PROCEEDING

THE 2ND INTERNATIONAL CONFERENCE ON JAPANESE STUDIES, LANGUAGE AND EDUCATION (ICJSLE)

未来への挑戦～ソサエティ **5.0** における日本語教育～

Surabaya, 24 October 2020
I'Mc Center, Lotus Regency F7, Jl. Ketintang Baru Selatan 1A/23,
Surabaya 60235, Indonesia

Editors:
Dedi Sutedi; Djodjok Soepardjo; Dian Bayu Firmansyah;
Cicilia Tantri Suryawati; Lussy Novarida Ridwan

Published by:
ASOSIASI STUDI PENDIDIKAN BAHASA JEPANG INDONESIA (ASPBJI)
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THE FUTURE CHALLENGE OF JAPANESE EDUCATION IN SOSIETY 5.0

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FOREWORD

This international seminar on Japanese Studies, Language and Education, held on October 24, 2020 via Zoom Meetings application in Surabaya Indonesia, is a forum that enables Indonesian and international participants to share ideas and experiences in relation to the Japanese language and its teaching in different educational settings. When closely observed, the seminar has enabled the participants to highlight particular issues on Japanese language education that have been revealed through various scientific studies. In addition, participants also offered different solutions to those issues.

The articles published in this proceeding are only part or the articles presented in the seminar. This proceeding is primarily addressed to students and educators who play a very important role in the growth and development of Japanese language in Indonesia. Furthermore, it presents ideas presented by counterparts coming from Southeast Asian countries, who possess different ways of seeing and performing the Japanese language teaching. Hence, this academic encounter enriches individual participants with mutual and cultural understanding of how Japanese language is taught in individual institutions.

Finally, grateful acknowledgment is expressed to those who helped the committee to organize this seminar and wrote this proceeding. This work would not have reached its present form without their invaluable help. In particular, we express our gratitude to Prof. Furihata Masashi (Tokyo University of Foreign Studies, Japan), Mr. Dedi Sutedi (Universitas Pendidikan Indonesia), and Prof. ABM Razaul Karim Faquire, PhD. (Professor of Japanese Language & Culture Institute of Modern Languages University of Dhaka, Bangladesh) as the keynote speakers, Ms. Tahara Yuka (Japan Taiwan Exchange Assosiation Taipei Office Advisor, Taiwan) for sharing fruitful ideas.

Editors

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Schedule of Seminar

2nd ICJLSE-Schedule (スケジュール)

時間	プログラム	担当者
07.00 – 08.00	Zoom 登録・Zoom ミーティングルームの開始	担当 : Dian Bayu Firmansyah, M.Pd.
08.00 – 08.07	開会式・『インドネシアラヤ』国歌斉唱	司会: Lussy Novarida Ridwan, M.Pd.
08.07 – 08.10	お祈り Tatang Hariri, M.A., Ph.D	
08.10 – 08.15	実行委員会会長の挨拶・報告 Dr. Urip Zaenal Fanani, M.Pd.	
08.15 – 08.20	ASPBJI 会長の挨拶 Prof. Dr. Djodjok Soepardjo, M.Litt.	
08.20 – 08.25	国際交流基金 ジャカルタ総長の挨拶 Mr. Takahashi Yuichi	
08.25 – 08.30	写真撮影・基調講演者の紹介	司会: Lussy Novarida Ridwan, M.Pd. モデレーター : Nuria Haristiani, M.Ed., Ph.D.
08.30 – 09.10	基調講演者(1)発表・質疑応答 Prof. Furihata Masashi (東京外国語大学)	モデレーター : Nuria Haristiani, M.Ed., Ph.D.
09.10 – 09.50	基調講演者(2)発表・質疑応答 Dr. Dedi Sutedi, M.A., M.Ed (インドネシア教育大学)	
09.50 – 09.55	小休憩・パネルセッションの紹介	司会 : Lussy Novarida Ridwan, M.Pd.
09.55 – 10.15	パネル発表者(1) Prof. ABM Razaul Karim Faquire, Ph.D (バングラデシュ)	モデレーター : Dr. Roni, M.Hum., M.A.
10.15 – 10.35	パネル発表者(2) Ms. Tahara Yuka (日本台湾国際交流会)	
10.35 – 10.50	パネルセッションの質疑応答	
10.50 – 10.55	ブレーキルームへの移動	担当 : Dian Bayu Firmansyah, M.Pd.
	ブレーキ・ルームにおける発表ルール	モデレーター :

10.55 - 11.00 11.00 - 11.15 11.15 - 11.30 11.30 - 11.45 11.45 - 12.00 12.00 - 12.15 12.15 - 12.30	の説明等 発表者 1 発表者 2 発表者 3 発表者 4 発表者 5 発表者 6 発表者7	R1: Zaenal 氏 R2: Tatang 氏 R3: Roni 氏 R4: Tantri 氏 R5: Yuyu 氏 R6: Lea 氏 R7: Susi 氏 R8: Pujiono 氏 R9: Riri 氏 R10: Yusida 氏
12.30 – 12.40	メインルームへの移動・閉会式の挨拶 Dr. Lea Santiar, M.Ed	司会：Lussy Novarida Ridwan, M.Pd.

Room 1

Time	Name	Titel	affiliation
11.00-11.10	Moh. Gandhi Amanullah, M.A.	Nuclear Power Plants and Literary Works: Describing Suffering in The Isolation Zone of Fukushima in Taguchi Randys Novel "Zoon nite"	Prodi Studi Kejepangan, Fakultas Ilmu Budaya, Universitas Airlangga
11.10-11.20	Zida Wahyuddin, M.Si.	Nihonjinron and the Social Transformation of Japanese Society depict on the Film Osōshiki	Universitas 17 Agustus 1945 Surabaya
11.20-11.30	Dr. Lilawati Kurnia M.A.	Nihonjinron and The Social Transformation of Japanese Society depict on The Film Osoushiki	Universitas Indonesia
11.30-11.40	Fithyani Anwar, S.S.,M.A	Japanese Writers in Djawa Baroe (1943-1945): Mobilization of the Writers and Works during the Japanese War (1937-1945)	University of Tsukuba
11.40-11.50	Mintarsih, S.S., M.Pd.	Fenomena alam dalam proses self-transformation dan self-awareness tokoh-tokoh dalam kumpulan cerpen Yuki no machi no monogatari karya Sugi mikiko (pendekatan semiotik)	Universitas Negeri Surabaya
11.50-12.00	Anisa Galuh Mayang Paramita, ST, SS	Local Wisdom in Hanasaku Iroha Comic by P.A.Work with Literary Anthropology Approach	Universitas Dr. Soetomo
11.50-12.00	Dra. Eva Amalijah, M.Pd	Jidai no seishin dalam Novel Izu no Odoriko (1924) dan Utsukushisa to Kanashimi to (1964) karya Kawabata Yasunari	Universitas 17 Agustus 1945 Surabaya
12.00-12.30	Q&A	Q&A	

Room 2

Time	Name	Titel	affiliation
11.00-11.10	Didik Nurhadi, Ph.D.	TYPOLOGY OF EXPRESSION IN THE INTRODUCTION PARAGRAPH OF JAPANESE READING MATERIALS	Unesa
11.10-11.20	Idrus, S.S., M.Hum.	The Translation of The Japanese Manga to Indonesian	University of Tsukuba
11.20-11.30	Imelda,S.S.,M.Pd	MULTIMEDIA SEBAGAI BAHAN AJAR KETERAMPILAN MERESPON DALAM BERBICARA BAHASA JEPANG	Universitas Negeri Jakarta
11.30-11.40	Nadya Inda Syartanti, M.Si.	A CRITICAL DISCOURSE ANALYSIS OF THE RESIGNATION SPEECH OF JAPANESE PRIME MINISTER SHINZO ABE	Universitas Brawijaya
11.40-11.50	Dr. Cut Erra Rismorlita, M.Si.	21st Century Skills-Based Beginner Level Reading Teaching Materials: A Need Analysis Result	Universitas Negeri Jakarta
11.50-12.00	Dr. Frida Philiyanti, M.Pd.	21st Century Skills-Based Beginner Level Reading Teaching Materials: A Need Analysis Result	Universitas Negeri Jakarta
11.50-12.00	Dewi Kusrini., M.Pd., M.A	日本語読解 1 のオンライン授業実施	Universitas Pendidikan Indonesia
12.00-12.30	Q&A	Q&A	

Room 3

Time	Name	Titel	affiliation
11.00-11.10	Diwana Fikri Aghniya S.Pd	Functions and Meanings of Nakerebanaranai, Beki and Hazu as Epistemic and Deontic Modalities	Universitas Pendidikan Indonesia
11.10-11.20	Dr. Made Ratna Dian Aryani, S.S.,M.Hum	Verba Sazukeru dalam Konstruksi Datif Bahasa Jepang	Fakultas Ilmu Budaya, Universitas Udayana
11.20-11.30	Ni Luh Kade Yuliani Giri, S.S., M.Hum	Verba Sazukeru dalam Konstruksi Datif Bahasa Jepang	Prodi Sastra Jepang-Universitas Udayana
11.30-11.40	Faisal Syah, S.Pd.	Contrastive Analysis of Verbs Expressing the Meaning of Play in Japanese Language and Indonesian Language	Universitas Pendidikan Indonesia
11.40-11.50	Dr. Miftachul Amri, M.Pd.,M.Ed.	The Use of *Kandooshi* That Reveals Ootoo In The Chibi Maruko Chan By Momoko Sakura	Unesa
11.50-12.00	Putri Bintang Pratiwi Harahap S.Pd	Analysis of Temo and Keredomo in Japanese	Universitas Pendidikan Indonesia
11.50-12.00	Silvia Nurhayati	THE ANALYSIS OF GOI IN THE WAKAMONO KOTOBA	Universitas Negeri Semarang
12.00-12.30	Q&A	Q&A	

Room 4

Time	Name	Titel	affiliation
11.00-11.10	Yuni Masrokhah, M.Hum.	Analysis of the Use of Code Switching and Code Mixing in YUI's Song Lyrics on Album From Me To You (Judging from Syntax Study)	Universitas Muhammadiyah Prof. Dr. HAMKA
11.10-11.20	Rifka Fadela	Analisis Penggunaan Alih Kode dan Campur Kode dalam Lirik Lagu YUI pada Album From Me To You (Ditinjau dari Kajian Sintaksis)	Universitas Muhammadiyah Prof. Dr. Hamka
11.20-11.30	Wira Wahyuni, S. Pd	Takai and Tinggi as Polysemy : The Study of Cognitive Linguistic	Universitas Pendidikan Indonesia
11.30-11.40	Gilang Auliya Prasetyo Widodo	日本語の「いい」とインドネシア語の「BAIK」の多義語構造	Universitas Pendidikan Indonesia
11.40-11.50	Raden Regine Melansyah S.Pd	Analysis of Shakoujirei in Japanese Refusal Situation	Universitas Pendidikan Indonesia
11.50-12.00	Aulia Raversa S.Pd	Understanding Japanese Nonverbal Communication Through the Reality Show 'Ningen Kansatsu Variety Monitoring'.	Universitas Pendidikan Indonesia
11.50-12.00	Dra.Nalti Novianti,M.Si	Pragmatic speech forms contain humor in japanese food advertisement	Jakarta Bina Nusantara University
12.00-12.30	Q&A	Q&A	

Room 5

Time	Name	Titel	affiliation
11.00-11.10	Michiko Hosobuchi	A Study on Feedback and Motivation Maintenance for Intermediate Learners in Remote Education	Affiliate Researcher
11.10-11.20	Luza Qodriyanti, M.Pd	The Reflection of Japanese Learning Outcomes by Distance Learning During Covid-19 Pandemic	SMAN 1 Probolinggo
11.20-11.30	Laras Oktaviani, S.Pd., M.Pd	The Effectiveness of Think Pair Share on Japanese Language Bunpo Understanding and Motivation to Learn Japanese Language	Universitas Triatma Mulya

11.30-11.40	Anak Agung Ratih Wijayanti, S.Pd.,M.Pd.	The Effectiveness of Think Pair Share on Japanese Language Bunpo Understanding and Motivation to Learn Japanese Language	Sekolah Tinggi Pariwisata Triatma Jaya
11.40-11.50	Mochammad Ghiyas Al-farisi	Pedagogical Competency Analysis of Teacher Professional Training Participants in Japanese Language Education Study Program	Universitas Pendidikan Indonesia
11.50-12.00	Rizki Maulina Handini, S.Pd.	The Effectiveness of Using Padlet as Learning Media	Universitas Pendidikan Indonesia
11.50-12.00	Risma Rismelati, M.A	Pengajaran Fungsi Partikel Tte dalam Percakapan Informal Melalui Wacana Tematik pada Buku Ajar Menyimak "J-Bridge to Intermediate Japanese" : Kajian Struktur dan Makna	Universitas Padjadjaran
12.00-12.10	Rike Febriyanti, M.A.	The Error in Changing Infinitive Form (Jishokei) Into ~Te Form and Its Usage in Imperatif Sentence	Universitas Brawijaya
12.30-12.40	Q&A	Q&A	

Room 6

Time	Name	Titel	affiliation
11.00-11.10	Dr. Rainhard Oliver HW, S.S, M.Pd	RELATIONSHIP OF LEFT BRAIN DOMINANT AND RIGHT BRAIN DOMINANT TOWARDS KANJI LEARNING	STBA JIA
11.10-11.20	Dhaniar Asmarani, S.S., M.Si	Application of Differentiated Instruction on Japanese Language Proficiency Test: Intermediate Level (Noryoku Shiken III) Course, to Build Student Awareness of Lifelong Learning	Universitas Bina Nusantara
11.20-11.30	Lispridona Diner, S.Pd., M.Pd.	Japanese Language Learning Innovation Toward Society 5.0	Universitas Negeri Semarang
11.30-11.40	Qistike Handay Pugar, S. Pd.	Students impression in STEAM Project Based Learning in online classroom of Japanese language education	Universitas Pendidikan Indonesia
11.40-11.50	Desak Made Sri Mardani, S.S., M.Pd.	Introduction to Japanese for Elementary Students through Collaborative Activities	Universitas Pendidikan Ganesha
11.50-12.00	Rafa Ayu Marvella	Effectiveness Method of Learning Scramble To Improve Ability Reading Japanese Language At the 2nd years of Budhi Warman II Jakarta Senior High School	Program Studi Pendidikan Bahasa Jepang FKIP UHAMKA
11.50-12.00	Rita Agustina Karnawati, M.Pd	Effectiveness Method of Learning Scramble To Improve Ability Reading Japanese Language At the 2nd years of Budhi Warman II Jakarta Senior High School	Program Studi Pendidikan Bahasa Jepang FKIP UHAMKA

12.00-12.30	Q&A	Q&A	

Room 7

Time	Name	Titel	affiliation
11.00-11.10	H. Jeni Putra, M.Pd	The dynamic of nihonjijo as cultural learning class on the Japanese language education in Japan	Kyushu University
11.10-11.20	Retnani	Yosakoi JAPANESE CULTURE RECOGNITION OF STUDENTS AT SURABAYA	
11.20-11.30	Yunita El Risman,S.S.,M.A	Sekuhara (Sexual Harassment) as a representative of gender discrimination in the novel Out by Natsuo Kirino	Universitas Hasanuddin
11.30-11.40	Drs. Krisanjaya, M.Hum.	Prohibition Expression in Japanese and Indonesian: A Cross-Cultural Study	Universitas Negeri Jakarta
11.40-11.50	Dra. Yuniarsih., M.Hum., M.Ed.	Prohibititon Expression in Japanese and Indonesian: Cross Culture Study	Universitas Negeri Jakarta
11.50-12.00	Marina Indahningrum	GAME ADVENTURE UNTUK PEMBELAJARAN PENGGUNAAN HATSUON PADA MATA KULIAH HANASHIKATA PROGRAM PENDIDIKAN BAHASA DAN SASTRA JEPANG	Universitas negri surabaya
11.50-12.00	Himawan Pratama	Representations of Foreigners at the 1964 Olympics in Gakushu Manga	Universitas Indonesia
12.00-12.30	Q&A	Q&A	

Room 8

Time	Name	Titel	affiliation
11.00-11.10	Dr. Rina Supriatnaningsih, M. Pd.	The future challenge of Japanese Education in Society 5.0	Universitas Negeri Semarang (UNNES)
11.10-11.20	Heni Hernawati, M.A., Ph.D.	The Production and Acoustic Analysis of Japanese Fricatives /s/ and /ɕ/ by Indonesian Learners: A Case Study of Javanese L1 Speakers	Universitas Negeri Semarang (UNNES)

11.20-11.30	Franky Reymond NaJoan, M.A., Ph.D.	The Learning of Japanese Accents for Indonesian Learner: Focusing on Verbal Accents	Universitas Negeri Manado (UNIMA)
11.30-11.40	Elvie Nitje Piri, M.Hum., Prof. Golda J. Tulung, Franky Reymond NaJoan, M.A., Ph.D., Andriyani Marentek, S.S., M.A., Ph.D.	JAPANESE SUPRASEGMENTAL SOUND ACQUISITION BY INDONESIAN LEARNERS THROUGH CONTEXTUAL LEARNING: DIFFERENCES IN TREATMENT LENGTH	Universitas Sam Ratulangi, Fakultas Ilmu Budaya
11.40-11.50	Lady Diana Yusri, S.S., M.Hum.	Onomatopoeia on Japanese Tourism Posters	Universitas Andalas
11.50-12.00	Lea Santiar	What we Expect from Japanese Phonology Lectures	Universitas Indonesia
11.50-12.00			
12.00-12.30	Q&A	Q&A	

Room 9

Time	Name	Titel	affiliation
11.00-11.10	Dian Bayu Firmansyah, M.Pd.	Digital Literacy Among Indonesian JSL Learners: Digital Technologies Preferences for Japanese Learning Beyond the Classroom	Universitas Jenderal Soedirman
11.10-11.20	Rita Susanti, S.Pd.,S.S.,M.Si	Efficiency of ICT and Social Media in Online Learning of Free Basic Japanese Language Learning through Yasashii Nihongo	Universitas Nasional
11.20-11.30	Ni Luh Putu Ari Sulatri, S.S.,M.Si. & Ni Made Andry Anita Dewi, S.S.,M.Hum.	ONLINE LEARNING IN KANKO NIHONGO SUBJECT: A SWOC ANALYSIS	Program Studi Sastra Jepang, Fakultas Ilmu Budaya, Universitas Udayana
11.30-11.40	Drs. Ahmad Dahidi, M.A., Linna Meilia Rasiban, S.Pd.,M.Pd.	Developing Student's Writing Skill via Instagram	Universitas Pendidikan Indonesia
		Kanji Learning using Online	

11.40-11.50	Alo Karyati, M.PD	media ”tanoshiijapanese.com” In Increasing student motivation	Universitas Pakuan
11.50-12.00			
11.50-12.00			
12.00-12.30	Q&A	Q&A	

Room 10

Time	Name	Titel	affiliation
11.00-11.10	Triyana Andra Nugraha, S.S	Penggunaan Media Gambar dalam Pembelajaran Sakubun	Universitas Negeri Surabaya
11.10-11.20	Teti Indriati Kastuti, S.S., M.Pd.	Analyze The Process of Self-Identity Forming D 3 Japanese Students Through Chanoyu Learning	Universitas Teknologi Yogyakarta
11.20-11.30	Nurul Laili	HOTS IN JAPANESE LEARNING TOWARD SOCIETY 5.0 IN COVID-19 PANDEMIC	Unipdu
11.30-11.40	Dr. Kadek Eva Krishna Adnyani S.S., M.Si.	Students' Perception on Using Kahoot! for Japanese Learning	Universitas Pendidikan Ganesha
11.40-11.50	Nevia Octa Permatasari, S.Pd	DESAIN PEMBELAJARAN DISSASURE BERBASIS KETERAMPILAN ABAD 21 DALAM PEMBELAJARAN BAHASA JEPANG	Universitas Negeri Surabaya
11.50-12.00	Yusida Lusiana	Strengthening Student Learning Motivation in Online Learning Era	Universitas Jenderal Soedirman
11.50-12.00			
12.00-12.30	Q&A	Q&A	

ASOSIASI STUDI PENDIDIKAN BAHASA JEPANG INDONESIA
インドネシア日本語教育学会
JAPANFOUNDATION
The 2nd International Conference on Japanese Studies, Language and Education (ICJSLE)
未来への挑戦
～ソサエティー 5.0 における日本語教育～
THE FUTURE CHALLENGE OF JAPANESE EDUCATION IN SOCIETY 5.0
Welcome Speech :
Prof. Dr. Djodjok Soepardjo, M.Litt.
Chairman of ASPBJI, Indonesia
TAKAHASHI Yuichi
Director General of The Japan Foundation Jakarta
Keynote Speakers :
Prof. FURIHATA Masashi
Japan
Dr. Dedi Sutedi, M.A., M.Ed.
Indonesia
Panelist :
Prof. Razaul Karim Faquire, Ph.D.
Bangladesh
Ms. Tahara Yuka
Taiwan
Moderator :
Nuria Haristiani, M.Ed., Ph.D.
Indonesia
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Lussy Novarida Ridwan, S.S., M.Pd.
Indonesia
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REGISTRATION
Presenter : IDR 150.000
Participant : IDR 100.000
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Welcome Speech-1: Conference Chair

(Dr. Urip Zaenal Fanani, M. Pd.)

第 2 回インドネシア日本語教育学会による国際セミナーに、ご参加いただきありがとうございます。 国際セミナー実行員長をしておりますザエナルと申します。よろしくお願い申し上げます。

今回このセミナー開催にあたり、国際交流基金高橋 YUICHI 所長をはじめ、ご協力いただいた皆様に感謝もうしあげます。

国際セミナーのテーマは「未来への挑戦ソサエティー5.0　における日本語教育 The Future of Challenge Japanese Education in Society 5.0」です。今回その基調講 演としまして、日本の Furihata Masashi 先生, インドネシアの Dedi Sutedi 先生, ハンクラテッシュの Razaul Karim Faquire 先生, 及び日本の Tahara Yuka 先生 4 名の先生方の基調講演をお願いしております。そのほか 60 名の発表者の方と、また参加者 40 名の方といっしょに応援していただいております。

今回の国際セミナーを行うにあたり、多くの方々に協力いただき、深く感謝しております。この場をおかりしまして、お礼もうしあげます。 このイヘントが、研究者、参加者、大学間の協力とネットワークを強化することを願っており、イベントがますます発展するよう願っております。 また、委員会の制限により、本セミナーにご迷惑をおかけしましたことをお詫び申し上げ、あいさつとして終わらせていただきます。ありがとうございました。

Welcome Speech-2: Chairman of ASPBJI

(Prof. Djodjok Soepardjo, M.Lit, Ph.D)

皆さま、お早うございます。本日は「第 2 回日本・言語・日本語教育国際大会」にご参加いただき、誠にありがとうございました。現在、新型コロナウイルスの影響を受けており、止む無く、今回の「第 2 回日本・言語・日本語教育国際大会」はオンラ・インで開催することに決定致しました。

今大会の開催に当たり、基調講演をして頂く、日本の FURIHATA MASASHI 先生を始め、台湾の TAHARA YUKA 先生、バングラデシュ の RAZAUL KARIM FAQUIRE 先生、インドネシアの DEDI SUTEDI 先生にお礼を申し上げたく存じます。また、研究発表をされる先生方を、ここ、オン・ライン上でお迎えすることができ、本当に光栄に、また嬉しく存じます。

さらに、本国際大会の開催に多大なるご尽力を頂きました、多くの関係者の方々に深く感謝を申し上げたいと存じます。ジャカルタ国際交流基金の、髙橋雄一所長、実行委員会の皆様、インドネシア日本語教育学会支部会長の皆様に、心から感謝申し上げます。また、ご参加くださいました皆様方には、開催者側といたしまして、大変幸甚に存じます。

今学会国際大会のテーマは「未来への挑戦・ソサエティー5.0における日本語教育」ですが、インドネシアにおける日本語教育の発展、進化に関心を持つ者にとりましては、大変重要なテーマであります。ソサエティー5.0(Society 5.0)とは、狩猟社会(Society1.0)、農耕社会(Society2.0)、工業社会(Society3.0)、そして現代の情報社会(Society4.0)の次に訪れる新しい社会のことを言います。

ソサエティー5.0 では、モノのインターネット(Internet of Things=IoT)がさらに進みます。現実社会のありとあらゆるものがセンサーやチップによってインターネットとつながります。なので、その情報量は現代よりもさらに飛躍的に増

加し、人の能力では全く追いつかないものとなるはずです。そして、それを的確に処理するため、人工知能(AI)の活用はさらに進みます。情報は人間が自ら集めて解釈するものから、人間にとってより理解しやすい情報としてAIが解釈・加工して提供されるものになるでしょう。そこに、自動運転や機械による生産などといった高度な機械技術が融合し、現実社会における問題点をより効率よく解決しようとする手段が進歩します。また、公害や食糧問題、エネルギー不足などと言った環境的な問題についても、AI とビッグデータにより、適切な解釈と対処法が検討できるようになるはずです。これらを未来の日本語の教育にどのように関連させるか。私達日本語教育を携わっている人として大きな問題でもあり、大変重要なことだと思います。

このSociety 5.0という新たな社会で、共通して求められる力は何なのか、社会を牽引していくためにどのような人材が必要か等について、社会像を具体的にこれから議論する問題だと思います。社会が変われば働き方も変わる、働き方が変われば求められる能力も当然変わってきます。日本語教育ではこうした社会の変化に対応してどのように変わっていけば良いのかが大きな課題になると思います。これらが本大会にご参加の皆様方におかれましては、日本語教育関係者が果たすべき役割などについて共にお考えいただき、また、ここで交わされた議論をもとに、皆様の今後の教育並びに研究活動や取組のさらなる推進につなげていただくことを期待しております。

最後になりましたが，ここにご参加皆様方の今後のますますのご健勝、ご活躍を祈念いたしまして、簡単ではございますが、開会の挨拶とさせていただきます。それでは、実り多き学会になりますことを心から願って、私の挨拶に代えさせて頂きたいと思います。どうもありがとうございました。

Welcome Speech-3:
General Director The Japan Foundation Jakarta

(Mr. Takahashi Yuichi)

インドネシア日本語教育学会会長 Djodjok Soepardjo 様
東京外国語大学 降幡 正志准教授
インドネシア教育大学 Dedi Sutedi 教授
インドネシア日本語教育学会 委員の皆様ご出席の皆様

この度はインドネシア日本語教育学会国際セミナー2020 の開催、誠におめでとうございます。また本日は開会のご挨拶の機会をいただき、ありがとうございます。

今回のセミナーでは「未来への挑戦 - ソサエティー5.0 における日本語教育」というテーマで、日本語教育が Society 5.0 どう対応すべきかを議論します。Society の社会で求められている人材を育てるためには、知識を学びスキルを身につけるだけではなく、現在生じている社会問題への対策や、人々の生活を豊かにするための新しいイノベーションを生み出すため、言語を含め身につけた知識やスキルをどのようにして活用していくかが重要になってまいります。

毎年実施されているインドネシア日本語教育学会のこの活動の場が、日ごろの研究成果を発表し合い、それぞれの地域で広めるための新しい知識を習得でき、関係者皆様のネットワーク強化をはかるものになることを期待します。また、インドネシア日本語教育学会の皆様にはインドネシアでの日本語教育の向上のために、これからも積極的に活動をしていただければと思います。

最後になりましたが、本日のセミナー開催にあたり、皆様のご支援とご協力にもう一度心より感謝申し上げます。また、インドネシア日本語教育学会の皆様にはインドネシアでの日本語教育の向上のために、これからも積極的に活動をしていただければと思います。本セミナー の成功を心より祈念し、私の挨拶とさせていただきます。

台湾における日本語教育事情

公益財団法人 日本台湾交流協会 台北事務所
日本語専門家 太原 ゆか (Tahara Yuka)
tahara.yuka.sensei@gmail.com

要旨

海外における日本語教育については、学習者数など量的な側面で語られることが多い。本論は、台湾における日本語教育の現状と課題について、インドネシア西ジャワ州との比較により、共通点および相違点から、質的な分析を試みるものである。

キーワード:台湾、西ジャワ州、2018 年度海外日本語教育機関調査、2019 年度第 2 回日本語能力試験

1. 台湾について

台湾は沖縄の先に位置し、日本から飛行機時間程度という近さにある。面積は 36 ㎢で九州と、人口は約 23 万人同規模である。親日家が多いことでも知られており、2019 年 2 月に行われた日本台湾交流協会による世論調査では、「最も好きな国」および「海外旅行先として最も行きたい国」として日本が第 1 位に選ばれるほどである。また、2019 年度の訪日台湾人旅行者は約 489 万人であり、台湾人の 5 人に1人が日本旅行をしたことになる。

表1. 日本台湾交流協会(2019)『2018 年度対日世論調査』より抜粋

質問	第 1 位	第 2 位	第 3 位
あなたの最も好きな国・地域はどこですか。	日本 59%	中国 8%	アメリカ
海外旅行をするとした場合、どこへ行きたいですか。	日本 44%	ヨーロッパ 18%	ニュージーランド＆オーストラリア 4%

