

Daijin's Moral Responsibility in *Suzume no Tojimari* (2022)

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Abstract

This study explores the concept of moral responsibility through the character of Daijin in the animated film Suzume no Tojimari. This study was conducted because there are still few studies that highlight how animated films depict moral responsibility, especially through non-human characters. By analyzing Daijin's actions, decisions, and their consequences, the research examines how moral agency is portrayed in a fantastical setting. Using textual analysis through qualitative method, the study identifies key themes such as duty, sacrifice, and the conflict between personal desires and collective well-being. The findings reveal that Daijin's transformation from a reluctant guardian to a figure of responsibility that does personal sacrifice reflects moral responsibility, including reasons-responsiveness, forward-looking responsibility, and reactive attitudes. This study is expected to contribute to moral and film studies by showing that animated films can also be a means of learning ethical values. In conclusion, Suzume no Tojimari offers a thought-provoking exploration of moral responsibility. Daijin's storyline serves as a powerful reminder of the complexities inherent in navigating ethical dilemmas, especially when faced with choices that impact both personal and collective fates.

Keywords: Daijin; Moral Responsibility; Suzume No Tojimari

Abstract

Penelitian ini mengeksplorasi konsep tanggung jawab moral melalui karakter Daijin dalam film animasi *Suzume no Tojimari*. Penelitian ini dilakukan karena masih terbatasnya kajian yang menyoroti bagaimana film animasi merepresentasikan tanggung jawab moral, khususnya melalui karakter non-manusia. Dengan menganalisis tindakan, keputusan, serta konsekuensi yang dihadapi oleh Daijin, penelitian ini mengkaji bagaimana agensi moral digambarkan dalam latar yang bersifat fantastis. Dengan menggunakan metode kualitatif melalui analisis tekstual, penelitian ini mengidentifikasi tema-tema utama seperti kewajiban, pengorbanan, serta konflik antara kepentingan pribadi dan kesejahteraan kolektif. Hasil penelitian menunjukkan bahwa transformasi Daijin dari penjaga yang enggan menjadi sosok yang bertanggung jawab dan melakukan pengorbanan pribadi mencerminkan tanggung jawab moral, termasuk responsivitas terhadap alasan (reasons-responsiveness), tanggung jawab berorientasi masa depan (forward-looking responsibility), serta sikap reaktif (reactive attitudes). Penelitian ini diharapkan dapat memberikan kontribusi terhadap kajian moral dan film dengan menunjukkan bahwa film animasi juga dapat menjadi sarana pembelajaran nilai-nilai etika. Sebagai kesimpulan, *Suzume no Tojimari* menawarkan eksplorasi yang mendalam dan reflektif mengenai tanggung jawab moral. Alur cerita Daijin menjadi pengingat yang kuat akan kompleksitas dalam menghadapi dilema etis,

terutama ketika dihadapkan pada pilihan yang berdampak pada nasib pribadi maupun kolektif.

Kata kunci: Daijin; Tanggung Jawab Moral; *Suzume no Tojimari*

Introduction

Suzume no Tojimari is a 2022 Japanese animated fantasy adventure film written and directed by Makoto Shinkai. The film follows 17-year-old Suzume Iwato, who lives in a quiet town in Kyushu, Japan. One day, she meets a young man named Souta Munakata who is searching for abandoned places with doors. Suzume follows him and discovers a mysterious door standing upright amidst ruins. When she opens it, she finds herself drawn into a strange and perilous adventure. It turns out that these doors are gateways to a realm where a colossal, supernatural worm threatens to unleash earthquakes and disasters upon Japan. Suzume and Souta must work together to close these doors and protect the country from impending catastrophe.

This film not only presents an adventure story but also implies philosophical and ethical values. Shinkai maintains his signature depiction of emotions and human relationships, but on the other hand, *Suzume no Tojimari* also highlights themes of responsibility, sacrifice, and moral choices that arise in times of crisis. The film's popularity in various countries and positive responses from critics indicate that this work has both cultural and academic value. Therefore, this study focuses on the character Daijin to see how the film represents moral responsibility through its story, symbols, and character development.

