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## Racism Institutional in Anime 86 – Eighty Six – and Its Correlation with Nazi Racist Policies

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### Abstract

**Purpose** – The research aims to identify forms of institutional racism in the anime and link them to historical systematic discrimination by the Nazi regime.

**Methodology** - Using a qualitative approach with literary sociology and Beverly Daniel Tatum's theory of racism, data was collected through observation and note-taking of the anime and its source novel, then analyzed using the Miles and Huberman model. The findings reveal that the San Magnolia government in the anime implements policies of identity erasure, systematic discrimination, and efforts to exterminate the Eighty Six, paralleling Nazi policies against Jews, such as citizenship revocation, segregation, and genocide.

**Findings** - The study concludes that 86 -Eighty Six- not only reflects institutional racism as a narrative backdrop but also critiques how states can institutionalize discrimination leading to the eradication of specific groups. This research broadens understanding of racism representation in popular media through historical and sociological perspectives.

**Keywords:** Anime; Genocide; Institutional racism, Literary sociology, Nazi racist policies.

## 1. INTRODUCTION

Literature serves as a suitable medium for studying institutions because it presents them within a specific context. However, literature itself is a fictional creation shaped by social interactions and constructions, enriched with natural human emotions (Kholodniah, 2023; Alwaqaa, 2020).

According to Alwaqaa (2020), literature captures and records human experiences, perceptions, and emotions about the most significant and lasting aspects of life (Alwaqaa, 2020). Hofstad (2023) also emphasize that literature reflects the social life of society by highlighting the

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extent to which it can represent societal life and encompass various elements within it. Therefore, literary works can portray various social conflicts that occur within a particular community.

As a literary product, anime also portrays social issues like racism. One work that specifically addresses the issue of racism is Anime 86, "Eighty Six". The series depicts discrimination against the Eighty Six by the Republic of San Magnolia, where they experience social segregation, labor exploitation, and erasure of identity. According to Braveman (2022), racism is not only a direct action but can also be systematic in social and political policies. Banaji et al. (2021) emphasizes that institutional racism is a form of systemic discrimination embedded within a society's social and legal structures. The author of 86 -Eighty Six-, Asato Asato, in the epilogue of his last novel, stated that the conflict in his work was inspired by World War II (Feng, 2024). Della Porta (2024) in *Nazi Germany: Society, Culture, and Politics* explain that Nazi policies towards Jews included social segregation, restriction of rights, and systematic extermination. This is in line with the system of discrimination in 86 -Eighty Six-, where the Eighty Six are separated from the mainstream society and do not have citizenship rights.

Several previous studies have discussed the representation of racism in anime and manga with various approaches. Cormier & Pandey (2021) analyzed racism in 86 -Eighty Six- using a semiotic approach, focusing on connotation, denotation, and myth in the representation of racism. Kurniawan & Pratama (2023) discussed the altruistic attitude of Lena's character as an individual from the majority who tries to fight for the minority, not the racist system itself. Manurung et al. (2022) examined the representation of racism in the *Attack on Titan* manga using Alan Swingewood's sociology of literature approach and Beverly Daniel Tatum's theory, highlighting the types of racism and their impact on the characters. Several studies also highlighted the connection between the Nazi and Jewish conflicts in *Attack on Titan*, showing that the representation of racism in anime often refers to certain historical events.

This study aims to analyze institutional racism in 86 -Eighty Six- using a sociology of literature approach and Beverly Daniel Tatum's racism theory. Different from previous studies, this study not only identifies forms of institutional racism in anime but also relates them to racist practices in World War II. Tadjewski (2012) categorizes racism into several types, including institutional racism that occurs when a social or government system implements discriminatory policies against certain groups. This concept can be found in the segregation in the Republic of San Magnolia against the Eighty Six, which resembles Nazi policies against Jews and other minorities.

Thus, this study contributes to expanding the study of racism in anime through a deeper historical perspective. This study also opens up a wider discussion space on how popular media such as anime can function as a social reflection of historical events and their impacts in modern society.