2. 日本台湾交流協会について

日本台湾交流協会については、以下を参照されたい。

> 公益財団法人日本台湾交流協会は、1972年の日中国交正常化に伴い、日本と台湾の間の実務レベルでの交流関係を維持するため、台湾在留邦人及び邦人旅行者の入域、滞在、子女教育及び日台間の学術・文化交流等につき、各種の便宜を図ること、我が国と台湾との貿易、経済、技術交流等の諸関係を円滑に遂行することを目的として、外務省・通商産業省(当時)の認可を受け財団法人として設立されました。その後、公益法人関連三法の成立に伴い、総理大

臣の認定を受け、2012年4月1日に公益財団法人に移行しました。そして、2017年1月1日、公益財団法人日本台湾交流協会と名称変更し、新たなスタートをすることになりました。
公益財団法人日本台湾交流協会は、東京本部と台北事務所、高雄事務所から成り立っており、我が国政府との緊密な連携の下、外交関係の無い台湾との間の実務関係を処理するための各種業務を行っています。台北事務所及び高雄事務所では、邦人保護、査証発給、経済・文化交流、台湾側各界との調整及び各種調査事業等、我が国の在外公館が行う業務に類する事業を台湾にて展開しています。

『日本台湾交流協会概要』より

3. 台湾の日本語教育事情

国際交流基金による 2018 年度海外日本語教育機関調査結果の比較より、次の⑴から⑶の特徴があることがわかった。

⑴ 機関数はほぼ同程度であるが、西ジャワ州では中等教育が約 3 分の 2 を占めるのに対し、
台湾では中等教育は約 2 分の1。また、学校教育外の占める割合に違いが見られる。

表2. 機関数

	初等教育	中等教育	高等教育	学校教育外	合計
台湾	7	384	139	332	846
インドネシア	31	2,362	824	337	2,879
西ジャワ州	8	662	178	113	808

⑵ 教師数は、台湾のほうが多い。初等・中等教育ではほぼ同人数であるのに対し、高等教育では
西ジャワ州の約 10 倍、学校外教育では西ジャワ州の約 3 倍である。

表3. 教師数

	初等教育	中等教育	高等教育	学校教育外	合計
台湾	15	928	1,388	1,951	4,106
インドネシア	56	3,144	824	1,806	5,793
西ジャワ州	9	890	178	649	1,714

⑶ 学習者の総数は西ジャワ州のほうが多いが、その 9 割が中等教育であり、

台湾では高等教育が約 2 分の 1 で最も多い。

表4．学習者数（下段は教師1人当たりの学習者数）

	初等教育	中等教育	高等教育	学校教育外	合計
台湾	2,574 171.6	54,551 58.8	70,433 50.7	42,601 21.8	170,159
インドネシア	7,148 127.6	650,215 206.8	28,799 35.0	23,317 12.9	709,479
西ジャワ州	621 69.0	227,315 255.4	5,695 32.0	7,347 11.3	240,978

(1)の機関数における違いは、当該地域における日本語教育が行政からの要請によるものか否かの違いと言えるだろう。西ジャワ州において、中等教育段階の割合が高いということはすなわち、日本語教育が教育局や学校長などの意向によるものであり、必ずしも学習者の自由意志によるものではないことを含んでいる。対して、台湾ではいわゆる語学学校などを含む学校教育外の割合が比較的高い。理由はどうあれ、日中は別に仕事などをしている人が、わざわざ授業料を支払って勉強しているということであり、日本語の学習意欲が高い学習者が多いことを表しているといえる。

(2)の教師数の違いについては、母語話者教師数および専任・兼任の別なども考慮する必要がある。台湾においては、一人の教師が複数の機関で教えている場合が少なくない。この場合、各機関においてそれぞれカウントされるため、実際の人数はこれより少ないと考えられる。また、インドネシアではそもそも母語話者教師の雇用が困難であり、日本人教師を公募し選定する余裕のある台湾とは事情が大きく異なる。なお、非母語話者教師については、その日本語力を問う質問がないため、詳細は不明であるが、経験上、西ジャワ州の中等教員が N3 前後であるのに対し、台湾の中等教員は N2 以上が多いように感じられる。

(3)の学習者数については、学習者の多様性の違いが現れている。西ジャワ州の学校教育外の学習者の大半は技術研修生などである。つまり、西ジャワ州で日本語を勉強しているのは、中高校生か大学生または技術研修生であり、そのほかの人々は日本語とはほとんど関わらない。一方、台湾の学校教育外のカテゴリーには、学習塾や語学学校などの資格取得目的の日本語学習のほか、地域住民のための講座、老人向けの講座などさまざまな形態が含まれている。台湾では小学生からお年寄りまで幅広い世代で日本語が学ばれている。

次に、日本語能力試験の受験者数の比較より、次の(4)特徴があることがわかった。

（4） 西ジャワ州では日本語能力試験を受験する学習者が少なく、N4レベルが多い。

台湾では受験者の 7 割が N3 以上である。

表5. 2019 年第 2 回（12 月）日本語能力試験受験者数内訳と割合

	N1	N2	N3	N4	N5	合計（学習者数に対する割合）
台湾	8,374 21.6%	9,613 24.8%	8,536 22.1%	7,032 18.2%	5,150 13.3%	38,705 22.7%
インドネシア	740 4.6%	1,894 11.7%	3,802 23.5%	5,818 35.9%	3,957 24.4%	16,211 2.3%
西ジャワ州	136 4.3%	333 10.5%	775 24.5%	1,314 41.6%	603 19.1%	3,161 1.3%

（4)の違いは、学習者の層の違いが影響していると考えられる。西ジャワ州の学習者の 9 割を占める中等教育段階での日本語到達レベルは N4である。つまり、学習者の9割が N4レベルなのである。一方、台湾の大学の日本語関連の学科では N2以上を卒業要件に指定していることもあり、合格しなければ卒業できないという事情もある。そのほか、漢字圏・非漢字圏の違いも考慮する必要がある。N2以上のレベルは漢字語彙力が影響するため、漢字圏の学習者には有利であることは周知の事実である。非漢字圏のインドネシア人とは日本語能力試験に対する心理的なハードルの高さがそもそも異なるのである。

4. 台湾の日本語教育における課題

少子高齢化が進む台湾において、日本語学習者のみならず、学生数そのものの減少が喫緊の課題となっている。台湾統計局の報告によれば、2017 年度には 24.1 万人であった大学 1 年生は、2028 年度には 16.0 万人にまで減少すると試算している（図 1 参照）。すでに地方の私立大学では入学定員を大きく割り込み、存続が危ぶまれている学科もあると聞く。日本語関連の学科も例外ではなく、生き残りをかけて、日本の大学との Double Degree、ビジネスやコンピューターなどとの Double Major など、さまざまな取り組みをしている。

中等教育においては、日本語教師に対する教員研修の難しさが挙げられる。台湾には MGMP に相当する教師会が存在せず、教師がそれぞれ孤軍奮闘しており、先輩教師からのサポートも得られない。また、中等教員の大半が教育課程を履修しておらず、教員免許を持っていないという状況もある。いずれも行政の協力が不可欠であり、状況は芳しくない。

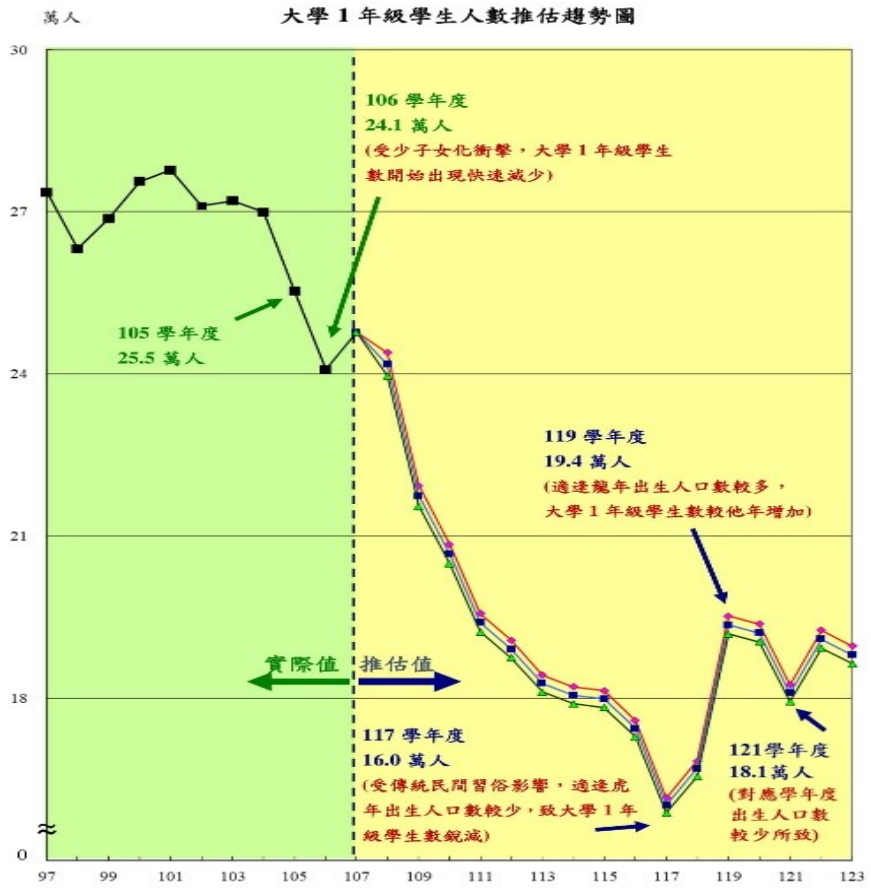

図1. 大学 1 年生学生数推計

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日本国内における「日本事情」教育のこれまでの方向性の変遷
―理念とその背景をめぐってー

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要旨

本稿は、これまで日本国内で行われて来た「日本事情」教育の動き、およびその変遷を探るために、文献調査を行い、教育の方向性を探る試みを行った。「日本事情」と言う用語は、1962 年に文部科学省が出した「外国人留学生の一般教育等履修の特例について」をきっかけに普及し、「日本事情」教育の内容は一般日本事情や日本史から経済等まで、日本そのものに関わる事柄の領域を幅広く及んでいる。細川（2003）は、「日本事情」展開の時期を３つに分けている。まず、文化と言語の関係への認識が低く、文化を知識項目として教えられた 60〜70 年代、日本語教育に普及しているコミュニカティブアプローチに影響され、文化と言語の関係への注目が高まった 80 年代、そして、言語運用によるコミュニケーション問題解決能力に注目し始め、学習者自身が日本語でのインターアクションの問題から何かを学び取るべきだと言う考え方が生まれた 90 年代の 3 つである。また、90 年代には日本人学生も「日本事情」に参加すべきだという意見も主張され始め、新たな「日本事情」教育の展開を見せた。これをきっかけに、2000 年代には異文化理解や異文化コミュニケーションの分野への注目が高まり、教室では日本人学生と留学生とがディスカッションやディベート等の活動を行う「日本事情」の実践報告が盛んに見られた。こういった活動は、2010 年以降からアクティブラーニングが多く展開されている現在でも続いている。もともとは知識的教授形かつ留学生のための日本文化教育である「日本事情」は異文化理解や異文化コミュニケーション能力養成場及びその訓練場になっており、日本人学生にとっても多くの勉強やメリットがあるため、「日本事情」は留学生のみのための教育ではなくなっていると言っても過言ではない。

キーワード：日本事情　異文化理解　異文化コミュニケーション

研究の背景

1962 年に文部科学省が「日本事情」に関する通達書を出して久しい。水田（1998）は「日本事情」が日本語科目とは別個の科目であり、内容は一般日本

事情、日本史及び文化、政治、経済、自然、科学技術だと位置づけるとともに、内容も明らかにしている。しかし、この文部科学省が出した通知書の「日本事情」には曖昧である（札野 1993、金本 1994、小川 1996、河内 1998）、領域が広すぎる（砂川 1998、岡崎 1999）といった指摘が飛び交っている。また、「日本事情」とは何かコンセンサスがない、というのも注目されている（宮城 1993、戸田 1996、土屋他 1997）。しかし、大橋 ・Ghertz （2014）、 島崎（2016）、高嵜・都恩（2016）、二谷 （ 2017）等の実践報告を検討した結果、今日の日本事情は異文化理解・コミュニケーション力の育成を教育方針にしている。そのため、本稿では、文部科学省が「日本事情」という概念を打ち出した 1962 年から現在までに如何なる変遷があったか、またその要因は何かといった点に興味を持ち、文献調査で明らかにする試みを行った。

先行研究の概観

これまでの「日本事情」の変遷については、細川（2003）が「60 年代～70 年代」、「80 年代」、「90 年代～」と 3 つに分けている。「60 年代～70 年代」は、まだ「日本事情」教育は素朴な内容であり、文化は日本研究の領域 1 つとして扱われ、文化と言語の関わりは学習内容として取られていなかった。「80 年代」には、日本語教育で注目を集め始めたコミュニカティブアプローチが「日本事情」教育への見方に影響を与え、教育の内容も変わった。一方、牲川（2002）は 80 年代が異文化適応のため、同文化主義の時期だとしている。「90 年代～」に入ると、教育活動への注目が広まったため、教師と学習者及び学習者間のインターアクションの総合を示し、教育を行わなければいけないということだった。これについて、牲川は自己アイデンティティを持ちながら学習者を育て、学習者主体の文化教育に注目し始めたのが 90 年代だと「日本事情」の特徴を明らかにしている。

分析・考察

90 年は、異文化理解教育との関わりへの注目がより盛んになった時期である。戸田（1992）は異文化としての日本文化を観察・体験することにより、自己文化の認識を超えて、日本文化や世界への視野も広がるという異文化への認知の方法を述べている。これとは少し異なるが、長谷川（1996）は異なった考え方をもつ相手との接点を探ることが視野の広げ方だと付け加えている。徳井（1996）は、学習者に相手とのコミュニケーションの誤解のプロセスに気づかせ、そこから異文化交流に大切なことは何か考える異文化トレーニングが日本事情には大切だとし、異なる見方をしている。もう一つの違う見方として、河

野（1997）は総合理解、即ち相手の文化、相手の文化の人間の理解が異文化理解の扉だと述べている。「日本事情」においての異文化理解の捉え方や視点等は様々であるが、異文化理解教育としての「日本事情」の大切さを出張しているという点は一致している。尚、90 年代初頭には、異文化適応の学習のため（戸田 1992）、新たな視点を生み出すためだという意見（三牧 1992）や、外国人留学生の全てが日本人学生のニーズ・関心をひく（宮城　1993）という意見も現れ、日本人学生が「日本事情」に加わることの大切さが検討された。そのため、当年代の半ばには長谷（1996）や徳井（1996）のように、日本人が加わった「日本事情」の実践報告が確認された。このような土屋他（1997）や徳井（1997）の実践からは、「日本事情」科目が教授型的かつ理論的な文化の知識の科目でなくなっており、それ以上に異文化を超え、異文化を超えるコミュニケーションや、共存する練習の場の役割をしていることが明らかになった。こういった「日本事情」については橋本（1999）や岡崎（1999）でも報告され、受講者のニーズ把握も検討されている。

脇田（2000）及び宮本・松岡（2000）を検討すると、留学生と日本人学生のインターアクションが重用され、90 年代の発想がいまだ基本になっていることがわかった。この年代をより詳しく検討すると、奥村（2000）は、「日本事情」を国際化の視点で捉え、「来るべき国際社会生活における知的適応のみならず、実生活における円滑さへの適応」だとし、実生活のための望ましい教育を達するために、先ず文化的背景が異なる相手と討論やゲーム、共同作業等を行うことが「日本事情」教育には必要だとした。山口（2001）は、異文化的自体験を通して、日本人の価値観や考え方等を理解することができ、自己文化のことも再認識できると自体験の必要さを挙げている。大竹（2000）は、2000 年代には「日本事情」を再考する動きが見られると述べているが、接触的インターアクションや交流等の体験を主張していることが先行研究の大きな共通点だといえよう。このパラダイムを基にした教育を展開・実施した例は、討論やロールプレイを行った柴田（2002）、ディスカッションを実践した三浦（2003）、プロジェクトワークを試みた吉廣 ・Gehrtz （2005）、一二三（2006）等にも見られた。

2010 年以降から現在までは 2000 年代の発想が続いているが、アクティブラーニングのアプローチを「日本事情」教育に取り入れることが当年代の新鮮さだった。アクティブラーニングというアプローチは、受講者が受身の態度でコースを受講するのではなく、能動的に学びに向かうよう設計されたアプローチ

であり、細川（2002）が述べているように、学習者が日本事情を自ら考え、日本文化を発見するという学びを試すことができると考えられる。また久保田（2008）も、学習者が日本文化をクリティカルに見ることでそれを学び理解する、と文化学習の理念を展開している。このように、「日本事情」学習は学習者自身の視点で「日本事情」を理解する、というパラダイムが「日本事情」教育の現在のキーポイントになり、学習者の能動性を促すアクティブラーニングを「日本事情」教室に多く取り入れる要因になったわけである。このアプローチで実践を行ったものには、大橋 Gehtrz（2014）、高嵜・都（2016）、二谷（2017）等が見られた。また、伊藤 （2013）、膽吹 （2013）、島崎 （2016）は地域の文化に目を向け、アクティブラーニングを用いる授業の試みを報告している。こういった先行研究からは、文化の事象を学習者が自分の視点から観察し、メタ認知レベルで深い考察を促すためにアクティブラーニングのアプローチを多く用いられていることが明らかになった。従って、現在、異文化理解・コミュニケーションを訓練する場としての「日本事情」はもちろん、小川（1996）が述べている客観的実態がない文化を学習するためには、学習者自らが文化の事象を発見し、文化に対する学習者の思考力を育てる「日本事情」が望ましいというわけである。

まとめ及び今後の課題

1962 年に文部科学省が出した通達書を見ると、「日本事情」の定義や領域等は曖昧で、教育の理念にダイナミックな変遷を招き、さらに 1980 年代に日本語教育に普及したコミュニティブアプローチの影響によって、80 年代後半から 90 年代に革新的な変遷を招いた。他の理念による変化を見ると、知識的伝達かつ講義型である教師主体の「日本事情」は学習者主体的授業に変わり、学習者自身で日本文化の事象を発見するというパラダイムが展開された。さらに留学生の増加につれて異文化理解・コミュニケーションの概念も広まり、日本人学生が受講するようになった「日本事情」は現在では異文化理解・コミュニケーション力の育成の場になっている。

今回は「日本事情」教育の変遷を時代によって検討してみたが、大まかな概要と考察にとどまっている。教育の中には指導方法や学習活動、タスク、評価等の様々な要素が取り込まれているため、今後はさらにそこまで踏み込んだ検

討を広げたい。インドネシアの日本語教育における「日本事情」科目をどのように改善すべきかという検討も興味深い。

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The future challenges of Japanese Education in Society 5.0 and students' understanding of Society 5.0

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Abstract

As Japanese Language lecturer, we are currently facing new challenges on how to teach in face of Society 5.0. We are required to be able to think in a critical and innovative way in all aspects mainly in technology-based learning. Since March 2020 learning process in Indonesia has relied on internet due to COVID-19 Pandemic. Japanese language learning through virtual platform is actually a part of Industrial Revolution 5.0. Consequently, teachers/lecturers are required to develop themselves and be familiar with IT. UNNES has applied technology-based learning via ELENA. UGM and UNESA have also implemented their own system in order to make learning process run smoothly even without face-to-face classes. However, there is still a problem in internet connection and human resources. Training might be needed since on-line learning will probably be more advanced as we are moving forward to society 5.0.

Key Word: Future challenge, society 5.0, students' understanding of Society 5.0

I. Introduction

Society 5.0 is a term the Japanese government has given to a new society where life is controlled by progresses in such technologies like artificial intelligence, robotics, self-driving vehicles and the internet of things. If such a naming is to be accepted, it is logical to assume that there existed in human history societies 1.0 through 4.0. In chronological order, we began with hunting society, farming society, industrial society and then information society. Today we live in the information society, but the transition to Society 5.0 is just around the corner.

Society 5.0 era brings consequences and changes in many aspects of life including education. Things that previously only existed in our imagination are about to come real soon. To mention a few: remote medical services, automatic translation that removes language barriers, AI and robots supporting the elderly or people with disabilities, autonomous driving technology assisting elderly drivers, and real-time access to necessary information are expected to eliminate problems arising from social disparities.

As reported on *foreignpolicy.com*, Japan has started to prepare itself. Japanese Ministry of Education, Culture, Sports, Science and Technology is now carefully considering how to adjust the education system to meet the needs and values of Society 5.0, from primary school to university level. It is considering two radical changes that that could be critical. If successful, the shifts would be relevant to traditional education systems worldwide and position Japan as a role model for teaching in the age of high technology.

The first idea is to make grade progression more flexible. This would mean that instead of either totally failing or totally passing each year, more support classes would be provided to ensure there are no gaps in understanding. For example, if a student passes fifth grade but didn't do well in math, he or she could retake the fifth-grade course subject until the skills are fully learned and understood. And then second is removing the barriers between subjects and disciplines. It is another adjustment that must be made for the next generation to be prepared for the super-smart future.

Unlike Japan, Indonesia is beginning to get to know Industrial 4.0 and Society 5.0. Since March 2020 learning process in Indonesia has relied on internet due to COVID-19 Pandemic. Regardless its disadvantage, this situation is also beneficial. Teachers and students are forced to adapt to new way of learning, counting more on technology and the internet where teachers are not the only source of knowledge. Students are provided with various resources. These changes must be therefore addressed by educational institution in order to provide quality, appropriate and well-targeted educational services.

UNNES has applied technology-based learning via ELENA while UGM & UNESA have also implemented their own system, but the result is not quite satisfactory as expected. It is understandable since introducing ICT tools does not necessarily lead to its usefulness in education. Instead, we have to think of the way to shift from traditional learning paradigm to technology-enabled learning. Based on this background, the research questions can be stated as follow:

1. What do students understand about Industrial Era 4.0?
2. What do students understand about Society 5.0 Era?
3. What do students think about university/institution/government's readiness to facilitate learning in Society 5.0 Era?
4. What should students do to prepare learning Japanese language in Society 5.0 Era?

II. LITERATURE REVIEW

Society 5.0

Society 5.0 is a concept put forward by Japanese government which is not limited to manufacture but also covers social issues with the help of integrated physical and virtual spaces (Skobelev & Borovik, 2017). Society 5.0 relies on the concept of big data based technology included in Internet of things (IoT) (Hayashi), developed Artificial Intelligence which can be beneficial to the public and lead to a better life (Rokhmah, 2019), (Özdemir, 2018). Society 5.0 will have an impact on various aspect of life like health, urban planning, transportation, agriculture, industry and education as stipulated in Laws on National Education System of the Republic of Indonesia (as cited in Nastiti, F.E dan Abdu, A.R.N, 2020).

Basic principle in society 5.0 is balance between growth in business & economy with the environment. Technology in Society 5.0 helps to solve problems which appeared Industrial 4.0 era like (less interaction in society, limited employment, and other impacts of industrialization (Faruqi, 2019). Use of technology should bring not only prosperity to personal life of an individual but also promote social welfare.

Society 5.0 can be defined as smart community where physical world and cyberspace are very integrated (Salgues, 2018). Society 5.0 focuses on humanism by prioritizing the development of scientific and technological innovation that have the main development purpose in economic sector. Salgues (2018) stated that Society 5.0 has the following characteristics: (1) use full information and communication technology; (2) is centred on community; (3) people participation; (4) has common values: sustainability, inclusive, effective, and intelligence power; and (5) development of economic disruption.

In terms of radical changes in society, language learning is still needed since it bridges human and technology and helps to avoid dehumanization. Japanese language teachers must learn and apply a new concept in teaching in the 21st century which focuses on *creativity, critical thinking*, *communication and collaboration* or more well-known as 4Cs (Risdianto, 2019). In the 21st century we should also have skills like the following: leadership, digital literacy, communication, emotional intelligence, entrepreneur ship, global citizenship, problem solving, team-working.

Language & education

Language serves as a media for human being to socialize by considering esthetic values and humanity. Language is a social institution, both shaping and shaped by society at large, or in particular the "cultural niches" in which it plays an important role (Armour-Thomas & Gopaul-Nicol, 1998: 92). Language is not an "autonomous construct" but social practice both creating and created by the structures and forces of the social institutions within which men live and function. Duranti defines culture as "something learned, transmitted, passed down from one generation to the next, through human action, often in the form of face-to-face interaction, and, of course, through linguistic communication" (Fairclough, 1989: 6). It becomes evident from this that language plays a pivotal role in culture transmission.

Language helps us express our feelings and thoughts — this is unique to our species because it is a way to express unique ideas and customs within different cultures and societies. By learning a foreign language, you can understand ideas and thoughts that may be different from your own culture. You can learn customs and how people interact in a given society. Language helps preserve cultures, but it also allows us to learn about others and spread ideas quickly.

Education and language are closely interrelated because the content of education is passed on through the medium of language. Education is a dynamic process which helps to shape the personality, the character and behavior of a person in a positive direction. It helps young people to shape themselves and also carve a niche for themselves in society. According to Ottaway, "Education is the process of preparing people to fit into this complex social structure, and to play particular social roles as members of more than one institutional group" (Ottaway, 1962: 13).

ICT and Japanese Language Learning

It is believed that traditional learners of Japanese had disadvantages because they were in less exposure to the authentic Japanese language contents and interactions with native speakers. However, thanks to ICT development, our language practice has changed and learners in the JFL context now can have different learning experiences.

Synchronous tools such as an online video conference have made it possible to connect people in the distance, letting learners reach native speakers to practice conversations more easily. Asynchronous tools such as Emails, SNSs, blogs, or LMS1s can facilitate the co-creation of the

contents in which learners can collaborate. Now countless of the language resources can be found everywhere in our daily lives, including YouTube videos, blog posts, podcasts, etc. These technologies can have a possibility of letting learners not only expose themselves to a variety of resources but also "engage in activities that produce comprehensible output and where meaning has to be negotiated (Motteram, 2013: 23)

III. Method

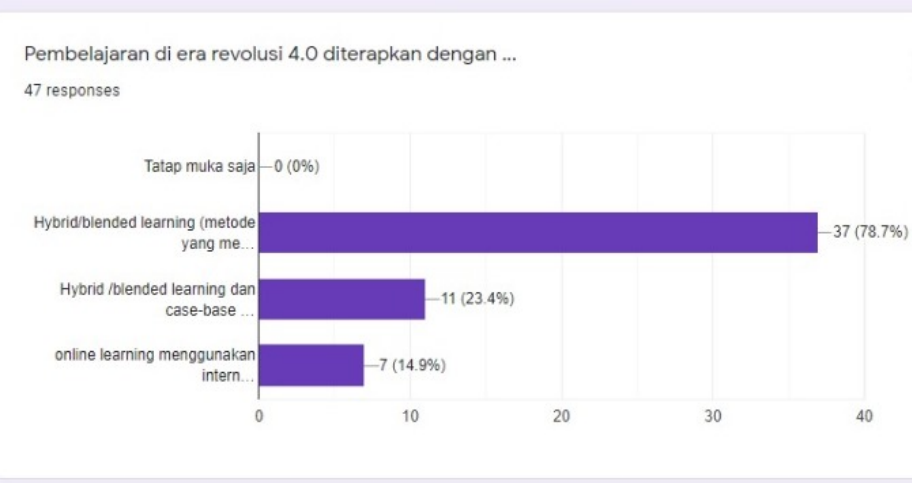
To capture a broad picture of the current state of students, a questionnaire was distributed via Google form. The questionnaire was written in Bahasa Indonesia and the link was shared through WhatsApp Group and emails. Students from Universitas Negeri Semarang, UGM, and Universitas Negeri Surabaya took part in this study. Data was taken from students in the 5th and 7th semesters since they were considered to have longer experience in Japanese learning and quite representative. 90 respondents were initially targeted but due to limited amount of time for collecting data, only 47 students filled up the questionnaire. Quantitative descriptive method was used to present questionnaire's result from students.

IV. Findings and Discussions

The learning environment and atmosphere in the digital age are rapidly changing. Today almost all students use the internet every day and every time through their own/personal devices to obtain information as well as learning resources. Here is the result:

Figure 1

As described in the figure above, 46 respondents (97.9%) understand what kinds of literacy are needed in 4.0 era. It means that respondents are aware that data, technology and human literacies are very important in order to succeed in this era. 2 respondents (4.3%) assume that only data and human literacies are vital. No respondent answer that data literacy is the only factor that matters.



In relation to learning in 4.0 era, only 11 respondents (23,4%) realize the importance of hybrid, blended and case-based learning. 37 respondents (78.7%) think that 4.0 era only requires hybrid/blended learning while in fact it should also be supported with case-based learning. 7 respondents (14.9%) think that 4.0 era is identical with the internet. And no respondent considers that face-to-face learning is suitable with 4.0 era. See figure 2 above.