Moral responsibility refers to the concept of being accountable for one's actions from a moral standpoint. It involves attributing certain powers and capacities to an individual, and viewing their behavior as arising from the exercise of these powers and capacities. It also involves the ability to recognize the consequences of one's choices and act in ways that align with ethical principles. When someone is considered morally responsible for their actions, it means they can be held accountable and may be subject to moral praise or blame. This concept is fundamental in moral philosophy and ethics, and is often discussed in relation to free will, determinism, and the nature of human agency.

This research examines the idea of moral responsibility in the animated film *Suzume no Tojimari* by focusing on the character Daijin and its actions and motivations to help Suzume. By looking closely at the film, the study explores important themes like sacrifice, duty, and the conflict between personal desires and the well-being of the community. The findings show a complex view of moral responsibility, where Daijin's choices, guided by a strong sense of duty and love, emphasize the challenges of protecting others, even when it requires personal sacrifice.

The purpose of this study is to analyze Daijin's actions, decisions, and sacrifices using the concept of moral responsibility. This study is expected to contribute to literary and ethical studies by showing how Japanese animated works can represent the concept of moral responsibility. Furthermore, this study can also serve as a reference for film studies that connect popular works with moral philosophy theories.

Method

This study used a qualitative method and textual analysis to understand how the idea of moral responsibility is shown in the animated film *Suzume no Tojimari*. In this

case, the text that analyzed is the film *Suzume no Tojimari*. The study focused on one character in particular, Daijin, and his actions, motivations, and the effects of his choices. The unit of analysis in this study is the character's dialogue, behavior, and narrative role within the film, which are examined to reveal the underlying meaning related to moral responsibility. By examining these aspects of Daijin's story, the study explored how the film portrays moral responsibility in a fantastical or fictional setting. The steps for collecting the data include watching the film, documenting the quotation of the film, and finding related journal and books regarding the theme. The data were then organized systematically through note-taking, where quotations were classified into thematic categories that reflect the dimensions of moral responsibility. The steps for analysis involve reviewing the documented data, comparing them to the theory of moral responsibility, writing down the data and analysis, and concluding the analysis and references as well.

Results and Discussion

The analysis of Daijin, the enigmatic white cat in *Suzume no Tojimari*, represents the film's complex exploration of moral responsibility. His character evolves from appearing selfish and mischievous to embracing sacrifice and duty, symbolizing the struggle between individual desires and the collective good. Daijin's arc illustrates how moral responsibility involves acknowledgment of one's role, accountability for actions, and ultimately choosing to act for the benefit of others.

DATA 1



Daijin's First Appearance (Shinkai, 2022)

Daijin begins the story as a keystone, a powerful and sacred entity responsible for sealing gates and preventing the destructive Worm from escaping. The keystone plays a vital role in maintaining balance in the world, acting as a cosmic protector. Therefore, Daijin's decision to abandon his role as the keystone raises questions about the burden of responsibility and the desire for personal freedom. However, Daijin decides to abandon this responsibility and, in a significant shift, transforms into a cat. This transformation into a cat suggests a symbolic rejection of predetermined fate, introducing a theme of autonomy versus duty. Furthermore, this shift in form also alters the way others perceive

him, emphasizing how appearances can change expectations placed upon individuals. This transformation is both literal in his appeared form and symbolic in his choice to choose the best for Suzume.