## 2. LITERATURE REVIEW

Various studies have explored how racism is portrayed in anime and manga through different analytical frameworks. Andrian et al. (2024) examined 86 -Eighty Six- and identified two forms of racial representation: verbal and nonverbal, along with mythological elements embedded within them. Kurniawan & Pratama (2023) also investigated 86 -Eighty Six-, focusing on the character Lena, whose altruistic nature drives her to prioritize others' well-being even at personal risk. Their

study also highlighted the presence of moral messages in the anime, conveyed through dialogues and character experiences. Meanwhile, Manurung et al. (2022) analyzed Attack on Titan using Alan Swingewood's sociology of literature approach and Beverly Daniel Tatum's theory. Their findings classified racism in the manga into three categories: individual, cultural, and institutional racism. Additionally, their study revealed that racism in Attack on Titan leads to resistance movements, internal struggles among the Eldians, and conflicting viewpoints among individual.

### 3. METHODOLOGY

This study uses a qualitative approach with a mimetic method, which views literary works as a reflection of social phenomena. Qualitative research does not aim to measure or calculate data numerically, but rather emphasizes interpretation, description, and in-depth understanding of the research subject (Gerring, 2017).

In this study, data collection was carried out using the observation and note-taking technique, where the researcher observed in depth the anime 86 -Eighty Six-, which was adapted from the Light Novel by Asato Asato. This process involved re-watching the anime in its entirety to understand its contents, as well as recording relevant data using screenshots to support the analysis in accordance with the formulation of the research problem.

The data analysis technique uses the Miles and Huberman (Naeem et al., 2023) which consists of data reduction, data presentation, and drawing conclusions. Data are selected, categorized, and analyzed to gain an understanding of the representation of racism in the anime 86 -Eighty Six-. Conclusions are drawn based on the findings that have been analyzed.

### 4. RESULTS AND DISCUSSION

Institutional racism as a system of policies and practices embedded in institutions, which produce and maintain racial inequality. In the anime 86 -Eighty Six-, 10 institutional racism data were found with 5 data on the erasure of the identity and existence of eighty-six in the state system, 3 data on systematic discrimination, and 2 data on systematic extermination efforts. The following is a presentation of the data.

#### 4.1. The Erasure of The Identity and Existence of The Eight-Six in The State System

##### 4.1.1. Quote (1)

Figure 1 related deletion the identity and existence of eight-six in the news.



Figure 1. Deletion the identity and existence of eighty-six in the news

キャスター : 我がほうの損害は軽微であり人的損害は皆無 人道的かつ先進的な 無人機による戦闘により 本日も我が国の戦死者は ゼロ名であります。

Reporter : The seventeenth Giadian Legion's imperial drone troops have been retreated by the attack of giant tanks, the unmanned machines that our republic is proud of. Thanks to the help of our advanced and humane unmanned machines, our army suffered little defeat, and there were no casualties today.

(86 -Eighty Six-, Ep. 1, minutes 2.17 – 2.53)

In excerpt (1), a scene is shown of a reporter delivering the latest developments regarding the war situation in the Republic of San Magnolia. In his report, he emphasized that thanks to the use of drone technology which is claimed to be sophisticated and humane, there were no fatalities. The camera angle shifts from Medium Shot to Close Shot when the reporter says the sentence “戦死者は “Today there were no fatalities” further confirms this narrative.

However, in reality, it was the Eighty Six troops who operated the drones. This reflects a form of systematic racism, where the existence of the Eighty-Six was deliberately erased from official records, as if they never existed in the military system. The government also built an image of a clean and humane war, when in fact they sacrificed human power. In addition, systematically controlled propaganda made the public believe that their military did not suffer any losses.

#### 4.1.2. Quote (2)

レーナ : 9年前 我が共和国正規軍は 開戦してから半月あまりで、レギオンの圧倒的武力の前にほぼ壊滅状態に陥りました。そこで共和国政府は2つの決断を下します。1つは85行政区内への全共和国民の避難、もう1つは戦時特別治安維持法の施行です。これは 我々アルパと違い、髪と目が銀色でない人々の市民権を剥奪し人間と見なさず] 85行政区の外にある強制収容所に隔離監視する法律です。それにより、これは皆さんも 知っているでしょう、人がいないはずの区域は86区 そこに住む人々をエイティシックスと呼ぶようになりました。

Lena : 9 years ago, our republic was on the verge of collapse in the face of the overwhelming power of the Legion. At that time, the republic government made two decisions. First, evacuate all citizens to District 85. The other was to enforce the Wartime Special Security Preservation Law. During this time, people who were different from Alba like us, namely those with non-silver hair and eyes, did not receive citizenship rights, were not considered human, and were quarantined and monitored in a holding district outside District 85.

