INTRODUCTION

Anime, a distinctive form of artistic expression in the realm of animation, finds its origins rooted deeply within the cultural landscape of Japan. As stated by Aeschliman (2007), while numerous English lexicons delineate anime as a genre-specific to Japanese animation, it is noteworthy that within Japan itself, the term "anime" encompasses all animated works, irrespective of their geographical origin. Consequently, "anime" serves as a categorical marker, demarcating Japanese animation from its global counterparts, colloquially referred to as "cartoons." Spanning a vast array of thematic realms, anime traverse realms of boundless imagination, encompassing genres as diverse as fantasy, comedy, drama, horror, sports, science fiction, romance, avant-garde, and erotica (Clements, 2014). Remarkably, anime can be enjoyed by audiences ranging from schoolchildren to salarymen, thereby summing up the range of social strata with its compelling narratives and visually captivating aesthetics. Anime presents a diverse array of stories that delve into themes of identity, belonging, and the human experience (Ito, 2019). Today, it is seen not only as a source of entertainment but also as a significant area of study in linguistics and literature.

A Silent Voice (Japanese: 映画 聲の形) is a 2016 Japanese animated coming-of-age psychological drama film based on the manga of the same name by Yoshitoki Ōima. The film was produced by Kyoto Animation, directed by Naoko Yamada, and written by Reiko Yoshida, featuring character designs by Futoshi Nishiya and music by Kensuke Ushio. The film covers elements of coming of age and psychological drama, dealing with themes of bullying, disability, forgiveness, mental health, suicide, and friendship of the opposite sexes. It follows the story of a former bully turned social outcast, who decides to reconnect and befriend the deaf girl he had bullied years prior. A Silent Voice movie won the Best Animated Film in 2016 from the Mainichi Film Awards and the Excellent Animation of the Year in the Japan Academy Prize.

Social identity formation refers to the process of individual to classify themselves and others into groups, adopt the identity of their in-group, and compare their group to others (Tajfel and Turner, 2004). On the other hand, according to Turner's (2012) Self-Categorization theory, individuals can experience shifts in social identity as they reassess and re-categorize their group memberships in response to changes in their social environment or personal experiences. Resulted in the transformation of the social identity. According to Henri Tajfel and John Turner's (2004) social identity theory, people divide themselves and other people into social groups according to traits they have in common, such as race, ethnicity, gender, religion, or hobbies. They then come to identify with these groups, drawing some of their identity from their affiliation with them. People also tend to favor

their groups over others, which can result in in-group bias and occasionally even discrimination against outsiders. Social identity is formed through categorization. The process of categorization affects individuals to distinguish the social group. They distinguish the social group by looking for similarities and differences. After the individuals compare themselves to each social group, they will claim to be in a group that has more similarities to them. The social group that has similarities to the individuals is called an in-group while the social group that has distinction to the individual is called the out-group (Stets and Burke, 2000). The process of social identity formation begins in childhood and continues into adolescence and adulthood. Adolescence is a time when people start to investigate their own identities within social groups and become more conscious of these categories. As they try to figure out who they are and where they fit into the world, they can experiment with various roles, ideologies, and ways of acting. Social identity transformation can occur in response to various factors, including life experiences, relationships, and societal changes. People could have identity crises or conflicts, for instance, when they come across new ideas or arguments that contradict their initial ideas. They might also go through identity changes because of social environment changes, such as relocating to a new neighborhood or making new acquaintances.

Studies regarding the characterization and character development of Shouya Ishida have been studied by many researchers. Farouq (2022) studies the characteristic changes that Shouya Ishida has gone through because of his bullying in the past, the study used the social psychology of aggression theory by Krahe (2001) and film theory by Klarer (2005). While Ratriningtiyas (2023) also analyzed the changes in the behavior of Shouya Ishida, she used semiotics studies theory by Roland Barthes. Budiman (2023) talked about the altruistic act of Shouya Ishida as an educational value and Pena (2023) analyzes the characterization and the redemption of Shouya Ishida in the film using Carl Jung's Archetypal Criticism. Artha (2022) on the other hand used Carl Jung's soul function theory to determine the soul's function of Shouya Ishida in the film. However, few studies specifically talked about the social identity formation of Shouya Ishida especially using Tajfel and Turner's (2004) social identity theory, the mental state of the character, and the cinematography aspect that can support how to describe Shouya Ishida's social identity formation and transformation. Bordwell and Thompson (2008) emphasize that film style is not merely decorative but is integral to how the narrative is constructed and communicated. The style of a film can enhances or alter the way the narrative is perceived, making it a fundamental part of storytelling in film. In fact, highlighting issues that are happening to many adolescents such as mental health and bullying that maybe some of the people surrounding them are not aware of is essential because it could educate people and prevent depression and anxiety in children and adolescents. By taking an example from Shouya Ishida's depression

which come from his social exclusion, this study also gives contributions to the literary field, especially animated movies and film techniques. Therefore, to fill the gap, this study uses Bordwell and Thompson's (2008) film theories. Specifically, this study aimed to provide an in-depth analysis of Shouya Ishida's characterization journey through the movie. This study is guided by the following questions: How is the social identity formation of Shouya Ishida constructed in the film?