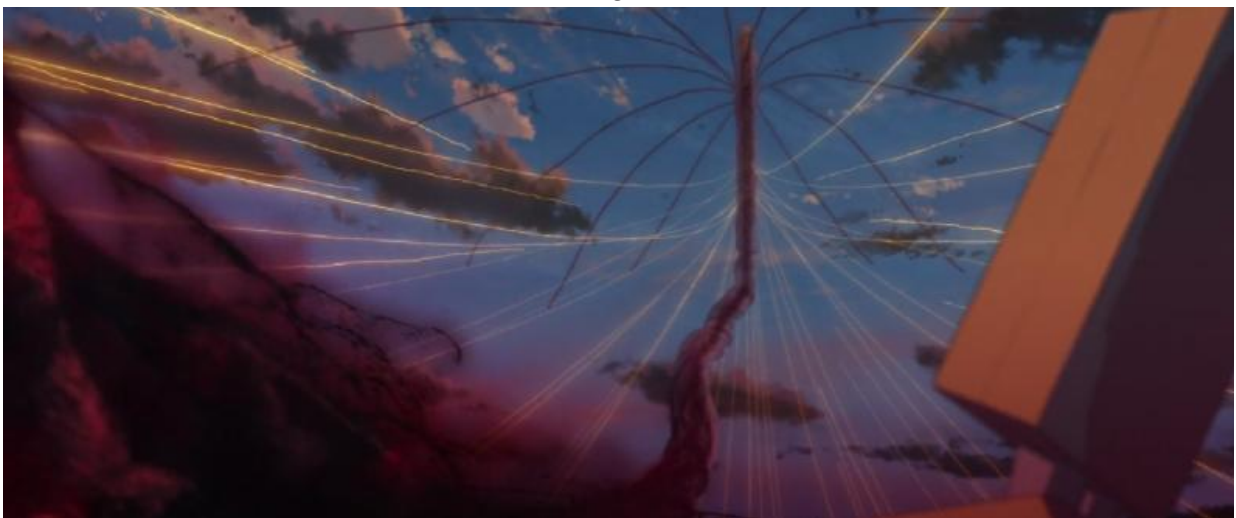
DATA 2



Daijin Turns Souta into a Chair (Shinkai, 2022)

Daijin uses his abilities to transform Souta into a three-legged chair; an object of deep personal significance to Suzume. Indeed, by transforming Souta into a chair, Daijin demonstrates his ability to reshape reality, reinforcing his supernatural influence. This happens when Daijin senses Souta's connection to the keystone and recognizes the importance of Souta in maintaining the cosmic balance. Additionally, this act forces Suzume to interact with Souta in an unconventional way, further complicating the emotional stakes of their journey. By turning him into a chair, Daijin effectively immobilizes Souta and forces him into a state where he can no longer act freely. Specifically, the choice of a three-legged chair instead of another object adds an element of instability, mirroring the uncertainty of the situation.

DATA 3



Daijin Determines Himself to Stop the *Worm* (Shinkai, 2022)

This scene highlight the Worm is a destructive and chaotic entity that causes earthquakes when it escapes. The Worm is kept at bay by the keystone, which is Daijin in his divine form. As a keystone, Daijin is responsible for keeping the Worm contained and ensuring that it does not wreak havoc on the world. Thus, the moment Daijin releases the Worm signifies a turning point where his actions bring immediate and large-scale consequences. However, in a dramatic turn of events, Daijin intentionally releases the Worm. His decision reflects the tension between individual desires and the greater cosmic order, raising moral questions about free will. The chaos that ensues highlights how a single choice, even if made impulsively, can disrupt an entire system.

DATA 4

“can’t”

“I’m no longer the keystone” (Shinkai, 2022)

Daijin’s declaration that he is no longer the keystone leads directly to the release of the Worm. Specifically, Daijin’s assertion that he is “no longer the keystone” signifies a conscious detachment from the role he was once assigned. Without Daijin fulfilling his role as the keystone, the Worm is freed, causing devastating earthquakes and chaos. His refusal to reclaim his duty challenges the idea of whether responsibility is an inherent obligation or a matter of choice. This act highlights the dangerous consequences of rejecting responsibility, as the world is now at risk due to Daijin’s selfish choice to prioritize personal freedom over the greater good. Ultimately, this moment invites reflection on the consequences of rejecting one’s role in a larger system, regardless of personal reasoning. However, by saying that, Daijin also implies that Souta is the keystone after all, making Suzume finds her way out again.

