

CHŪNIBYŌ: PSYCHOLOGICAL DISORDERS IN ANIME AURA: MARYŪINKŌGA SAIGO NO TATAKAI

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Abstract This study discusses the behavior of the characters in anime Aura: Maryūinkōga Saigo no Tatakai who are suffering from chūnibyō psychological disorders. Chūnibyō behavior can occur because of excessive admiration of animated character so that one can be dissolved in an imaginary world. Through the psychological theory of literature and psychology of personality this paper analyzes the behavior of chūnibyō in Anime Aura: Maryūinkōga Saigo no Tatakai, discrimination exercised by the local community and how to cure chūnibyō psychological disorders. The results showed that the characters in anime Aura: Maryūinkōga Saigo no Tatakai suffer from psychological disorder of chūnibyō jakigankei type characterized, among others, by possession of another identity, consider themselves super hero, come from other world, and the rejection of the environment. Discriminatory behavior which is the most widely accepted by the patient of chūnibyō is ijime (bullying). In this anime, the characters can be cured in many ways by involving them into the fantasy world and taking them back to the real world.

Key words: anime, chūnibyō, literature psychology

I. INTRODUCTION

Japan is a country that has the largest animation industry. There is a special term to describe the work of animation made in Japan, the *anime*. *Anime* began to develop in Japan around the 1970s due to the advance of Japanese comic industry. In 1980 *anime* was a global phenomenon with the development of the Internet in the 1990s. The Anime worldwide well known includes Dragon Ball, Naruto, One Piece, and so forth (Garcia, 2010: 100).

Along with the booming of anime, Japanese youth increasingly love Japanese animation. They not only collect DVD of anime, anime figure, even to mimic the style of anime characters that they admire. Excessive love makes young Japanese feel that they are actually characters from the anime they watch, even worse they have their own world, a different world with the teens of their age. Such a personality can be formed because the identification process is the tendency of a person to be the same with others or emulate that person. If the impersonation of an anime

character is one of pop culture in Japan, of course, it can be categorized as a psychological disorder.

Such psychological symptoms in Japanese is known as chūnibyō. The word chūnibyō consists of three *kanji* letters, namely 中 (CHU) 'middle / junior highschool'; 二 (ni) 'two'; and 病 (*byō*) 'sick' Literally chūnibyō can be translated into the eighth grade disease. Chūnibyō refers to psychological symptoms commonly suffered by children in junior high school who consider themselves as if to have a supernatural power and assume the surrounding world is a world of its own with a variety of hidden strength (Hyoya, 2009: 2).

The stories about characters who have psychological disorders have been widely raised in comics, movies, and anime. One anime that picked up the story of the characters who have psychological disorders chūnibyō is Aura: Maryūinkōga Saigo no Tatakai (Aura: The last fight of the Chosen, Fang of Light). The anime is an adaptation of the *manga* of the same title written by Kouichirou Hoshino published in April 2012. The main character is Satō Ichiro who had suffered from the syndrome of chūnibyō while in junior high school. He came out of his old school and bury deep the syndrome he ever suffered. He

eventually recovered, but he found a friend with the same boat that Satō Ryoko. Ichiro was moved to bring Ryoko back to the real world. Satō Ryoko dressed in Anime figure that she had idolized even when attending class, his clothes was known as cosplay (costume player). Various attempts were made by Satō Ichiro to resuscitate his classmates in order not dissolved in the imaginary world. *Saigo no Tatakai* or 'final battle' referred to in the title of this anime is Satō Ichiro's return once again to the imaginary world that had once been painstakingly he left behind to take Satō Ryoko back to the real world at the same time recover from *chūnibyō* syndrome suffered.

II. RESEARCH METHODS

The type of research data is qualitative, in narrative form, expression, and signs contained in images or the anime text which becomes the object of research. This study uses two sources of data, namely primary and secondary data sources. The primary data source is anime DVD entitled *Aura: Maryūinkōga Saigo no Tatakai*. This anime is based on the novel of the same title, written by Tanaka Romeo. Anime that lasted 83 minutes was released the first time on April 13, 2013, directed by Seiji Kishi and produced by studio AIC ASTA. Secondary data sources are books on Japanese social problems and personality psychology books. In addition, it also used books, magazines, and records of the informants associated with this research.

