

Conformity of Japanese Society towards Hegemony of The Sibyl System in Makoto Fukami's PSYCHO-PASS

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Abstract— Human life in society continues to develop and change. Changes that were first initiated in Western nations then dominated developing countries and result in hegemony. Hegemony is described as the dominance of one party over another. Through Hegemony, the ideology of the dominant group may spread, as well as the exchange of values and beliefs. Hegemony is accepted willingly. There are various forms of conformity (tendency to adjust compliance) on hegemony which is based on 3 major aspects: fear, habitual, and conscience/agreement. Conformity on the hegemony in literature occurred in Makoto Fukami's PSYCHO-PASS novel. Sibyl system's hegemony is described as highly affecting against Japanese society. This formed the conformity of Japanese society. Therefore, the authors are intrigued to examine it in a study to determine the conformity of Japanese society against the hegemony of the Sibyl system. The result of this research proves that the majority of Japanese society's conformity on the hegemony of the Sibyl system has reached the level of conformity on basis of conscience and agreement. Nevertheless, some groups are not willing to be dominated (disposition), which creates consequences for the rejection of the Sibyl system.

Keywords—*Conformity, Fukami, Gramsci Hegemony, Novel, Sibyl*

INTRODUCTION

Human life in society continues to develop and change. Change may take the

form of social changes that occurs within a nation. Change might be realized either because of a development or modernization process in society. The concept of modern or modernization is a concept where changes occur in various fields, such as politics, economics, as well as culture. These changes initially occurred in nations within Europe and America continent (Tobing, 2006: 47-49). Along with this concept, Gramsci, an initiator of the hegemony theory, argued that western culture dominated developing countries, so those developing countries were forced to adopt the western culture.

Hegemony is described as the dominance of one party over another. Although described as domination, hegemony is carried out without violence onwards the public. Even so, Gramsci (Bocock, 2015: 26) explained that hegemony is protected by coercive power. Through Hegemony, the ideology of the dominant group may spread, as well as the

exchange of values and beliefs. Hegemony seems natural, and the dominated party willingly accepts it as a form of conformity. According to Gramsci, there are different adjustments regarding conformity (the tendency to change attitudes) towards a hegemony. This adjustment is mainly based on 3 aspects, fear, habitual, and Conscience/ Agreement (Femia in Patria et al., 2015: 124-126).

Adjustment or conformity towards hegemony in literature can be seen based on how the society reacts and acts towards it. It is found by the authors in the literature work of novel titled PSYCHO-PASS by Makoto Fukami (2013). The novel describes the situation of futuristic Japanese society which is governed by a system named the Sibyl System. The hegemony of the Sibyl System has had a huge impact on the life of Japanese society, from many aspects such as psychological, social, and as well as law enforcement. Eventually, various conformities were emerged in Japanese society, from fully submitting to the hegemony of the Sibyl system to firmly rejecting it.

The main focus of this research was to discuss the form of conformity in Japanese society towards the hegemony of the Sibyl system in Makoto Fukami's PSYCHO-PASS. Also, this research was aimed to describe the conformity of

Japanese society towards the hegemony of the Sibyl System in Makoto Fukami's PSYCHO-PASS. This research was expected to be beneficial for understanding the form of conformity towards hegemony.

LITERATURE REVIEW

Hegemony by Gramsci

In modern terms, hegemony denotes the leadership of particular states which is not just a city-state over another which is loosely related or tightly integrated into a "leader" state. Weber argued that if the state is expected to exist, the dominated party must obey the authority claimed by the existing ruling party (Bocock, 2015: 108).

Hegemony is about consensual control or collective agreement. In an agreement, there would automatically be mental disposition or rejection, as well as weak points besides its strength. According to Gramsci, the consensus is always associated with psychological spontaneity which includes various acceptance of sociopolitical rules or other aspects of regulations. Femia (Patria et al., 2015: 124-126) attained 3 different categories of adjustment put forward by Gramsci regarding conformity (the tendency to change attitudes) towards a hegemony, namely:

- 1) Fear: people conform, probably out of fear of the consequences if they refuse to conform.
- 2) Habitual: people conform, perhaps because they are accustomed to following goals in certain ways. Conformity is participation that is not reflected in fixed forms of activity because people adhere to certain patterns of behavior and barely possible to refuse.
- 3) Conscience and Agreement: Conformity that arises from behavior has levels due to conscience and agreement on certain elements in society. This type of conformity is what Gramsci proposed

RESEARCH METHODS

Methods and Data Sources of research

The research was qualitative. Qualitative research is research that results in descriptive data in the form of written and spoken words coming from people or observable behavior (Moleong, 2016:4). This study applied a qualitative approach because the relationship between the data under study becomes clearer by observing the process compared to just observing the results. Besides, the data used was descriptive narrative. It is similar to Moleong's opinion that the data in

qualitative research are words, pictures, and not numbers (Moleong, 2016:6).