DATA 5



Daijin is Saving Suzume from Falling (Shinkai, 2022)

Suzume is in a perilous situation, falling from the sky after trying to close a door connected to the Worm. In this moment of danger, Daijin intervenes to save her, preventing what could have been a fatal fall. Specifically, Daijin’s intervention to save Suzume introduces a shift in his priorities, showing that his actions are not entirely self-serving. This action stands in contrast to Daijin’s earlier behavior, where his abandonment of responsibility caused harm. This moment reveals his capacity for empathy, suggesting

that his earlier choices were not purely motivated by selfishness. By saving Suzume, Daijin demonstrates care and acknowledgment of his responsibility. Therefore, the act of saving Suzume hints at an internal conflict, where Daijin begins to reconsider his stance on responsibility and later chooses to sacrifice himself for Suzume.

DATA 6



“Let’s go, Suzume”

Daijin begins to recognize the importance of his role in the larger scheme of things. In fact, by guiding Suzume to the Ever-After, Daijin takes on a role that suggests wisdom and purpose rather than avoidance. This recognition comes to a head when he takes on the responsibility of guiding Suzume to the Ever-After door, a place that holds both life and death. This act demonstrates that his journey is not solely about escaping responsibility but about redefining what it means to fulfill it. His willingness to guide her symbolizes his redemption, as he steps up to help Suzume instead of avoiding his duties. Moreover, his presence in this moment reinforces the idea that true guidance often comes from those who have experienced failure and growth.

DATA 7



Daijin is Saving Suzume from Falling Again (*Shinkai, 2022*)

Daijin’s willingness to sacrifice himself for Suzume marks a complete transformation from his earlier self-preserving choices. In this moment, Daijin sacrifices himself to ensure Suzume’s safety, using his body as a shield against the fall. His actions show that responsibility can be taken back, even after being ignored or rejected. This

sacrifice conveys the theme that redemption is not about erasing past mistakes but about making choices that reflect growth. This is Daijin's complete choice to protect Suzume at all cost. He even later sacrifices himself to be the keystone so that Suzume can stop the great Worm once and for all.

DATA 8



Daijin Becomes a Keystone (Shinkai, 2022)

"Will you return me with..." "your own hands?"

In the final act, after Suzume has worked to seal the Worm and restore balance, Daijin comes to a profound realization; the world needs him to be the keystone once again. Daijin's acceptance of becoming the keystone again signifies the ultimate realization that some roles are irreplaceable. With the Worm threatening the peace and safety of the world, Daijin's self-awareness grows, and he acknowledges that he cannot escape his role. Furthermore, his question to Suzume implies a level of trust, as he allows her to determine the final step in restoring balance. He recognizes that, despite the burden and the pain of his responsibility, he must accept it once again to stop the Worm and ensure the stability of the world. This moment underscores the film's exploration of duty, emphasizing that fulfilling one's purpose often comes with personal sacrifice.

DATA 9





Suzume Decides to Close the Doors (Shinkai, 2022)

At first, Suzume is just an ordinary high school girl with no idea about the mysterious doors or the dangers they bring. When she first sees the Worm escaping, she is scared and does not really know what to do. However, after witnessing the destruction it can cause, she realizes that she has a responsibility to help stop it. Even though she could have ignored the problem and continued her normal life, she chooses to help close the doors helped by Daijin. This decision marks a turning point in her character in which she accepts moral responsibility by putting the safety of others before her own fear. Her actions show that responsibility is not just about power, but also about the willingness to act when others are in danger. It is especially also pushed by Daijin's bravery to always take side with Suzume at all time.