Regarding respondents' knowledge about Society 5.0 era, 33 (70.2%) respondents answer that human beings play a key role and society 5.0 era is based on technology. 20 respondents (42.6 %) assume that robot can replace teachers in teaching-learning process. 15 respondents (31.9%) think that learning process may take place anywhere with or without teachers. 8 (17 %) respondents answer that learning process may take place anywhere but teacher is needed. 2 respondents (4.3%) consider that Society 5.0 is a concept of a society which only relies on technology. See figure 3.

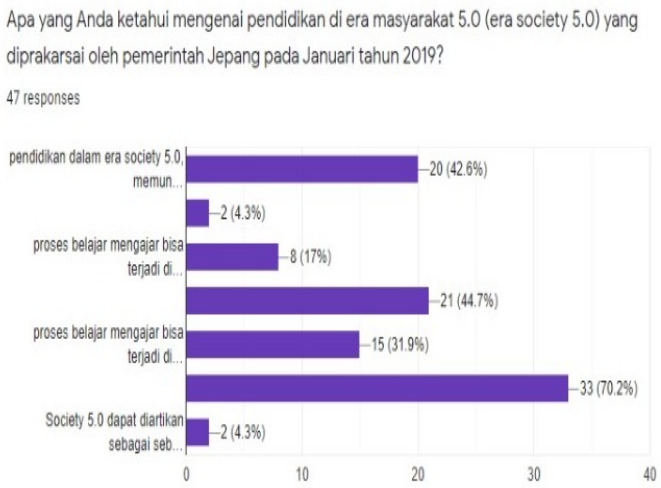


Figure 3

As presented in figure 4 below, 27 respondents (58.7 %) think that we have started Society 5.0 era. It is indicated by Japanese learning which is conducted fully on-line. Other 19 respondents (41.3 %) consider that we have not started to live in Society 5.0 era regardless on-line learning. See figure 4 below.

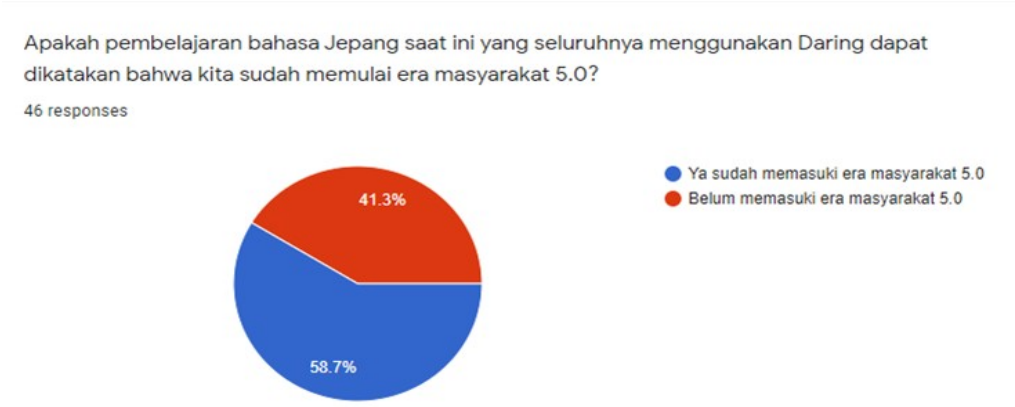


Figure 4

Meanwhile, respondents' suggestion on teachers' preparation for Society 5.0 era can be summarized as follow:

1) We should prepare teaching material and media in accordance with challenges and needs in Society 5.0 era,
2) Training should be conducted especially on on-line teaching methods, We should prepare material and on-line teaching method which are not boring,
3) We should equip students with skills needed in Society 5.0 era,
4) We should be innovative in preparing media which is suitable with Society 5.0 era,
5) We should be able to improve skills in IT, choose suitable method and make use of supporting facilities as effective as possible

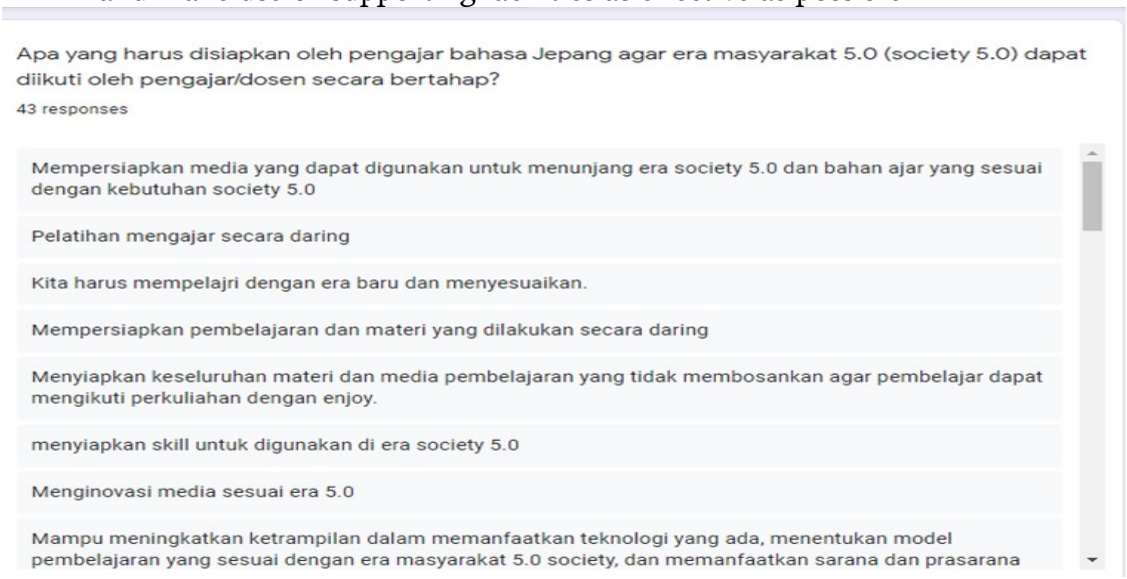


Figure 5

Related to university's preparation, respondents' answer can be described as follow:

What should university/institution/government do according to respondents?

1) Adequate and accessible facility,
2) Availability of internet in remote and system improvement to avoid error,
3) Teachers/lecturers and students should be adaptive to this new era
4) To socialize this Society 5.0 era to the public including teachers and students,
5) To prepare facilities and infrastructure needed,
6) To keep technology updated in accordance teachers and students' need,

7) To promote and train critical and constructive thinking, or high level thinking.

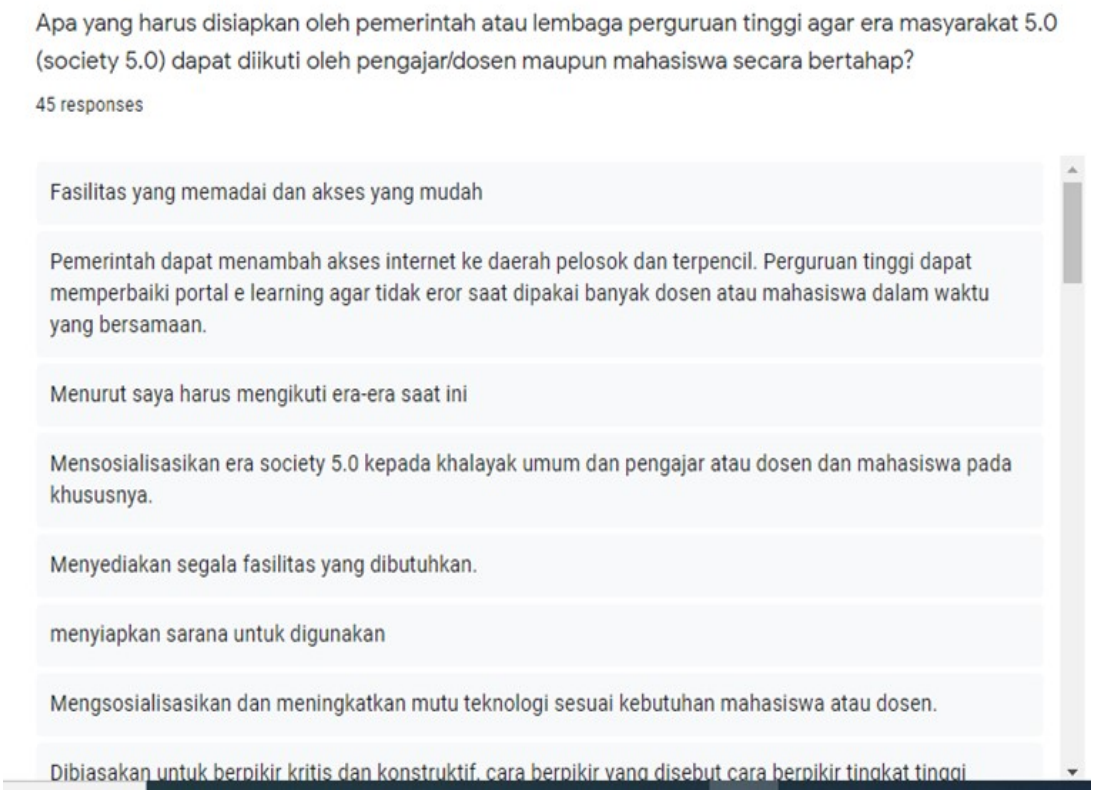


Figure 6

This questionnaire also asked students' preparation to face Society 5.0. Here is the result.

What should students do? The answer of the respondents can be summarized as follow:

1. Independent learning,
2. Prepare all devices/gadgets needed
3. To achieve maximum result in online learning, all students should be autonomous because they cannot fully depend on the teachers
4. Mastering technology is required especially related to online learning
5. Mental preparation

Figure 7

V. Conclusion.

The increased use of ICT and the Covid-19 have pushed us to face Society 5.0 sooner that we may have expected. It is our duty to make learners get engaged in more meaningful language activities and develop skills needed in this rapidly changing 21st century. Some universities like UNNES itself has anticipated this. Nevertheless, the result of the questionnaire showed that there are still many things to improve. Society 5.0 is not simply use of technology but also change in mindset in making use of technology.

In short, the conclusion can be conveyed as follow:

1) To face Society 5.0 era, both students and teachers should have 3 types of literacy namely data, technology and human literacies. Japanese learning for all subjects should then be adaptive to the need and use technology as supporting tools in the teaching learning process.
2) Students should be able to use Internet of Things as well as Artificial Intelligence to support their language learning.
3) Internet facility should be provided across Indonesia since without the internet no online learning can be conducted.

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Pedagogical Competency Analysis of Teacher Professional Training Participants in Japanese Language Education Study Program

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ABSTRACT

Teacher's competency in teaching is extremely important to support learning objectives in the classroom. Innovative and creative teachers in using methods and technology will certainly create a positive learning impression for students. One of the competencies that a teacher must have is pedagogical competency. Pedagogical competency can be stated asan art of a teacher in carrying out a lesson in the classroom. To increase the competence, a teacher is advised to attend several trainings, for example, Teacher Certification Program (PPG). The Teacher Certification Program (PPG) is followed by a teacher in order to improve the ability to educate and teach students held by a ministerial institution. The method in this writing used a survey method with a quantitative descriptive approach. The conclusion that can be drawn from this research was that some teachers of Teacher Certification Program (PPG) participants in their positions are considered to be able to increase their pedagogical competency compared to before participating the training.

Key words: *Pedagogic Competency, PPG, Japanese*

A. INTRODUCTION

In fact, Japanese is categorized as a difficult language to learn for Indonesians. A social difference is graded from minimum to maximum differences, the greater the difference in cultural background, the greater the opportunity for barriers to communication (Suranto, 2010: 30). This becomes an inhibiting factor when learning a foreign language than the mother tongue. Due to differences in cultural backgrounds, learners often experience difficulties in communicating.

Apart from the learner factor, teacher competence in teaching is also extremely important to support learning objectives in the classroom. Innovative and creative teachers in using methods and technology will certainly create a positive learning impression for students.

Based on several survey results on the use of technology in Indonesia according to the Association of Indonesian Internet Service Providers published in October 2016, Indonesian Internet usage based on the school age range of 15-19 years was 12.5 million people/64% and 10-14 years were 568 thousand people / 1%. Indonesia is also in the fourth level of Asian internet users, according to the Internet research site, World Stats, in November 2015, internet

users in the country reached 78 million people. In the Digital in 2017 Global Overview, Indonesia was one of the countries in which the people are active in using the internet (internet users 51%), the social media (40% active social media users), and subscribing to video / youtube (mobile subscription 142 %). Based on the results of a 2016 survey according to the Association of Indonesian Internet Service Providers published in November 2016, the behavior of Indonesian internet users in the browser used was 66.6% using Google Chrome, 22% using Mozilla, 7.2% using Internet Explorer, 2.6 % using Safari, 0.4% using Opera Mini, and 0.3% using UC Browser. In addition, in the seminar "Grand Design for West Java Education Development" Mr. Muhadjir Effendi as the Minister of Education said "The young generation today has entered generation Z, a generation that is very close to technology and determines the future of the 4.0 industrial revolution. In the industrial revolution, 35% of jobs will be lost and 65% of new ICT-based competences ". From the above statement, it can be concluded that the mastery of technology is inevitable. Students can use internet media, and as teachers of course they must be able to understand technology, especially in teaching.

Previous studies on the effect of teacher's competence toward teacher's performance is always considered as separate subject as it concerns on investigating only pedagogical competence or professional competence . The results of these studies mention that the average competence of the teachers need to be developed with a variety of efforts that is by offering instructional media that complement and, enhancing the achievement motivation of teachers by improving the principals supervision , and fostering teachers to do research . The deelopment of lesson plan as the main task of the teacher in the learning process is not optimally done (teachers are still lazy) , which resulted in teachers who are not ready to implement good things in the learning process (Nunuh , 2012; payu, 2011; Ayu Ngurah NM , et al , 2011) .

The challenge of current curriculum as a teacher is not only dealing with planning and implementing conventional learning, but teachers are required to be creative and innovative to educate learners who have competencies that refer to the 21st century curriculum, namely figuring the character of learners who have creativity/innovation competencies , think critically, be able to solve problems, communicate, then collaborate. Then with the skills of a teacher in using learning technology, it can help a teacher to achieve the 2013 curriculum learning objectives to improve the ability of a government teacher to hold a Teacher Certification Program (PPG). Nowadays technology has been given great importance to access knowledge and learning. Student's use of technology enhances their learning and accesses knowledge in a short time. Teacher candidates take some courses related to the use of technology during their education at the Faculty of Education. Those courses are Instructional Technologies and Material Design and Computer. In the content of those courses students are taught about using technology in general and in teaching. The aim of these courses in teacher training curriculum is to help the teacher candidates to make their teaching process effective when they become teachers.

That's why teacher candidates' views and perceptions related to technology and technology use are important. エラー! 参照元が見つかりません。.

In previous research, it was said that the results of this study show that with the existence of educational policies regarding the development and improvement of the teaching profession, the position of teachers is increasingly shaded by legal sources and with the existence of Teacher Certification Program (PPG), teachers become more knowledgeable and professional as teachers. エラー! 参照元が見つかりません。

Thus this research aims to determine the pedagogical competency of the Japanese language on the participants of Teacher Certification Program (PPG).

B. THEORETICAL FRAMEWORK

1. Pedagogical Competency

Pedagogical competency is the ability to manage learning which includes understanding of students. Planning and implementation of learning, evaluation and development students to actualize the various potential (Rohmat, 2013: 79).

Meanwhile, according to Edi Suardi (1979: 113) it is stated pedagogic is an educational theory that questions what and how to educate the best. Based on the Act. No.14 of 2005 concerning. Teachers and Lecturers explained that pedagogical competence is the ability of a teacher to manage the learning process related to students, including understanding educational insights or foundations, understanding students, developing curriculum or syllabus, planning learning, implementing educational and dialogical learning, understanding technology learning, evaluation of learning outcomes and development of students to actualize the various potentials it has.

According to E. Mulyasa (2007: 75), the pedagogical competency which is the teacher's ability to manage student learning, at least includes the following:

a) Understanding the insight and foundation of Education

Teachers as educators who at the same time have an important role in efforts to improve the education quality in this country, must first know and understand the insight and foundation of education as basic knowledge. According to Rohmat (2017: 8) that learners need to have techniques that are in accordance with the nature of the message and the characteristics of learners who are oriented towards achieving competence.

b) Understanding of students

Students are any person who receives influence from a person or group of people who carry out educational activities. The goal of the teacher to know his students is so that the teacher can help their growth and development effectively, determine the material to be given, use compatible teaching procedures, make a diagnosis or learning difficulties experienced by students, and other teacher activities related to individual students.

c) Learning Planning

Learning planning is one of the pedagogical competencies that teachers must have, which will focus on the implementation of learning. According to E. Mulyasa (2007: 100) Learning planning includes at least three activities, that is:

1) Identification of needs

Needs are gaps between what should be and actual conditions. The need aims to involve and motivate students so that learning activities are felt as part of life and they feel belong. This can be done with:

- Students are encouraged to state their learning needs in the form of certain competencies that they want to have and are obtained through learning activities.
- Students are encouraged to recognize and utilize the environment as a learning resource to meet learning needs.
- Students are helped to identify and state possible obstacles in an effort to meet learning needs, both those coming from within and from outside. Based on the identification of learning needs for the formation of the competence of students, then identified a number of competencies to be used as learning material.

2) Competency identification

Competency is something that students want to have and a major component that must be formulated in learning, which has an important role in determining the direction of learning.

3) Preparation of learning program

The preparation of a learning program will focus on the Lesson Plan (RPP), as a product of a short-term learning program, which includes components of the learning activity program and the program implementation process. Program components include basic competencies, standard materials, methods and techniques, media and learning resources, study time and other supporting capacities.

4) Implementation of educational and dialogical learning

In government regulations regarding teachers, it is explained that teachers must have the competence to carry out educational and dialogical learning. This means that the implementation of learning must depart from a dialogical process between teachers and students. Without communication there can be no real education (E. Mulyasa, 2007:103).

d) Utilization of learning technology

Generally, educational facilities include learning resources, other supporting facilities and infrastructure, so that the improvement of educational facilities must be emphasized on increasing learning resources, both quality and quantity which are in line with the development of educational technology today. The development of these learning resources allows students to learn without limits, not only in classrooms, but in laboratories, libraries, at home and in other places. Teaching patterns develop in line with the development of non-human learning resources, namely, messages, materials, techniques and backgrounds

(Rohmat,2013:93).

e) Evaluation of learning outcomes

Evaluation is an ongoing process of gathering and interpreting information to assess decisions made in designing a learning system. After implementing the learning process, an evaluation is carried out to measure the achievement of the learning process with learning objectives.

Teachers' complex and ever-changing role does not allow for a clear-cut definition of pedagogical competence. Basic factors that determine this are how expert teaching is defined and the conditions offset by the teachers that guarantee it. To determine the assessment criteria for pedagogical competence and select the evaluation procedures to enter the profession, one must answer the following questions: a) what qualifications does a competent teacher need to have?, and b) how can these be evaluated?

Content of Assessment Criteria for Pedagogical Competence The basic prerequisite is the sum of the criteria used to 'measure' pedagogical competence as defined at any given time and assess 'professional knowledge' as a whole. The concept of 'professional knowledge' is complex and can be analysed as follows:

In Terms of Amplitude

First, teachers' competence can be classified under four categories, based on amplitude:

a) Personality traits that are linked to their professional role and are not innate but can be cultivated through their initial and continuous training (Whitty, 1996, pp. 89–90).
b) Teaching and pedagogical skills, i.e. the acquisition of techniques required to save time and resources for more important aspects of their work and knowledge of theoretical principles and research data that lead to a variety of techniques and strategies which teachers can choose from and structure according to circumstances (Beyer, 2002, p. 311; Conczi et al., 1990; Oser et al., 2006, pp. 1–7).
c) A specialised body of knowledge that can contribute to teachers' effectiveness on condition that it can help the pedagogical and teaching practice (Shulman, 1986; 1987).
d) Attitudes and opinions on teaching, learning and the teacher's role which affect not only the way they choose, evaluate, and understand knowledge, but also how they make use of this knowledge and shape their actions (FeimanNemser, 1990; Schön, 1983; Zeichner & Liston, 1996).

However, the teacher's pedogical competence is how he teaches and his attitude when outside teaching.

1) Pedagogic competence indicators

Pedagogical Competency Indicators according to Law Number 14 of 2005 concerning Teachers and Lecturers, in article 10 paragraph (1) is the ability to understand students, design and implement learning, evaluate learning

outcomes, and develop students to actualize their various potentials. Sub competencies in Pedagogic competencies are:

1. Understanding students in depth, which includes understanding students by utilizing the principles of cognitive development, personality principles, and identifying students' initial teaching provisions.
2. Designing learning, including understanding the foundation of education for the benefit of learning which includes understanding the foundation of education, applying learning and learning theory, determining learning strategies based on student characteristics, competencies to be achieved, and teaching materials, and compiling learning designs based on the chosen strategy.
3. Implement learning which includes setting the learning setting and implementing conducive learning.
4. Designing and implementing learning evaluations which include designing and implementing evaluation (assessment) of learning processes and outcomes on an ongoing basis with various methods, analyzing the results of process evaluation and learning outcomes to determine the mastery level, and utilizing the results of learning assessments for improvement the quality of the learning program in general.
5. Developing students to actualize their various potentials, including facilitating students to develop various academic potentials, and facilitating students to develop various non-academic potentials..

In the above statement, it can be concluded that pedagogical competence is the competence of a teacher to plan, implement and evaluate in the class.

C. Methods

According to Ali (2014, p. 120), "Descriptive research methods are used to solve problems that are being faced in the present, in the future, carried out by data management steps, making a picture of something in an objective way of making improvements". Cresweel (2010, p. 24) states that, "the quantitative approach is the measurement of objective quantitative and statistical data through scientific calculations derived from a sample of people or residents who are asked to answer a number of questions about a survey to determine the frequency and percentage of their responses". “The survey method is basically a careful examination of the social and behavioral facts or phenomena of a large number of subjects. Referring to educational research, surveys are not solely carried out to collect data or information, such as about opinions or attitudes, but also to make a comprehensive description or to explain the relationship between the various variables studied.”
(Ali, 2014, hlm. 35). The method used was a survey method with a quantitative descriptive approach.

D. Result

In this research, online data collection was carried out in the form of a questionnaire using a goggle form, to the participants of Teacher Certification Program (PPG) in the Japanese Department. From the data collection, the following results were obtained.

1) State the pedagogical competency indicators that a teacher must have?
   In this question, participants of Teacher Certification Program (PPG) on duty generally have understood pedagogical competence indicators, namely understanding educational insights and foundations, understanding students, compiling lesson plans, implementing educational and dialogical learning and evaluating.
2) In order for learning to take place effectively, we need to recognize the characteristics of students. How do you find out the character of each of these students?
   In understanding the characteristics of students, each teacher has their own methods and methods, including the approach when teaching and learning activities process, interviews, and observations.
3) In implementing any lesson plan that you prepare before carrying out learning and teaching process to students?
   In this question, we get the answer that participants of Teacher Certification Program (PPG) on duty understand how to compile a learning program. All participants understand that a teacher must prepare a learning program before learning takes place.
4) What do you know about learning approaches, strategy models, methods, techniques?
   All samples can understand the concepts of learning approaches, models, strategies, methods and techniques. This is emphasized so that teachers can carry out effective and memorable learning for students.
5) What evaluation methods do you use when in class?
   After planning the lesson and implementing learning, then a teacher is required to evaluate the learning. The participants of Teacher Certification Program (PPG) on duty when in class used several learning evaluation methods that can measure the results of teaching and learning activities, namely in the form of summative and formative tests, either online or on paper base.

E. Conclusion

After conducting research on the participants of Teacher Certification Program (PPG) on duty, it can be concluded that teacher professional training (PPG) participants in positions:

1) Understand pedagogic competency indicators which include understanding the insights and educational foundations, understanding students, compiling lesson plans, implementing educational and dialogical learning and evaluating learning.

2) Understanding the characteristics of students, each teacher has methods, including the approach when teaching and learning process take place, interviews, and observations.
3) Understand how to organize a learning program. All participants understand that a teacher must prepare a learning program before learning takes place.
4) Carry out learning by paying attention to curriculum, approaches, models, strategies, methods and learning techniques.
5) Carry out an evaluation after the learning is held.

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JAPANESE LANGUAGE LEARNING INNOVATION TOWARDS A SOCIETY 5.0

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ABSTRACT

Currently the world of education is experiencing a serious problem. With changes in science and technology that are very fast and complex, it is demanding to be more mature in facing the changing world that is fast paced. Recently Society 5.0 was hotly discussed. Japan is one of the countries that has introduced Society 5.0. reported on kompas.com that the Japanese government has started to introduce Society 5.0 where digital technology is applied to human life. This concept is not much different from industry 4.0, it's just that Society 5.0 prepares its human resources more precisely as a neutralizer for the challenges presented by industry 4.0 which gave birth to various innovations and industrialization. With the arrival of Society 5.0, it can solve problems and systems in cyberspace and the social world.To realize or prepare for Society 5.0 in the field of education, it is not enough for children to only understand or be given a theory. This is not enough to prepare students for Society 5.0 but a way of thinking. This way of thinking is to familiarize students with adapting in the future. Some of these ways of thinking must be critical, constructive, and innovative.

The research method used is descriptive qualitative. Data collection techniques were carried out by interviewing the managers of the Department of Foreign Language and Literature at Semarang State University and Manado State University. Japanese online learning in welcoming society 5.0 through the use of media such as elena, zoom, google classroom. Online learning has advantages and disadvantages. The weakness of online learning is overcome by the use of various media. The use of varied and innovative online learning media is expected to increase students' interest in learning through technology-based learning

Keywords*: Innovaton, Japanese laguage, society 5.0*

INTRODUCTION

Currently the world of education is experiencing a serious problem. With changes in science and technology that are very fast and complex, it is demanding to be more mature in facing the changing world.

Japan is one of the countries that has introduced Society 5.0. reported on kompas.com that the Japanese government has started to introduce Society 5.0 where digital technology is applied to human life. This concept is not much different from industry 4.0, it's just that Society 5.0 prepares its human resources more precisely as a

neutralizer for the challenges given by industry 4.0 which gave birth to various innovations and industrialization (Ahmad, 2018). and systems in cyberspace and the social world.

Previously the first industrial revolution was marked by the steam engine. Second, namely by applying the concept of mass production and starting to utilize electric power. Third, with the use of automation technology in industrial activities, and the fourth is a major leap in the application of communication and information technology as a whole. Then came a new concept called Society 5.0. This concept is far different from the concept of industry 4.0, where the concept of Society 5.0 emphasizes humans, how these humans can anticipate global trends as a result of the emergence of industry 4.0. Even though Indonesia has not implemented Society 5.0, still a country must prepare its people to adapt to a new civilization. Where today science and technology are no longer foreign to society, even from science and technology it provides benefits to society. To avoid the risks that will arise in social problems, there are several components to be applied in education. This component prepares students to be ready to face Society 5.0.

To realize or prepare for Society 5.0 in the field of education, it is not enough for children to only understand or be given a theory. This is not enough to prepare students for Society 5.0 but a way of thinking. This way of thinking is to get students used to adapting in the future. Some of these ways of thinking must be critical, constructive, and innovative (Purwanto et al, 2020).

Society 5.0 era requires students and society to be able to think critically and constructively. It can be seen that in general our teachers have not been able to teach using this method. According to D. R., & Wahidy, A. (2020) the concept of learning in schools in facing Sociery 5.0 needs to be developed with several components, including HOTS ability in the learning process. HOTS (Higher, Order, Thinking, Skills) is the ability to solve complex problems, critical thinking and creativity. First, the application of HOTS can be done by introducing the real world to students with existing problems. Such as environmental and health problems and the use of science and technology. so that students are expected to be able to analyze and solve these problems. Second, the renewal of the futuristic learning orientation of learning, introducing learning that is not only about mastery of the material but also needs to connect related to the use for the advancement of Society 5.0 society. Third, by selecting the right learning model. To provide space for students to find concepts

of knowledge and creativity. Teachers may choose various learning models such as discoverey learning, project based learning, problem based learning, and inquiry learning. of these various models encourage students to build creativity and critical thinking. Fourth, developing teacher competence. Competence in the cognitive, affective and psychomotor domains of teachers also needs to be improved in order to be able to adapt to industry 4.0 and society 5.0. equipped with scientific insights, attitude and skills are characteristics in preparing society 5.0.

Fifth, providing futuristic learning facilities and infrastructure as needed in the form of IT-based smart buildings in the form of classrooms, libraries and laboratories supported by IoT and AI facilities that support learning resources and learning media for students. However, the conditions that are being faced now, are ready or not ready for the world of education to be able to face industry 4.0 and society 5.0. And by using the right educational learning method, it is hoped that the younger generation is ready to face the challenges and changes that occur as a result of industry 4.0 and society 5.0 (Alimuddin, 2019). Education in Indonesia in facing society 5.0 requires the readiness of both human resources (teachers and students) and infrastructure. According to Nastiti and Abdu, education in Indonesia in facing this era is by first looking at the existing infrastructure in Indonesia, developing Human Resources, synchronizing education and industry and the use of technology as a tool for teaching and learning activities. Four things that make universities produce quality graduates, namely competency-based education, the use of IoT (Internet of Things), the use of virtual or augmented reality and finally the use of AI (Artifical Intelligence). (Nastiti and Abdu, 2020: 65).

