

Social Values in Japanese Drama Good Doctor (グッドドクター) By Tokunaga Yuichi and Okita Haruka (Sociological Study of Literature)

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Abstract. This research discusses the analysis of social values in the Japanese drama series Good Doctor. This research aims to describe the social values of the Japanese drama series Good Doctor. The method used in this research is the qualitative descriptive method. The qualitative descriptive method is a method used to explore and understand the characteristics and qualities of a phenomenon. Data collection techniques in this research are observation and documentation, and the data used is taken based on excerpts of dialogue and scenes related to the research theme. This research uses Zubaedi's social value theory, which includes sub-values, namely loves, which consists of the value of devotion, helping, kinship, loyalty, and caring; responsibility, which consists of the value of belonging, discipline, and empathy; life harmony which consists of the value of justice, tolerance, cooperation, and democracy. Based on the analysis results, it is known that the social values of the drama series Good Doctor include the values of love, responsibility, and life harmony.

Keywords: social value; sociological study of literature

RESEARCH BACKGROUND

Humans are social creatures that will always need to interact and establish good relationships with each other. Humans will also continue to depend on other humans, thereby creating social values that continue to be applied daily. According to Swingewood in Faruk (2021:1) in his book entitled *The Sociology of Literature*, sociology is a scientific and objective study of humans in society, the study of social institutions and processes. Damono (1978:6) explains that sociology examines how society is possible, how it exists, and how it continues to exist. This makes sociology an essential element inherent in being part of society regarding behavior and interactions between humans.

Zubaedi (2007:13) suggests social values which consist of several sub-values, namely loves, responsibility and life harmony. From these values, it can be concluded that social values are not closely related to human attachment to each other in establishing relationships in the environment.

Sociology and literature are two complementary and related fields. Both are closely related to human social behavior in their environment. According to Furisari et al. (2022:98), literary works are the result of a reflection of human life, including human attitudes, behavior and mindset. Meanwhile, Lowhental in Wahyudi (2013) said that literary works are issues of society that are written to be read by the public. Therefore, it is not uncommon for writers to adapt things that happen around them and then make them into literary works.

Literary works are made into several forms, one of them is drama. According to Budianta in Diyan (2012: 8), drama is a genre of literary work whose physical appearance verbally shows the existence of dialogue or conversation between the characters. Currently, drama is not only shown in the theater, but has developed and can be shown in digital forms such as animation and film. Japan is one of the countries that regularly produces drama every year to be broadcast on television and other platforms. One of the dramas that have been broadcast in Japanese media is entitled Good

Doctor, which tells the story of a young man named Minato Shindo, who suffers from autism with savant syndrome but has the desire to become a pediatrician so the children can grow up and achieve their dreams.

The author is interested in using the drama Good Doctor as a research object because working as a doctor is closely related to behavior and interactions between people to create good social relationships. This research aims to describe social values, including the value of loves, responsibility and life harmony in the drama series Good Doctor.

REVIEW OF RELATED LITERATURE

According to Robin Williams in Maslamatin (2014:29), social values are things that concern mutual welfare through effective consensus between people, so many people uphold social values. Without realizing it, values or habits are formed in society that cannot be separated from life. According to Raven in Zubaedi (2007:12) social values are set of society attitude considered as a truth and it is become the standard for people to act in order to achieve democratic and harmonious life.

Zubaedi (2007:13), in his book entitled *Pendidikan Berbasis Masyarakat* stated that he came up with social values that consist of the value of love, the value of responsibility, and the value of life harmony. Affection (love) is an expression of expressing love for a thing or individual that is considered valuable. According to Astuti (2021), affection is a feeling that is usually intended to express a person's feelings of love for parents, the surrounding environment, objects, relatives or other people. Responsibility is an attitude when an individual carries out and completes the work that has been entrusted to him. Thus, responsibility is closely related to obligations in society. According to Mudjiono in Parlina (2016) responsibility is an attitude related to promises or demands regarding rights, duties, obligations in accordance with the rules, values, norms, customs adhered to by members of the community. Life harmony is closely related to the form of peace between individuals in a group or certain environment. According to KBBI (2007, p. 567) the value of harmony in life is matching or adapting oneself in social life so that a beautiful relationship is created between people.