The data source used in this study was a textual data source in the form of a novel named PSYCHO-PASS by Makoto Fukami. This novel was published by Mag Garden publisher located in Tokyo, Japan in 2013. It was divided into 2 parts, which is volume 1 (上 Jou) with 363 pages inside and volume 2 (下 Ge) with 371 pages inside. It is a novelization of Japanese animation with the same title, PSYCHO-PASS, by Gen Urobuchi from its first series. The data from the novel used as a research source were narrative quotes, descriptions of the background, as well as the narrative of the characters in the novels related to the theoretical approach used, which is Hegemony by Gramsci.

Data Gathering Methods

The literary method was used in this research by authors for gathering data. Literature method is a method that uses written or textual sources to obtain data (Subroto, 1992: 42). The literature method emphasizes reading and quoting information from reading sources (Nazir, 2003: 103). The data gathering procedure was as follows:

- 1) Read the PSYCHO-PASS novel repeatedly
- 2) Data in Japanese translated into Indonesian

- 3) Learned and examined theories related to the conducted research
 - 4) Gathered data related to theory. The data used were in the forms of narrative descriptions and characters' speeches in the novel, and page number information be included from the cited data source
 - 5) Grouped and classified data according to the similarity of features and conformity on related theory
 - 6) Reduced data sources that were deemed less showing Japanese Society Conformity towards the Hegemony of the Sibyl System
- 2) Described and analyzed each data displayed in the study using hegemony theory by Gramsci
 - 3) Took conclusions based on the analyzed data
 - 4) Reported the results of the analysis that has been done

FINDING AND DISCUSSION

FORMS OF JAPANESE SOCIETY CONFORMITY TOWARDS THE HEGEMONY OF THE SIBYL SYSTEM

Domination and leadership of a party to achieve hegemony is constructed by consensus or mutual agreement. The hegemony of the Sibyl system towards Japanese society In Makoto Fukami's PSYCHO-PASS occurred because people agreed to be regulated under the auspices of the Sibyl system, with a form of conformity towards hegemony in the form of fear, habitual, Conscience/ Agreement.

Conformity based on Fear

Femia put fear as the lowest form of conformity in a different adjustment to hegemony. Fear of sanctions provokes a compulsion to comply. It occurred as well as in the conformity of Japanese society to the hegemony of the Sibyl system. Consequences will emerge for not complying with the Sibyl system. This has been seen in the following data:

Analysis Method

Data analysis in qualitative research is an effort made by working with data, organizing, sorting data, becoming a management unit, syncing, searching and finding data patterns, finding important and learned parts of the data, and deciding what to tell others (Bogdan and Biklen in Moleong, 2016: 248). The data analysis method used in this research was descriptive. The descriptive data analysis method takes the form of analysis and descriptions of the analysis results from existing data. The stages of the data analysis process carried out in this research are as follows:

- 1) Displayed analyzed data

「本当の人生？生まれてきた意味？そんなもんで悩むヤツがいるなんて考えもしなかったよ。誰だってシビュラが決めた未来を疑いもせず、鵜呑みにして生きるのが当然だとばかり思ってた。.....でなきゃやってられねえじゃん。オレなんてさ、五歳でサイコ＝パス検診に弾かれて、以来ずっと潜在犯だぜ。治療更生の見込みゼロ。だからいまオレは、ここにいる。一生、隔離施設で過ごすより、公安局の猟犬になって殺し屋稼業を引き受ける方がまだマシだから。オレにはそれしかなかったからさ」

“Hontou no jinsei? Umarete kita imi? Sonna mon de nayamu yatsu ga iru nante kangae mo shinakatta yo. Dare datte shibyura ga kimeta mirai o utagai mo sezu, unomi ni shite ikiru no ga touzenda to bakkari omotteta.Denakya yatte rareneejan. Ore nante sa, go-sai de saikopasu kenshin ni hajika rete, irai zutto senzai handa ze. Chiryō kousei no mikomi zero. Dakara ima ore wa, koko ni iru. Isshou, kakuri shisetsu de sugosu yori, kouankyoku no ryouken ni natte koroshiya kagyou o hikiukeru kata ga mada mashidakara. Ore ni wa sore shika nakattakara sa.”

“The real-life goals? The reason for being born? I never imagined that someone would be depressed out of these.