Based on the background of the problems above, Japanese language education in Indonesia is one of the lessons that is facing society 5.0. Therefore, it is necessary to study society 5.0, what kind of human resources it is to teach and learn how to prepare Japanese language learning in dealing with Society 5.0).

METHOD

The research method used in this study is a qualitative descriptive method. The population in this study were Japanese language learners and the sample of this study was 100 Japanese learners at Semarang State University and Manado State University. Data collection techniques used were documentation techniques,

interviews and documentation questionnaires were conducted to obtain data about society 5.0. Interviews were conducted to obtain data on student perceptions of innovative Japanese learning based on technology science. And interviews were conducted to obtain data on what innovations were carried out by teachers in learning Japanese**.**

RESULTS AND DISCUSSION

Based on the literature, the study obtained the following research results. Society 5.0 or super - smart society was initiated by the Japanese government on January 21, 2019. Society 5.0 is a human-centered and technology-based society.

Picture 1. The optimization of individual lives and society as a whole.

Japanese language learning is carried out through e-learning such as at Semarang State University. Elena (E-learning) elena.unnes.ac.id/. Learning through this elena during this time of the pandemic was carried out one hundred percent online. From learning preparation, student and lecturer preferences, the learning process and learning evaluation. Innovation in teaching materials used by teachers is taken from a variety of teaching materials such as videos, YouTube, websites etc. This is viewed from the needs of students, the role of educators, the preparation and organization of teaching materials, the mix pattern in learning.

Japanese language learning is carried out through e-learning by teachers at Manado State University. The e-learning in question is called Amelia (Online Lecture Management Application) https://amelia.unima.ac.id/. Teachers also use online-based teaching materials such as marugoto which can be downloaded via the website https://www.marugoto.org/en/e-learning/. The results of a questionnaire distributed to 100 students of Semarang State University and Manado State University.

1. Questionnaire about changes in Japanese language learning from face-to-face to e-learning. 79% percent of students answered there was a change.
2. Questionnaire about the effectiveness of online learning. Based on diagram 2. Students answer online learning effectively as much as 67% .

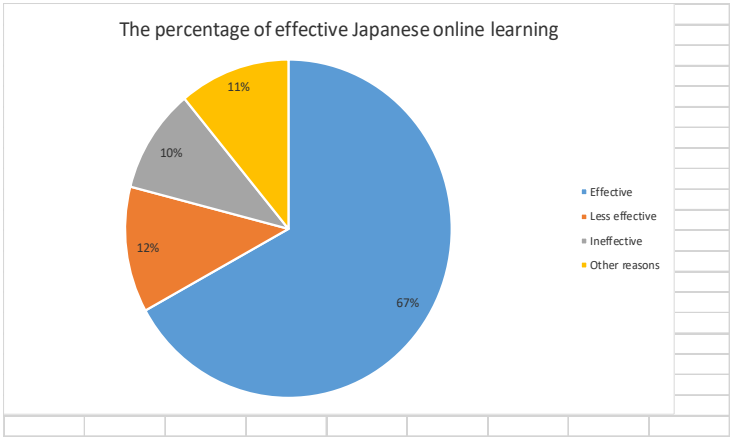

Diagram 2. The pecentage of effective Japanese online learning.

3. Reasons for the effectiveness of Japanese language learning from the aspect of time. 52% answered effective. Answering is effective because they can study anywhere and anytime. The reasons for students who answer are not effective are network and cost

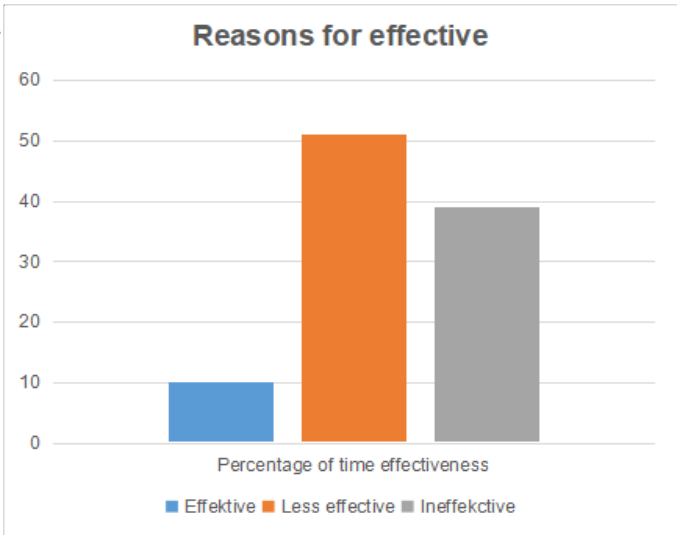

Diagram 4. The percentage of online learning effectiveness in the aspect of time.

CONCLUSION

Japanese online learning in welcoming society 5.0 through the use of media such as elena, zoom, google classroom. Online learning has advantages and disadvantages. The weakness of online learning is overcome by the use of various media. The use of varied and innovative online learning media is expected to increase students' interest in learning through technology-based learning.

The era to watch out for from now on is the era of society 5.0. Education in Indonesia in welcoming this era is by first looking at existing infrastructure in Indonesia, developing Human Resources, synchronizing education and industry and using technology as a tool for teaching and learning activities.

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Students Impression in STEAM Project Based Learning in Online Classroom of Japanese Language Education

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ABSTRACT

The abstract. The aims for this study are to know student's impression with the used of STEAM project-based learning in online classroom to improve students Japanese speaking skills ability. The method that use in this study is using descriptive qualitative method by using questionnaire as a data collection that gain from 23 students as a sample. The sample that use in this study is from second class of hotel accommodations in Sekolah Menengah Kejuruan Negeri 2 Cirebon city. The questionnaire shown that daily life of vocabulary can be implemented and related to learning lessons. Much of the students also said that they can easily motivated and understand the subject with the use of STEAM project-based learning. Because there is a discussion section in this learning method, students said that they can improve their Japanese communication skills, develop their creativity actively and more importantly students can gain much of confidence to speak with Japanese language. With the good response that can be seen from questionnaire, STEAM project-based learning is shown as an positive learning method that can be used in variety of language education, such as Japanese language education to improve students Japanese speaking skill ability.

Keywords*: **STEAM Project Based Learning, STEAM, Project Based Learning, Japanese language, speaking ability, STEAM education, STEAM method***

INTRODUCTION

Workplace is a place that every person needs to achieve. Not only by experience, but there are also the needs of creativity, collaborating, working out with the teams, and the most important is the communication skill. With all the capabilities that needed for every each of people, students need to be equipped with the thinking ability and creativity to be able to survive and thrive in a complex life with a competitive workplace. It is even wiser to told and given all of practice opportunities to the people since the beginning. When students given an oppurtunity to develop their mindset, way of think, and comunicative skill ability, it will be changed that impact in various workplace significantly. Besides of the skills that needed, knowledge also became an important thing as a base in every workplace such as, Japanese language. Based on research about Japanese language workplace there is show that there is a thing that students need to prepare for their future workplace. Students need to know and mastering a vocabulary, social culture between the language, the variety of formal languages and the skill to communicate with other people using some language (Lent, 2013; Suci, 2019; Zubaidah, 2019).

With that, it is important to give the knowledge and skill to the students since the beginning. By giving the students an opportunity, it will help them to survive and thrive in their future workplace. Because of that, education became a crucial matter and learning method is became a key to help teacher deliver things that students needs effectively. But it is not easy to create a real-world experience in classroom about the real base society such as a workplace as their learning methods. Therefore, teachers need to find a perfect learning method that can be used in their learning education so students can have an opportunities to practice for their future workplace (Wynn & Harris, 2012; Yakman & Lee, 2012).

STEAM is one of an approach that can help students practice and prepare the needs to gain for their future workplace. STEAM is well known as education approach that stand from an acronym of Science, Technology, Engineering, Art, and Mathematics. STEAM education was well known by the name of STEM education that born in 2010. STEM is an acronym that well known as science, technology, engineering, and mathematics. After STEM born and applied in many education programs, it shown a result that need to evaluate. The evaluate shows that said that art needed to be the part as a component with the STEM education because of the possibility in combining with other fields and component (Wynn & Harris, 2012; Yakman & Lee, 2012).

Because of the well know of effectiveness of STEAM education, STEAM became a very popular learning method and even a learning approach in an educational world. It is shows by the implementation of STEAM that be used in many countries such as Korean, Finland, America, Australia, Vietnam, China, Malaysia, and Philippine as their learning method, approach, and even an curriculum in education (H. Kim & Chae, 2016; Winarni et al., 2016).

STEAM education naturally works by collaborating between the approach and a method such as project-based learning. Project based learning is a method in an education that focusing on students to do discussion, solving a problem, and building or making some product that related to the topic. While STEAM is an approach in learning education that combine the components of science, technology, engineering, art, and mathematics to develop student's skill in communication and problem-solving skill through discussion, activities, and projects with other people. This is the reason that STEAM and project-based learning were naturally collaborate and became a learning method that made students make and build up some products in the end of the learning program after discussing with the team in the group. With that, by collaborating the popular approach and project based learning, will make STEAM project based learning became a magnificent learning method that can help students to gain a lot of practice with the way of think, communication skill, mindset, problem solving, and creativity for their future workplace (C. Quigley et al., 2017; Robinson, 2017; Wynn & Harris, 2012).

It is show that STEAM project-based learning is focus on students practice on their section of discussion to develop their skills in communication with other people by using thinking skill, problem-solving skill, collaborating or teaming up while doing a discussion. Because of the communication that students do, certainly students need to use language as the tool to deliver their ideas to each other and giving solution to other people. By using language in their way of communicating, language is become a medium in the activity and Japanese language positively can be the part of the learning activity in STEAM project-based learning as well. Since

STEAM education works by integrating the components of science, technology, engineering, art, and mathematics or even another subject. The learning program will become one activity that related to real world problem. By that, STEAM also can be integrate with other subject such as Japanese language in speaking education as a tool or a medium in the process of communicating and even can be part of the science components as a learning material. Furthermore, STEM or STEAM also said that by developing STEM or STEAM for workplace could prepare students literacy and could prepared students before requited students in global market as well as their career options in workplace (Perignat & Katz-Buonincontro, 2019; Peterman et al., 2016; Stohlmann et al., 2012).

Because both of STEAM education and project based learning were focusing on the communication, problem solving, and thinking skill with other people, it is match and connected with the needs that students have to gain to knowing, improve, and practicing for the sake of their future workplace. STEAM project-based learning is certainly needed in education to be used as learning method. Not only with the subject that contain in STEAM component such as science, technology, engineering, art, and mathematic, it is necessary to implemented with other subjects such as Japanese language education as well to evaluate and improving STEAM education for the future. STEAM education also show that can encourage between teacher and students to create a stimulus and inspiring classroom to practicing their creativity, problem solving, and communication. Students also will show their interest in the subject they love and can became their important matter for students and teacher can push students motivation to study more (Wynn & Harris, 2012).

With that said, not only knowing how STEAM project-based learning work and how it was integrated. Attitude due the STEAM education also became an important element to influence students motivation to learn the subjects even more (Peterman et al., 2016). It is certainly needed to know how students feels about the implementation of STEAM project-based learning work for the students in online classroom to improve students Japanese speaking skills ability. Is it efficiency for STEAM project based learning to became a learning method in Japanese language speaking education, is it bring positively to students, is it developing students motivation in learning Japanese language or is the learning method match with the learning material with the subject such as Japanese language education in online classroom to improve students Japanese speaking skills ability. This paper is to inform the result that have been collected about student's impression in STEAM Project Based Learning in online classroom of Japanese language education.

THEORETICAL FRAMEWORK

STEAM or known as Science, Technology, Engineering, Art, and Mathematics is a well know learning method in an education since the beginning of 2010. Because of the acceptance that STEAM education gain, STEAM education rises even more in education. STEAM is a learning approach that help students to gain the connection between knowledge, things that happening, and experiences. The experience is containing apprenticeship that known as a teacher to give students a guide and practice, while a collaborative is an interaction between persons as peer to show the mentor of supervision. Not only became an approach in education, STEAM also became a very popular learning method that applied in various of country. The country that known as a user of STEAM education as their learning method in

education is such as, Finland, America, Australia, Vietnam, China, Malaysia, and Philippines (Mraz-Craig et al., 2018; Winarni et al., 2016).

Beside Finland, America, Australia, Vietnam, China, Malaysia and Philippines, there is also variety of country that use STEAM as their basic education. Korea is known as a user of STEAM education and often calling STEAM as the "convergence talent education", and in America also shows that they have suggest STEM as their curricula to help students in their learning. Since STEAM start in early of 20th century, STEAM education has two-time evolution name changed on it. The first name that born in this method is known as STEM, STEM is an acronym of Science, Technology, Engineering and Mathematics. After STEM born, it was evolute into STEAM due the development of STEM from time to time. STEM education or STEAM education also said that by developing the STEM education or STEAM education for students future workplace could prepare better in students literacy and could prepared students before they requited in global market as well as their career options in workplace (B. H. Kim & Kim, 2016; Mraz-Craig et al., 2018; Peterman et al., 2016; Stohlmann et al., 2012).

There is an aim that need to gain in STEAM education as method in an education. The aims of STEAM education is to develop students thinking ability criticaly, creativly, logic, inovative and productive. Another aim that appaear on STEAM is to make students solving some problem socialy, to tell and prepared students the perspective of working world in the future. Making some inovative solution and comunication it in behalf of utilizing the existence of technology. Became an median to higher up the ability to finding and solving some problem. Became an median to integrate experience into a learning to higer up the quality of the students. Becaming the standards of tecnological literacy. Bybee also said the aims that STEAM education have. The aims are such as skill to communicate, identify life matter of problem, explaining natural phenomena, designing, and making a conclusion of some issues in real problem life. Besides that, it is also to make students awareness when creating a material, culture, and an intellectual based on what is surrounding the students. Same as the aim that STEAM education has, it is match with the skill needs that need to gain 21th century education. It is showing the same that it is need creativity, communication, critical thinking, collaboration, and creativity (Cook et al., 2017; Simarmata et al., 2020).

The benefits that could be gain from the implemented of STEAM education is such as knowing a confidence inside the students, an large scope of knowledge, professional skill and ability, communication skill, and the skill and ability to do collaborate with other persons. Not only all of that, STEAM education also shows the benefits of personal ability such as developing students intellectual and logical thinking, making students to react as professional persons on the carrier to solving some problems. Because STEAM education is an active learning method, it is also making the effect of long term retention in students (Mraz-Craig et al., 2018).

Other benefits that teachers and students can achieve from STEAM is to help students about how does the teamworks do, while making some group project with other people. The knowladge and skill that students have will became the basic everytime students working on some projects. Moreover, it certainly would encourage students to be respect with each others. Developing every students cognitive abilities through meaningful learning will also developes students creativity, stimulating the emergence of students soft skill such as collaboration

between the group work and thinking smart about phenomenon that happen surrounds them. With that, students will also gain and develop their commucative abilities (Hadinugrahaningsih. et al., 2017).

STEAM education works by implementing between components inside STEAM education, other field of the subjects, and even can be implemented from both of it. STEAM itself can be integrating in variety type of disciplines such as, cross disciplinary, multidisciplinary, interdisciplinary, and transdisciplinary. STEAM in cross disciplinary is an integration that only using other perspective of one subjects, multidisciplinary is the integration that focusing on solving some issues or problem by several subjects, interdisciplinary acclaim that it was born from multidisciplinary that integrate variety of subjects that could be contributed, while transdisciplinary is an upper from the other three disciplinary. It is an approach that claim as not a subjects but an approach that centered and focusing on problem solving from variety of subjects (C. F. Quigley & Herro, 2016; Yakman & Lee, 2012)

The implication of STEAM education can be implemented between the component of STEAM such as science component, technology component, engineering component, art component, and mathematics component in every learning sections. The implementation of STEAM can be seen such as, science about knowledge or everyday experience, technology is about a tools that can be used by students, engineering is about the process of identifying some matters or problem and then discuss with others to make an solutions, art is concept to make students thinking creatively and more imaginative to shows all of students ideas, and mathematics is an activity of counting that students need to do. Mathematics also can be shown as an activity in comparing, working in a pattern type or even identifying some of the shapes (Sharapan, 2012).

As STEAM shown the positively in the implementation. It is show that by using STEM education or STEAM education as their learning method could develop student self-efficiency as a talented human being, problem solving, motivation that highly effect their employment, their success in students meeting career aspirations, knowing what they should do, and could help to make positive change in their community (Peterman et al., 2016).

METHODS

This study is qualitative descriptive method. The qualitative descriptive method is used to describe about student's impression in STEAM project-based learning in online classroom of Japanese language education. Qualitative descriptive method is used as a tools to gather and analyze all of the data that have been gain in the study to earn an understanding based on perspective of experience (Vaismoradi et al., 2013). The type of experiment that used in this study is using a true experimental design, the method of experiment is used to inform people about the relation of the cause and effect that done by analyzing the matter specifically and clearly. Inside of the experimental method, there is a pre experimental research, quasi experimental research, and true experimental research. The design in experimental research is known to be used to evaluate all the effects such as, social program, the intervention of psychosocial or psychotherapy. Beside the gain of effects in experimental research, there is a main design when using experimental in some research. The term of design that can be seen is such as, making a research question,

making a hypothesis, choosing a population and sample, preparing an instruments and their validation, doing the experiment by collecting the data and analyzing the result (Sugiyono, 2011; Sutedi, 2011; Thyer, 2012).

The research question that used in this study is to know the student's impression in STEAM Project Based Learning in online classroom of Japanese language education. By using the reasons from research question that have been showed, all the data were collected by 23 students from second class of hotel accommodations in Sekolah Menengah Kejuruan Negeri 2 Cirebon city or known as vocational high school as a sample and the population in this study. Besides test that used as data collection for this study, the data also collected from the questionnaire as an instrument to gain all of student's impression. In this study, researcher only focused on the questionnaire that have been gained to explain the effect and impression that students feel when using STEAM Project Based Learning as their method in learning education. Moreover, there is the reasons that it is important to collect all the student's impression when doing a research. Beside to grant an auditable evidence, the reasons is also to improve learning education by giving an opportunity to students to commenting and sharing an information on the learning education, reassure all of the students to reflecting their learning, to contribute standard indicator for institute reputation, to give students chance to express the level of satisfaction in their academic experience (Douglas et al., 2006).

The type of questionnaire that used in this study is using closed ended question. Closed ended question is a questionnaire that provide respondents to answer the question limitedly, this is happen because the answer was already fixed inside the questionnaire. Inside of closed ended question there is more variety of type that can be used, but Likert scale is used in this study. Likert scale is the questionnaire that measuring a social attitude that shown as psychometric scale. Question that have been giving to students is contain 12 (twelfth) question by using google form. The questions that contain in the questionnaire is contain student's impression and the implementation of STEAM Project Based Learning in Japanese language education. Besides the question in the questionnaire, there is also five blank column that provide students to choose one of their best answer. Each column from the above to below is shown as strongly agreed, agreed, do not know, disagree, and strongly disagree (Roopa & Rani, 2012).

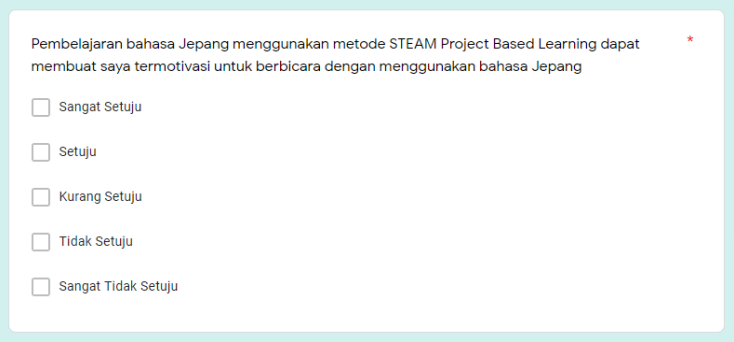

Figure 1. The shared question in google form

After collecting all the questionnaire that gained by using google form, there is a formula that used in this study. Equation (1) is containing P for percentage, F for

frequency, and $\sum R$ for the total of respondents. To make it easy to understand, the formula can be shown such as a picture in below.

$$P = \frac{f}{\sum R} \times 100 \quad (1)$$

RESULTS AND DISCUSSION

The total respondence that giving the answer is 23 students from second class of hotel accommodations in Sekolah Menengah Kejuruan Negeri 2 Cirebon city or vocational high school. The questionnaire is shared to the sample by using google form on 9 September 2020. By the closed ended question type of the questionnaire that used in this study, Likert scale chosen as the questionnaire that contain 12 question. With the questionnaire that have been collected show the result with the tables in below:

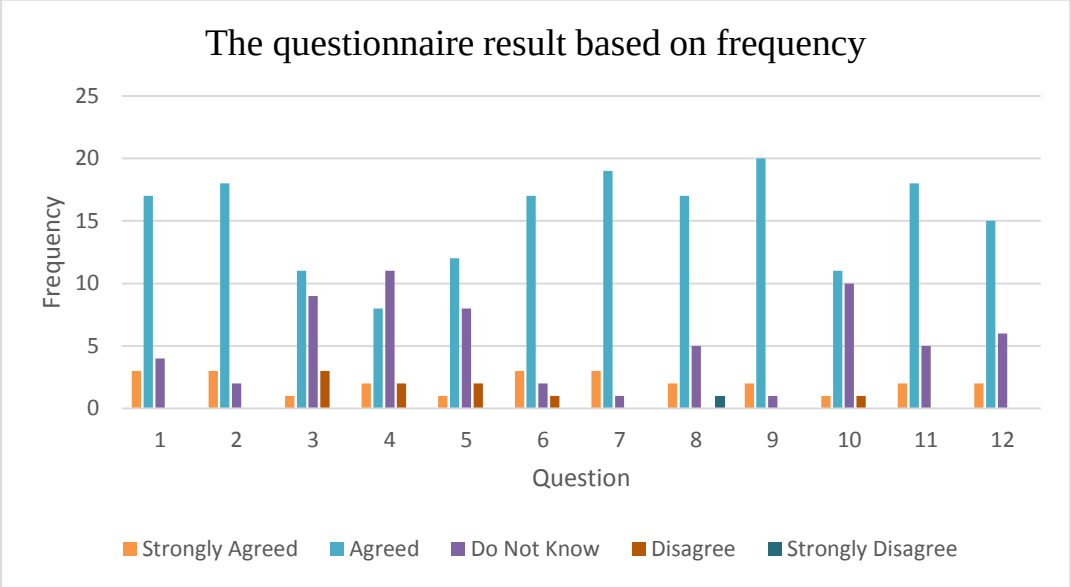

Figure 2. Questionnaire result based on frequency

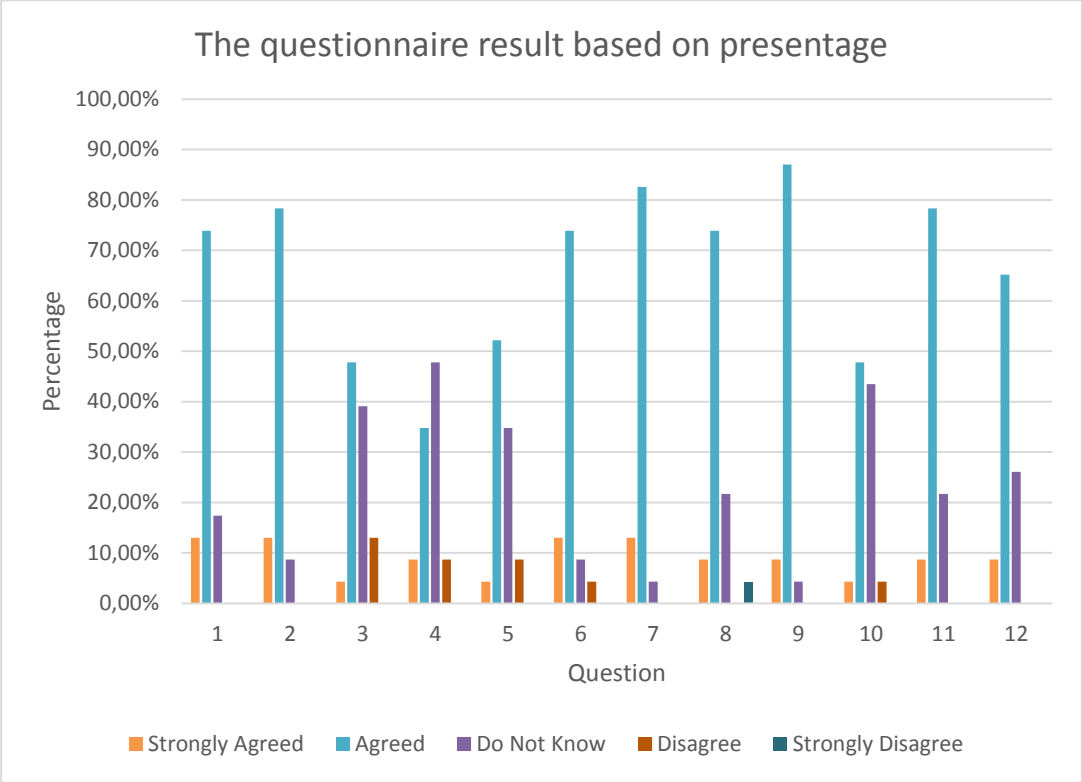

Figure 3. The questionnaire result based on percentage

With all the questionnaire that have been collected, it is shown that in the question one seven teen students (73,9%) choose agree on the themes that used in every learning sections able to develop students vocabulary in Japanese language education, especially on their daily life. Three students (13%) answer strongly agreed and four people (17,4%) choose do not know. On the question two it is show that eight teen students (78,3%) choose agreed on the learning material that have been given in Japanese language speaking education were match with textbook that used in learning education. Three students (13%) also choose strongly agreed and two students (8,7%) choose do not know for this question. In the question three it is show four kind of answer from students, it is show that eleven students (47,8%) choosing agree on the students can understand the learning material easily with the use of STEAM project-based learning method. The strongly agreed were chosen by one student (4,3%), while nine persons (39,1%) choose do not know and three students (13%) choose disagree. The question four show that eleven people (47,8%) choose do not know that the task that given can make students practice Japanese language speaking even more, while eight students (34,8%) agreed and same amount of students or two people (8,7%) choose strongly agreed and disagree. For the next question, there is twelve students (52,2%) agree that with the used of STEAM Project Based Learning can develop the motivation inside of each student to speaking Japanese language. There is also one student (4,3%) who choose strongly agreed, eight people (34,8%) choose do not know and two people (8,7%) for disagree. The question six show that seven teen students (73,9%) choose agreed on the group discussion that were made up randomly is divided fairly for each student. There are three students (13%) choose strongly agreed on the statement in the question, two

people (8,7%) choose do not know and one person (4,3%) choose disagree. The question seven is shown that there is nineteen students (82,6%) choose agreed that the group discussion help students practicing the way of think, shares ide, and collaborating with other people. Three students (13%) also choosing strongly agreed and one student (4,3 %) choose do not know. In the question eight can be seen that seven teen students (73,9%) agreed on the question that with the help of video camera and sound recording help students develop confidence to speaking with Japanese language. There are also two students (8,7%) who strongly agreed on that, five students (21,5%) choose do not know, and one student (4,3%) answer strongly disagree. For the question nine there is plenty of students who choose agreed. There is twenty of students (87%) who agree in the question about the discuss and making a product with other people help students to develop their creativity, two students (8,7%) also choose strongly agreed, and one student (4,3%) choose do not know. At the question 10, it is show that eleven students (47,8%) agreed and one student (4,3%) strongly agreed that Japanese language education became more interesting to learn when using STEAM project-based learning. Beside of that, there is ten students (43,5%) who choose do not know, and one person (4,3%) who choose disagree to the question. In the question eleven, it is presented that eight teen students (78,3%) agreed that STEAM project-based learning can be used as learning method in Japanese language speaking education and two students (8,7%) choose strongly agreed on the statement and five students (21,7%) choose do not know. For the last question in the questionnaire, it is displayed that five teen students (65,2%) who choose agreed on STEAM project-based learning is effective to be used as learning method in Japanese language speaking education and can help me develop students Japanese speaking skill. Alongside that students choose, there is two students (8,7%) who choose strongly agreed and six students (26,1%) who choose do not know with the question. Based on the questionnaire that have been gained, it is show very positive result with the STEAM project-based learning as a learning method in Japanese language speaking education. This is can be seen that STEAM project-based learning is effective and interesting method that can be used in Japanese language education to develop student's creativity, speaking skill ability, motivation, confidence in speaking Japanese. Moreover, it is positively that STEAM project-based learning would develop many students to practicing their mindsets, the way of think to solve some problem, sharing an brilliant ideas, and practicing with each other such as, working together and collaborate with other people's positively. With the help of STEAM project-based learning, it can also help teachers to deliver learning materials in every learning sections because the learning material between the textbook and STEAM fundamental connected to each other. In Japanese language education textbook is mostly is related to daily life when STEAM fundamental is to make living environments as their learning material. As the aims that STEAM education need to gain is such as skill such as to communication, identifying life matter of problem, explaining natural phenomena, designing, and making a conclusion of some issues in real problem life. Besides that, it is also to make students awareness when creating a material, culture, and an intellectual based on what is surrounding the students. With that, Japanese learning material in every section can be more easily understand by the students because the help of STEAM project-based learning (Simarmata et al., 2020).