Previous research on social values conducted by Shifa Fauziah (2021) with the title "*Nilai-Nilai Sosial Dalam Dwilogi Novel Sepasang yang Melawan Karya Jazuli Imam (Pendekatan Sosiologi Sastra)*" shows that the social values found are the value of love which includes devotion, mutual help, kinship, loyalty and care; the value of responsibility which includes a sense of belonging, discipline and empathy; the value of life harmony which includes justice, tolerance, cooperation and democracy.

The difference between previous research and this research is that the data used is in the form of a drama (digital media) with the title Good Doctor and the results of research which include the value of devotion, the value of helping, the value of kinship, the value of loyalty, the value of caring, the value of belonging, the value of discipline, the value of empathy, the value of justice, the value of tolerance, and the value of cooperation.

RESEARCH METHOD

This research uses a qualitative descriptive research method. Bogdan & Taylor in Moleong in Sari et al. (2019:57) explain qualitative research methods, which are defined as research procedures that produce descriptive data in the form of written or spoken words from individuals, behavior, or symptoms of a particular community group that can be observed. The data source used in this research is the drama series Good Doctor 「グッドドクター」 with a total of 10 episodes. The author collected data in the form of screenshots or screen captures, and the data used was based on dialogue and character scenes related to the research theme.

RESULTS AND DISCUSSION

Based on the analysis of the social values contained in the drama Good Doctor, the value of affection (loves) was found the value of devotion, the value of helping, the value of kinship, the value of loyalty and the value of caring. In the value of responsibility, we found the value of a sense of belonging, the value of discipline, and the value of empathy. Meanwhile, in the value of life harmony, the value of justice, the value of tolerance and the value of cooperation were found.

Nilai Kasih Sayang (Loves)

1. Devotion



Figure 1 Seiji Takayama received an emergency call from the hospital

Episode 3 minute 07:45

高山誠司：“すぐに行く。俺が来までなんとして任せる。”

Seiji Takayama: “*Sugu ni iku. Ore ga ki made nanto shite mo makaseru.*”

Seiji Takayama: “I will get going now. I leave it to you until I arrive.”

The scene and dialogue excerpt are about Seiji Takayama, who suddenly decided to go to the hospital even though he was taking leave that day.

This scene is a form of the value of devotion because someone who is devoted to something will have a sense of responsibility and be willing to do anything wholeheartedly.

2. Helping



Figure 2 Local residents witnessed Minato Shindo helping the victim

Episode 1 minute 06:57

新堂 湊：“ぼるペン、カッター、テープ。ぼるペン、カッター、テープ。”

Minato Shindo: "Borupen, kattaa, teepu. Borupen, kattaa, teepu."

Minato Shindo: "Pen, cutter, tape. Pen, cutter, tape."

In this scene, Minato Shindo is trying to help a child who has had an accident, and when he asks for a pen, cutter and tape, people surrounding him start looking for the items he needs in their bags.

The actions of the people around the scene were a form of helping to ease Minato Shindo's efforts to help the victims. Minato Shindo's actions were also a form of mutual assistance because without thinking, he immediately assisted the victim even though he did not know the victim.

3. Kinship



Figure 3 Akira Shiga and Seiji Takayama discuss Minato Shindo's condition

Episode 1 minute 19:02

シガアキラ：“私は湊の事昔からよくしています。”

Akira Shiga: "Watashi wa Minato no koto mukashi kara yoku shiteimasu."

Akira Shiga: "I have known Minato for a long time."

Based on the conversation dialogue, doctor Akira Shiga said that he had known Minato Shindo for a long time.