Nobody doubted the future that was determined by Sibyl and they thought it natural to live with such restrained feelings. I cannot bear such a thing. I've been marked by the PSYCHO-PASS test since I was 5 and I've been labeled a latent criminal ever since. There is no longer any possibility for rehabilitation through any treatment. That's why I'm always here. I'd rather be one of the Bureau's hounds and take a job for killing than spend the rest of my life in isolation.”

¹. Fukami 2013a: 75

In the above dialogue, Kagari refuted Akane's notion that people who lived before the Sibyl system felt pressured when they had to set their own life goals independently without the help of the Sibyl system. Instead, according to Kagari, the way of life determined by the Sibyl system is forced reasonableness. For Kagari, society can only restrain themselves on all the decisions of the Sibyl System, including him. Kagari, who had been labeled as a latent criminal by Sibyl system since his childhood, was forced on choosing to become an enforcer at Public Security Bureau, which for them can be compared to hounds. This forced feeling was due to fear of sanctions that would be subjected if Kagari refused, which is the consequences of being placed in isolation.

Conformity based on fear did not only come out naturally in Japanese society to comply with the Sibyl system. The Sibyl system itself took roles in fabricating fear of consequences if it rejected the hegemony of the Sibyl system. It was shown in the following narrative:

『「真面目にやっている私たち」という実感が成立するのには、比較対象が必要だ。廃棄区画と、その住民が役目を果たしてくれる。マスコミは、ホームレスを潜在犯のさらに「予備軍」として扱い、市民の恐怖を煽る』

“‘Majime ni yatte iru watashitachi’ to iu jikkan ga seiritsu suru no ni wa, hikaku taishou ga hitsuyouda. Haiki kukaku to, sono juumin ga yakume o hatashite kureru. Masukomi wa, hoomuresu o senzai-han no sarani ‘yobigun’ to shite atsukai, shimin no kyoufu o aoru.”

The comparator is obliged to express the feeling that "We do it for real". The Waste area and its inhabitants also take a role. The mass media treated the homeless as 'reserve' latent criminals, triggering citizens' fear.

^{2.} Fukami, 2013a: 282

Based on the narrative above, it is seen that the segregation of people who reject hegemony into the waste area was not only a consequence of the rejection of hegemony. The so-called wasted area was

also utilized by the Sibyl system to trigger people's fear and to show an example to hegemonic society about the sanctions and consequences that would be subjected for rejecting the hegemony of the Sibyl system.

Conformity based on Habitual

At this level of conformity, people conform because they were accustomed to following goals in certain ways. According to Gramsci, people with this form of conformity adhere to certain patterns of behavior and it is rarely possible for them to reject hegemony. this form of conformity was also shown by Japanese society in Makoto Fukami's PSYCHO-PASS. It was shown in the following data:

「今の時代、今の世界の、誰もがそう。システムによって決められた適性に沿って、押しつけられた幸せだけで満足するしかない。自分が本当に望んだ夢を叶えることもできずに」あやすように語りかける璃華子に、葦歌は泣きながら何度もうなずく。

“Ima no jidai, ima no sekai no, daremo ga sou. Shisutemu ni yotte kime rareta tekisei ni sotto, oshitsuke rareta shiawase dake de manzoku suru shika nai. Jibun ga hontouni nozonda yume o kanaeru koto mo dekizu ni” ayasu you ni

*katarikakeru Rikako ni, Yoshika wa
nakinagara nando mo unazuku.*

"That's all the people, in this age, in this world. In line with the skills determined by the system (Sibyl), we can only be content with enforced happiness. Our self can't fulfill the dream that is truly desired" said Yoshika who repeatedly nodded and cried telling Rikako.

3. Fukami, 2013a: 180

According to Yoshika, everyone who lives could only surrender to all the decisions made by the Sibyl system and put their real dreams aside. It showed certain patterns of behavior in society to adapt to the hegemony of Sibyl system, namely by surrendering to happiness provided by Sibyl system. The feeling of resignation that emerged was indeed based on the prejudice that everything determined by the Sibyl system deserved to be accepted, even though there were compulsion and a sense of unwillingness. This pattern of behavior is also emphasized in the following data:

試合の経験データやホログラム動画を販売するプロのスポーツ選手を冒指していたが、シミュラシステムの適性はず、結局トレーニングジムの身体セラピスト＝トレーナー職につくことになった。適性が出なかった日、夢を変更しないといけなかった日、ゆきは朱と佳織の前でいつまでも泣いていた。

