction who are undergoing rehabilitation at BNN Baddoka Makassar City, with a total of 15 people. Samples were taken after they were deemed to meet the following sample inclusion criteria:

- i. 14 - 18 years old
- ii. Willing to be a respondent in research
- iii. Able to speak Indonesian
- iv. Domiciled in Makassar City

Determining the sample size in this study was carried out using non-probability sampling, the total sampling method. This research was conducted for 5 weeks. The approach used in this study is a social cognitive approach. This approach was chosen because the social cognitive approach does not only focus on the individual but also on the environment around the individual. Bandura in Abdullah (2019) explain that human expectations, beliefs, emotional states and cognitive competencies are developed and modified by social influences that convey information and activate emotional reactions through modeling, instruction and social persuasion. In addition, Abdullah (2019) shows how innovation can emerge through modeling.

Bandura's study on modeling through observational learning was based on the political situation in the United States in the late 1950s. At that time, the reach of television broadcasts had spread rapidly throughout society. The broadcasting industry at that time featured many models with violent scenes for the reason that violence sells better. Television provided a spectacle of murderous behavior. There were public concerns about the possible effects of violence on children. Some other problematic data at the time was the increasing reports of serious injuries by children modeled in dangerous scenes in television commercials. One of these was a headache commercial in which the model character induced a headache by using a hammer. Bandura explained this case by restating the findings of his experimental research. The explanation of the mechanism of aggressive behavior that occurs because observers see violent television shows. Electronic media can propagate negative modeling effects (Bandura, 2002b). The following is a research technique starting from the pre-test to the post-test,

Table 1 Respondent Demographic Data

	n	%
Sex		
Man	11	73.3
Woman	4	26.7
Age		
16 – 24 years old	7	46.7
25 – 40 years old	8	53.3
Education		
Elementary School (SD)	2	13.3
Junior High School (SMP)	3	20.0
Senior High School (SMA/SMK)	7	46.7
Undergraduate	3	20.0
Parents' occupation		
Civil servants/Military	3	20
Entrepreneurs	4	26.7
Private Employee	2	13.3
Others	6	40.0
Parents' income		
Not mentioned	4	26.7
< Rp. 1.000.000,-	2	13.3
Rp.2.500.000,- - Rp. 3.500.000,-	2	13.3
Rp. 4.000.000,0- - Rp. 5.500.000,-	3	20.0
>Rp. 6.000.000,-	4	26.7
Family Type		
Nuclear Family	8	53.3
Extended Family	7	46.7

The table above shows that the majority of respondents were male (11) and women (4) with ages ranging from 16-40 years. Their final education levels varied, with 2 elementary school graduates, 3 junior high school graduates, 7 high school/vocational high school graduates, and 3 bachelor/diploma graduates. Their parents' occupations are classified into 4 types, namely PNS/TNI/POLRI, entrepreneurs, private employees, and others. There were 3 respondents whose parents worked as PNS/TNI/POLRI, 4 entrepreneurs, 2 private employees, and 6 other professions. From this data it was found that the majority of parents worked in other professions (40%). In the income section, 4 respondents were not willing to mention their parents' income, 2 respondents whose parents earned less than Rp. 1,000,000, 2 respondents with parents earning IDR 2,500,000 - IDR. 3,500,000, 3 respondents with parents earning Rp. 4,000,000.0- - Rp. 5,500,000, and 4 with parents earning more than Rp. 6,000,000. Based on parents' income, the majority of respondents' parents were above the minimum wage for South Sulawesi

province. Based on the type of family, 8 respondents live with their nuclear family (53.3%), which means that the respondents live in the same house as their mother, father and siblings. In addition, 7 respondents live with extended family, which means living with family such as grandmothers, aunts or cousins.