(86 -Eighty Six-, Ep. 2, minutes 13.10 – 14.10)

In quote (2) it is explained that Lena gave an explanation to the military cadets about the true history of the Republic of San Magnolia. She revealed the lies spread by the government regarding the war against the Legion and the inhumane treatment of the Eighty Six. Lena explained how discriminatory laws caused the Eighty Six group to lose their rights as human beings and were forced to fight without recognition.

The narrative states that the Republic of San Magnolia Government removed the Eighty Six's status as legal humans. The Eighty Six were forced to live in an internment camp outside of District 85. They were required to ride the Juggernaut and fight the Legion. The government systematically spread lies by calling the Juggernaut an unmanned machine to hide the existence of the Eighty-Six. The news broadcast every day covered up the fact that there were casualties on the Eighty-Six side.

#### 4.1.3. Quote (3)

Figure 2 related deletion the identity and existence of eight-six in teaching.



Figure 2. Deletion identity and existence of eighty-six in teaching.

- 講師 : 何しろ我が共和国が開発した ジャガーノートはレギオンとは比べものにならないほど優れた無人機でありまして、戦地に投入されてからはなんと1人の犠牲者も出していないので...
- Teacher : “Moreover, our republic’s breakthrough Juggernaut is a drone that is far more advanced than Legion. Since it entered the battlefield, not a single person has been killed...”

(86 -Eighty Six-, Ep. 2, minutes 12.37 – 12.50)

In the data quote (3) it takes place in the Alba army training class, where a teacher teaches the history of war and the superiority of Juggernaut. The teacher teaches that “1”人の犠牲者も出していない” (there were no casualties), even though the Eighty Six fought and died inside Juggernaut. This statement shows that the San Magnolia Government actively spreads lies through the education system, so that the new Alba soldiers are unaware that the Eighty Six are being sacrificed. The mention of “犠牲者も出していない” there were no casualties is a form of erasing the existence of the Eighty Six as humans, which strengthens the racist system in this country. The Eighty Six were sacrificed without being considered as humans, and this is taught as a fact in the official education of the Republic of San Magnolia.

#### 4.1.4. Quotes (4)

Figure 3 related deletion the identity and existence of eight-six in textbooks.



Figure 3. Deletion the identity and existence of eighty-six in textbooks.

レーナ : 1 度の戦闘で数十人の命が失われることも...  
 新入隊員 : いやでもあいつら人ではないんですよね?進化に失敗した人型のブタだ  
 って  
 Lena : In one battle, countless lives were lost...  
 New Soldiers : Yes, but...They are not humans, right? It is said that they are pigs in human form  
 that failed to evolve.

(86 -Eighty Six-, Ep. 2, minutes 14.32 - 14.49)

In excerpt (4) it shows a scene where Lena is explaining the fact that in every battle, many Eighty-Six lives are lost. However, a new soldier casually refutes it by saying that Eighty-Six is not human, but rather a “失敗した人型のブタ” (a human-shaped pig that failed to evolve). This soldier uses a book as a reference source, which shows that this view has been taught and legalized in San Magnolia society. The book shown by the new soldier proves that the racist narrative against Eighty Six has been institutionalized through the education system.

#### 4.1.5. Quotes (5)

Figure 4 related deletion the identity and existence of eight-six in teaching.



Figure 4. Deletion identity and existence of eighty-six in teaching.

先生 : ああっ困りますよ少佐 お願いしたじゃないですか。ヤツらの肩を持つ  
 ようなことは We are here  
 レーナ : 先生、我が共和国の国旗が示すものは Who is this ?  
 The first : You are ...  
 レーナ : 自由と平等博愛と正義と高潔  
 先生 : それは人間に対してです。エイティシックスは“人間もどき”です。誤っ  
 た知識を教えてもらっては The story goes on.  
 Teacher : I'll be in trouble, Major! Please! Don't act like you're siding with them!  
 Lena : Teacher. What does our republican flag symbolize?  
 Teacher : What do you mean?  
 Lena : Freedom and equality. Then closeness, justice and nobility.  
 Teacher : That applies to humans! But the Eighty Six are not subhumans! I'll be in trouble  
 if you teach them the wrong knowledge!

(86 -Eighty Six-, Ep. 2, minutes 15.13 - 15.40)

In excerpt (5) Lena is shown arguing with a teacher in a training class. The teacher protests Lena's attitude which is considered too defensive of Eighty-Six. When Lena asks the meaning of



the symbol on the flag of the Republic of San Magnolia, the teacher answers that values such as freedom and equality only apply to humans, not to Eighty-Six. And it seems that the teacher is afraid of facing problems if she teaches something that is contrary to government doctrine. This teacher's attitude reflects an educational policy that systematically teaches discrimination against Eighty-Six.