それでも、システムが選んでくれた職業はたしかにゆきにぴったりで、彼女は堅実な入生を歩み始めたところだった。

*Shiai no keiken deeta ya horoguramu
douga o hanbai suru puro no supootsu
senshu o mezashite itaga, shibyura
shisutemu no tekisei wa dezu, kekkyoku
toreeningu jimu no karada serapisuto =
toreenaa-shoku ni tsuku koto ni natta.
Tekisei ga denakatta hi, yume o henkou
shinaito ikenakatta hi, yuki wa Akane to
Kaori no mae de itsu made mo naiteita.
Soredemo, shisutemu ga erande kureta
shokugyou wa tashikani yuki ni pittari de,
kanojo wa kenjitsuna iriu o ayumi
hajimeta tokorodatta.*

Yuki dreamed of becoming a professional athlete who sells her holographic data and videos of her competitive experience, but didn't fit into Sibyl system, and ended up becoming a therapist/trainer at a fitness center. On the day when she couldn't show her talent or had to change her dreams, Yuki burst into tears in front of Akane and Kaori. Even so, the choice of profession determined by the Sibyl system was right, and in the end, she lived that harsh life.

4. Fukami, 2013a: 342

Based on the data above, it was known that what Yuki aspired to did not match the Sibyl system assessment. Even though there was sadness within Yuki for not

being able to realize her dreams, She adjusted to the assumption that what Sibyl system has decided was right. So there was barely a chance for Yuki to refuse that decision. Then Yuki automatically accepted that as her choice.

Conformity based on Conscience/

Agreement

Conformity based on Conscience/Agreement is a form of adjustment called by Gramsci as true hegemony. This form of conformity was what to be achieved by the Sibyl System. Conformity based on Conscience or Agreement is shown in the following data:

子どもの頃から「この国は完璧なのだ」と教えられて育った。その完璧さはもちろんシビュラシステムによるものだ。

システムがもたらすもの—完璧性・永遠性・不変性。「私たちは完全な社会に生きている」という大人たちの教えは、朱たちの世代には心地よいものだった。完全な社会に生きている。サイコ=パスさえ大丈夫なら、何も心配することはない—そんな考え方が、朱たちの内側には無意識のレベルで構

造化されているのかもしれない。自分の望みどおりの人生を送ることができるかどうかはわからない。しかし、シビュラシステムから逃れようと思わない限り、悲惨な人生は回避できる。

Kodomo no koro kara `kono kuni wa kan kabena noda' to oshie rarete sodatta. Sono kan kabe-sa wa mochiron shi byurashisutemu ni yoru monoda.

Shisutemu ga motarasu mono - kanpekisei, eiensei, fuhensei. "Watashitachi wa kanzen'na shakai ni ikite iru" to iu otonatachi no oshie wa, shu-tachi no sedai ni wa kokochiyoi monodatta. Kanzen'na shakai ni nama kite iru. Saiko = pasu sae daijōbunara, nani mo shinpai suru koto wanai. son'na kangaekata ga, shu-tachi no uchigawa ni wa muishiki no reberu de kōzō-ka sa rete iru no kamo shirenai. Jibun no nozomi-dōri no jinsei o okuru koto ga dekiru ka dō ka wa wakaranai. Shikashi, shibyurashisutemu kara nogareyou to omowanai kagiri, hisan'na jinsei wa kaihi dekiru.

Since she was little, Akane grew up on a fact that the country she lives in is perfect. This Perfection is of course thanks to the Sibyl system.

What is provided by the system - perfection, immortality, consistency. What

was once taught by adults about "We live in a perfect society" was a comfort for Akane's generation. She lived a life in a perfect society. As long as their PSYCHO-PASS index was fine, whatever mindset might form in Akane and others' subconscious minds - there's nothing to worry about. Akane doesn't know if she would be able to live the life she wanted. However, while there was no desire to get away from the Sibyl system, a tragic life can be prevented.

^{5.} Fukami, 2013a: 20

It was shown from the data above that hegemony of the Sibyl system had a huge influence on Japanese society. Akane thought that the Sibyl system succeeded in creating a perfect society, at least from Akane's point of view. Akane was convinced by Various positive aspects sensed by society to consciously accept the Sibyl system.

Japanese society was conscious and agreed to comply with the Sibyl system. This was a contradiction for Makishima as quoted from the following data:

「...だが己の意思を問うこともせず、ただシビュラの神託のままに生きる人間たちに、はたして価値はあるんだろうか？」

“...*Daga onore no ishi o mau koto mo sezu, tada shibyura no shintaku no mama ni*

ikiru ningen-tachi ni, hatashite kachi wa aru ndarou ka?”