The method used in the data collection is a documentation method with note taking techniques. The method used in the data analysis is descriptive analysis method, a method that is done by describing the facts, then followed by analysis. The data were translated (transliterated) from Japanese into Indonesian. In this study, all data are presented in *kanji* and its translations. On the next step analysis and interpretation are done to understand the psychological state of the characters suffering *chūnibyō* in the anime *Aura: Maryūinkōga Saigo no Tatakai*. The theory used is the theory of literary psychology as a large umbrella theory and supported by psychological theory of personality

III. RESULTS AND DISCUSSION

Each individual has integrity properties or different, diverse and unique, self-characteristics as well as the adolescents with *chūnibyō* psychological disorders. In the book *Chūnibyō Toriatsukai Setsumeisho 中二病取扱説明書 'Explanatory book of Chūnibyō'* There are three kinds of people suffering from *chūnibyō* 'ie 邪気眼系 (*jakigankei*), DQN 系 (*DQNkei*), and サブ

カル系 (*sabukarukei*). From The three categories, it is known that the *chūnibyō* syndrome suffered by figures in *Aura: Maryūinkōga Saigo no Tatakai* belongs to *jakigankei* type. Patients with this type tend to feel that they have supernatural powers. Patients also often fantasized into a super hero who must save the world from danger. The character with the *chūnibyō* behavior depicted in anime *Aura Maryuinkouga Saigo no Tatakai* is Satō Ryoko as the central figure in this anime. Satō Ichiro had once suffered from *chūnibyō* syndrome yet been recovered, and several Satō Ichiro classmates namely Kinoshita, Osamu Suzuki, Hino, Tatsuo Andou and Oda.

3.1 *Chūnibyō Behavior in Anime Aura Maryūinkōga Saigono Tatakai*

Patients with *jakigankei* type of *chūnibyō* psychological disorders can be said to experience a crisis of identity in adolescence. The search for identity ego is said to peak during adolescence as young people who are struggling to figure out who he really is with the development of puberty, teenagers look for a new role to help them discover their sexual identity, ideological, or work. The behavior of character with *chūnibyō* syndromes in this anime, who has another identity, consider herself super hero, coming from another world, and the rejection of the environment. Here are some data about the behavior of leaders who suffer from *chūnibyō* psychological disorders.

One of the main characteristics of *jakigankei* type of the *chūnibyō* syndrome is a double personality so that they have an identity other than their original names. According to the psychological theory of personality proposed by Erikson the identity crisis and identity confusion reached its peak at the stage of adolescence. This is certainly evident in the attitude of someone who suffers from *chūnibyō* syndrome. They seemed to have forgotten the identity even their names and replace them with the names of their idol figures

(1) 佐藤一郎:: そうですね、あんたの名前は
佐藤良子:: リーサーチャー
佐藤一郎:: それ名前なのか。コードネームっぽい
だが一

Translation

Satō Ichirō: Oh yeah, what's your name?

Satō Ryōko: Researcher

Satō Ichirō: What was that the original name? In fact, as if a codename

- (2)佐藤一郎：聞けよ、良子。俺は異世界最強剣士、魔竜院光牙だよ。

Translation

Satō Ichirō: Listen to me, Ryoko! I'm the strongest warrior of all Ether "The Chosen, Fang of Light!"

- (3)担任:なるほど。そんな彼らのことをドリームソルジャーと名づけたわけか。

Translation

Homeroom teacher: So ... And they call themselves a "Dream Soldier?"



Picture 1: Satō Ryōko

The characters in this *anime* mostly suffer from *chūnibyō* psychological disorders and they have other identities. A person's identity can be described, either in positive or negative way. Most teens decide what they want and what they believe, while also discover what they do not want it to be and what they do not believe. Often, they have to deny the values of their parents and reject the values of fellow group, a dilemma that can strengthen their identity confusion (Feist, 2010: 305).

Teens who suffer from *chūnibyō* psychological disorders in this *anime* decided to become a figure they want, as in the data (1) and Picture 1 Satō Ryoko called herself a "researcher", while Satō Ichiro data (2) who had been cured of the psychological disorder he suffered from never considered himself as *maryuinkouga* 'the chosen one, a dark hero'. While Satō Ichiro's five classmates consider themselves to belong to a group of 'Dream Soldiers'. The characters suffered from *chūnibyō* usually called themselves in accordance with their respective idols. In Satō Ichiro's class seen *chūnibyō* syndrome patients seem to have a diverse idol, none is the same.

Against things that displease, an individual will show rejection, so is the case in patients with *chūnibyō* syndrome. There are two kinds of individual rejection including aggression and withdrawal. If the individual has the power to deal with the threatening environment he will perform a resistance or opposition to the environment. However, the main character with *chūnibyō* syndrome, Satō Ryoko, feels weak or does not have the strength to resist the environment then he will avoid or escape. Satō Ryoko who is a new student of a senior high school apparently never attended classes, she did withdrawl as a form of resistance to the environment.

- (4)かわいい: そうやー どんな子なんだろうなー
佐藤って

佐藤一郎: 呼んだ?

かわいい: チゲエって、おまえの左斜め前の
佐藤だよ。レディース佐藤

佐藤一郎: あー、まだ一回も来てないじゃん。

かわいい: そうか。来ないんじゃない。もう
入学式から一週間も経てるんだぜ
～

Translation:

Kawaii : I Wonderwhat
Satou was like what ya.