## 4.2. Systematic Discrimination Against the Eighty-Six in State Policy

### 4.2.1. Quotes (6)

軍人 : 何なんだマジで!  
 軍人 : あのプロセッサーのヤツラ、部品の分際で!  
 軍人 : ホントだよ。何で1区の俺たちが86区のブタどもに嫌み言われなきゃならないんだよ!  
 Military man? : Seriously!  
 Military man : Those processors are just pawns!  
 Military man : Right. Why do we in District 1 have to listen to the rantings of the pigs of District 86?

(86 -Eighty Six-, Ep. 1, minutes 4.09 – 4.17)

In the dialogue quote (6), especially in the sentence “ Why do we in District 1 have to listen to the piggy talk of District 86? ” (Why do we in District 1 have to listen to the piggy talk of District 86) shows that District 1 (where Alba is) and District 86 (where the Eighty Six group is) have a social hierarchy that has been determined by the state. The military people feel that it is unacceptable if the Eighty Six group speaks or opposes them, because in their system, the Eighty Six should be submissive and have no right to speak back. This proves that racism against the Eighty Six is institutionalized in the social system of San Magnolia, not just in individual interactions.

### 4.2.2. Quotes (7)

アンリエッタ : どうしてもってんなら、そのアンダーテイカー連れてきてって言ったのよ。だけどだれど輸送部のバカども“当フライトにはブタの席はありません”って。  
 Henrietta : For further investigation, I asked them to bring Undertaker here. But the stupid Department of Transportation said: "No livestock on our vehicles".

(86 -Eighty Six-, Ep. 1, minutes 10.27 –10.31)

In excerpt (7) Henrietta explains how the government handles the relationship between the Handlers and the Eighty-Six . Henrietta proposes that the Undertaker (Shinei Nouzen) be moved to their location, but the proposal is rejected by the Department of Transportation on the grounds that Shin is part of the Eighty-Six, which they consider to be **ブタ** (pigs/cattle). This statement shows that discrimination against the Eighty-Six is not just an individual opinion, but an institutionalized systemic policy. The government officially does not recognize the Eighty-Six as human beings, so they do not have the same rights, including access to transportation.

### 4.2.3. Quotes (8)

ジェローム : 迎撃砲は1度使うと再装填の必要がある加えて設置場所は地雷原の中だ前線にも近すぎる。加えて設置場所は地雷原の中だ 前線にも近すぎる。

エイティシックスのために そんな危険を冒せと言うのかね?エイティシックスは替えが利くが共和国軍人は違う。使用許可は出せんよ。“戦死者ゼロの人道的かつ 先進的な祖国防衛”を維持したいのは軍も市民も同じ。市民の意に沿うことが 軍人としてあるべき姿だろう。

- レーナ : ですが...
- ジェローム : レーナ。何度言ったらわかるのだね。これ以上エイティシックスに 肩入れするのはやめたまえ。
- レーナ : ですが、彼らも人間です。本当につらいのでしょうに。
- Jerome : Mortars need to be reloaded after use. Plus, they're in the middle of a minefield, too close to the front lines. Should we take that risk for the sake of the Eighty-Six? The Eighty-Six can still be replaced, but not the republican army. I won't agree to that. The military and the people both want a battlefield without casualties. The military's job is to fulfill the people's wishes, right?
- Jerome : Lena. How many times do I have to tell you to understand? Don't let yourself get carried away with Eighty-Six any longer than this.
- Lena : But, they are human. It's really tough.

(86 -Eighty Six-, Ep. 6, minutes 17.21 – 19.28)

In the dialogue quote (8) it is explained that Major Lena Milizé proposed the use of artillery to support the Eighty-Six troops on the front lines. However, the proposal was rejected by General Jerome on the grounds that the Eighty-Six could be easily replaced, unlike the Republic's army which was considered more valuable. Jerome also emphasized that the military's task was to fulfill the wishes of the people, who wanted a war without casualties.

This decision reflects how the Republic of San Magnolia's military system institutionally maintains discrimination against the Eighty-Six. As part of the military's structure, Jerome asserts that the Eighty-Six are not on equal footing with the Republic's soldiers and are positioned as expendable. His statement that "エイティシックスは替えが利くが共和国軍人は違う。(The Eighty-Six can still be replaced, but not the Republic's soldiers)" indicates a system that actively maintains a racial hierarchy within the military, where the Eighty-Six are placed in an inferior position and do not receive equal treatment.