“...But will it matter to those who live in Sibyl's prophecy, who even live without trying to do it on their own will?”

^{6.} Fukami, 2013a: 340

Based on the data above, It was considered by Makishima that Japanese society was truly conscious and agree to accept the Sibyl system. This full agreement, the Japanese society was even made to no longer try to do what they wanted according to their own will, but completely followed the directions of the Sibyl system.

Naturally, in the turmoil of hegemony, there would be groups that were also unwilling to be dominated (disposition). Rejection of an agreement would have naturally emerged. Likewise some parts of Japanese society towards the Sibyl system. The disposition or rejection was shown in the following data:

...この街の完全性は、不完全な要素を

「なかったこと」にして盛立している。

その 程度の矛盾は、この街の治安や暮らしやすさを考慮すれば許容範囲と

いうわけだ。そもそも廃棄区画は、

シビュラシステムの管理を嫌がる人間

が集まって形成されていったような一面がある。政治家たちはそういう人々を援助しないことについて「自業自得」だと公言してはばからない。

... *Kono machi no kanzen-sei wa, fukanzen'na youso o `nakatta koto' ni shite Mori Tatsuru shite iru. Sono teido no mujun wa, kono machi no chian ya kurashi yasusa o kōryo sureba kyoyō han'i to iu wakeda. So moso mo haiki kukaku wa, shibyurashisutemu no kanri o iyagaru ningen ga atsumatte keisei sa rete itta youna ichimen ga aru. Seijika-tachi wa sou iu hito-tachi o enjo shinai koto ni tsuite 'jigoujitoku' da to kou gen shite habakaranai.*

... The perfection of this city was developed by 'eliminating' said element of imperfection. The point is to tolerate the safety and ease of living in this city. Initially, the waste area was formed from one aspect: formed by people who refused to be controlled by the Sibyl System. Politicians do not hesitate to admit that they will not help these people as a "consequence of independency".

⁷ Fukami, 2013a: 22

Based on the data above, there were groups of Japanese society who rejected domination and leadership under the Sibyl system. Which was meant that hegemony

had not been achieved by the Sibyl system on the Japanese society in the waste area. The consequence of their disposition or rejection towards the Sibyl system is the loss of the responsibility of the power holders to protect them.

Some groups were also triggered by the rejection of hegemony of the Sibyl system to 'outsmart' the system itself as a form of refusing to obey the authority. It appeared in the data below:

グソンはコス・デバイスを操作して、自らの外見を桜霜学園の女生徒に偽装した。違法であるはずのフルフェイス・ホロ。公安局のドローンや街頭スキャナに引っかかれば即犯罪だが、特殊技能の持ち主であるグソンは彼らの目には映らない。彼はクラッキングによって守られている。

Gu-sung wa Kosu debaisu o sousa shite, mizukara no gaiken o Sakurashimo Gakuen no on'na seito ni gisou shita. Ihoudearu hazu no furufeisu horo. Kouankyoku no doroon ya gaitou sukyana ni hikkakareba soku-han tsumidaga, tokushu ginou no mochinushidearu Gu - sung wa karera no me ni wa utsuranai. Kare wa kurakkingu ni yotte mamora rete iru.

Gu-sung wore a set of costumes to disguise himself as a Sakurashimo

schoolgirl. Full-face hologram, which should be illegal. Gu-sung, who was skilled, was not immediately considered guilty and was caught by the Public Security Bureau drone or street scanner. He was being protected thanks to hacking.

^{8.} Fukami, 2013a: 216

^{9.}

Based on the data above, it was clear that Gu-sung was illegally avoiding surveillance of the Sibyl system. Although, Gu-sung was in an area under the supervision of the Sibyl system at that time. This is a form of rejection to comply with the authority of the dominating party, in this case, the authority of the Sibyl System in the dominated area.

CONCLUSION

The result of this research was that the conformity of Japanese society towards the hegemony of the Sibyl system had reached the highest level of conformity, which was conformity based on Conscience/ Agreement. This was seen from the majority of Japanese society who have fully be regulated under the Sibyl system. Japanese society that had arrived at conformity also indicated that the Sibyl system hegemony towards Japanese

society had been achieved. Even so, there were groups unwilling to be dominated (disposition). The consequence of the rejection (disposition) from some groups in society towards the hegemony of the Sibyl system was also what indirectly forms the conformity of society towards the hegemony of the Sibyl system at the lowest degree (based on fear). Further studies are expected by authors from other scientific fields to discuss any further, especially about the reciprocal relationship between the Sibyl system and Japanese society.

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