Satō Ichirō : I?

Kawaii : No, Satou who is sitting on your
left row.

Satō Ichirō : Oh ... She has not come to school
yet, right?

Kawaii : Probably she never will. It's been
over a week since the school started

Satō Ryoko's classmates apparently wondered what Satō Ryoko was like. Satō Ichiro who has the similar surname (*myoji*) do not even know the name of his classmates who had been absent for a week since the ceremony for welcoming new students. The rejection of this kind according to Adler has a tendency to escape from trouble, keeping a social distance. There are four types of tendency to withdraw including moving backward, standing-still, hesitating, and constructing barrier. Satō Ryoko who did not attend classes because of the *chūnibyō* syndrome can be said to be moving backward or return to earlier stages of development. As a girl who is entering High School to behave like a super hero and dressing cosplay is a setback.

A rejection to the environment can vary, such as silent deed with no reaction, not present at an activity, including the refusal to go to school conducted by

Satō Ryoko and the worst in this anime is the desire of Satō Ryoko to go out of this world and go into the world of imagination by falling from height. It shows an act of suicide.

(5)佐藤一郎 :何を言ってるんだよ。お前、お前、死にたかったのか。

Translation

Satō Ichirō : What do you mean? You want to commit suicide?

On the data (5) Satō Ichiro suspects that Satō Ryoko intends to freefall from the school's top. Satō Ryoko in his fantasy assumes that ritual to save the world, one must be sacrificed by free fall. If someone frequently and exaggeratedly goes into a fantasy world because he is not strong enough to face realities of life, the person will be easily discouraged, disillusioned by the time he returned to the real world. With the fantasy people are easy to lie because he is mastered by fantasy, especially in children (Sujanto, 2014: 53).

3.2 Discriminatory Treatment Against Chūnibyō Syndrome Sufferers

Japanese society does not readily accept differences in a group, it is also reflected in this *anime*. The characters experiencing chūnibyō syndrome are perceived differently by their friends. Differences in dress and behaviour make chūnibyō syndrome get discriminated primarily from the school friends and society. For teenagers who have never experienced this syndrome will certainly consider that chūnibyō patients who use strange clothes and behave strangely are the people who must be removed from their association. People with this syndrome generally receive ijime treatment or bullying from classmates.

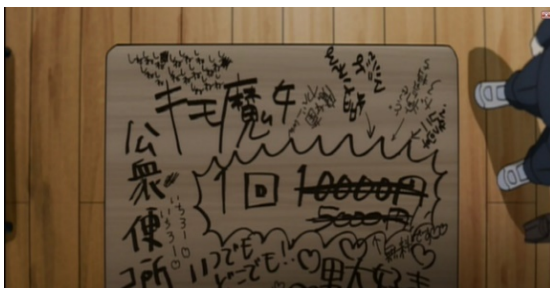
(6)佐藤一郎 :平気か？俺のと交換してやろうか。

佐藤良子 :問題ない。別に。

Translation

Satō Ichirō : Are you okay? We can swap table.

Satō Ryōko : No problem



Picture 2: Satō Ryōko Table

On the next morning, the desk of Satō Ryoko was filled with streaks (Picture 2) pitched mocking, the text of which 魔女 'witch' and 男大好き 'very fond of the male' It made his friends Kobato Shinako and Itou panic and say that the graffiti was very cruel. They wanted to report to the teacher but Satō Ichiro warned not to talk about it in class. Satō Ichiro said such things because he did not want more friends to feel *ijime* as he felt the last few days. If someone defends people who are experiencing *ijime* then that person will also be affected *ijime*. Finally, Satou, Itou, and Kobato Shinako take thinners to clean the writing on the table Satō Ryoko.

(7)手紙:コーガ君の健闘をたたえてプレゼント！
場所を今すぐクリック。人に見つかる前に急げ！

Translation

Letter : To support the Fangs of Light in a fight, I give you a gift at the place "you know where". Hurry before someone find it.

Satō Ichiro who initially always protected Satō Ryoko from the act of popular student group *ijime*, apparently did not stop getting threats from the group. Yumina, one of the members of the popular group, tried to find information about Satō Ichiro from Satō Ichiro's friends. After successfully getting information Yumina summoned Satō Ichiro to the existing corridor outside the classroom. He was shown a photograph of Junior High School and he was still suffering from the *chūnibyō* syndrome. Yumina threatened to spread these photos to all friends at school, so Satō Ichiro could lose his new friends as he had once felt when he was in junior high school

One day there was a letter placed under Ichiro Satō's desk that read "You know where, come quickly before someone find it." Ichiro Satō immediately ran to the corridor behind the school where he had been threatened by Yumina and his friends, where he found the writing "The fangs of Light" in a bag and inside the bag there was a costume that he always wore when he had *chūnibyō* syndrome. After finding the bag, Satō Ichiro also intended to go home with the bag.