#### 4.2.4. Quotes (9)

- レーナ : たとえば...なんだけど、その...パラレイドのせいでもし精神 面に影響が出たら。.
- アンリエッタ : ああそりゃパカッと。プロセッサーなら パカッと頭開けて、脳を徹底的に調べるの。アンダー イカ やるはずだったのと同じ、終わったら文字どおり廃棄。ハンドラーなら即検査 で別部署に異動ね。
- Lena : This is just an analogy... what if there are any side effects on the mental condition from using Para-RAID?
- Henrietta : Yes, it will be dismantled of course. For the Processor, his head will be dismantled, then his brain will be thoroughly examined. Then, thrown away after it's done, just like Undertaker did. For the Handler, an examination will be carried out. Then transferred to another division.



(86 -Eighty Six-, Ep. 6, minutes 16.00 – 16.37)

In this excerpt (8), Lena asks Henrietta about the side effects of the Para-RAID technology, a telepathic communication device used by the Handlers (combat commanders) to communicate with the Processors (the Eighty-Six who fight on the battlefield). Henrietta casually explains that if there are any mental effects on the Eighty-Six due to the Para-RAID, they will have their heads removed and be disposed of after being examined. Whereas if mental effects occur on the Handlers, they will simply be transferred to another division.

This statement shows the difference in treatment between the Eighty-Six and Alba. If a mental disorder occurs in a Handler from Alba, they are only examined and transferred, while the Eighty-Six are immediately killed and considered used goods. This shows that racism in the Republic of San Magnolia is not only about social discrimination, but is also embedded in the health and military systems. The government systematically ensures that the Eighty-Six do not get human rights, even in situations of mental disorders, they are only considered as war machines that can be discarded if damaged.

### 4.3. Systematic Efforts to Exterminate the Eighty Six

#### 4.3.1. Quotes (9)

ジェローム : だから言っただろう 必要以上に肩入れするなと。  
 レーナ : ムチャクチャです!死ぬまで意味もなく敵地を前進しろというのですか!  
 ジェローム : エイティシックスは全滅すべきだ。  
 Jerome : That's why I told you not to put in more effort than necessary.  
 Lena : That's crazy! You want them to advance aimlessly to their deaths in enemy territory!?  
 Jerome : 86 must be destroyed.

(86 -Eighty Six-, Ep. 8, minutes 10.15 – 10.28)

In quote (9) it shows that Jerome clearly states that the Eighty-Six must be exterminated, without giving any other reason than that they are not considered part of society. Lena, who feels this is inhumane, tries to oppose it by questioning why they should continue to advance to their deaths on the battlefield without a clear strategy. However, Jerome sticks to his guns, showing that the extermination of the Eighty-Six is not just the result of military policy, but a systematic decision by the state.

#### 4.3.1. Quotes (10)

ジェローム : やめておけ.エイティシックスを呼び込むくらいならこのままレギオンに 滅ぼされるほうが共和国市民にとってはまだマシだ  
 レーナ : あなたはまだこの期に及んで...  
 ジェローム : エイティシックスが共和国のために戦うわけではない.共和国に迫害され捨てられ The most important thing is to have a good time  
 Jerome : Stop it. Rather than asking for help from the 86th, dying to be destroyed by the Legion is more dignified for the people of the republic.  
 Lena : You still have time to talk like that...  
 Jerome : There is no reason for the 86 to fight for this republic. They have been persecuted, exiled, and massacred by this republic.

(86 -Eighty Six-, Ep. 16, minutes 17.23 – 17.51)

In the dialogue excerpt (10), General Jerome stops Lena's attempt by holding her hand. The Legion has broken through Gran Mur, the main defense of the Republic of San Magnolia, and has begun attacking civilian areas. Lena, who is aware of this critical situation, wants to ask for help from the Eighty-Six to save the Republic. However, Jerome strongly rejects the idea, even saying that it is better for the Republic to perish by the Legion than to ask for help from the Eighty-Six. General Jerome explicitly states that the Eighty Six have been persecuted, exiled, and massacred by the Republic of San Magnolia government.

This indicates that the state has consciously taken systematic action to exclude this group. The decision not to recognize the Eighty-Six even in an emergency proves that the state is not only discriminating against them, but also actively eliminating them from the social and political system.