CONCLUSION

With all the questionnaire that collected from the second class of hotel accommodations in Sekolah Menengah Kejuruan Negeri 2 Cirebon city or vocational high school. Twenty-three students that became the sample in this study answered the questionnaire that shared by using a google form. The questions contain the impression, effectiveness, and the implementation about STEAM project-based learning that used as a learning method in Japanese language speaking education. Based on questionnaire, it is shown that the STEAM project-based learning is became magnificently effective learning method that can be used in Japanese language education such as Japanese speaking skill. STEAM project-based learning became effective because of the fun, interesting effect that can be seen in every student, and easily motivate students. It is making students more enthusiast to learn more about Japanese language education and making students practice more with their way of thinking and speaking skill ability or even working together and collaborate with each other. Because the learning material that contain in Japanese language textbook connected with STEAM project-based learning, it will help educator to deliver the learning material to the students. As most of educator know that Japanese language education textbook is mostly is related to daily life of vocabulary, it can be implemented with STEAM project-based learning in every learning lessons. With that, much of the students also said that they can easily motivated and understand the subject with the use of STEAM project-based learning. Moreover, because there is a discussion section in this learning method, students said that they can improve their Japanese communication skills, develop their creativity actively and more importantly students can gain much of confidence to speak with other by using Japanese language. With the good response that can be seen from questionnaire, STEAM project-based learning is shown as an positive learning method that can be used in variety of language education, such as Japanese language education to improve students Japanese speaking skill ability.

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Efficiency of ICT and Social Media in Online Learning of Free Basic Japanese Learning through *Yasashii Nihongo*

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ABSTRACT

The education world has changed drastically in the last 6 months, which previously was done offline switching to online. This transition has affected many aspects of learning system, the lesson planning, lesson materials, and even the method or media used so that the teaching and learning process can run according to predetermined targets . The usage of Zoom application as the facility for learning is very common nowadays. Zoom is an application used for communication with video and can be used through the computer, laptop, and mobile phones. However, by only using Zoom alone, teachers cannot see how students are doing after online learning is complete. Therefore, other technology is needed, namely WhatsApp. Just like the Zoom application, WhatsApp also can be accessed from all three devices mentioned above

The existence of these two applications have been implemented in free Japanese language teaching for all levels of society. The society includes and not limited to age, education, sex, and occupation. Because this is a free lesson, the learning materials should be free and the choice fell on the new version of Yasashii Nihongo. This online-based teaching material is officially published by NHK with various materials such as one stop shopping because it includes Japanese characters, Can-do (bunkei), videos, cultural knowledge, and many more. The new version with more coverage in each chapter adds insight to students but it takes extra effort to understand the scope. From the results of the questionnaire, it is also seen that students really like Yasashii Nihongo and they want to continue to study Japanese language. Oleh karena itu, dapat disimpulkan bahwa materi ajar ini cocok untuk kelas daring Therefore, it can be concluded that this teaching material is sutiable for online learning.

Keywords: *ICT, SNS, Online, Yasashii Nihongo*

INTRODUCTION

For most people, the advancement of technology really helps them to complete various tasks or to find data. On the other hand, many people also mentioned the negative impact of the technology. Apart from the negative impact caused by technology, in the online learning, this technological progress brings ease and rapid progress of a learning process ICT or Information and Communication

Technology includes all the technical equipments for processing and conveying the information. Currently, we are in the era 4.0 and starting to move towards the era 5.0. It feels like the right moment to use the ICT in this year's learning, because of the corona pandemic which has started since the beginning of the year, resulted in the entire learning process in Indonesia, both formal and informal learning. The availability of wifi or provider is very essential for this learning method. Because of the extraordinary functions of the wifi/ provider, many new medias have been emerged for communicating and online meeting and SNS (social Networking Service), such as Line, WhatsApp and so on, which are used for sending messages and images.

The decline in non-formal Japanese classes due to the pandemic has reviving the spirit of Japanese language learners, the writer, and some other Japanese teachers in Jabodetabek opened free basic Japanese classes. Free class means that the participants are not charged for learning Japanese language, they are only required to have access to Zoom, WhatsApp, and Youtube applications. The applications used as a learning medium can be donwloaded via computer, laptop, or mobile phone. This free class used ICT with mentioned media above, which is actually used as well in formal schools. The existence of SNS, namely WhatsApp and Facebook, is also used to attract participants to join to learn free basic Japanese clasees together, because many mobile phone users in Indonesia also use these two social media.

With the thought and the learning plan using ICT as mentioned above, the choice fell on the Yasashii Nihongo teaching materials issued by NHK Japan. Yasashii Nihongo is officially published in a form of a link that can be downloaded for free . The choice of this teaching material link is determined, considering that the class opened is a free class, which means that not all participants have enough funds to buy teaching materials. The latest version of Yasashii Nihongo was piloted in this free class, with the ultimate goal of knowing whether it was appropriate for the free class.

THEORETICAL FRAMEWORK

The learning process is a process carried out by a person from birth, whether done naturally, such as a baby who starts learning to walk or learning through school and so on. Learning according to Brown (2007: 8) is the mastery or acquisition of knowledge about an object or a skill by learning, experience, or instruction. The knowledge that you want to get is varied and one of them is mastering foreign languages. In the beginning, many of the lessons were teacher centre learning, but then starting to shift to student centre learning. So, teaching materials can be obtained from anywhere, and the teacher function is only as a facilitator for participants to achieve the objectives of the learning.

The very rapid development of technology in the 21st century is very helpful for various language learning, especially second languages and in this research in learning Japanese language. The existence of Information and Communication Technology creates unlimited learning, can be anywhere and anytime and does not

always have to be in the classroom. As long as participants are connected to the internet or data packages, learning can run based on the output to be achieved. Abdulhak in Mukarom & Rusdiana (2016, 59-60) states that ICT has an important role in learning, namely expanding access to education, increasing education efficiency, improving teaching and learning processes, and improving management systems.

With this technological advancement, it opens everyone's eyes to increase the knowledge they have. Likewise, when someone wants to learn Japanese as a foreign language outside their native language. Learning a second language is more difficult but it has one thing in common, which includes four language skills. This proficiency includes listening, speaking, reading, and writing or better known as the four language skills (4 *Ginou*).

Heeding is listening to or paying close attention to what people say and read. In the book of *Kikukoto wo Oshieru* (2008:2) it is mentioned that listening makes up more than 50% of the time spent by humans in daily life and listening is the main part of human activities in communicating. In addition, listening can be done by looking directly at the other person or by listening to radio, CD, and others. Meanwhile, according to Tarigan (1981: 3) speaking is a language skill that develops in a child's life, which is only preceded by heeding skills and during that period the ability to speak or speak is learned. In the speaking process (The Japan Foundation, 2007: 3) there are stages in speaking, namely thinking about the content of the conversation, thinking about how to say it, and finally the application. Next is reading, reading is seeing and understanding the contents of what is written, by saying it out loud or inside heart. In reading (The Japan Foundation, 2006: 5) there are strategies that can be taken in order to understand the reading well, namely bottom up, top down, and a combination of the two.

And the fourth of these language skills is writing. In writing, something that needs to be considered (The Japan Foundation, 2010: 2-3) is what the purpose of writing and who is written what will be read. It can be said that writing is conveying something in the form of a sentence written in letters with the right choice of words and paying attention to the content to be conveyed. Taking into account the four language skills to be achieved and the use of ICT and SNS media in delivering teaching materials, Yasashii Nihongo is used. Complementing Yasashii Nihongo's teaching material, this class uses Youtube as a media to clarify the strokes of hiragana and katakana in writing. In Youtube, besides there are letters, you can also pull out the correct sound from each of these letters. The minimum learning time in this lesson for learning writing has made the use of Flipped Classroom method. According to Johnson in Yulietri et al (2015: 7) flipped classroom is a way that educators can provide by minimizing direct instruction in their teaching practice while maximizing interaction with one another. With the video provided, studentts can learn writing independently anywhere.

Yasashii Nihongo is learning program offered in 18 languages by NHK WORLD JAPAN, the international broadcasting service of NHK (Japan Broadcasting Corporation). The-48 part series features fun skits that from an extended story. Listener can learn handy and easy-to-use phrases for self-introduction, shopping, and many other situations. The program is also rich

with tourist information as well as insight into Japanese culture and manners. This program meets the JF Standard for Japanese Language Education. (NHK. 2015. https://www.nhk.or.jp/lesson/English/)

METHODS

Based on the trial from the classroom, the use of Yasashii Nihongo teaching material was carried out. This learning material can be downloaded easily by anyone and has been informed long before class starts. This was repeated before the learning began, through group chat in WhatsApp. In addition, the material for each chapter is also shared via WhatsApp groups and additional videos of Hiragana and Katakana letters with YouTube media. Starting with the 'Can-do' and 'today's skit' the learning path is carried out, then the students practice in pairs, and the class ended with a Today's skit. This Today's skit is also visualized in the form of a video and can be viewed with 3 choices according to the desired target.

RESULTS AND DISCUSSION

The free basic Japanese class is a class that is open for public without any restrictions on age, gender, or occupation. Classes that start from scratch by reading and writing Hiragana and Katakana begin on September 9, 2020. At the time of registration, 48 people registered. They come from various regions in Indonesia, such as Jakarta, Bekasi, Bogor, Tangerang, Purbalingga, Solo, and Batu Sangkar. When the class started, only participants from Jakarta, Tangerang, Bekasi, and Batu Sangkar joined. From these 4 regions, there are 9 people who are ready to learn and 7 people are active until the end of the lesson. Almost all students use mobile phone to attend the lessons, so this is also a consideration for not using too many applications due to the limited capabilities of using mobile phone. In addition, the use of quotas (providers) also dominates among them instead of wifi. The use of ICT such as Zoom, Youtube, WhatsApp, and Google Form is very helpful as the learning medium for this free Japanese language class. Zoom is used as a face-to-face medium for explaining lessons, WhatsApp is used for sharing the course information and collection of assignments both in written form and voice recorder, and Google Form is used for vocabulary or expresion quizzes. The online meeting for this class is held 6 times and each class lasts for 60 minutes. The class is held 2 times a week.

Participants also vary in age because they are not limited at the time of registration. Over 40 years of age make up more than 70% of this free class and most of the students are employees. Even though they are employees, but they are committed with the course hour which start at 10:00 and end at 11:00 on Wednesday and Friday. Besides employees, there are also housewives and high school students.

Before the class begin, various information about learning and teaching materials have been disseminated through WhatsApp media. The students are automatically invited to the WhatsApp group based on the time that they have chosen. The material link has been informed so that it can be dowonloaded and if needed, the students can print them out. Moreover, the video link tutorial for

making hiragana and katakana writing is also given to the students, so that they can practice writing independently how to make letters with correct strokes.

The first meeting was filled with practicing reading vocabulary and expressions. The flipped class method is applied in this class to increase the efficiency of the learning, despite the time constraints. With this method, the students first learn independently through the video link provided, so when the online class start, the teacher only acts as the facilitator who helps the students to understand the reading. Reading exercises are carried out with pictures and writing displayed through power points, the teacher is in charge of checking the reading and there is no writing exercise. Homework is given to smooth hiragana writing. With the WhatsApp application on the mobile phone, the students can take photo and send their assignments to the teacher. The feedback is also given through WhatsApp, if there is writing that is not quite right or if there is an error in writing letters, it is corrected and sent via WhatsApp back. The remaining days between the online class meeting can be filled with simple quizzes such as finding the items that have Japanese writing and how to read them. This activity can be checked when the students take the photo of the items and writing down how to read it in alphabetical letters.

Grammar learning was carried out at the second meeting. The class began with short practice to read katakana from pictures and text. The next part, the newest Yasashii Nihongo version is displayed, because it is downloaded in Indonesian version then all the remarks are written in Bahasa Indonesia. The learning starts from the second lesson in the "Can-Do" section (the students introduce themselves by mentioning their name and occupation), it is a good opportunity for them to actually introduce themselves to fellow students. The other reason why lesson 2 is learned first because on the roleplay, the lesson one will be too long for the students to be able to speak Japanese. In "Can-Do", there are additional vocabulary and new expressions, so that the students can practice through peer learning. For the next meeting, successively discussed the lessons 1, 3, 4, and 5.

The next step is practicing with "Today's skit", which contains "Can-do" that has been discussed in the previous part and added with conversational situation, so we call this part as roleplay. In this part, the expressions are written in hiragana, kanji, and romaji, and the translation is available in Bahasa Indonesia. The practice of the roleplay also can be done through peer learning. After the students understand the roleplay, then we move to the next part. But before that, the students are urged to copy the sentences from the Today's skit, take picture of it, and send it through WhatsApp, and don't forget to give feedback to the students as well.

The last part of the lesson is watching video for few minute. This video contains the short conversation in the visualized roleplay. There are 3 subtitle video in the Yasashii Nihongo, first one is "Indonesian Language", which includes the Indonesian language translation. The second model is "Japanese Language", which includes the expressions running text and is written in romaji. The second model is "Japanese" which includes running text of the speech and is written in Romaji. The third model is "none", in this video there is no text, so that this section can be used to train students to remember what was said without seeing the text. In this model the teacher can measure the accuracy of word usage and measure the listening ability of the students. In addition, in this video, after a Today's skit there is an explanation of

the short play material which has been translated into Indonesian. This part of the video can be used as a reference for the students, in the way this is done, namely the students record their voices imitating a conversation in a "Today's skit". The tasks recorded by voice recorded on the mobile application and

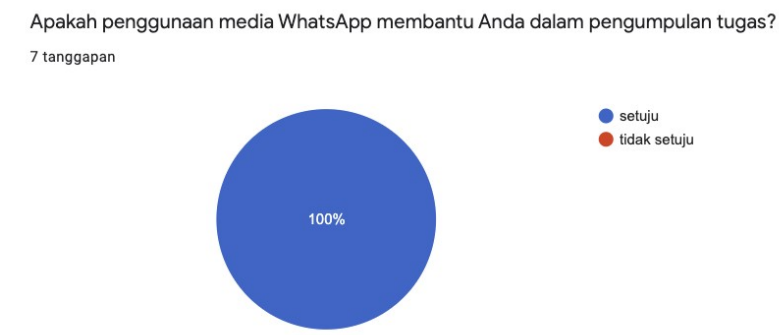
There are quite a lot of other applications in the Yasashii Nihongo link and are directly related to learning, namely vocabulary lists, new kanji, grammar explanations (sensei oshiete), and vocabulary quizzes that can be done independently. This quiz is available in every chapter, so that after learning, the participants can measure their own abilities with independent quizzes

After going through the learning stages which were carried out 6 times with the material completed until lesson 5, at the end of the class, a questionnaire was given in which they asked about their satisfaction using the Yasashii Nihongo link. The answers given by the students stated that they were satisfied with the Yasashii Nihongo link 100% and the ICT used to understand the subject matter as well as the YouTube used to understand how to write letters are very helpful. Satisfaction with the Yasashii Nihongo link is also 100% reflected because it is easy to download and the instructions are very easy to understand. The use of WhatsApp also satisfies participants in collecting assignments. From the results of the questionnaire it was also known that the use of Zoom media as face-to-face media did not burden the students, according to 71.4% of the students. From this questionnaire, it was found that 100% of the students would continue to study Japanese. Following are the questions and the final results of the questionnaires that have been distributed.

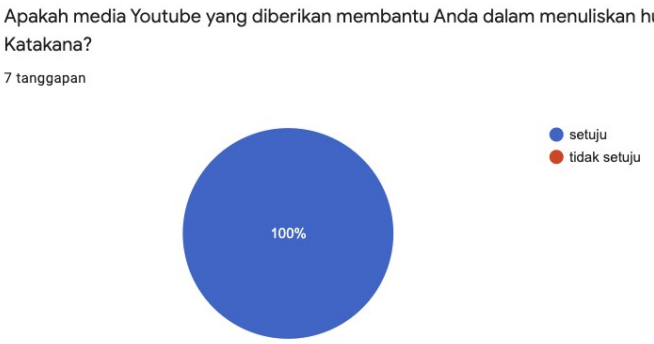
1. Is the content of Yasashii Nihongo's teaching materials easy to understand?

2. Is Yasashii Nihongo learning materials are easy to download?

3. Does the use of WhatsApp media help you in submitting tasks?



4. Does the Youtube media helped you in writing hiragana and katakana letters?



5. Is zoom platform burdening you to study online?

Completing the questionnaire in this online learning, here is the view from the Yasashii Nihongo page.

CONCLUSION

Free classes students which came from all ages, education, and occupations make the classroom atmosphere very varied. By using the new version of Yasashii Nihongo teaching materials which can be downloaded for free and is officially issued by NHK. The use of technology at the end of the 4.0 era as an online learning medium can invite participants from various regions in Indonesia. The media used, namely Zoom for learning meetings, WhatsApp to collect assignments, and voice recorder on WhatsApp to send recordings of students imitating 'short roleplays'. The class ran smoothly 6 times, using hiragana, katakana, key phrases,

and short roleplays

After testing, the material using this online system is very beneficial for the free class because they are not burdened with special funds. In the learning process all the specific expressions can be understood by the learners well, even though in the short roleplay they are still limping. This is because there are too many utterances that appear in each chapter and many new forms of speech appear. Hiragana and katakana guides help students to learn writing, but unfortunately they are not equipped with the strokes. Meanwhile, the kanji that appears in each chapter is not related to the content of the subject matter and does not show the stroke of the kanji. As a suggestion for optimizing this link, it's good for hiragana, katakana, and kanji to be equipped with animations, how to draw these letters.

From the results of the questionnaire, it can be seen that they are very satisfied and are helped by the Usage of Yasashii Nihongo, in addition to the complete materials, the description of the teaching materials are also available in Indonesian language and this is very useful when students want to repeat lessons independently. With the guidance of ICT and the media, they raised their enthusiasm to continue learning Japanese even though, in the future, they would learn in paid classes.

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THE EFFECTIVINESS OF USING PADLET AS LEARNING MEDIA

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ABSTRACT

Padlet is an application that functions like a blackboard in internet. Teachers and learners can take advantage of the features provided in the padlet for learning objectives. Padlet is an application that can be used online via computer or mobile phone. This study aims to determine the level of effectiveness of the padlet in the learning process. The effectiveness is seen from the aspects of the mechanism of using padlet, the response and level of learners understanding of the material, and the constraints found in using padlet as learning media. The method used in this research is descriptive qualitative method. Data collection was obtained through questionnaires and documentation methods with beginner level apprentices at LPK JLMC Lembang, West Java. The results showed that the use of padlet was quite effective and efficient, but not maximal yet. The effectiveness is seen from the creation and delivery of assigments and practice qustions. In addition, the padlet provides features for sending images, videos, and audios. The efficiency can be seen in terms of the time to collect assignments and practice questions as well as tidiness process in organizing the pile up of learner assignment. Meanwhile, it is not maximal because some learners are still affected by technical constraints. Technical constraint found were difficulties using the features in the application and finding it difficult to type answer by using a Japanese keyboard. In addition, there were some learners who experienced network constratints, which hindered the process of sending assignments and training using padlet.

Keywords: ***learning media, e-learning, padlet***

INTRODUCTION

The development of technology, information and communication is currently running quite rapidly. Education is one of the areas that gets the impact of these developments. A number of knowledge in the field of education also develops in line with these developments. It is known that people throughout Indonesia are taking part in promoting this development through the number of internet users which is increasing every year.

Based on a survey from the Indonesian Internet Service Providers Association (Asosiasi Penyelenggara Jasa Internet Indonesia) in 2018, there were 171.17 million people using the internet out of the total population of Indonesia of 264.16 million. The survey results prove that as many as 64.8% of Indonesians are internet users. Currently, internet users in Indonesia have certainly increased by a few percent since the Covid-19 pandemic. The existence of this incident caused the Indonesian people to carry out several activities from home using the internet.

The advancement of the use of the internet and this technology has penetrated the world of education. As previously mentioned, talking about technological advances can also be felt in the field of education. One of them is in learning media. Various types of the latest technology based learning media are offered to meet the needs of learning. Included in learning Japanese.

Based on a survey from The Japan Foundation in 2012. Indonesia is the country with the highest number of Japanese language students after China. Indonesia occupies the second position in the world. Preliminary data published by the Japan Foundation is 872,406 Japanese language students in Indonesia, an increase of about 21.8% compared to 2009 with the number of 716,353 students. In addition, the JITCO (Japan International Training Cooperation Organization) website on the otit.co.jp page that the number of Japanese job apprenticeship institutions has reached 222 institutions. This institution is known to be actively operating and spread throughout Indonesia, which was recorded until early 2020. This also proves that Japanese is not only used as an object of learning in course institutions, schools and universities. However, it is also used as a learning object for apprentices who will work in Japan.

The very rapid development of technology has encouraged several experts in learning to take advantage of the e-learning based learning system as a method to achieve learning objectives. Nurdyansyah (2016: 119) explains the meaning of e-learning, which is a distance learning that utilizes electronic media in delivering learning, either in the form of the internet, CD or by using a mobile phone. There are several types of applications that have been used by several teachers in utilizing technology to be applied in Japanese language learning, such as Facebook, Edmodo, MOOC, Blog, Google classroom, Telegram and other applications. In this study, the application used was Padlet which is one of the e-learning based learning media. The padlet application is used to collaborate and communicate in learning objectives by teachers to students.

Research on padlet media as a means of supporting learning has been carried out by several previous researchers, one of which was by Ibrahim et al (2014) regarding the making of learning modules using the padlet application in English learning. The concluded results explain that Padlet is considered an effective learning medium and is very suitable for use by teachers and students in supporting learning. In addition, Ibrahim et al also conducted several surveys of 27 experts (learners) which gave the result that the Padlet application was approved as a tool in making learning modules.

Subsequent research conducted by Sangeetha (2016) explained the results of his research in English learning that Padlet can be used as a tool to enrich writing skills. Sangeetha argued that technological developments such as the use of the Padlet application can connect with goals and achieve learning. Subsequent research using the Padlet application has been carried out in several countries with the aim of improving skills, especially in language.

Based on several studies that have been carried out, the results obtained by

previous researchers provide an idea if the Padlet application can help students achieve learning objectives. The use of this application has been widely used in foreign language learning, generally in learning English. The results are said to be sufficient to be effective. Furthermore, in this study the researcher aims to prove the Padlet application which has the greatest possibility of being able to provide effectiveness in learning other foreign languages, such as Japanese.

THEORETICAL FRAMEWORK

Learning Effectiveness

Talking about student activities in learning, there are several things that are taken during the learning process. Based on the learning process carried out, a student will get learning outcomes which are the result of an interaction between the teacher and students. The results obtained are based on the aim of improving student abilities. According to Rohmawati (2015: 17) the effectiveness of learning is a measure of the success of an interaction process between students and between students and teachers in educational situations to achieve learning objectives. Based on the description of these definitions, it can be seen if the effectiveness of learning can be seen from student activities during learning.

Kubota (2006) describes several analyzes that should be carried out by a teacher before carrying out a lesson, especially in learning Japanese in an effort to understand the characteristics of a student. In an effort to understand the characteristics of these students, Kubota divides two important things that must be analyzed from students, namely readiness and needs.

An explanation of the intended needs, which refers to the final goals to be achieved by the student. For example in learning Japanese, a teacher must know the ultimate goal of students in learning Japanese. If possible, students should write down some desires in learning outcomes. The teacher can provide a questionnaire or interview with the aim of finding out information from students. In this way, a teacher can also properly place students at a level or levels that are in accordance with the abilities and goals of the students.

Based on this opinion, it can be concluded that learning is a communication process carried out between two parties, namely teachers and students. The communication process that takes place is carried out with the aim that the teacher has considered in advance. Considerations that are analyzed by the teacher in order to achieve the goals that the student wants to achieve can be realized. One way to achieve this goal is through learning media.

Multimedia as Learning Media

Learning media is one of the attributes in the process of achieving goals in the learning process. Along with the times and the rapid development of technology in this globalization era, it has an influence on efforts to increase innovation in

education. The development of science and technology always brings a considerable influence on the field of education. As we know, the beginning of learning is carried out only by using printed media such as books, magazines, newspapers, papers, journals in the form of handouts and others in printed form as a source of learning materials. However, currently the source of learning materials is not only printed media but also electronic media.

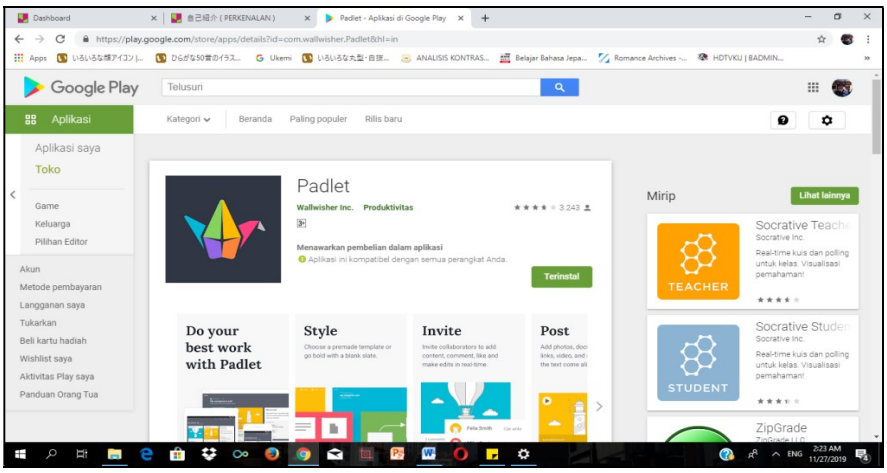
Electronic media is a medium that can be used in learning. Until now, electronic media that can and has been widely used by educators and students are computers and cell phones. Computers and cell phones are used as the main tools in multimedia-based learning. According to Darmawan (2014: 48) there are several details in multimedia learning, such as presentation media, computer-based learning (stand alone), television and video, 3D and animation, e-learning and learning management system (LMS), and mobile learning.

In this study, the learning media that will be used are through smartphone and computer. Various applications have been offered and can be easily reached by users. Including applications that can be used as learning media. There are several types of applications that have been used by several teachers in utilizing technology to be applied in Japanese language learning, such as Facebook, Edmodo, MOOC, Blog, Google classroom, Telegram and other applications. Furthermore, this study will use the padlet application as a learning medium, especially in Japanese language learning.

Padlet

Padlet is an application that can be used as e-learning based learning media. Padlet was created by Nitesh Goel in 2008 in the United States. Weller in Ibrahim (2014: 161) explains the meaning of padlet as an application formerly called Wallwisher which can be used to display an online whiteboard (virtual wall) which has several advantages including, being able to save and copy files and documents which can then be sent by teacher to student.

The padlet application is used to collaborate and communicate in learning objectives by teachers to students. The following is a view of Padlet which can be downloaded using a computer, macbook, and android for free.



Pict 1 Padlet Application on Google Play

The first step that Padlet users take is to register themselves as users by logging in to the application. This application can be set in several languages, including Indonesian. Next, the initial menu on the padlet wall brings up the wall model choices that the instructor will use. This menu will make it easier to deliver material to learners by adjusting the material to be provided.

Padlet is considered like an online whiteboard. Where a teacher can make designs on the main page of Padlet like writing on the blackboard. On the main page, the menu to be used can be selected according to the needs of the learning model. In addition, Padlet also has several functions, including being able to send files such as documents, images, audio and video.

Through this Padlet application, learners can easily do assignments anywhere and anytime. In addition, teachers can check the results of these assignments online anywhere and anytime. Using this application can also reduce the scattering of some assignments from students who usually pile up several assignments or reports from the teacher.

METHODS

In this research, the research method used is descriptive analysis. The approach used in this research is a qualitative approach. Qualitative research is methods to explore and understand the meaning that some individuals or groups of people think come from social or humanitarian problems (Creswell, 2013: 4).

Chaer (2013: 9) explains that descriptive research or descriptive studies are carried out by first collecting data, classifying the data, then formulating rules for the regularity contained in the data. Descriptive method is used to describe the meaning of a learning process that has been implemented in the field.

The research location was carried out online with apprentices at LPK JLMC

Lembang, West Java. The amount of data generated is data from a total of 25 students who are separated into two classes. The first class numbered 12 people, and the second class numbered 13 people. The two classes are at different levels. Among them, beginner and intermediate level learners. The data collection process lasted for three months. Starting from June 2020 to August 2020.

The data sources used consisted of primary data sources and secondary data sources. The primary data source in question is the researcher himself who implements learning using the padlet application as a learning medium. This media is used as a container for collecting assignments and delivering some learning materials. Meanwhile, the secondary data source in question is observing each padlet wall used by each student during the online learning process.