3.3 How to Overcome Chūnibyō Psychological Disorders.

Chūnibyō psychological disorders generally resolves itself when the child reaches adulthood. However, in some cases the handling of the syndrome also needs the help of those around. In this *anime*, the

patients of *chūnibyō* syndrome are described to be cured by self, teachers, friends, and family helps

Satō Ichiro was a protagonist who helps his friends, especially Satō Ryoko to go back to the real world. This was done due to the request of his homeroom in addition to he had experienced hard times when suffering from a *chūnibyō* psychological disorder during junior high school.

(8)佐藤一郎 :手伝う、俺！

...
佐藤良子 :受け入れた。一郎はリーサーチャー
ーを受け入れたのか

Translation

Satō Ichirō : I will help you!

...
Satō Ryōko : Do you accept me? You accept a
researcher like me?

Satō Ichiro who had experienced the same psychological disorders felt empathy and sympathy on Satō Ryoko suffering. Sympathy is a tendency to feel for what is being felt by others (feeling with another person). Empathy is a condition when a person's feelings are in a situation of others (feeling into another person) (Sukmadinata, 2011: 81). Satō Ichiro who had realized that the three years of the junior high school was the period in which he searched for identity and made it through a crisis of identity who intended to help his friends to get back on their identity, namely high school youth and not a super hero in their imaginative. Basically, identity confusion is a symptom of the problem which covers the separate self-image, the denial of family or community standards. However, the identity confusion is normal and necessary. Younger children should experience a bit of doubt and confusion about themselves before they can develop a solid identity. On the data (8) Satō Ichiro wanted to help Satō Ryoko to return to the real world from the fantasy world, and Satō Ryoko began to feel that her existence was accepted by Satō Ichiro.

(9)佐藤一郎 :それでも一つだけ良子の心に言葉を届ける方法がある。だから俺は一度だけ、最後にもう一度だけ戦ってみてもいいだろう。

Translation

Satō Ichirō : I do not know whether she wants to hear me again. But there is only one way, the way to reach her heart. So once again, for the last time I will

fight again!



Picture 3: Satō Ichiro when he became *maryūinkōga*

Satō Ichiro who saw that his friends wanted to jump from the roof of the school building, felt very responsible. In spite of what he had done before, ranging from advising, scolding, up to seeking for information about connecting the dragon in the library he did not succeed to cure Satō Ryoko. On the data (9) and Picture 3 indicates he decided to be *maryūinkōga* or dark hero again.

IV. CONCLUSION

Personality development in adolescence is marked by an identity crisis. Erikson called it a turning point that is the crucial period that will increase the fragility and potential mounting. In every crisis, a person is vulnerable to modifications especially in identity, both positive and negative. The main characters in the *anime aura maryuin Kouga saigo no tatakai* had an identity crisis at the stage of adolescence. The identity crisis was caused by excessive fond of a particular animated character. *Chūnibyō* psychological disorders is not something critical if the sufferers are in junior high school age, as the name implies literally that it is the eighthgrade disease. Its features range from wearing clothes of idol *anime* characters to the extreme that is feeling of coming from another world and refusing to go to school, and the desire to commit suicide.

Not all Japanese people can accept children who cherish a fantasy figure, resulting in much *ijime* or bullying from classmates and the surrounding communities. The *ijime* experienced by anime characters ranges from beatings, theft of goods, to be locked in the bathroom. The *ijime* most upsetting Satō Ryoko includes the writing in the form of verbal abuse written on the desk

Healing can occur by itself if the teenagers already pass the stage of maturity, like Ichiro Satō who recovered when he was already stepping high school. Yet his friends, especially Satō Ryoko after she had passed the junior high school so it was worrying and must be cured. Various groups helped, including families, teachers, and especially friends. Satō Ryoko's recovery process who suffered from severe *chūnibyō* psychological disorder was not easy. Homeroom also played a role by arranging seating and approached Satō Ryoko as if the homeroom understood the imaginary world. Finally, Satō Ryoko recovered by virtue of the hard struggle of her friend, Satō Ichiro who had experienced the same thing. Satō Ichiro advised, rebuked, and the last way was to go into the world of Satō Ryoko. He allowed himself to go back again to the dark period in order to help Satō Ryoko. Finally, Satō Ryoko was able to recover and proved by her return to school wearing uniform and left her cosplay clothes. She also asked Satō Ichiro to teach how to be an ordinary man.

The *anime* is apparently reveals the other side of the booming of pop culture in Japan. Youngsters who are addicted to reading comics, watching anime, too much admiring imaginary figures can fall to create their own imaginary world. The junior high school is considered to be a normal time, but there is also protracted difficult to heal as portrayed by the main character of *anime Maryuinkouga Saigou no Tatakai*.

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