The values of kinship can be seen from Akira Shiga's dialogue, which describes his closeness to Minato Shindo and how he calls Minato Shindo by the first name "Minato" which in Japanese culture is usually used to address someone familiar.



Figure 4 Togo Michi visits Iyo Morishita

Episode 10 minute 23:31 – 24:10

モリシタイヨ：“ここは私の家みたいなもんだから。”

トゴ三千：“家？”

モリシタイヨ：“私だけじゃない。ここに入院してる子みんなそう。看護師さんたちはお兄ちゃんえやお姉ちゃんがみたいなもんだし、先生たちはお父さんえやお母さんみたいなもん。みんなとても優しいよ。この病院じゃなかったら、ここまで頑張れたかわかんない。”

Iyo Morishita: "Koko wa watashi no ie mitai na mon dakara."

Michi Togo: "Ie?"

Iyo Morishita: "Watashi dake jyanai. Koko ni nyuuin shiteru ko minna sou. Kangoshi-san tachi wa onii-chan e ya one-chan ga mitai na mon dashi, sensei tachi wa otou-san e ya okaa-san mitai na mon. Minna totemo yasashii yo. Kono byouin jyanakattara, koko made ganbareta ka wakannai."

Iyo Morishita: "Here, is like a home to me."

Michi Togo: "Home?"

Iyo Morishita: "Not just me. The kids that are hospitalized here also feel the same. The nurses are like our brothers and sisters. The doctors are like our father and mother. They are very kind. If it's not because of this hospital, I don't know whether I can stand here where I am now."

In the dialogue, it is evident that Iyo Morishita says that the people at the hospital are like family to her. The feelings of bond between the patient and the hospital staff are very close. This familiarity creates a comfortable and warm atmosphere, like a home filled with love. So even though they're not her biological family, Iyo Morishita still considers the people at the children's hospital like her own family.

4. Loyalty



Figure 5 Nanako Kurata told Kentaro Mabuchi about her condition

Episode 7 minute 05:57 – 06:54

クラタナナコ: "ごめんねずっとだまてて。だからさ結婚の事は考え直してくれていいからね。"

マブチケンタロ: "何言ってるんだよ。俺の気持ちは変わらないよ。い将来事言ってくれてありがとう。先生もありがとうございました。"

Nanako Kurata: "Gomenne zutto damatete. Dakara sa kekkon no koto wa kangaenakushite kurete iikara ne."

Kentarō Mabuchi: "Nani ittendayo. Ore no kimochi wa kawaranai yo. Ishourai koto itte kurete arigatou. Sensei mo arigatougozaimashita."

Nanako Kurata: "Forgive me for never telling you all this time. That's why, you may want to rethink about the marriage."

Kentarō Mabuchi: "What are you talking about? My feelings won't change. Thank you for telling me about what's going to happen. Thank you too, doctor."

Based on the dialogue excerpt, it appears that Kentarō Mabuchi accepts Nanako Kurata's condition and still wants to marry her even though they can't have children.

This scene is a form of the value of loyalty because Kentarō Mabuchi shows the human nature of remaining firm in their choices regardless of other unfavourable conditions that are not in line with their beliefs. The decision made by Kentarō Mabuchi shows that love can make someone keep their commitment to another person.

5. Caring



Figure 6 Natsumi Seto convinced Mamiya Keisuke to continue the surgery

Episode 5 minute 04:15 – 04:33

瀬戸夏美：“ミユちゃんは敗血症性ショックです。今オペしないとミユは死なすると同じですよ。”

Natsumi Seto: “Miyu-chan wa haikesshousei shokku desu. Ima ope shinai to Miyu wa shina suru to onaji desu yo.”

Natsumi Seto: “Miyu-chan is in septic shock. If she doesn't get the surgery done now, Miyu will die.”

In this conversation, it appeared that Miyu Ichikawa's situation was urgent and needed help. Even though she knew the risks of undergoing this operation, Natsumi Seto insisted on handling Miyu Ichikawa's operation.