Data collection techniques used were in the form of distributing questionnaires, documentation, and observations. This technique is used to determine the level of effectiveness of using padlet applications in learning. The level of effectiveness is seen from the aspects of the mechanism for using padlets, the response and level of learners' understanding of the material, and the constraints found in using padlets as a medium for learning Japanese language. Furthermore, the data analysis technique used is adjusted to the research objectives, so that research can obtain appropriate results, including data selection and selection; data classification; and interpretation and conclusion.

RESULTS AND DISCUSSION

Padlet Application Mechanism

Based on the research that has been done, online learning by utilizing the padlet application has several mechanisms in practice which include the following:

1. The mechanism for creating a padlet account.

   Basically, both teachers and students can create their own padlet accounts. However, in its implementation, only one account is needed as the leader of the learning path. As is known, the padlet mechanism is like a teacher providing learning on the blackboard. So, you need only one account in carrying out learning. This is considered more practical for students. Furthermore, the teacher as the learning leader will send a link so that students can do assignments according to the directions.

2. Padlet account entry mechanism.

   As with most applications, the way to create and enter a Padlet account is by registering via an email account.

3. The mechanism of making each padlet chamber display.

   The appearance of the padlet space is very diverse. This can be adjusted to the learning objectives and assignment objectives. In addition, it can choose the form of assessment as an evaluation of the appropriate learning.

4. Mechanism of assignment via padlet.

   In this study, the assignments given to students were in the form of writing, translating, and reading exercises.

5. The mechanism for providing feedback as an evaluation of learning.

   Evaluation is given by adjusting the type of assignment. Some are in the form of numbers and comments.

The next are the advantages and disadvantages of using padlets as learning media The advantages and disadvantages of the following padlet are the results of the conclusions derived from several questions from open and closed questionnaires. The advantages and disadvantages of using the padlet application were felt by respondents as well as by researchers who observed the learning process during the study.

Description of Questionnaire Results

Open Questionnaire

The following are the results of the analysis generated through a questionnaire that was distributed to 25 respondents.

Question 1: What electronic devices will be used while studying online?

88% of students answered using smartphones / cellphones and 12% of students answered using computers / laptops. Most students use cellphones in learning activities. So that the padlet media can be used to support learning activities. The padlet can be used via cellphone or computer or laptop.

Question 2: What difficulties did you have while studying online?

The following are the main points that can be concluded from the respondents' answers, including the following with bad network, indirect interaction, disturbance of sound and activities around the house, poor of smartphone capacity, and quota is expensive.

Question 3: What media or applications have you used or are currently using when submitting assignments online?

The following are the main points that can be concluded from the respondents' answers, including the following : WhatsApp, Google form, and Google classroom.

Question 4: Mention the advantages of using padlets in online learning?

The following are the main points that can be concluded from the respondents' answers, including the following.

1. Practical
2. Interesting

3. Can send documents, images, audio etc.
4. No need to be tired of writing
5. Simple and no ads
6. Easy to use
7. Simple and easy to use features
8. Easy to learn

Question 5: Mention the disanvantages of using padlets in online learning?

The following are the main points that can be concluded from the respondents' answers, including the following.

1. Internet must be smooth enough
2. Confused by the menu
3. Cannot see the question while filling in the answer
4. Difficult to scroll

Question 6: If the padlets are good enough to use, give suggestions in what ways should it be used in Japanese language learning?

The following are the main points that can be concluded from the respondents' answers, including the following.

1. Save learning material
2. Place to practice and do and collect homework
3. Share media
4. Making example sentences and writing exercises

Closed Questionnaire

Table 1 Closed Questionnaire Results

No.	Questions	Answers	
		Yes	**No**
1	Have you used padlets before?	0%	100%
2	Is the padlet presentation form visually attractive?	100%	0%
3	Is the padlet media easy to operate?	92%	8%
4	Does the padlet media make it easier for you to do and send assignments online?	96%	4%
5	Are you more enthusiastic about doing assignments using padlet media?	88%	12%
6	Do you prefer to use padlet media instead of practice papers or other applications?	92%	8%
7	Do the padlet media help you to improve your Japanese learning activities?	88%	12%
8	Do padlet media help you practice your writing skills in Japanese?	84%	16%
9	Do padlet media help you practice reading skills in Japanese?	84%	16%
10	Do padlet media help you practice listening skills in Japanese?	70%	30%
11	I agree that padlet media are used as an alternative in Japanese language learning, especially online.	92%	8%

Based on the results of a closed questionnaire it can be concluded several things about the use of padlets as a learning medium in Japanese language learning. All respondents considered the padlet to be relatively new in its application as a learning medium, especially Japanese language learning. In addition, respondents argued that visually padlet was considered a media that proved visually attractive to be used in learning. On the other hand, most respondents can already understand the features of the application. However, there are still some respondents who feel otherwise.

Most of the respondents thought that the padlet played a role in facilitating the learning process. In addition, respondents are more enthusiastic about using the padlet application compared to conventional methods as usual. Padlets are considered more enjoyable to use as a learning medium compared to other applications or exercise papers. The opinion of other respondents was that the padlet played a role in improving Japanese language learning activities.

Furthermore, in language skills, the use of padlets plays a role in helping Japanese language learning activities in the aspects of writing, reading and listening. Based on the results of the percentage of respondents' answers, it can be concluded that the padlet was approved as a medium for learning Japanese language, especially online.

The Advantages of Padlet

Based on the results of the questionnaire from several questions that have been carried out to the respondents, it can be concluded that several things that make the advantages of padlet media as a Japanese language learning medium are as follows.

a. The assignment and evaluation activities can go well and prove effective. This can be seen from the response which explains that the process of doing tasks can be easily done. In addition, giving feedback from the teacher can be clearly monitored on each page contained in the padlet.
b. The difficulties of learners in carrying out Japanese language learning activities can be anticipated with padlets. Students can use the various features available in the padlet, such as sending files in the form of photos, audio and so on via the padlet. This of course can facilitate the online learning process.
c. Most of the learners agree that the padlet can help make learning Japanese more interesting and give more enthusiasm to the learning process.
d. In addition to attracting and increasing the enthusiasm of learners, padlet media also helps improve Japanese language skills from various linguistic aspects such as writing, reading and listening exercises.

The Disadvantages of Padlet

Based on the results of a questionnaire from several questions that have been carried out to respondents, it can be concluded that several things that make the shortcomings of the padlet media as a Japanese language learning medium are as follows.

a. There are still some learners who are not yet proficient in applying and using padlet media in learning.
b. In the practice of using padlet media in learning, there are still some learners who are not familiar with using the media. So, they still think that conventional media is better.
c. Internet network disruptions that occur to students in remote areas make the padlet media quite difficult to use.

In addition, the results of the study show several suggestions for using padlets in Japanese language learning in more detail. The following are suggestions that can be used as a reference for using padlets for learning Japanese.

a. Provide material for each lesson
b. Doing task
c. Delivery of duties
d. Practice making daily essays
e. Discussion
f. Practice writing sentences

CONCLUSION

The use of padlet media has proven to be quite effective in efforts to improve the online Japanese learning process. In addition, the appearance of an attractive application can increase learner motivation in learning activities. In practice, padlet media is considered more efficient in online learning compared to conventional media use, such as the use of worksheets. When learners use the padlet application, they demonstrate better and tidier practice skills in Japanese. So that the ability of learners can increase compared to before.

The results showed that the use of padlets was quite effective and efficient. Its effectiveness is seen from the creation and delivery of assignments and practice questions. In addition, the padlet provides features for sending images, videos and audio. Efficiency can be seen in terms of the time to collect assignments and practice questions as well as the tidiness process of organizing piling up tasks. In addition, evaluation can be carried out directly after assignment. However, the working mechanism is not maximal. This is because some learners are still affected by technical constraints. The technical constraints found were difficulties using the features in the application and finding it difficult to type answers using a Japanese keyboard. In addition, there are some learners who experience network problems. So that it hinders the process of sending assignments and training using padlets. In an effort to improve the learning process, it's a good idea to try the padlet application in Japanese language learning by utilizing other padlet functions. So, online learning will take place better, more practically and efficiently.

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The Effectiveness of Method Learning *Scramble* To Improve Ability Reading Japanese Language At the 2nd years of Budhi Warman II Jakarta Senior High School

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ABSTRACT

The study is intended to determine the effectiveness of the method of learning scramble to improve the ability to read the Japanese language at the 2nd years of Budhi Warman II Jakarta Senior High School. The method of research that is used is True Experimental Design with shape design pretest-post t test control group design . The population of this study were all students at the 2nd years of Budhi Warman II Jakarta Senior High School. Samples of research this is the student class 2nd years of MIPA 1 amounted to 30 students and the student class 2nd years of MIPA 3 totaling 30 students . Based on the results of the calculation of the data, note that the value of the average pretest class experiment at 71.27 and grade control by 70.47. Meanwhile, the posttest average score for the experimental class was 85.2 and the control class was 79.13. Hypothesis testing is done by using the t-test using the independent sample t-test formula of the SPSS 22 program . Value t_{count} 5,905, df (0,025: 58) results were obtained for t_{table} amounted to 2,002. The posttest score was higher than the pretest value or $t_{count} > t_{table}$ (5.905> 2.002). Gain value class eksperiment amounted to 48.3193 while grade control amounted to 27.5472. From the results of these , it can be concluded that the method of learning scramble effective to improve the ability to read the language of Japan . Based on the results of questionnaires , methods of learning scramble that is fun when the process of learning , improving the ability to read the vocabulary of the language of Japan , and the student is more like learning the language of Japan.

Keyword : effectiveness, methods of learning scramble, the ability to read Japanese language

Introduction

In studying a language foreign , who first studied by the learner is reading letters and vocabulary . The use of vocabulary affects a person's language skills and has an important role when someone learns a language . The difficulty of reading vocabulary of a language alien is already a problem common that can be encountered in studying the language foreign . In Indonesia, there are many kinds

of learning the language of foreign , one of which is the language English . Besides language English , the language of Japan is one of the languages that is much in demand by the learner . Many learners Indonesia who have a desire to learn the language of Japan as interested in the culture of Japan (Sudjianto & Dahidi, 2010)[1]. In terms of this, the ability to read is very important in learning the language of Japan . Because reading is the basis to recognize handwriting or lettering language Japanese which is not a language of the mother or have not been studied previously. Difficulty reading vocabulary is because the letters that are used are the letters kana and kanji, things have often experienced by learners language of Japan . Letters kana and kanji is in addition to the numbers a lot , often also found some letters that have a shape that is the same that makes learning the language of Japan is difficult to memorize the letters are. This difficulty will affect other abilities such as speaking, listening and writing. When they do not know the Japanese letters provided, learners will have difficulty reading Japanese vocabulary and sentences and when they have to present certain Japanese letters, learners will have difficulty presenting these letters. Understand the meaning and content contained in a vocabulary or sentence, namely by reading. In Japanese, it uses four types of letters, namely Hiragana, Katakana, Kanji, and Romaji. In Japanese learning, katakana and kanji are more difficult to remember than hiragana because many letters have the same or the same shape.

There are several terms that are often used to provide the basic components of the reading process , namely decoding, recording, and meaning. The process of decoding (encoding) is more about the process of translating a series of graphics into words, while recording is more about words and sentences then associating them with their sounds according to the writing system used. (Rahim, 2008)[2], whereas according to Hadini (Hadini, 2017)[3] reading is an activity to obtain information and knowledge , and contribute importantly to the tool of communication for the life of every human being and the development of science knowledge . The ability to read is very important in life, because every aspect of life was not spared from the activities of reading . The ability to read can be obtained with a way to learn it at school . The ability to read is one of the aspects of the language. The ability to speak holds the role is important for the development of science knowledge and as a means of communication for the life everyday. In language skills, what we need is to master four abilities , namely , yomu ginou (reading ability), kaku ginou (writing ability), hanasu ginou (speaking ability), and kiku ginou (listening ability). Life Skills reading can be run with either if students master the vocabulary that has been studied and has an interest are high . Interests which meant that interest to more want to know the contents of the reading that is contained in a text. (Astuti, 2016)[4], whereas according to Rakimahwati , Yetti , & Ismet (Rakimahwati, Yetti, & Ismet, 2018)[5] stated that the k Life Skills reading is the ability to understand the meaning of words and sentences and understand the relationships between spoken and written word.

Vocabulary are words that are in a person's memory , which will immediately cause a reaction when they are read or heard. (Keraf, 2006)[6]. Meanwhile, according to Tarigan (Tarigan, 2015)[7] *Basic vocabulary* or basic

vocabulary is words that are not easy to change or have little chance of being taken from another language . Various important in the ability of m embaca vocabulary of the Japanese language is what makes it appropriate to use the proper method to be conveyed properly and correctly. In terms of this , the method of learning which effectively acts important that as a tool to help in the process of activity learning teaching . One of them is to apply the methods of learning *scramble* to improve the ability to read the language of Japan by using practice questions that done in groups .

Scramble has a meaning that is fight , scramble , and struggle . Methods of learning *scramble* is a method of learning that encourage students to find answers to resolve problems that exist by way of distributing sheets of card about the answers are accompanied by alternative answers are provided in learning the language of Japan so that students become active , creative , to think critically and able to work together in groups. (Shoimin, 2014)[8]. Various forms of *scramble* that is *scrambled* word, *scramble* the phrase, and the *scramble* discourse. According to (Made Dwi Kurni Astuti, Sumantri, & Sudarma, 2017)[9] use of the *scramble* method will be more effective if it is supported by the right learning media . One of the appropriate learning media to use is the question card media . Meanwhile, according to (Said, Arsyad, & Nurlina, 2015)[10] natural application of the method is the student is expected capable of searching for answers and how the settlement of problems that exist so that students are motivated to learn to look for the solution of a problems that exist and at the same time can improve the outcomes of learning of students . The steps of the *scramble* learning method are (1) the educator presents the material according to the competencies to be achieved; (2) Educators prepare materials and media that will be used in the process of teaching and learning activities . The medium used is in the form of questions and the card answers; (3) To build togetherness and cohesiveness, students are divided into several groups; (4) Distribute worksheets in the form of questions; (5) The teacher provides students with an understanding of the *scramble* learning method that will be applied in the classroom; (6) During the process of learning takes place, teachers can give a *clue* extra if students run into difficult; (7) Each group conduct discussions to resolve the matter by seeking an answer that fits; (8) The teacher gives a certain duration in working on the questions; and (9) Conclusions.

Method

Methods research experiment is a method of research that is used to look for the effect of the treatment of certain of the other in a condition that is out of control. (Sugiyono, 2014)[11]. The method that is used in research this is the method of experiment . In this study using pure experimental research (*True Experimental Design*). Researchers used two classes, namely the experimental class group and the control class . The experimental class is the group that is given treatment using the *scramble* learning method and the control class as a comparison who is not given treatment and only uses conventional teaching . Class experiment conducted by

researchers while grade control carried out by the teacher's Japanese language of Budhi Warman II Jakarta Senior High School.

In a study of this , the design of which is used researcher is *true experimental design* to shape the design of *pretest-posttest control group design*. The samples are used there are two groups , namely the group of classes of experiments are given treatment *(treatment)* and group class control as the comparator (not given *treatment*). Two groups have each chosen by random. The treatment effect is $(O_2 - O_1) - (O_4 - O_3)$.

R	O_1	X	O_2
R	O_3		O_4

Remarks :
R : Experiment and control class
O_1 & O_3 : *Pretest* (experimental and control groups before being given *treatment* or treatment)
X : Treatment that is given to the group experiment with using methods *scramble* learning
O_2 & O_4 : *Posttest* results (experimental and control groups after being given *treatment* or *scramble* learning method treatment)

The experimental class namely class 2nd years of MIPA 1 consisted of 30 students and the control class namely class 2nd years of MIPA 3, consisted of 30 students. According to Sugiyono (Sugiyono, 2014) data analysis techniques in quantitative research use statistics, which means that they are directed to answer the problem formulation or test the hypothesis that has been formulated in the proposal because the data is quantitative. So data analysis techniques in quantitative research, using statistical methods that are already available. In the study of this, testing of data is done using SPSS 22 start of the test for normality by using *Shapiro Wilk*, test of homogeneity by using *Levenne Statistics*, *t*-test in order to find out there is whether the differences were significant between the results of *the pretest* and *posttest*, and then test *the normalized gain* to know increase in test results .

Result and Discussion

a. Descriptive analysis

Description of the data in the study is comprised of variable -free and variable bound . Data variable -free is a method of learning *scramble* and variable bound is the ability to read . This descriptive test uses SPSS *Statistics* 22.The following are the results of the *pretest* and *posttest* data analysis :

Table 1. Descriptive Analysis of the *Pretest* and *Posttest of the* Control Class

Descriptive Statistics

	N	Range	Minimum	Maximum	Sum	Mean	Sd.
Pretest	30	25	60	85	2114	70.47	5,131
Postest	30	10	74	84	2374	79.13	3,060
Valid N (listwis	30						

Table 2 . Descriptive Analysis of the *Pretest* and *Posttest of the* Experimental Class

Descriptive Statistics

	N	Range	Minimum	Maximum	Sum	Mean	Std. Deviation
Pretest	30	15	65	80	2138	71.27	3,713
Postest	30	17	76	93	2556	85.20	4,723
Valid N (listwise)	30						

b. Testing data requirements

1. Normality Test

According to Sundayana (Sundayana, 2018)[12] data is said to be normally distributed if the value . Sig 1 ebih big of a level of significance were used. Kolmogorov-Smirnov test is only used for the data that the number of more than 50 pieces, while the Shapiro-Wilk used for the data amount is less than 50, so that testing data is number 3 0 pieces then used Shapiro Wilk. To test the normality of this, the level of significance that is used is 0.05. The following are the results of the normality test on the data of this study using *Shapiro Wilk* on SPSS *Statistics* 22.

	Shapiro-Wilk		
	Statistics	df	Sig.
value_pretest_control	.956	30	.244
value_postest_control	.949	30	.160
value_pretest_experiment	.965	30	.403
value_postest_experiment	.962	30	.351

Table 3. Data Normality Test Tabulation

Class	Sig value. *2 tailed Pretest*	Sig value. *2 tailed* P*osttest*
Control Class	0. 244	0. 160
Experiment Class	0. 403	0. 351

Testing hypothesis :
H_0 : normally distributed data
H_1 : the data is not normally distributed
If Sig. *2 tailed* more substantial than the level of significance that is used is 0.05 then H_0 is received . From the test results , the overall data has a Sig value . *2 tailed* which is greater than the significance level , then H_0 accepted so that the data is normally distributed .

2. Homogeneity Test
In testing Test Homogeneity , the data can be said to have a variance homogeneous if the value of Sig. more substantial than tarat significance were used. To test Homogeneity is used the level of significance of 0.05. Following are the results of the homogeneity test on the data of this study using *Levenne Statistic* on SPSS *Statistic* 22.

Test of Homogeneity of Variances

Pretest Results

Levene Statistics	df1	df2	Sig.
1,451	1	58	.233

Test of Homogeneity of Variances

Posttest results

Levene Statistics	df1	df2	Sig.
3,779	1	58	.057

Table 4. Data Homogeneity Test Tabulation

	Sig value. *2 tailed*
Pretest for Control and Experiment Class	0.747
Posttest for Control and Experimental Class	0.119

H_0 = Data has homogeneous variance
H_1 = Data has a variance that is not homogeneous
If Sig. *2 tailed* more substantial than the level of significance that is used is 0.05 then H_0 is received. From the test results , the overall data has a Sig value. *2 tailed* which is greater than the significance level, then H_0 accepted so that the data has homogeneous variance .

3. *t*-test (on the *pretest* and *posttest* scores)

The *t*-test can be used on normal and homogeneous data. From the normality and homogeneity tests in the control class and the experimental class, it was found that the two data were normally distributed and homogeneous so that the *t*-test could be carried out on both of them to find out whether there was a significant difference in values before and after *treatment* on the increase in Japanese reading ability . This test uses SPSS 22. The following are the results of the *t*-test :

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Pretest Results	Equal variances assumed	1,451	.233	.692	58	.492	.800	1,156	-1,515	3,115
	Equal variances not assumed			.692	52,838	.492	.800	1,156	-1,520	3,120

Table 5. Tabulation *t*-test value of *pretest* and *posttest*

	Sig value. *2 tailed*
Pretest Class Control and Experiment	0. 492
Posttest Class Control and Experiment	0.0 00

H_0 = There are differences were significant at the value of *pretest* and *posttest*

H_1 = There is a significant difference in the *pre-test* and *post-test* scores

Testing of *t*-test SPSS *Statistics* 22, at about *pretest* that has a value Sig. by 0.492 then H_0 is accepted for 0.492 > 0.05 which means no no differences were significant between the average value of *pretest* class experiments and the average value of *pretest* grade control. In learning language Japanese methods of conventional is not effective, because it does not exist differences are significant to improve the ability to read . While the matter of *the posttest* that has a value Sig. amounted to 0.000 H_0 rejected that because 0.000 < 0.05 means no differences were significant between the average value *posttest* class experiments and the average value *posttest* grade control. With other words, there is influence that significantly between variable -free and variable bound in learning the language of Japan using methods *scramble* to improve the ability to read .

4. *Normalized Gain*

To determine the effectiveness of the method *scramble* to increase the ability to read the language of Japan , researchers using testing *normalized gain* or *gain score* based on the value of the average *pre - post test* class experiment and the value of the average *pre- post test* grade control .

Table 6 Gain Value for Experiment Class and Control Class

	CLASS	N	Mean	Sd.	SME
GAIN	EXPERIMENT	30	48.3193	16,29900	2.97578
	CONTROL	30	27.5472	15.34657	2.80189

Value *gain* class experiment with the average *(mean)* 48.3193 and the value of *the gain* class control with the average *(mean)* 27.5472, can be concluded that the method of learning *scramble* effective to increase the ability to read the language of Japan compared using methods conventional .

Researchers in the study is using the method of learning *scramble* to test the effectiveness of the increase in the ability to read the of Japanese language in class experiments 2nd years of MIPA 1 Budhi Warman II Jakarta Senior High School. The method of research that is used is the experimental pure *(true experiment)* in the form of *a pretest-posttest control group design.* The experimental group was carried out by the researcher while the control group was carried out by a Japanese language teacher at SMA Budhi Warman II Jakarta.

This research was conducted in 6 meetings in the experimental class and the control class . The meeting first , researchers conduct tests early or *pretest* class experiments and classroom control . The next meeting of the second until the fifth, researchers do *treatment* (by treatment) in a class experiment with using the method of learning *scramble* while in class control who teach teachers Japanese language Budhi Warman II Jakarta Senior High School without treatment. At the last meeting, namely the sixth, the researcher conducted the final or *posttest* test and gave a questionnaire or questionnaire to the experimental class that had been *treated* or treated by the *scramble* learning method. The purpose of doing the *posttest* is to find out whether there is a difference in the mean score of the experimental class and the control class .

The average value of a class experiment of the results of *the pretest* is at 71.27, while the grade control gets the value of the average results of *the pretest* of 70.47. For the value of the average results of *the posttest* class experiment at 85.2, while the grade control to get 79.13. On the results are seen clearly there is a difference in *the posttest* classroom experiments and classroom control.

Based on the results of the calculation Test Normality using *SPSS* 22. To test the results of *the pretest,* the authors use the *Shapiro Wilk* then on to the value of sig class experiment 0.403 and the value of sig grade control 0.244. While the results of *the posttest* after a given treatment or *treatment* with the method of learning *scramble* by using *Shapiro Wilk* then obtained value sig class experiment 0.351 and the value of sig grade control 0.160. The significance value of the normality test is 0.05. Both of the data are more substantial than 0.05, then declared the data of *pretest* and *posttest* distribution is normal.

Having in mind that the data are distributed normally, the next doing calculations tests of homogeneity by using *Levene Statistic*. Testing homogeneity performed to determine at least the variance of two pieces of distribution . The results of the *pretest* calculation for the experimental class and the control class have a significance value of 0.233, while the results of the *posttest* calculation for the experimental class and the control class have a significance value of 0.057. The significance value is 0.05. Both of the data are more substantial than 0.05, then declared each of data *pretest* and *posttest* has a variance that is equal or homogeneous.

Stage next , after the normal data and homogeneous are doing uji- *t* or test the hypothesis by using a calculation *Independent Sample T test* to determine whether there are differences in the results of learning from classroom experiments using methods of learning *scramble* and grade control using

methods conventional . Based on the results of the analysis of the data, note that the average value of *pretest* class experiment and grade control is not there a difference that is significant . This is indicated by the value of $t_{count} < t_{table}$ (0.692 < 2.002) then H_0 accepted and H_1 rejected. Will however, the average value of *posttest* classroom experiments and classroom control there is a difference that is significant. Based on $t_{count} > t_{table}$ (5.905 > 2.002) then H_0 rejected and H_1 accepted.

Once known *t*-test, the authors do a test *normalized gain* or *gain score* to determine the effectiveness of the methods that are used seen from the results of the value of students from before given treatment or *treatment* with the results after a given treatment . Based on the results of the gain calculation , the experimental class with an average *(mean) of* 48.3193 and the control class with an average *(mean) of* 27.5472 . So that the gain of the experimental class is higher than the control class, namely 48.3193 > 27.5472 . Can be concluded that the method of learning *scramble* effective to increase the ability to read the language of Japan compared with using methods conventional .

Conclusion

Data were obtained prior to using the method of learning *scramble* has a value of average *pretest* class experiment 71.27, while the value of the average grade control 70.47. The difference in the *pretest* mean score was not that significant. Data were obtained after doing *treatment* with methods of learning *scramble* has a value of average class experiment of the results of *the posttest* which amounted to 85.2, while the value of the average grade control 79.13. There is a difference in the value of the average *posttest* were significantly classroom experiments and classroom control. Based on the results of that, the value of the average in the class experiment of the results of *the posttest* by using the method of learning *scramble* over large, compared to the results of the value of the average *posttest* in classroom control by not using the method of learning *scramble*.

From the results of a test of hypothesis or uji- *t* by using a calculation *Independent Sample T test* is known that the average value of *pretest* class experiment and grade control is not there a difference that is significant. Will however, the average value of *posttest* classroom experiments and classroom control there is a difference that is significant. To determine whether the *scramble* learning method is effective or not, it can be seen by the *normalized gain* test or *gain score*. The results of the analysis of the gain calculation, the experimental class with an average *(mean) of* 48.3193 and the control class with an average *(mean) of* 27.5472. So that the gain of the experimental class is higher than the control class, namely 48.3193 > 27.5472. Can be concluded that the method of learning *scramble* effective to improve the ability to read the language of Japan compared with using methods conventional.

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THE REFLECTION OF JAPANESE LEARNING OUTCOMES BY DISTANCE LEARNING DURING COVID-19 PANDEMIC

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This study aims to determinate the effect of distance learning variations on student learning outcomes during the covid-19 pandemic. The study was conducted in March 2020 until May 2020. The research subjects were students of class XI IPS A SMAN 1 Probolinggo. Data collection used observation, tests and questionnaires. Learning was done by utilizing Google form, telegram, quizzez and Youtube. The results of the questionnaire showed that most students had adequate facilities for distance learning. The results of the questionnaire and observation showed that most students have tried actively to follow distance learning, have been well literated, have tried to be discipline and have been careful in doing their work, although honesty and brave attitude of students need to be increased again. From the results of the questionnaire and observation, the shortcoming in distance learning is the problem of technical obstacles in terms of collecting / sending assignments to the teacher, problems in how to deliver information and advice from the teacher to students in spoken language that is susceptible to cause misunderstandings, problem of assignments that become a burden for students and the problem of tolerance of time needed by students to study in the distance learning system. The percentage of student learning outcomes increased from 65.71% in the first cycle, to 82.86% in the second cycle and 85.71% in the third cycle. The mean score of students increased from 83, 97 in the first cycle to 88, 71 in the second cycle and in the third cycle reached an average of 93, 42. The average acquisition category of students also increased from the moderate category to a very good category.

Keywords: *Reflection, distance learning, learning outcomes, covid-19 pandemic,*

A. Introduction

This research on distance learning is based on the background of the corona pandemic existence in the world. Corona Virus Disease - 19 or abbreviated as Covid-19 is the name of the virus that will become a pandemic in Indonesia and around the world in 2020. To maintain the health and safety of each, the teaching and learning process has been shifted from a face-to-face system to a distance learning system. On March 24, 2020, the Minister of Education and Culture finally issued Circular Number 4 of 2020 concerning Implementation of Education Policies in an Emergency for the Spread of Covid-19. In the circular, it is said that

the teaching and learning process is carried out through distance learning (from home) to provide meaningful learning experiences to students, without being burdened with demands to complete all curriculum achievements for class promotion and graduation.

To improve the further distance learning process which is likely to be carried out in the future if the Covid-19 pandemic conditions have not subsided, it is necessary to reflect on learning. As said by Trianto (2011: 79) that learning reflection is intended to examine actions that have been taken based on the data collected, then evaluated to improve subsequent actions.