Institutional racism in the anime 86 -Eighty Six- is reflected through the state policy of San Magnolia which systematically erases the identity and existence of the Eighty-Six. According to Tadajewski (2012), institutional racism is a network of policies, practices, and institutional structures that actively maintain discrimination and oppression against certain racial groups, while providing benefits to the dominant group. In this context, the San Magnolia government legally revokes the citizenship status of the Eighty-Six, erases them from official records, and makes them a tool of war without human rights.

Data supporting this finding can be found in several scenes and quotes in the anime. In quotes (1-5), the San Magnolia government removes the Eighty-Six's human status by revoking their citizenship rights, placing them in a separate district, and recording them as "unmanned" in the war. This treatment has similarities to the Nuremberg Laws (1935) implemented by Nazi Germany against Jewish citizens through the Reichsbürgergesetz, which reduced their status to "state subjects" without civil rights (Della Porta, 2024). This action shows that the erasure of a group's identity is the first step in the process of dehumanization that can further lead to genocide.

In addition to the erasure of identity, institutional racism in 86 -Eighty Six- is also seen in the form of systematic discrimination against the Eighty-Six through social and military policies. In excerpts (6-8), the Eighty-Six are treated as "pigs" by the Republic of San Magnolia's military and social systems, which reinforces the propaganda that they do not deserve the same treatment as the citizens of Alba. This discrimination reflects the racial hierarchy implemented by Nazi Germany, where Jews and other minority groups were considered inferior to Aryans. In the Nazi system, discrimination was institutionalized through job segregation, educational prohibitions, and the disenfranchisement of property rights that deprived Jews of access to basic resources (Della Porta, 2024).

Furthermore, institutional racism in 86 -Eighty Six- does not stop at social and legal discrimination, but develops into a systematic extermination policy against the Eighty-Six. In excerpts (9-10), General Jerome states that "86 must be exterminated," indicating a consciously designed genocidal policy by the state. This statement has parallels with the Nazi "Final Solution," a policy designed to systematically exterminate the Jewish people through concentration camps such as Auschwitz and Treblinka (Della & Porta, 2024). Just as in history where Jews were sent to forced labor camps before eventually being killed in gas chambers, the Eighty-Six were sent to the front lines of war without protection and with poor equipment so that their chances of survival were slim.

In addition, the discriminatory policies implemented by the San Magnolia government against the Eighty-Six are also evident in various other actions, such as the refusal of military aid to the Eighty-Six unit that lost many members, the prohibition of the use of transportation other than war machines, and the difference in treatment in rescuing soldiers on the battlefield. The Alba army will be rescued, while the Eighty-Six are left to die without any rescue efforts. All of these policies show that the San Magnolia government is actively creating conditions that allow for the systematic extermination of the Eighty-Six.

Thus, the pattern of institutional racism in 86 -Eighty Six- mirrors the pattern of genocide that occurred during World War II, where the state played an active role in planning and executing the extermination of a particular group. This shows that institutionalized discriminatory policies not only reflect racism in the form of individual prejudice or hatred, but also in a systematic form involving the social, political, and legal structures of a country. With these findings, it can be concluded that institutional racism in 86 -Eighty Six- is not just a background story, but a critique of how a country can use its power to systematically eliminate certain groups.

## 5. CONCLUSION

The conclusion of this study shows that 86 -Eighty Six- explicitly depicts the institutional racism practices implemented by the San Magnolia government towards the Eighty-Six group. The state policy of revoking citizenship status, isolating, and discriminating against the Eighty-Six is reminiscent of the discriminatory policies implemented by the Nazi regime against minority groups, especially Jews, during World War II. These acts of identity erasure and dehumanization serve as the initial steps towards systematic extermination implemented by the state through military and social policies that provide no protection to the Eighty-Six.

Furthermore, the extermination policy against the Eighty-Six, including the disregard for their safety on the battlefield and the denial of military aid, reflects a form of institutional racism that goes beyond social and legal discrimination. This policy illustrates how the state can play an active role in planning and executing the systematic extermination of a particular group. Thus, 86 -Eighty Six- not only functions as a work of fiction, but also as a critique of the practices of institutional racism that can emerge in a country's social, political, and legal structures. This study concludes that the institutional racism depicted in this anime reminds us of the dangers of discriminatory policies that can lead to genocide and the elimination of certain groups in society.

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