The value of caring can be seen in Natsumi Seto's actions. She does not want to let patients who need help suffer too long. This shows a human attitude that thinks about the condition and safety of other people and is willing to fight as best as possible, even if it means risking something.

Responsibility

1. Belonging



Figure 7 Ichikawa Hideo thanked Natsumi Seto

Episode 3 minute 38:15 – 39:02

“あなたは最後まで娘と向きやってくださった。あの日、ミユに取ってのお医者さんは瀬戸先生あなたが可でした。娘のためありがとうございました。”

“Anata wa saigo made musume to mukiyatte kudasatta. Ano hi, Miyu ni totte no oisha san wa Seto sensei anata ga kadeshita. Musume no tame arigatou gozaimashita.”

“You've helped my daughter till the end. That day, you're the only doctor that want to help Miyu, doctor Seto. Thank you so much for helping my daughter.”

The scene and dialogue excerpts show Miyu Ichikawa's father thanking Natsumi Seto because she was the only one willing to help his daughter on the day of the incident. Even though Miyu couldn't be saved, Natsumi Seto tried her best and was responsible until the end to help Miyu Ichikawa.

This scene is a form of the value of belonging because Natsumi Seto dares to take risks and

is responsible for her choices to save the patient. A person who has a sense of belonging over something will be responsible for all of their decisions.

2. Discipline



Figure 8 Natsumi Seto reprimands and disciplines Minato Shindo

Episode 2 minute 06:49 – 07:28

瀬戸夏美：“病院はね決められたルールの中で成り立ってるの。一人のかってな行動がいろんな人に目をごかけてしまう。”

Natsumi Seto: “Byouin wa ne kimerareta ru-ru no naka de naritatteru no. Hitori no katte na koudou ga iro na hito ni me wa gokakete shimau.”

Natsumi Seto: “You know, in a hospital, there are regulations that apply. One person’s act can attract much attention.”

In the scene, Natsumi Seto is seen disciplining Minato Shindo for doing whatever he wants without asking for another doctor's permission. Even though his behavior was not good, Natsumi Seto reprimanded him well.

This scene is a form of the value of discipline because an individual who lives in a society must follow the rules that apply to that society. Based on Natsumi Seto's actions, it shows that discipline must be applied to create a good and orderly atmosphere so it won't disturb other individuals.

3. Empathy



Figure 9 Minato Shindo comforts Akira Oishi

Episode 4 minute 29:28 – 29:49

オイシアカリ：“アカリが我慢すればいいの。アカリが我慢すれば。”

新堂 湊：“だめです。悲し時は悲し。痛い時は痛いと言わないとだめです。そうじゃないと心が潰れてしまいます。”

Akari Oishi: “Akari ga gaman sureba ii no. Akari ga gaman sureba.”

Minato Shindo: “Dame desu. Kanashi toki wa kanashi. Itai toki wa itai to iwanaito dame desu. Soujyanai to kokoro ga tsuburete shimaimasu.”

Akari Oishi: “Akari needs to be patient. Akari had to hold it.”

Minato Shindo: “No, you can't. If you sad, you're sad. If you're hurt, tell that you're hurt. If you keep it like that, your heart might broken.”

The scene shows Minato Shindo accompanying Akira Oishi, who ran away from the hospital because she felt she was a burden to her father. Minato Shindo then gave an understanding so that Akira Oishi would not hold her feelings.

This scene is a form of empathy because Minato Shindo doesn't want Akira Oishi to suffer because she's holding a pain that she shouldn't be holding. A person who understands other people's feelings will try to comfort the other person's struggle.

Life Harmony

1. Justice



Figure 10 Seiji Takayama decided to do surgeries on both patients

Episode 1 minute 35:11 – 35:19

瀬戸夏美：“緊急のオペがはずです。”

高山誠司：“俺がやる。俺が二つ同時にしとする。”

Natsumi Seto: “Kinkyuu no ope ga hazudesu.”

Seiji Takayama: “Ore ga yaru. Ore ga futatsu douji ni shito suru.”