Moral Responsibility and Its Significances

Moral responsibility is a complex philosophical concept that involves determining when individuals can be held accountable for their actions. This determination often covers on factors such as intention, knowledge, freedom of choice, and the foreseeable consequences of one's actions. It encompasses various theories and perspectives, each offering different criteria for what constitutes moral responsibility. These theories range from forward-looking approaches that emphasize preventing future harm to reactive attitude theories that focus on the appropriateness of blame and praise, and reasons-responsiveness theories that consider an individual's capacity to understand and respond to moral reasons. Furthermore, moral responsibility is also important in everyday life because it forms the basis for feelings of guilt, punishment, rewards, and the obligation to act appropriately. This helps us recognize that every action impacts not only ourselves but also others and the social environment.

Forward-looking

By emphasizing the positive outcomes that can be attained by engaging in these practices, forward-looking approaches to moral responsibility defend responsibility practices. This perspective suggests that holding individuals accountable is not only about past actions but also about influencing future behavior for the better. Indeed, forward-looking approaches justify responsibility practices by focusing on the beneficial consequences that can be obtained by engaging in these practices. After losing favor during the last decades of the 20th century, this strategy was popular in the early years of the century (and even before), but it has recently attracted new attention (Pasopati et al., 2024; Talbert, 2024) As such, forward-looking responsibility has to be assigned to an actor who is aware of the moral nature of an action and be able to make moral judgments. Responsibility emphasizes an individual's active role in decision-making and dealing with the potential consequences of actions, so that actions lead to positive outcomes. Therefore, forward-looking responsibility includes things like planning, being careful, and thinking ahead. All of these are essential for building trust, maintaining good relationships, and creating positive outcomes for others.

One of the aspects covered in the previous section is emphasized by forward-looking viewpoints: an agent's subjectivity to determinism does not mean that they are subject to limitations that require them to act without regard to their choices. Even if determinism is true, it does not necessarily undermine moral responsibility, as individuals

can still be guided toward ethical behavior; encouragement and accountability can serve as tools to cultivate moral responsibility in individuals and communities. If this is the case, then it could be beneficial to provide agents with certain incentives, to commend and criticize them, in order to motivate them to make particular decisions in the future and, thus, to ensure favorable behavioral results, irrespective of whether determinism is true (Pasopati et al., 2024; Talbert, 2024)

Reactive attitudes

Reactive attitudes are emotional responses that go beyond mere beliefs about someone's actions. They reflect a deeper engagement with others, since they involve not only recognizing what someone did but also feeling its moral weight. These emotions, such as resentment, gratitude, and guilt, play a crucial role in how we perceive moral responsibility. They involve experiencing a person as having performed a morally significant action. This indicates that morality is not just about abstract rules, but also about the lived emotional experiences that shape our judgments. They involve experiencing a person as having performed a morally significant action, which is crucial for understanding their role in moral appraisal and responsibility practices (Hurley & Macnamara, 2010; Pasopati et al., 2024). Reactive attitudes are essential because they shape our social interactions and expectations of others. In this sense, they function as a bridge between individual feelings and the shared moral values of a community. These attitudes are not just private emotions but are communicative entities that convey representational content, aiming to evoke a response in others (Macnamara, 2015; Pasopati et al., 2024). By expressing emotions like blame or praise, people communicate moral values and encourage ethical behavior in society.

Strawson distinguishes between personal, impersonal, and self-reactive attitudes. This categorization highlights that moral responsibility operates in multiple relational contexts, not only when we are directly affected. Personal attitudes arise when someone wrongs us directly, impersonal attitudes occur when someone wrongs another person, and self-reactive attitudes emerge when we wrong someone else. Such distinctions emphasize that morality involves personal, social, and reflective dimensions. These attitudes can express either partial or impartial concern, allowing for responses to both personal and third-party situations (Chaplin, 2023; Pasopati et al., 2024). However these categories help explain how moral responsibility functions in different relational contexts. The ability to feel and respond to reactive attitudes is fundamental to moral accountability and ethical decision-making. In other words, they expand our understanding of how emotional experiences ground responsibility in real-life situations. The ability to feel and respond to reactive attitudes is fundamental to moral accountability and ethical decision-making.