B. Scope

This action research aims to reflect on Japanese language distance learning during the COVID-19 pandemic which was carried out from March to May 2020. The things that you want to know in this reflection of Japanese distance learning are: 1) how the facilities that students have in dealing with learning long distance?; 2) What are the students' attitudes during the application of distance learning?; 3) What are the shortcomings or weaknesses of distance learning that have been implemented ?; 4) How do students' Japanese cognitive abilities after applying distance learning?

C. Overview

With the existence of a national emergency due to the Covid-19 pandemic, learning must be carried out over long distances. For the sake of safety and health together, temporary face-to-face learning cannot be done in schools. In the process of implementing education, distance learning itself is carried out to overcome differences in distance, time and place (Artyana, 2014: 2). Long before the covid-19 pandemic, Setijadi (Pribadi, 2010: 117) once revealed that the implementation of distance learning aims to expand people's access to education. Therefore, students can still obtain their right to education through the distance learning system. The decision to close schools due to the Covid-19 pandemic in Indonesia is regulated in a circular from the Ministry of Education and Culture number 15 of 2020. In this circular, it is stated that in order to fulfill students' rights to receive educational services during the emergency of Covid-19 spread, according to circular number 4 in 2020, learning is carried out from home through distance learning. In accordance with the distance learning guide issued by the Ministry of Education and Culture (2020: 3), in general, Japanese language distance learning aims to provide a learning experience for students, the Japanese language material provided refers to life skills to face the Covid-19 pandemic, using various variations. Learning activities and assignments are in accordance with the situation and condition of students and prioritize the assessment of the quality of learning rather than quantity assessment as feedback for distance learning. Although quality feedback takes precedence over quantity, this study aims to determine learning feedback both in quality and quantity. Quality assessment is

known from students' attitudes during learning, while quantity assessment is known from student learning outcomes during distance learning.

D. Reseach Methods

This type of research is classroom action research. The research design follows the model developed by Kurt Lewin (Arikunto, 2014: 131) which consists of four main components which include planning, action, observation and reflection. This action research was conducted on class XI IPS A students of SMAN Probolinggo for about 3 months starting from March 2020 to May 2020 with a total of 35 respondents. The instruments used in this study were observation, questionnaires and tests. To find out the facilities owned by students, student attitudes and deficiencies / weaknesses in distance learning used questionnaire and observation instruments. A questionnaire with 30 questions is provided. The form of the attitude scale used is the Likert scale with the aim of knowing the response to Japanese distance learning material in daily environment (verbs). To find out students' cognitive abilities after applying this distance learning, test instrument was used.

This classroom action research procedure is described as follows:

Cycle I

a. Planning

Students are conditioned to be ready to carry out the learning process, explain the topics that are expected to be achieved, explain the activities that must be carried out by students. Since there are no face-to-face activities, students are given directions by social media groups. In order for running smooth communication and be easily conditioned, students are asked to create a communication group on telegram (not Whatsapp) because telegrams do not use much cellphone memory and the network is more stable. Students are guided and facilitated to formulate and understand the real problems that have been presented. The problem was presented in the form of material notes uploaded to the telegram group in jpg format. In certain parts of the note, instructions are given about what students should do. Students are guided by asking questions that encourage students to think about finding the information needed.

b. Implementation

One of the trusted students was asked to help the teacher in conditioning so that all students in the class could be included in the telegram group. Telegram groups were created with the help of the class president and class administrators to include all class members in the group. Students are given learning instructions through telegram groups, as soon as the telegram group is formed and all students have joined the group. In about a week later, all students had joined the XI IPS-A

telegram group. Students downloaded the jpg file uploaded in the telegram group, then looked at what to do next. By using telegram groups, it is ensured that students really understand what to do to learn the verb material of everyday life. Students are monitored as they seek solutions to problems they find. The teacher check the answers collected by students through goggle form. The teacher tries to communicate with students in the telegram group to discuss the lesson by asking what questions have been learned during this distance learning.

c. Observation

Due to distance learning, it is actually quite difficult for teachers to monitor whether students are actually collecting the data needed to complete assignments. The teacher can only ask how and what difficulties the students face when completing assignments. According to the results of the chat in the telegram group, students rely on previous notes to work on assignments. For students who have Japanese textbooks, data about verbs that have been studied can be seen again from the X class textbooks. Regarding the collection of assignments / answers that must be uploaded on google form, many students are late submitting assignments. The teacher confirms to the students who submitted the assignments late, and asks why they are late in collecting the assignment. According to students, some of them were negligent or forgot not to do assignments so that they were late in collecting them. There are also students who are constrained by a weak signal or have no internet quota to send assignments. However, most students are still passive in responding to questions from the teacher. At the end of the lesson, there were still students who had not submitted their assignments on time.

d. Reflection

Students are advised to use all learning resources that students have, either in the form of old notes, textbooks, dictionaries, browsing the internet or using google electronic dictionaries. It is recommended not to rely on and just trust google translate facilities because the results are very inaccurate. Most students are passive when they are asked to argue in a telegram group. Only certain students often open telegrams and respond to teacher questions. Teachers must provide more motivation and enthusiasm for students to participate in learning according to the specified time. Because student learning time is very difficult to control by the teacher, this Japanese distance learning cycle I lasts for more than 2 weeks since the first assignment was given, namely mid-March 2020.

Cycle II

a. Planning

In implementing distance learning, the use of communication technology and teaching materials is very important. According to Dick and Carey in Personal (2010: 118) states that teaching materials used in distance learning can be classified into: (1) materials that are already available; (2) materials that can be used to carry out learning activities; (3) materials that are deliberately produced to assist

students in achieving certain learning objectives. The second cycle in this action research, the teacher will use teaching materials that are made by the teacher to help students learn better. The teaching materials made are in the form of learning videos. Several things that will be applied to students using teaching materials made by the teacher in cycle II including; 1) distributing material to students in stages, namely learning videos about dictionary form verbs and TE conjunctions, learning videos about assignment discussions; 2) distributing material files in the form of word files; 3) providing practice questions through quizzizzes; 4) assigning a video presentation project in stages; 5) providing examples of recorded voice presentations from native Japanese speakers.

b. Implementation

There are three activities carried out in the implementation of this second cycle.

Activity 1

The teacher distributes learning videos regarding changes to the TE conjunctive form of verbs and their use in the following types of sentences, namely: compound sentences, combining two or more activities in one sentence (～ activity 1 て ～ activity 2); command sentence (～ て く だ さ い); prohibition sentence (～ て は い け ま せ ん); sentence that states the ability (～ こ と が で き ま す) or perfect tense (～ こ と が あ り ま す). The learning video can be accessed at: https://www.youtube.com/watch?v=ROQuSBwy-90. The teacher confirms to students whether they understand the assignment instructions given via google form. In the first assignment, students were asked to listen to the Japanese language learning video embedded in the google form, then asked the students to summarize the material in the video. The summary is written in a notebook and uploaded on google form in pdf format. In the second assignment, students were asked to tell about their daily activities while at home using the TE conjunctive verb, then upload the assignment in the form of a PDF or JPG into the google form.

Activity 2

The teacher presents a discourse about covid-19 (attached) in the form of a word file and is shared in the telegram group. Students read the discourse presented then independently learn the instructions for the assignment. Students are asked to copy the reading in a notebook, try to translate it into Indonesian and then classify the existing verbs in the reading in the results that are included in the table. All answers are uploaded uploaded on the available google form. The teacher asks students to make a video presentation of the content of the reading using the tools / media around them, then uploads the video on google form.

Activity 3

The teacher presents a recorded presentation of a native Japanese speaker, Ikeda Yume, in the form of an mp3 file and is shared in a telegram group. The reading used in this presentation is the same reading as the previous assignment. Students listen to the recorded audio then try to follow the pronunciation of a native speaker for each vocabulary in the sentence. Native speaker's recorded voices can be accessed at: https://bit.ly/Suara_YumeSensei_Covid-19. The teacher asks students to make a video with the same text as the reading in the previous assignment as interesting as possible (added with Indonesian and Japanese subtitles). The teacher asks students to present by uploading their respective videos on Youtube, then linking the YouTube video link on the available Google form.

c. Observation

Activity 1

In this activity, there were 2 people who could not submit assignments on time, so the teacher extended the deadline for submitting assignments for one week later.

Activity 2

The teacher checks the answers of the consulted students before uploading them in the link. The teacher appreciates students who collect assignments on time and announces in the telegram group information about the recapitulation of assignment collection.

Activity 3

The teacher appreciates the creativity of students who collect assignments on time and announce in the telegram group information about the recapitulation of assignments. The teacher checks the student's presentation video on Youtube and gives a like response.

d. Reflection

Activity 1

When confirmed to students who were late in collecting, according to the student they did not know that there was an assignment in the telegram group because they rarely opened the telegram app. In addition, there are no notifications from telegram, so they spend time working on tasks. When they were asked if they had problems with their internet network or had run out of quota, they answered no. This means that the main reason of why students are late in submitting assignments is purely because of the negligence of the students themselves to check the group on the telegram. Regarding to the work of assignments in general, the teacher confirms whether there are obstacles / problems in doing the assignment, students passively respond to teacher questions in the telegram group. However, there are some students who try to communicate directly through the teacher's private network for consultation on the task of telling daily activities at home. The

teacher tries to remind students to be able to collect assignments on time, but this seems to make students even more stressed.

Activity 2

All of the technical obstacles above can be resolved properly, so that students can upload all assignments on Google Form on time. In this assignment collection, none of the students were late in collecting assignments. From the number of students who consulted about doing assignments in this activity, it can be seen that students are enthusiastic about assignments in the form of projects that require complex skills such as making the video. After being examined, almost all of the students' intonation during the presentation was still far from what was expected, which was like the intonation of a native speaker, but at least they had tried to pronounce the sentence correctly.

Activity 3

There are students who do not pay attention to the teacher's instructions and their work is not done properly, it is just an obligation to fail. Students' motivation to learn is also lacking. Regarding to the intonation of students' pronunciation during presentations, there are still many students who do not show progress in Japanese pronunciation. However, there were also some students who showed significant progress in Japanese pronunciation. Mistakes that often arise when pronouncing Japanese vocabulary are Hitotsume, Futatsume and Mittsume. Because the reading is written with the letters １め、２め、３め, students think the way to read is ichime, nime, and san me, even though the correct reading is hitotsume, futatsume and mittsume. Some students who made significant progress in pronunciation realized their mistakes in pronouncing the word. However, some of the other students did not realize their mistakes, even though they had been given recorded samples from native Japanese speakers. The most important thing in this activity is to provide experience to students with the assignment of making video projects uploaded to Youtube equipped with subtitles. By giving the assignment of making a video presentation uploaded on Youtube, it is hoped that it will hone the independence of students because according to Laird in Haris (2007: 14) students who are independent learners will be happy to learn by doing (it is not enough to just listen and absorb).

Cycle III

a. Planning

In this lesson, an online question exercise was applied to students twice with the title "Guess the verb" and "Verb section -2". The teacher makes practice questions "Guess the verb" in the form of multiple choice questions and exercise questions "Part-2 verbs" in the form of mixed multiple choice questions and short descriptions. After that, the teacher shared the question practice link with the

students in the telegram group. The teacher provides instructions on how to do practice questions at the quizziz to students.

b. Implementation

The teacher makes practice questions at the quizziz twice, namely in the form of multiple choice and short description form. The questions were given in stages. In practicing this question in this quizziz, the teacher gives a time limit for each question to work with a certain time. For the first part of the question, it is entitled "Guess the verb". In this section, 20 multiple choice questions were made with the duration of each question being 30 seconds. For the second part of the question, it is entitled "Part-2 Verbs". In this section, 10 questions on mixed types are made, namely multiple choice and a brief description. Students can do the exercises repeatedly. The teacher records only the highest student scores as an assessment of the learning process.

c. Observation

The teacher had difficulty recognizing the names of students in the quizziz because some of them did not use their real names. During the process of doing practice questions at the quizziz, there were some students who only opened the link, but didn't work on the questions so that the student got 0 (zero).

d. Reflection

The purpose of the practice questions in this quizziz is to train students' cognitive in terms of Japanese daily environment material, especially regarding verb changes. When doing question exercises, students can freely use other sources such as notebooks, textbooks, or the internet in solving questions. This is so that students can learn independently and train their literacy. Students are also allowed to ask other friends while working on the problem. It aims to train students to collaborate and work with friends to complete assignments. Students are free to repeat the practice questions many times until they get the best score. This is aimed to students to have opportunity for studying for a longer time and at their own learning speed.

E. Results and Discussion

After carrying out Japanese distance learning in class XI IPS A SMAN 1 Probolinggo with material about verbs in the environment of everyday life with three cycles, the results of observations during the learning process, the results of student questionnaires and the results of the tests carried out are as follows:

1. Facilities that students have in dealing with distance learning

Based on the questionnaire data processing, it can be seen that most students (93.5%) have smart phones / laptops and internet quotas for distance learning. Only a small proportion of students (6.5%) stated that they did not

have supporting facilities for distance learning. With this statement it is known that all students have cellphone / laptop facilities, but some are inadequate for distance learning. From the observation, it is known that the inadequacy of these facilities is due to limited internet quota or insufficient memory capacity. As many as 7.9% of students stated that they felt it was difficult to send assignments via Google Form because of inadequate facilities. And most students (92.1%) stated that they had no difficulty sending assignments because their smart phones / laptops and internet connection were adequate.

2. Students' attitudes during applied distance learning

The assessment of student attitudes was carried out using a questionnaire instrument and reinforced by the results of limited observations. From the results of the questionnaire data processing, it is known that several affective aspects of students during Japanese language distance learning are carried out, namely; a) aspects of honesty in doing assignments, practice and tests, b) aspects of active business, c) aspects of literacy, d) aspects of discipline, e) aspects of accuracy, and f) aspects of the courage to ask questions / consult the teacher.

a. The aspects of honesty

Some indicators of honesty according to Mustari are conveying something in accordance with what it is, not lying, not manipulating information and daring to admit mistakes (2011: 19). This indicator is used as a variable in the student questionnaire with aspects of honesty. From the results of the questionnaire regarding the matter of doing assignments and exercises, it was found that more than half of the students (57%) honestly did Japanese assignments and tests without the help of other people. From the observations, it is known that there are two kinds of students who have honesty doing tests with their own abilities, namely first, smart students who are confident that they can do the test well, or second, students who are less intelligent who realize their abilities are low but have a firm opinion that they will not cheating other people even knowing their grades will be bad. For the other 43% of students, according to the results of the questionnaire that were answered honestly, it was found that they modified other people's answers to do the assignments and tests that were held during this distance learning.

According to the results of observations made by asking directly to one of the students who was trusted to tell the real condition of the class during the test, it was known that almost some students asked their friends, but what was asked was not a direct answer, but only how to read the questions, because they still illiterate hiragana. According to a researcher who is also a teacher, the number of 57% of students who are able to honestly do tests without the help of others or ask for help from others is still low. This is homework for the teacher, how to increase self-confidence and honesty of students so that they do not depend on other people to do the questions. Thus, the students' actual abilities can be measured better.

b. The aspect of enterprising

According to the results of a student questionnaire regarding the aspects of active business which were asked with several question variables, it was known that most students (87.7%) were actively trying to participate in this distance learning. Only a small proportion of students (12.3%) of students who are not active in trying to follow lessons.

c. The aspect of literacy

From several question variables to determine the aspects of student literacy during distance learning, it is known that most students (81.62%) of students literate well during this distance learning. A small proportion of students (18.38%) did not do literacy well. These students who lack literacy only rely on notebooks for learning, while most of the other students literate in various ways, including using the help of a dictionary / google translate, asking directly to the teacher, looking for information from the internet, and asking friends.

d. The aspect of discipline

This aspect of student discipline during distance learning is known from the results of a questionnaire and is strengthened by direct observation. With direct observation, namely by seeing the punctuality of students in collecting assignments, it can reflect the student's disciplinary attitude. In the first cycle, there were still many students who were late in submitting assignments without reporting to the teacher why they were late in submitting assignments. In the second and third cycles, the fewer students were late in collecting assignments. Problems that often occur and cause delays in collecting this task are due to technical problems such as weak signals, or problems when uploading files to Google Forms due to unsuitable file formats or oversized file sizes. The teacher provides alternative solutions so that these technical problems can be resolved.

According to the results of student questionnaires, it is known that most students (86.8%) stated that they had tried to be disciplined during distance learning. This is known from the questionnaire question variable which states that students immediately collect assignments when they are finished (not delaying time), students always collect on time, and if they feel they will be late in collecting the assignment, they will immediately report to the teacher. For a small proportion of other students, as many as 13.2% of students admitted that they were still less disciplined during this distance learning.

e. The aspect of carefulness

According to the results of the questionnaire, it was found that most of the students were careful in doing the tasks during distance learning. As many as 89.4% of students stated that they checked the answers before they were collected via google form. Only a small proportion of students, as many as 10.6%, stated that they did not check the answers that had been done, then they were immediately collected.

f. The aspect of having the courage to ask question/ consult the teacher

Form the results of the student questionnaire, it was known that more than half of the students (62.3%) dared to ask / consult the teacher about assignments during distance learning. Nearly half of students (37.7%) stated that they did not dare to ask the teacher. The results of observations made during distance learning are not in line with the results of the questionnaire above. From the observations, it was found that students were more enthusiastic about asking and consulting about learning when the teacher gave an assignment in the form of a video presentation project. There were students who asked about learning content, but more students consulted about the technicalities of making and uploading videos to Google Forms and to YouTube. From the observations, it is also known that students are indeed passive (not asking questions) when it comes to learning material, but students will actively ask and consult if it is about technical assignments or if they dare to confirm about the results of doing exercises.

3. Deficiencies or weaknesses of applied distance learning

The following are the results of a questionnaire regarding the shortcomings or weaknesses of distance learning which is applied to class XI IPS A SMAN 1 Probolinggo.

a. Students are constrained when sending assignments to the teacher via google form

Data from student questionnaires showed that 44.7% of students stated that there were technical obstacles in terms of collecting / sending assignments to the teacher. Conversely, as many as more than half of students (55, 3%) stated that there were no significant problems in the process of sending assignments to teachers via google form. Although constrained when sending assignments via Google Form, according to observations, students have shown a sense of responsibility by reporting to the teacher and explaining the problem. Then students try to complete their assignments assisted by the teacher. Students who are responsible are the same as the characteristics of children who are responsible according to Anton Adiwiyato (2001: 89), that one of them is being able to explain what he is doing and admit mistakes without made-up reasons. The same thing was also expressed by Wulandari (2013: 2), who states that students who are responsible can be identified through the characteristics of doing the assignments given by the teacher completely and not blaming others for their own mistakes.

b. Students prefer face-to-face learning to distance learning

According to the results of the student questionnaire, it was found that half of the students (50%) really liked face-to-face learning and almost half of the students (34.2%) liked face-to-face learning. On the other hand, there was a small proportion of students (15.8%) who said they did not like face-to-face

learning. This teacher's distance learning was not carried out on purpose, but it must be done in the covid-19 pandemic situation that has hit Indonesia and the world. Although most students prefer face-to-face learning, students also have to adapt to distance learning, holing face-to-face learning cannot be done because of the impossible situation.

c. Students find it difficult to follow distance learning

After taking the questionnaire, it was found that as many as half of the students stated that Japanese distance learning was difficult. 21.1% of students or a small proportion of students answered that this Japanese distance learning made it very difficult for them to learn. On the other hand, a small proportion of other students (21.1%) stated that distance learning is not that difficult. There are even 7.9% students who think that this distance learning does not make it difficult for them at all. From the results of the questionnaire, it can be noted that more than half of the students found it difficult to follow this Japanese language distance learning. Even though distance learning is difficult, students' enthusiasm and efforts to follow the lessons are still high.

d. Students are more prone to misunderstand what the teacher says in written language communication

Misunderstanding in communicating or what is called miscommunication can occur verbally or in writing. Written miscommunication usually occurs in cyberspace via social media. This miscommunication can occur due to several reasons, among others, due to lack of thoroughness and sensitivity in understanding the conversation, rushing to conclude the conversation, not being aware of the context of the conversation and errors in some discourse contexts. For this reason, when communicating in writing text, it is necessary to be careful and sensitive in understanding the conversation, not rushing to conclude the conversation, being aware of the context of the conversation and minimizing errors in the context of discourse (Nurdin, 2017: 100). According to questionnaire data from several variables regarding the vulnerability of student miscommunication in communicating with teachers, it is known that almost some students (43.8%) are sensitive to the way the teacher is conveyed in written communication in the telegram group. Even though more than half of the students (56.2%) did not say the same thing, for researchers as teachers, the figure of 43, 8% was considered large. From the results of observations made by looking at the response activities of students in the telegram group, students were slow to respond information from the teacher during the day, but at night, many students listened to the information.

e. Students feel overwhelmed with assignments

According to student questionnaire data, as many as 47.4% of students stated that they did not feel burdened by the assignments given in this Japanese distance learning. A small proportion of students (7.9%) even felt that they were not burdened with Japanese language assignments. Conversely, as many as 31.6% of students felt burdened and a small proportion of the other, namely

13.2% of students felt very burdened with Japanese language assignments during this distance learning. From this, it can be seen that more than half of the students (55.3%) felt that they were not burdened and the rest felt burdened. According to researchers as teachers, this 55.3% figure is still considered very low.

f. Students take longer than the planned learning schedule time

One of the disadvantages of other Japanese language distance learning is that students need a longer learning time than the teacher previously planned. According to the results of the questionnaire, 34.2% of students stated that they needed more time to participate in this distance learning. Although more than half of the students (65.8%) stated that they did not have a problem with learning time, almost half of the students (34.2%) who felt that they needed more time to study should get more attention. From the observations, indeed most of the students were on time in collecting assignments, but there were a small number of students who were late in collecting assignments. This indicates that they need more time than the learning schedule planned by the teacher.

4. Students' Japanese cognitive abilities after applying distance learning

The results of the evaluation during the Japanese distance learning classroom action program with material on the environment of everyday life are presented in the following table.

Table 1 Description of Student's Learning Results Class XI IPS A

34	60	TT	53	TT	92	T
35	73	TT	80	T	85	T
Total value	2940		3105		3270	
Average	83,97		88,71		93,42	
Lowest score	53		33		40	
The highest score	100		100		100	
The number is complete		23		29		30
Incomplete number		12		6		5
% Completed		65,71		82,86		85,71
% Incomplete		34,29		17,14		14,29

Note: T is complete (Tuntas) and TT is incomplete (Tidak Tuntas)

TABLE 2. OVERVIEW OF LEARNING RESULTS IN CYCLE I, II, III

No	Value range	Category	Frequency			Percentage%		
			Cycle I	Cycle II	Cycle III	Cycle I	Cycle II	Cycle III
1	92 – 100	Very good	13	23	28	37,14%	65,72%	80%
2	85 – 91	Well	8	3	2	22,86%	8,57%	5,71%
3	78 – 84	Enough	2	3	0	5,71%	8,57%	0%
4	0 – 77	Less	12	6	5	34,29%	17,14%	14,29
amount			35	35	35	100%	100%	100%

Based on the table above, it can be explained that the highest score achieved by students is 100 and the lowest score in each cycle varies. The lowest score in cycle I was 53. The lowest score in cycle II was 33 and the lowest score in cycle III was 40. The average value of student learning outcomes in cycle I was 83, 97 which was in the moderate category with a range of values from 78 to 84. This average is still above the KKM (Minimum Completion Criteria) of SMAN 1 Probolinggo, which is 78. The percentage of student learning completeness in the first cycle was 65.71%. The percentage of student learning completeness in cycle II was 82.86%. The percentage of student learning completeness in cycle III was 85.71%. The average value of student learning outcomes in cycle II was 88.71 which was included in the good category with the range of values from 85 to 91. So it was clear that there was an increase in student learning outcomes and the category in cycle II was from the category enough to good. The average value of student learning outcomes in cycle III is 93.42 which is included in the very good category with the range of values is 92- 100. From the learning outcomes in cycle III, it is also clear that there is an increase in student learning outcomes from good to very good categories. Thus, it can be stated that the application of Japanese distance learning carried out in class XI IPS A at SMAN 1 Probolinggo has succeeded in improving students' cognitive abilities in verb material in the environment of everyday life.

At the end of each cycle, the teacher always announces students' learning outcomes so that students know where their ability to master Japanese language material is. By knowing the score of their learning which increases each cycle, students will be more confident. According to Chatib (2012: 123), children who are always valued for their abilities will increase their confidence as a hook that will lift and attract their inability to be transformed into an ability. As a token of appreciation for the students' efforts in practicing, the teacher records the maximum scores that students get and ignores low scores.

F. Conclusions and suggestions

Conclusion

Based on the results of questionnaire data analysis, observations and tests carried out in Japanese language distance learning classroom action research with verb material in the environment of everyday life, it can be concluded as follows:

1. of the students in class XI IPS A of SMAN 1 Probolinggo have adequate facilities to participate in distance learning, have no difficulty in sending assignments to teachers via google form, are not tech savvy and have sufficient internet quota for distance learning.
2. The positive attitudes that most of the students have shown during distance learning include; have tried actively to participate in distance learning, have been well literate, have tried to discipline themselves, have been careful in doing their job. However, there are several attitudes that still need to be improved, namely the courage to ask questions / consult the teacher and honesty in doing Japanese assignments and tests.
3. Some shortcomings or weaknesses of distance learning that must receive attention even though the percentage is less than half of the number of respondents is the problem of technical constraints in terms of collecting / sending assignments to teachers, problems in how to convey information and advice from teachers to students in spoken language which is vulnerable to causing misunderstanding, the assignments' problem that become a burden for students and problems in tolerating the time to learn in a distance learning system. A common problem felt by most students with distance learning is that they prefer face-to-face learning to distance learning and they find it difficult to follow this distance learning. Because students prefer face-to-face learning, this distance learning makes it difficult for them to learn.
4. Based on the test results, the students' Japanese language cognitive abilities regarding verb material in everyday life after applying distance learning increased from sufficient to very good.

Suggestion

Based on the above conclusions, there are several things that need to be considered by other researchers who want to implement distance learning, those are knowing the readiness of students to take part in distance learning, striving for students to be honest, not being afraid or not being reluctant to ask questions / consult with teachers, and giving assignments that make students more literate or assignments that are project creation because they attract more students' attention. Researchers who intend to implement distance learning also need to consider other various learning techniques / models that can be used to make learning more interesting and less boring.

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RELATIONSHIP OF LEFT BRAIN DOMINANT AND RIGHT BRAIN DOMINANT TOWARDS KANJI LEARNING

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ABSTRACT

Kanji is a lesson that cannot be eliminated in learning Japanese. The large number of kanji becomes an obstacle for learners. In this study, the kanji studied were adjusted to the *Chuujoukyuu kanji*. In this study, the data were taken from students of the 2 generations of academic years, totaling 58 students. Students who become respondents are students who have Japanese language skills equivalent to N-4 or N-3, for students who are already N-2 or N-1 are not included. This study was conducted to find the dominant relationship between the right hemisphere and the left hemisphere. Students are given several questions about the dominance of the use of the right and left brain, then look at the ability of kanji scores, in the midterm and final semester exams. From the research that has been carried out by the right hemisphere and the left hemisphere, students of both generations get the highest scores, but of the many who get the highest scores, the left hemisphere has the highest number of students. Another conclusion, students who have a balance in the dominance of the right hemisphere and the left hemisphere, never get the lowest and highest scores from students who are dominant in the right hemisphere or the left hemisphere.

Keywords*: kanji, left brain dominant, right brain dominant*

INTRODUCTION

In mastering the language, especially Japanese, many things must be mastered, including: sentence patterns, conversation, listening or hearing, and writing hiragana, katakana, kanji. If all of them are well mastered, language learning can be said to be successful. These components are related to one another and cannot be separated, mastering this of course requires a lot of time. Some of the things above both have interrelated roles. In learning Japanese, there are important things that learners must master, that is writing, in this case hiragana, katakana, and kanji. Because Japanese has a different writing from Latin letters, so that students inevitably have to master the writing before learning anything else, otherwise the ability to learn Japanese is only at the basic level, remembering reference books and textbooks that are average. Average already directly using Japanese writing. However, in the teaching and learning process there are difficulties in memorizing the letters, especially kanji.

Kanji are characters made or originating from China. Kanji was used in 1500 BC. Kanji characters differ from the alphabet and other phonographic writing systems in that logograms (pictorial symbols) also have different meanings. The existence of kanji is believed to have been introduced by Japan through Korea

more than 1500 years ago. At that time Japan did not have a writing system, therefore adopting Chinese characters to be applied in Japanese writing. Now, Japan uses a mixture of kanji, hiragana, katakana, and the alphabet (Banno, 2009:16). In addition, the number of kanji that foreign students have to memorize is around 1400-1700 for 40 weeks, with calculations for the basic level of 400-500 for 13 weeks, the skilled level for 700-800 for 18 weeks, while for the skilled level 300-400 for 9 weeks (Katoo Akihito in Sudjianto, 2004:58). According these data, it is very difficult to memorize kanji with the many components that must be memorized, maybe the learners have given up before memorizing the kanji. In the *daikanwa jiten*, which is the largest dictionary (Kanwa Jiten) compiled in Japan, there are approximately 50.000 kanji characters (Katoo Akihito in Sudjianto, 2004:57).