Natsumi Seto: “Emergency surgery is needed right now.”

Seiji Takayama: “I will do it. I will do both surgeries at the same time.”

The scene shows a situation when Seiji Takayama is forced to decide to operate on two patients at once, even though it is risky.

Seiji Takayama's actions are a form of justice because he prioritizes the safety of his two patients without sacrificing others. A fair person will treat things equally without privileging one above the other.

2. Tolerance



Figure 11 Akira Shiga convinces Seiji Takayama about Minato Shindo

Episode 1 minute 19:26 – 19:33

高山誠司：“自閉症の人間に医師は無理です。”

シガアキラ：“自閉症のもんが医師になってはいけないと言うきまりもんがないはずです。”

Seiji Takayama: “Jiheisho no ningen ni ishi wa muri desu.”

Akira Shiga: “Jiheisho no mon ga ishi ni natte wa ikenai to iu kimari mon ga nai hazudesu.”

Seiji Takayama: “It is impossible for people with autism to become a doctor.”

Akira Shiga: “There is no rule that says someone with autistics cannot become a doctor.”

In the scene and dialogue, Seiji Takayama does not agree with having a doctor with autism work in a hospital. However, Akira Shiga defended Minato Shindo, who has autism, so he could still achieve his dream of becoming a doctor.

This scene is a form of the value of tolerance because individuals who understand the value of tolerance will not discriminate in their treatment of others who have shortcomings.

3. Cooperation



Figure 12 Pediatrician preparing to do surgery on patient

Episode 5 minute 35:25 – 35:41

新堂 湊：“よろしくお願ひします。”

高山誠司：“これはただの小上ではない。患者の未来を守るためのしじゅつ。患者取って一番くいんのあえオペにする。”

Minato Shindo: “Yoroshiku onegaishimasu.”

Seiji Takayama: “Kore wa tada chijyou dewa nai. Kanjya no mirai wo Mamoru tame no shijutsu. Kanjya totte ichiban ikuuin no ae ope ni suru.”

Minato Shindo: “Let’s do our best.”

Seiji Takayama: “This is no small matter. But we also protect the patient's future. Let's do the best surgery for the patient.”

In the scene, doctors are seen working together to perform surgery on a patient. This action is carried out so that the patient can recover and ensure that the patient will still have skills/talents after surgery.

This scene is a form of the value of cooperation because the doctors have one goal, namely to cure the patient. A group of people with the same goals will work together to achieve these goals.

CONCLUSION

Based on the results of research regarding the social values contained in the drama Good Doctor 「グッドドクター」, it can be concluded that the social values contained in the drama are the value of devotion, the value of helping, the value of kinship, the value of loyalty, the value of caring, the value of belonging, the value of discipline, the value of empathy, the value of justice, the value of tolerance, and the value of cooperation. The value of devotion can be seen in Seiji Takayama's action, who is willing to give his time and energy to his role as a doctor. The value of helping can be seen in the actions of the residents and Minato Shindo who are willing to help someone in trouble without any strings attached. Values of kinship can be seen in the action of pediatricians and patients who treat each other like family. The value of loyalty can be seen in the attitude of Kentaro Mabuchi, who still chooses Nanako Kurata as his partner even though he has to give up on something. The value of caring can be seen in Natsumi Seto's constant thinking about her patients' health first. The value of belonging can be seen in Natsumi Seto's actions, which show that she understands her role as a doctor and is willing to do anything for his patients. The value of

discipline can be seen in the action of Natsumi Seto, who is willing to reprimand Minato Shindo for violating hospital rules. The value of empathy can be seen in Minato Shindo's actions, which always support and understand his patient's feelings. The value of justice can be seen in the action of Seiji Takayama, who decided to perform surgeries on two emergency patients at once. The value of tolerance can be seen in the action of pediatricians who begin to accept Minato Shindo's presence as a colleague. The value of cooperation can be seen in pediatricians collaborating to carry out surgery on patients.

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