The reactive attitudes approach has significant implications for understanding moral responsibility, particularly in contexts like autism, where traditional theories may not apply. It suggests that moral responsibility requires an appropriate experience of reactive attitudes, which may not always be present in individuals with autism, thus affecting how blame is assigned (Pasopati et al., 2024; Richman & Bidshahri, 2018). This perspective invites us to reconsider how variations in emotional and cognitive capacities influence our judgments of accountability. This perspective challenges conventional notions of accountability by recognizing variations in emotional and cognitive capacities.

Therefore, the theory of reactive attitudes encourages a more inclusive and realistic understanding of morality within diverse social contexts.

Reasons-responsiveness

The reasons-responsiveness approach to moral responsibility posits that individuals are responsible for their actions because they can respond to reasons. This theory emphasizes the role of rational deliberation in moral decision-making. However, empirical research suggests that much human judgment is driven by intuitive processes rather than explicit deliberation. Even though people often act on intuition, their decisions can still align with moral principles and justifications. Despite this, it is argued that intuitive processes can still be reasons-responsive, and practices like blame help attune individuals to reasons over time (Setman, 2022). Moral responsibility is not solely about rational thought but also about the development of ethical instincts through experience and social influence.

In the context of emotions, reasons-responsiveness can be understood in two ways: through agential capacities for norm-guided deliberation or through a basic reason-relation between facts and attitudes. This distinction shows that reasons-responsiveness is flexible, as it can be approached from both rational and affective perspectives. Moral responsibility is influenced by both cognitive reasoning and emotional responses to ethical situations. The latter approach is favored as it better accounts for the unique relationship between emotions and their reasons (Silva, 2022). Considering emotions as part of reasons-responsiveness helps us better understand why people act morally even without deliberate reflection. Understanding why people act in certain ways can help refine our views on moral accountability and justice

Moral Responsibility in *Suzume no Tojimari*

In Data 1, Daijin's decision to abandon his keystone responsibilities threatens the world's stability, resulting in catastrophic consequences like the Worm's potential destruction. Specifically, Daijin begins as a keystone, a sacred entity responsible for sealing the Worm. However, he chooses to abandon this role and transforms into a cat. From a forward-looking perspective, Daijin's actions fail to align with moral responsibility since they undermine future stability and safety. His choice also triggers negative reactive attitudes from others, as Suzume and Souta see him as irresponsible (Listyaningsih et al., 2023; Mulyanto et al., 2025; Nurdin et al., 2025). Encouraging Daijin to remain the keystone could serve as a form of incentive to ensure his adherence to responsibilities and prevent chaos.

In Data 2, one could interpret Daijin's behavior as a preventative step to maintain stability and stop Souta from making decisions that would upset this order. In fact, Daijin transforms Souta into a chair, preventing him from fulfilling his duty as a Closer. Daijin aims to preserve cosmic stability and the safety of the keystone by immobilizing Souta. This act reflects a disregard for moral responsibility, as Daijin knowingly interferes with someone trying to prevent disaster. According to this viewpoint, the change may be acceptable even though it violates Souta's autonomy if it stops more serious harm (such as the Worm's escape). Moreover according to reasons-responsiveness theory (Setman, 2022), moral agents should respond to ethical reasons, but Daijin acts purely on instinct without considering the consequences. Daijin's decision aligns with forward-looking

theory if the action secures positive long-term outcomes, even if it appears harsh or unfair in the short term.