Research Techniques

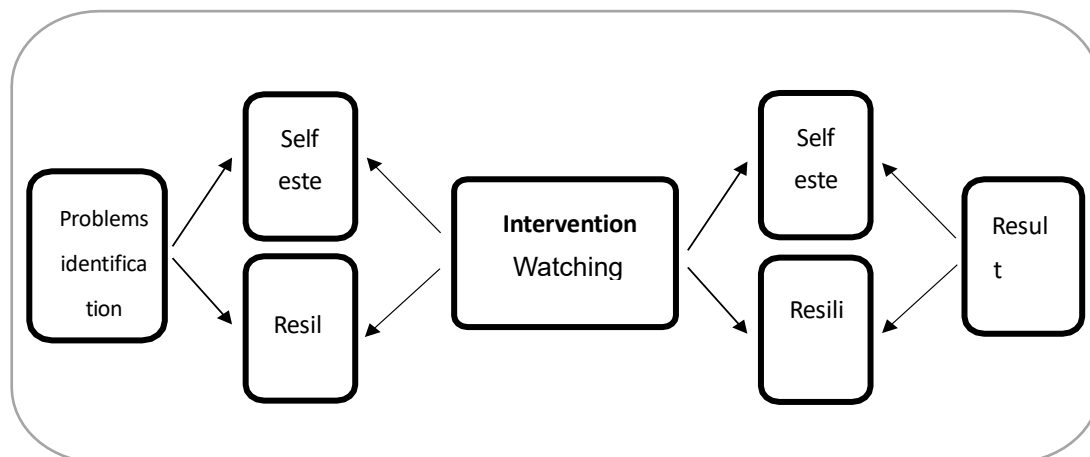


Chart 1 Research Engineering

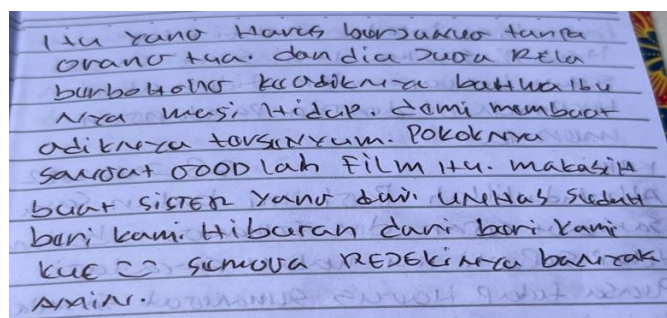
The chart above shows the research techniques used by researchers. First, the researcher conducted a pre-test to see self-esteem and resilience in respondents who were undergoing rehabilitation at BNN. Richardson in Hidayati (2014) explains that resilience is a psychological term used to refer to a person's ability to cope and find meaning in events such as severe stress experienced, where individuals respond with healthy intellectual functioning and social support. In addition, Chaplin in Hidayati, (2014) states that self-esteem is a self-assessment that is influenced by the attitudes, interactions, appreciation and acceptance of others towards individuals.

After the data was found, we gave the intervention of watching *anime* in the second week. They were shown 4 *anime*. Each *anime* is shown every week in the order of 1) *hotaru no haka* 2) *the wind of riser* 3) *kimetsu no yaiba*, and 4) *koe no katachi*. After watching the *anime*, a focus group discussion (FGD) was conducted which divided them into 2 groups randomly, then discussed the *anime* regarding: positive values obtained, problems that arose, and how they resolved these problems.

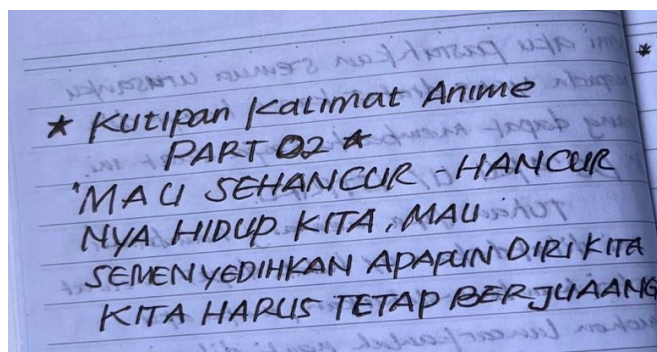
In this study, 3 types of questionnaires were used. First, a demographic data questionnaire was used to look at the respondents' demographics such as age, gender, and parents' occupation. In addition, this demographic questionnaire is also to see the description of addictive substance use behavior in adolescents. Second, a questionnaire to assess adolescent self-efficacy. Self-efficacy is the

belief in one's own ability to do something. Third, the Resiliency Scales questionnaire for adolescents. This questionnaire is used to measure the level of resilience of adolescents. In general, resilience is the ability to adapt in difficult situations. At this stage, the adolescents were asked several questions as a pre-test. This resilience is built by 7 abilities, one of which is self-efficacy. At the data processing stage, researchers used SPSS (Statistical Product and Service Solution) computer version 26.0.

Besides giving pre-test and post-test questions, the researcher also gave them a diary to write down all their activities. After watching *anime*, they were also asked to write their opinions about the *anime*. In addition to conducting FGDs, researchers also checked the diaries that they had written about the *anime* they had watched and how they responded.



Picture 5 Comments on *hotaru no haka anime*



Picture 6 Comments on *The Wind of Riser*

Iya yang harus bersabar tanpa
 orang tua, dan dia juga rela
 berbekor. Kadangkala bahkan
 nya masih hidup. Kami membuat
 adiknya tersenyum. Pokoknya
 sangat good lah film itu. makasih
 buat sister yang di UNHAS sedikit
 bare kami hiburan dari bare kami
 kue ☺ semoga REDEKnya beranak
 amin.