In Data 3, by rejecting his role as a keystone, Daijin unleashes the Worm, leading to earthquakes and destruction. The intentional release of the Worm likely provokes strong reactive attitudes, such as anger, fear, and blame, from those affected by the resulting destruction. This demonstrates how rejecting responsibility can have severe unintended consequences, reinforcing the forward-looking theory that responsibility exists to prevent future harm (Listyaningsih et al., 2023; Mulyanto et al., 2025; Nurdin et al., 2025). These emotions underscore the moral disapproval of Daijin's choice to abandon his responsibility. Suzume and Souta's anger towards Daijin is an example of reactive attitudes as they hold him morally accountable for the destruction. Daijin's act could also evoke frustration or despair in those who depended on him to fulfill his keystone role, emphasizing the relational impact of his failure. The reactive attitudes toward Daijin's decision highlight the emotional and moral weight of his betrayal of trust, which deepens the perception of his irresponsibility.

In Data 4, Daijin insists that he cannot return to his keystone role, reinforcing his avoidance of responsibility. Daijin's declaration that he is no longer the keystone reflects a failure to respond appropriately to the reasons tied to his role, such as the necessity of preventing the Worm's release and protecting the world from chaos. This scene highlights the struggle between individual freedom and moral duty (Listyaningsih et al., 2023; Mulyanto et al., 2025; Nurdin et al., 2025). Furthermore, Daijin's refusal aligns with personal reactive attitudes, as Suzume views him with disappointment and frustration. His statement suggests that he may have either disregarded or failed to comprehend the magnitude of the consequences tied to his actions. Alternatively, he might have prioritized personal reasons over moral ones, which could still be critiqued as inadequate. If Daijin acted based on a misunderstanding of his role or its importance, this could indicate a lack of full responsiveness to the reasons at play. Daijin's choice demonstrates a serious moral responsibility gap from the standpoint of reasons-responsiveness since he fails to sufficiently address the strong arguments that demand that he continue in his keystone role.

In Data 5, Daijin prevents Suzume from falling to her death, marking his first selfless action. Daijin's act of saving Suzume likely evokes feelings of gratitude and admiration from her and others witnessing his change. This shift suggests that Daijin is becoming reasons-responsive as he recognizes the need to protect others rather than act on impulse (Listyaningsih et al., 2023; Mulyanto et al., 2025; Nurdin et al., 2025). These emotional responses highlight the moral significance of his decision to protect Suzume, signaling a departure from his earlier selfishness. Furthermore, Suzume's changing attitude, from anger to gratitude, aligns with the evolution of reactive attitudes. This moment of care fosters reconciliation between Daijin and Suzume, as it demonstrates his willingness to prioritize her safety over his personal desires. From a reactive attitudes perspective, Daijin's action invites positive emotional responses, reinforcing his moral redemption and restoring trust in his commitment to responsibility.

In Data 6, Daijin leads Suzume to the Ever-After, helping her close the final door. By guiding Suzume to the Ever-After door, Daijin actively contributes to restoring balance and addressing the chaos caused by the Worm's release. This action aligns with the forward-looking perspective: Daijin now prioritizes the safety of the world over his

own desires (Listyaningsih et al., 2022; Napitupulu et al., 2024; Pratiwi et al., 2025). His actions demonstrate a forward-looking approach, prioritizing the greater good over personal desires. Moreover, his guidance signals his acceptance of responsibility, as he is no longer running away. This marks a significant shift in Daijin's behavior, as he begins to align his actions with positive future outcomes, showing a commitment to fixing the damage caused by his earlier decisions. Daijin's guidance reflects moral responsibility from a forward-looking perspective, as his actions aim to prevent further destruction and promote the restoration of balance.

In Data 7, as a final act of redemption, Daijin uses his body to shield Suzume from a deadly fall. Daijin's willingness to sacrifice himself reflects his full understanding of the moral reasons behind his role and his responsibility to protect Suzume and the world. His willingness to sacrifice himself marks the completion of his moral transformation (Listyaningsih et al., 2022; Napitupulu et al., 2024; Pratiwi et al., 2025). He recognizes the importance of her survival and acts decisively, even at great personal risk. This supports reasons-responsiveness theory, as Daijin now fully understands the moral weight of his actions and acts accordingly. His selfless act demonstrates a heightened capacity to respond to moral reasons, showing that he has internalized his duty and is willing to act upon it, regardless of the cost. Daijin's actions demonstrate a high degree of reasons-responsiveness, as he prioritizes the moral obligation to protect Suzume and the world above his personal safety.

In Data 8, after all the destruction, Daijin chooses to return to his role as a keystone, sealing the Worm and restoring balance. Daijin's return to his role as the keystone reflects a deep understanding of the moral reasons underlying his responsibility. This act aligns with forward-looking moral responsibility, as Daijin recognizes that he must take responsibility to prevent future disasters. He recognizes that, despite the pain and burden it causes him, he must fulfill this role to restore cosmic balance and prevent the Worm from causing further chaos. His decision also demonstrates self-reactive attitudes, as he acknowledges his past mistakes and actively works to correct them (Listyaningsih et al., 2022; Napitupulu et al., 2024; Pratiwi et al., 2025). His decision shows that he has internalized the moral reasons for his role and is now responding to them in a mature and responsible way, demonstrating full moral awareness. Daijin's action aligns with reasons-responsiveness, as he actively embraces his duty after recognizing the compelling moral reasons for doing so, showing growth in his capacity for moral decision-making.

In Data 9, instead of letting Souta sacrifice himself as the keystone, Suzume decides to close the door herself, taking full responsibility for the situation. Suzume's decision to close the door herself, rather than allowing Souta to sacrifice himself, illustrates a profound sense of moral responsibility. Her action aligns with forward-looking responsibility, as she prioritizes the future safety of the world over immediate emotional distress. This moment represents forward-looking responsibility, Suzume actively makes a difficult decision to ensure a better future, demonstrating her moral growth (Listyaningsih et al., 2022; Napitupulu et al., 2024; Pratiwi et al., 2025). Additionally, her choice reflects reasons-responsiveness, as she makes a rational decision based on the necessity of sealing the Worm, rather than acting purely on impulse. Her choice also connects to reasons-responsiveness theory, as she recognizes that she must act based on moral reasoning rather than emotion. This moment also demonstrates self-reactive attitudes, as Suzume takes full accountability for the crisis rather than shifting the burden

onto someone else. Her willingness to take action aligns with self-reactive attitudes, as she holds herself accountable rather than relying on others. Her development mirrors a key aspect of moral responsibility and recognizing one's role in a larger system and taking action despite personal costs. Suzume's growth contrasts with Daijin's earlier rejection of responsibility, emphasizing that true moral agency involves making difficult but necessary choices for the greater good.

Conclusion

The analysis of *Suzume no Tojimari* through the lens of moral responsibility reveals a nuanced exploration of ethical decision-making, personal accountability, and the tension between individual desires and collective well-being. In the end, Suzume's journey culminates in her taking full responsibility by choosing to close the door herself, demonstrating a profound understanding of moral duty. Instead of allowing Souta to sacrifice himself, Suzume actively makes a difficult decision to ensure a better future, demonstrating her moral growth. This action not only reflects forward-looking responsibility, prioritizing the safety of the world over immediate emotional distress, but it also showcases reasons-responsiveness as she recognizes that she must act based on moral reasoning rather than emotion. Daijin's character arc demonstrates the consequences of rejecting responsibility, as his initial abandonment of duty leads to chaos, aligning with the reactive attitudes theory. However, his eventual redemption highlights how moral responsibility can be reclaimed. Her willingness to take action aligns with self-reactive attitudes, holding herself accountable and proving that true responsibility requires the courage to make difficult choices for the greater good. This study shows that *Suzume no Tojimari* demonstrates how animated films can effectively communicate complex philosophical ideas, particularly moral responsibility, by blending rational deliberation with emotion, intuition, and relational dynamics. Through Suzume and Daijin, the film illustrates the struggle and growth in embracing responsibility, while also contributing to broader discussions in moral philosophy by situating abstract theories within cultural narratives.

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