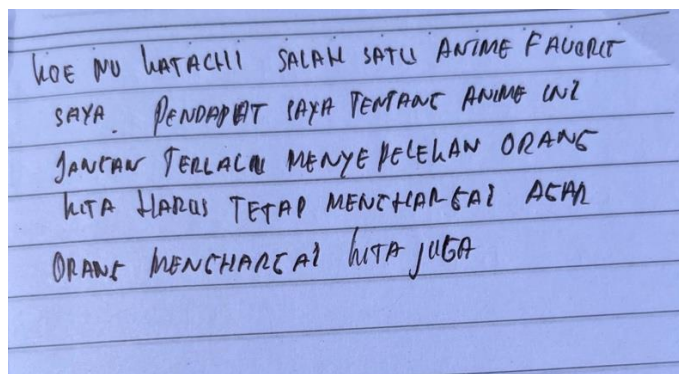
Picture 5 Comments on *hotaru no haka anime*

* Kutipan Kalimat Anime
 PART 02 *
 'MAU SEHANCUR-
 NYA HIDUP KITA, MAU
 SEMENYEDIHKAN APAPUN DIRI KITA
 KITA HARUS TETAP BERJUANG'

Picture 6 Comments on *The Wind of Riser*

KIMETSU NO YAIBA, salah satu anime favo-
 rit saya dan animasinya sangat
 bagus dan alur ceritanya juga sangat bagus.
~~Fitri~~ Ada sedih, lucu, bahas-
 nya salah satu anime terbaik menurut
 saya.

Picture 7 Comments on *kimetsu no Yaiba*



Picture 8 Comments on *Koe no Katachi*

From the notes in their diaries, it was found that the *anime* teaches positive values. Picture 5 explains about family love: a brother who loves his sister so much that he is willing to lie that their parents are still alive so that his sister is not sad. Picture 6 explains about no matter how broken and difficult life is, we must fight to make it better. Picture 7 explains his opinion about the best *anime* because the story is sad, funny, and happy. Picture 8 explains about respect others so that we also get the same treatment.

Result and Discussion

Based on data processing using SPSS 26.0. used in the research method above, found research results regarding the description of self-esteem and resilience during the pre-test and post-test as follows,

Table 2 *Self-Esteem and Adolescent Resilience Overview*

	n	%
Before intervention		
Self-Esteem		
Low	8	53.3
High	7	46.7
Resilience		
Low	8	53.3
High	7	46.7
After the intervention		
Self-Esteem		
Low	1	6.7
High	14	93.3
Resilience		
Low	2	13.3
High	13	86.7

The tables above is a description of the self-esteem and resilience of the adolescents studied. Consists of 2 parts 1) before the intervention (pre-test) 2) after the intervention (post-test). The letter n is the number of respondents and the % symbol is the percentage of the number of respondents. The part that is assessed is self-esteem and resilience both before the intervention and after the intervention.

Before the intervention and showed a significant change in the value of self-esteem and resilience of the respondents before and after being given the intervention in the form of watching anime. Before the viewing intervention was given, there were 8 (53.3%) respondents who had low self-esteem and resilience. After being given the intervention of watching anime, respondents who previously had a low self-esteem score of 8 dropped to 1 (6.7%). High self-esteem before the intervention 7 (46.7) increased to 14 respondents (93.3%). Low resilience before intervention 8 (53.3) reduced to 2 (13.3) after intervention. High resilience before the intervention 7 (46.7) increased to 13 (86.7) after the intervention.

Conclusion

Anime is one of Japan's soft-power that want to shows Japanese culture through Japanese character education. This statement is proven through the results of this study. Through the intervention of watching and discussing the *anime Hotaru no haka* and *the wind of riser*, adolescent who are undergoing rehabilitation at BNN Baddoka experience changes. Not only getting to know Japanese culture, but character education through the positive values that appear in *anime* is also able to change adolescent. Two factors that experience changes in adolescents, namely self-esteem and resilience as shown in the following table,

Table 3. Results of paired t-test of respondents

	Self-Esteem (Pre-Post)	Resilience (Pre-Post)
Z	-2.646b 0.00*	2.121b 0.03*
Asymp. Sig. (2-tailed)		
Description: Wilcoxon Test		

The results of the paired t-test to see whether there is an effect of using anime as a method for dealing with adolescents with addiction are the Wilcoxon test values $p = 0.00 < 0.05$ for self-esteem and $p = 0.03 < 0.05$ for resilience. This indicates that there is an influence on the value of self-esteem and resilience after watching *anime* in adolescents who experience addiction problems.

Although the four *anime* above have an influence on resilience and self-esteem in adolescents who are undergoing rehabilitation at BNN, the *anime* also has disadvantages. The disadvantage of these *anime*'s is that the duration is long enough to make adolescents who are undergoing rehabilitation look a little tired. Intervention activities are carried out after class at noon so that they are already quite tired to sit watching with a rather long duration. Besides that, their physique is also not like normal adolescents so they get tired easily. Therefore, to conduct research with the treatment of watching *anime* on adolescents who are undergoing rehabilitation should use *anime* with a fairly short duration. Research on character education originating from Japan can also be done through movies. Many Japanese movies have themes about family life, regret, and working hard.

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