The Chinese dictionary contains more than 50.000 kanji characters, but many of them are not used in general. Only about 3.000 kanji are used in Japanese newspapers and magazines. 1945 kanji were made by the Japanese government in general, called the *Joyo kanji* 1.006 *Joyo kanji* is in the kanji textbooks of elementary schools in Japan, and the rest is in junior high schools. About 99% *Joyo kanji* is used in newspapers and magazines. Approximately 500 kanji from *Joyo kanji* are 80% used in newspapers, and 1.000 kanji that often appear or are used are more than 90% (Banno, 2009:16).

In learning kanji, there are several points that must be mastered, that are: *kunyomi* or Japanese reading, *onyomi* or Chinese reading, *okurigana* or hiragana letters after kanji, number of strokes, and the meaning of kanji. These steps must be mastered when learning kanji. Judging from the shape, there are kanji that are formed from objects or goods, therefore kanji writing can be easily understood. For example, in the kanji 'hi' or 'sun', this kanji is formed from the shape of the sun, so it forms a kanji like '日'. Furthermore, the kanji 'hi' which means 'fire' this kanji is formed because its shape is taken from wood which is arranged into a bonfire. From the form of kanji or *shokei moji*, learners can easily write kanji that has an origin or shape like the original object or item. This study relates the dominance of the right hemisphere and the left hemisphere to its relationship in learning kanji.

In this study, the kanji mastery was observed whether it was related to the dominant brain condition (right hemisphere and left hemisphere). This study will answer whether the dominance of the right brain and left brain affects the achievement of kanji learning. According to these explanations, the authors formulated the title of the research, the relationship between left brain dominant and right brain dominant toward kanji learning.

THEORETICAL FRAMEWORK

A. BRAIN MANAGEMENT CONCEPT

Brain is a human computer that is very sophisticated and can be updated to the highest level. The concept of brain management is to use both hemispheres of the brain, left brain and right brain in learning something. The principles of brain management are use both sides of your brain, or use both sides of your brain or

learn how to learn (Windura, 2008:254).

1. The application of brain management in learning activities is manifested in learning techniques and strategies, that are:
   a. Technique to remember (memory skill).
   b. Learning techniques (study skills).
   c. Mind power skills. (Windura, 2008:255-257).
2. Right brain dominance theory and left brain dominance theory.
   The two halves of the brain are called left hemisphere dominance and right hemisphere dominance. Two parts of the brain process a person's different tasks and activities.

Brain dominance theory explains how the brain receives and processes information which leads to different understandings in communication that have been linked to learning and academic performance. In left brain or right brain dominance theory, the right brain is best at expressive and creative tasks. On the other hand, the results from the electrode brain scan proved that the left hemisphere was associated with logical, symbolic and sequential tasks, language, logic, critical thinking, numbers, computation, and reasoning involving rational and analytical thinking. Wade and Tavris (2012) claim that the left hemisphere is more intuitive and holistic; it understands visual imagery and understands what we see, Jirsea Journal vol 16, 2018:61).

B. Kanji in Right Brain and Left Brain Dominance.

Takeshi Hatta in the journal of *Japanese Psychological Research* vol. 20, No. 2, 51, 1978 suggest the dominance of the left hemisphere and the right hemisphere in learning kanji and hiragana , as below:

Single kanji and Hiragana (corresponding to the used kanji) were presented tachistoscopically to the left or right visual field. Kanji was recognized better in the right visual field. In a second experiment, kanji words and mixed words (kanji were mixed with Hiragana) were presented to either the left or the right visual field. The results indicate that kanji has properties which are different from the other types of verbal materials and the direction of laterality differences for kanji depends upon very different types of brain processing.

Futhermore, similar research is also described as below:

Recently both Sasanuma, Itoh, Mori, and Kabayashi (1977) and Hatta (1977ab) reported the results of tachistoscopic recognition experiments on kanji materials presented in rapidsuccession. Sasanuma, et.al (1977) exposed tachistoscopically non sense Hiragana and Kanji words in the right and left visual fields of normal right handed subjects and found a significant right visual field superiority in non sense Hiragana recognition and a non significant trend towards the left visual fields superiority in randomly paired kanji recognition. In Hatta's preliminary study (1977a), individual kanji were tachistoscopically presented to the right or left visual field and he found a highly significant left visual field superiority (Hatta, 1978, 52).

The research above is reinforced in the research of Edward A. Jones and Chisato Aoki in the International Journal *The Alphabet and the Brain*, 1983, 302, which states about learning kanji, as follows:

Hatta (1979, 1981b) has suggested that kanji processing involves left hemisphere functioning when higher level tasks are performed. His studies indicate a right hemisphere superiority in tasks involving a simple physical recognition of kanji form; no significant difference between the hemispheres in tasks involving a lexical recognition; and a left hemisphere superiority in those involving semantic congruence decisions.

METHODS

Research Methods.

The method in this study uses qualitative methods where the main data is taken from direct participant observation to the data collection point. Observations were made during the teaching and learning process.

Time and Place of Research.

The study was conducted for 1 year to obtain data from 2 different classes, but in the same semester and subject. This strategy is carried out to get a good level of validation. Research was conducted in classrooms and online.

Object and Source of Research Data.

The object of this research is the 4th semester students of the 2018-2019 and 2019-2020 academic years. Brain dominant data is taken online using google form during pandemic covid-19 and for assessments it is taken from midterm and final semester test scores.

Data Collection Technique

The data collection technique was carried out in two ways, there are using a questionnaire and mid/end semester test scores. The questionnaire was given to all respondents, totaling 58 students. Questionnaires are used to determine the dominance of brain work. From the results of the questionnaire, it was found that the number of respondents who had right brain dominance and left brain dominance.

To see the achievement of brain dominance, the value data were taken from the midterm test scores and the final semester test scores. The weight of the scores and questions on the midterm and final exams for the two generations are the same. From the value obtained, it can be seen that the achievement of kanji learning is from the dominance of the left brain and right brain.

Data Analysis Technique

The technique of analyzing data uses google forms to process the questionnaire. Questionnaires about brain dominance were generated on google forms and distributed to all respondents. From google the data form is clearly visible in the presentation of each item.

Meanwhile, to see the value related to kanji ability, the data is taken from the mid/end semester test scores. The value data is directly entered into ms. Excel. In ms. Excel the data is processed with the addition formula and the average value. From this processing, the data is combined with the results of the respondents questionnaire, so that the results of the achievement of kanji learning and the dominance of brain use can be seen clearly.

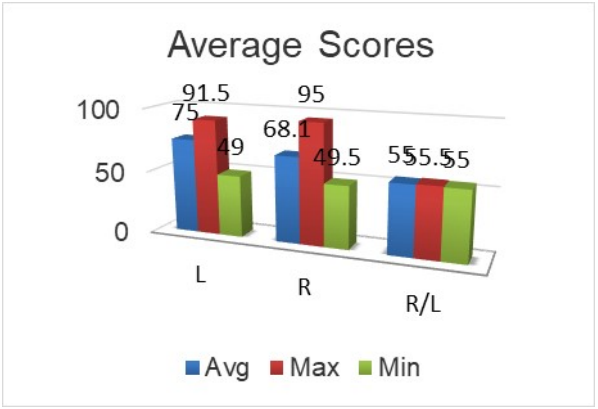
Research Instrument

The instruments used in this study were divided into two, there are: the dominant brain hemisphere instrument and the achievement of kanji values. For kanji scores, the instruments made are tested on the midterm and final semester exams. Meanwhile, to see the dominance of the two hemisphere using instruments from Sutanto Windura in the *Brain Management Series books.*

RESULTS AND DISCUSSION

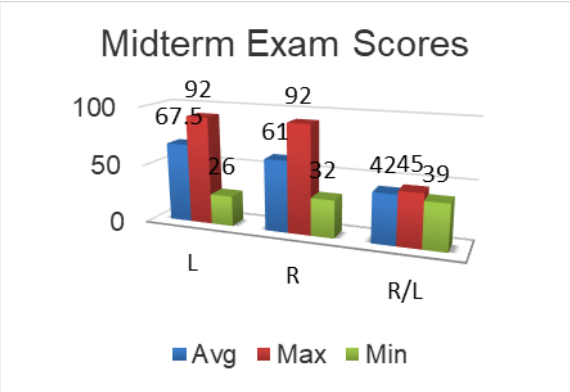
Student Achievements for the 2018-2019 Academic year.

Below is explained about the extent of student achievement in learning kanji and its relationship with the dominance of the right hemisphere and the left hemisphere.



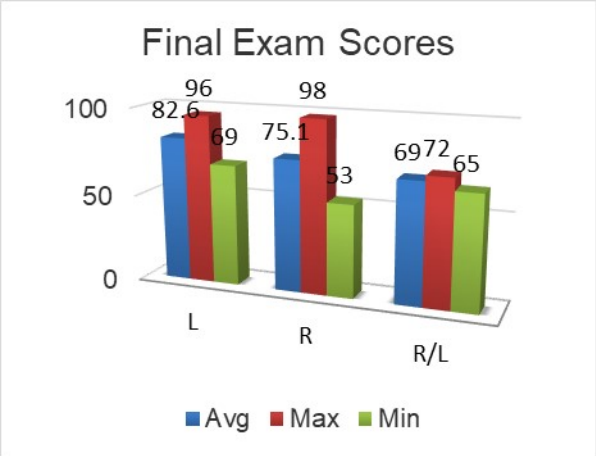
Graph.4.14. Average student scores for the 2018-2019 academic years.

From the student's average score, it can be seen that students who are dominant in the right hemisphere have the highest score 95 points, followed by students who are dominant in the left hemisphere 91, 5 points. The lowest score was also dominated by students who were dominant in the left hemisphere. However, if it is seen from the average left brain dominant class of students who get higher scores, it is because many students get the same score. For students who predominantly use the right and left hemisphere, the highest, lowest, and average scores are almost the same, only differing 0,5 points from 55 points.



Graph.4.15. Student midterm scores for the 2018-2019 academic years.

The midterm exam scores can be seen from the graph above that there is the highest similarity between students who have a dominant right hemisphere and left hemisphere 92 points. Whereas for the lowest score, students who were dominant in the left hemisphere had a higher score 67, 5 points. For students who are dominant in both hemisphere, the score below 50 points, 45 points for the highest score and 39 points for the lowest score. Furthermore, the achievement of student scores from final semester test scores can be seen from the graph below:



Graph.4.16. Student semester final exam scores for the academic years 2018-2019.

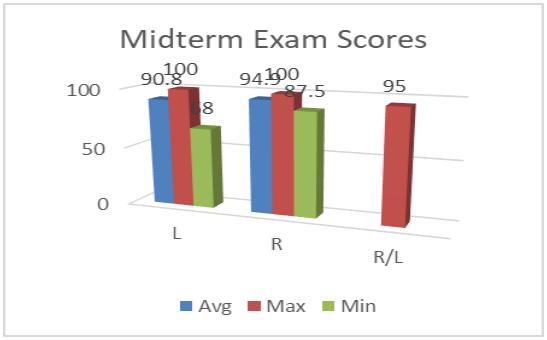
From the graph, it can be seen that the highest score achievement of students who are dominant in the right hemisphere and left hemisphere is only 2 points adrift, 98 points for the right and 96 point for the left. While the lowest score from the two hemisphere of the brain, the left had higher scores 69 points and the right 53 points. Fort students, the balance right and left brain scored below 80 points, 72 points for the highest and 65 points for the lowest.

Student Achievements For The 2019-2020 Academic Years.

The following describes the achievements of students in the 2019-2020 academic year regarding the dominance of the right hemisphere and the left hemisphere in learning kanji in the fourth semester of *chuujoukyuu kanji*. There are 32 students who became respondents in this academic year. There are some students who are not included for several reasons such as already having Japanese level N-1, students on leave, and students who are repeating the *chuujoukyuu kanji* course. To get the validity of this study, the authors set indicators as above, so that students who become respondents are students who are learning for the first time at this level. The following is a graph of the average student scores for the 2019-2020 academic year.

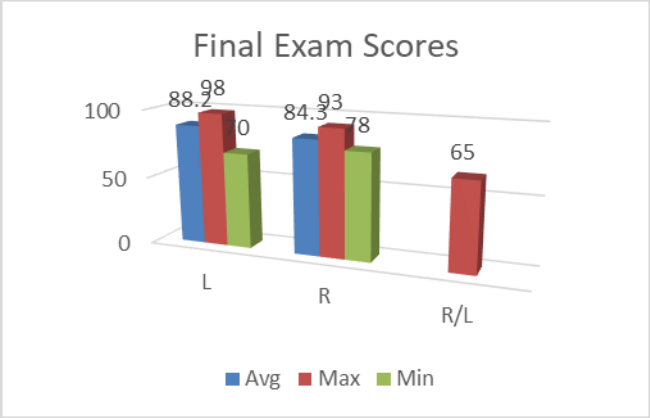
Graph.4.17. Average student scores for the 2019-2020 academic years.

From the graph above, it can be seen that the highest score is dominated by students who are strong using the left brain with a score of 98 points higher than students who are strong with a right brain 95,5 points. However, the lowest score of strong students with right brain is higher than students who are left brain dominant. The average score of students who are dominant in both hemispheres of the brain does not exist because there is only 1 student. The next points related to the achievement of students with dominant right hemisphere and left hemisphere can be seen from the results of the midterm exam below:



Graph.4.18. Student midterm exam scores for the 2019-2020 academic years.

From the graph above, it can be seen that between strong student and the right hemisphere and the left hemisphere get the same points, 100 points. Meanwhile, one students who has a balance right and left hemisphere scored 95 points. The lowest score of 68 points is the student who is dominant in the left hemisphere. From the average value, it can be seen that many students who get good grades are students who are dominant in the right hemisphere.



Graph.4.19. Student semester final exam scores for the 2019-2020 academic years.

In the students final examination assessment, the highest score of 98 points was achieved by students who have a dominant left hemisphere. Meanwhile, students who have a dominant right hemisphere score 93 points. Students who have a balance of the right and left hemispheres scored 65 points. The lowest score experienced an increase from the midterm exam score, up 2 points on the final semester exam 70 points. Meanwhile, the lowest score for right brain dominant students fell to 78 points.

CONCLUSION

In the previous chapter, various things about the achievement of kanji learning in students who have dominants right hemisphere and left hemisphere have been described. Kanji learning uses the basic kanji book vol.2, in teaching it refers to the syllabus that was made. The subject in this research is the fourth semester of *chuujoukyuu kanji*. The number of respondents in this study came from two generations, the 2018-2019 academic year and the 2019-2020 academic year students. There are 26 students for the 2018-2019 academic year and 32 students for the 2019-2020 academic year, a total of 58 students.

Respondents taken or counted in this study were students who had normal abilities or standards equivalent to the N-4 Japanese language proficiency test. Students who already have N-2 ability tests and above are not included in the calculation of this study. Some findings from research on the dominant right hemisphere and left hemisphere in learning kanji are as follows:

a. The results of the midterm exam scores are dominated by the left brain.
b. The results of the final semester exam scores are dominated by the left brain.
c. Strong students with both hemispheres did not get the highest score, but never got the lowest score either.
d. Students who have a dominant right hemisphere and left hemisphere have the highest scores.

1. **Implication**

The implication of this research is that it can improve kanji learning. Students have a passion for mastering kanji, which is considered a difficult lesson. From the research conducted, it can be used as input in the field of educational psychology research.

2. Rekomendation

This research was conducted in the midst of the covid-19 pandemic so that some deliveries that should have been done face to face were turned into virtual face to face meetings. The questionnaire was distributed using google form, but some were submitted when the covid-19 pandemic had not yet occurred. From the above conditions, the authors provide several suggestions regarding research conducted in the midst of the covid-19 pandemic:

a. Mastery of online media is needed in conducting research.
b. Online journal sites can be used to find research related citations.
c. Teaching materials must be made and prepared for face to face and virtual face to face conditions.
d. Research on kanji must be continuously carried out for progress and strategies for mastering kanji.

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The Effectiveness of Think Pair Share on Japanese Language *Bunpou* Understanding and Motivation to Learn Japanese Language

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ABSTRACT

Mastering foreign language especially Japanese language is important for the students who take hospitality study program in Bali because Bali is international tourism destination. Statistic notes that Japanese guests are one of dominant guest coming to Bali. Hence, the hospitality students should be taught well so they can commonicate in Japanese language well. This experimental research aims at knowing the effectiveness of Think Pair Share methods on Japanese Bunpou undertsanding and Japanese Learning Motivation. This research was done in Stipar Triatma Jaya by involving 60 samples who took hospitality program. Posttest Only control group design was applied to do this research. The data of Bunpou understanding were collected by test and the data of learning motivation were collected by using questionnaire. The obtained data were analyzed statistically by using Multivariate Analysis of Variance (MANOVA). This research discovered that Think Pair Share Method affects significantly on students' Japanese Bunpou understanding and learning motivation separately and simultanuously. It means that Think Pair Share Method is effective to be used in learning Japanese language especially in Bunpou understanding and learning motivation.

Keywords*: think pair share method, Japanese Bunpou understanding, learning motivation*

INTRODUCTION

In hospitality industry, the mastery of foreign language is absolutely needed. It is because hospitality industry is not merely prepared the students to work for local or domestic tourists, but also for international tourists. Recently, hospitality workers are expected to master more than one foreign languages. Besides Eglish as the main language, japanese language, mandarin, germany and other foreign language should be mastered. In the context of hospitality education in Bali, English and Japanese language are mostly taught for the students to prepare them in hspitality industry. Besides for Bali tourism needed, it is also prepared for the international working programs.

However, the problems of low japanese language competency and motivation to learn Japanese language are still being faced by the students of STIPAR Triatma Jaya. As hospitality institution which has training and working programs to Japan, mastering Japanese language is absolutely needed. The problems of low Japanese competency and motivation were discovered based on the annual meeting and

evaluation which were done by institution and stakeholder where the students did on the job training and working. The stakeholders complained about the students Japanese Language in communication because it was difficult to be understood by the guests. It was also supported by the Japanese lecturers report stating that the students'Japanese language structure (Bunpou) and motivation to learn Japanese language were still low.

To know how teaching Japanese language was done, an observation was done in hospitality class in accomodation program study. From the observation, learning Japanese language was still dominated by the application of conventional ways. The lecturers explained the japanese language structure (*Bunpou*) and the students just listened to it. At the end, the students were given test. This learning situation shows less constructive process because it is centered on the teachers. Instead, in modern education it should be students centered learning.

The problems of this research arises on providing solution hence the same problems will not happen in the future. Here, experiment on different characteristics teaching method i.e Think Pair Share Method from the teachers' teaching method was done. Think Pair Share is a teaching method rooted from social constructivist perspective where the students interact with learning materials and friends (Robertson, 2006). It gives more time for the students to do discussion and sharing about learning materials with their friends. By doing discussion, the students have time to practice and to get deeper understanding on the learning materials (Suyatno, 2009). At the end, the students canhave critical thinking on the materialsespecially about Japanese language structure (Bunpou).

Furthermore, Think Pair Share creates learning condition where the students can learn in relax or fun mode because they have ample time to interact with their friends (Huda, 2013). It can arises their motivation to study. When they have motivation, the are forced to study hard to achieve the learning targets (Pintrich and Schunk, 2002).

Some researches have been done on the effectiveness of Think Pair Share in English (Lukman, 2016; Sari, 2016; Anggraini, 2017; Cahyani, 2018) and motivation (Hetika, Farida and Sari). The previous researches were done on English skill not specifically on the language components such as grammar, structure or vocabulary. There are three differences of this research from the previous researches. Firstly, It is done in Japanese Language which has different characteristics from English. Second, it is done specifically in understanding of Japanese language grammar/structure (Bunpou). Lastly, it is done to know simultanously and separately the effect of Think Pair Share on students' understanding of Japanese language grammar/structure (Bunpou) and motivation to learn Japanese language.

It arises questions whether or not Think Pair Share bring positive effect on understanding of Japanese language grammar/structure (Bunpou) and motivation to learn Japanese language. It is because English and Japanese language has different characteristics so the effect might be different. Based on the previous review of problems, literature ad researches, there are three research questions investigated as follows.

a. What is the effect of Think Pair Share on students' understanding of Japanese language grammar/structure (Bunpou) and motivation to learn Japanese language simultanuously?
b. What is the effect of Think Pair Share on students' understanding of Japanese language grammar/structure (Bunpou)?
c. What is the effect of Think Pair Share on students' motivation to learn Japanese language?

This paper investigates the effect of Think Pair Share on students' understanding of Japanese language grammar/structure (Bunpou) and motivation to learn Japanese language which is occured simultanuously and separately. Hence, it can be proven its effectiveness.

THEORETICAL FRAMEWORK

Understanding is one of cognitive level in learning. According to Bloom, understanding is higher than knowledge. Understanding itself is a way to understand (Fajri dan Senja, 2008). Furthermore, Sudijono (2009) defines understanding (comprehension) as someone's ability to understand something after remembering or memorizing. It means that understanding is someone' ability to know something deeply.

In the context of language learning, some skills should be known well, such as: speaking, writing, listening, reading, grammatical structure, diction and vocabulary. The focus in this paper is grammatical structure. According to Coghill and Stacy (2003), grammatical structure is certain rules which organizes words structure in a sentence. Grammatical structure rules establish how the words are arranged in meaningful language units. Meanwhile, Harmer (2003) states that grammatical structure is the explanation on the way how the words are changed and grouped in a sentence in one language.

If the concepts of understanding and grammatical structure are connected to Japanese language, grammatical stucture called *Bunpou* is deep knowledge on words structure and units of Japanese language. It covers basic sentence pattern, the changing of verb form and particle.

In different side, motivation is one factor influencing learning and its result (Pintrich and Schunk, 2002). High motivated people tend to have high learning result (achivement or competency). According to Ryan dan Deci (2000), high motivated person tends to be more easily to do social interaction, to assimilate knowledge and to be self regulated in learning. it makes, motivation has important role in achieving excellent standard.

In learning context, motivation can grow because of the environment condition. According to Chang (2010), learning motivation will grow if there were strong relationship between students and teachers. For that reason, the teachers hould create learning condition where high interaction among students are taken place. The teachers commonly have some forms of motivation at school, such as : giving score, present, praising, gestures, assignment, punsihment (Djmarah dan Zain, 2002).

According to Djamarah (2002), learning motivation for each individual is

different. They have different motives such as : avoiding bad score, avoiding punishment, and developing knowledge and skill. According to Sardiman (2012), motivation has three functions, namely: as stimulator, activator and director of acts.

According to Uno (2011), there six indicators in measuring learning motivation, namely : a) success desire, b) stimulator and need to study, c) wishes in the future, d) appreciation, e) interesting activities in learning, and f) conducive learning environment.

In the context of developing language skills, some methods can be used, one of them is Think Pair Share. This method is one of cooperative learning where the students have to work together during learning process. Think Pair Share is designed to affect students' interaction pattern. It can be optimalized by the students to share information with their friends therefore they can complete each other (Nurhadi, 2005).

According to Lyman (2005), Think Pair Share method has three phases in its implementation as follows.

1. Thinking. In this phase, the teacher starts to give problems relating to learning materials. The students are assigned to think the answer alone. The teachers give time to finish it.
2. Pair. In this phase, the students are assigned to get pair. They do discussion with their pair relating to their previous answer. From this activity, the students have agreement and new ideas.
3. Share. In this phase, the teachers assigned all pairs to share or cooperate in the class relating to what they have discussed with their pair.

There are some advantages of applying Think Pair Share method (Lie, 2004).

1. It makes the students to be active in asking questions relating to learning materials.
2. The students are trained to apply concept because they share and discuss answers with their friends to get agreement in solving problem.
3. The students are more active in learning because they finish their assignements in group, where each group consists of two persons.
4. The students have chance to present their discussion result to all students hence the ideas can separate to all students.
5. It enables the teachers to control the students in learning process.

METHODS

This research was experimental research because there was a treatment and manipulation which were done. It applied posttest only control group design. This research was done in STIPAR Triatma Jaya by involving 60 samples who took hospitality program. They were selected by using random sampling. The data of Bunpou understanding were collected by test and the data of learning motivation were collected by using questionnaire. Both of the data were in the form of quantitative and primier data. The obtained data were analyzed statistically by using descriptive and inferential methods. Descriptive analysis covered caculation of mean and standard deviation meanwhile inferential analysis covered prerequisite test (normality test , homogenity of variance, and variance/covariance matrix) and

hypothesis testing by using Multivariate Analysis of Variance (MANOVA). All the calculation was done by using SPSS 17 for windows.

RESULTS AND DISCUSSION

The result of descriptive analysis can be presented in the Table 1.

Table 1 Descriptive Analysis Result

Group	Mean	Standard Deviation
A1Y1	28.8	5.82
A1Y2	76	12.62
A2Y1	24.37	5.01
A2Y2	67.4	14.13

Based on the Table 1, it can be known that the mean score of students'Bunpou understanding taught by using Think Pair Share (28.8) is higher than those taugh by using conventional method (24.37). for the motivation, the students' motivation mean taught by Think Pair Share (76) is higher than those taught by using conventional method. The standard deviation of Bunpou understanding taught by using think Pair share (5.82) is higher than conventional method (5.01) meaning that the data of Bunpou understanding taught by using think Pair share is more heterogenuous. However, the data of motivation taught by using conventional method is more heterogenuous than Think Pair Share which can be seen from the standard deviation also.

Next, it was continued to present the result of hypothesis testing to answer the research questions. The result can be presented in the Table 2.

Table 2 The Hypothesis Testing on Main Effect

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.970	919.138[a]	2.000	57.000	.000
	Wilks' Lambda	.030	919.138[a]	2.000	57.000	.000
	Hotelling's Trace	32.250	919.138[a]	2.000	57.000	.000
	Roy's Largest Root	32.250	919.138[a]	2.000	57.000	.000
A	Pillai's Trace	.167	5.718[a]	2.000	57.000	.005
	Wilks' Lambda	.833	5.718[a]	2.000	57.000	.005
	Hotelling's Trace	.201	5.718[a]	2.000	57.000	.005
	Roy's Largest Root	.201	5.718[a]	2.000	57.000	.005

a. Exact statistic

b. Design: Intercept + A

Based on the Table 2, it was known that the probability value of *Pillai's Trace, Wilks' Lambda, Hotelling's Trace* dan *Roy's Largest Root* was 0,005. This value was

lower than 0.05. It means that there is a significant effect of Think Pair Share on students' dunpo understanding and learning motivation on Japanese Language which is occured simultanuously. By combining the result of descriptive analysis and hypothesis testing on main effect, it can be concluded that Think Pair Share affects better on students' Bunpou and learning motivation simultanuously.

Further analysis was done to know the simple effect. The result can be presented in the Table 3.

Table 3 The Result of Hypothesis Testing on Single Effect.

Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Understanding	294.817[a]	1	294.817	10.001	.002
	Motivation	1025.067[b]	1	1025.067	6.093	.017
Intercept	Understanding	42400.417	1	42400.417	1438.339	.000
	Motivation	309889.067	1	309889.067	1841.956	.000
A	Understanding	294.817	1	294.817	10.001	.002
	Motivation	1025.067	1	1025.067	6.093	.017
Error	Understanding	1709.767	58	29.479		
	Motivation	9757.867	58	168.239		
Total	Understanding	44405.000	60			
	Motivation	320672.000	60			
Corrected Total	Understanding	2004.583	59			
	Motivation	10782.933	59			

a. R Squared = ,147 (Adjusted R Squared = ,132)

b. R Squared = ,095 (Adjusted R Squared = ,079)

Based on the Table 3, it was known that the value of A probability for understanding was 0.002 which was lower than 0.05. It means that there is a significant effect of Think Pair Share on students' dunpo understanding. Furthermore, the value of A probability for motivation was 0.017 which was lower than 0.05. It means that there is a significant effect of Think Pair Share on students' learning motivation on Japanese language.

This research enforces the previous studies that the implementation of Think Pair Share is effective to be used in teaching Japanese Language. Previous studies only proves that think pair share is effective in teaching English (Lukman, 2016; Sari, 2016; Anggraini, 2017) and learning motivation (Hetika, Farida and Sari, 2017). This research proves that in teaching Japanese language, positive effect is also shown by Think Pair Share. The learning conditions which are created by this methods enables the students to have better undertsanding on Japanese language

grammatical structure and ake the students enjoy to study. Hence, they students are motivated to study.

The positive effect of Think Pair Share method is caused by its steps. The main steps create students centered learning. Firstly, the students are given chance to solve the problem alone without any intervention of other friends. The students think it independently and keep their answer. This step has purpose to improve the quality of the students' answers. Lom (2012) states that thinking stage gives the students a chance to organise their thoughts and answers so they have an same chance of contribution in the discussion when they are paired stage. Here, they start to build their understanding about Japanese grammatical structure.

The next two stages are the part of cooperative learning. in pair stage, the students work with their pair to formulate the fixed answer. Here, they can combine or have discussion about their answer in thinking stage. According to Carroll (2007), the students who work in pairs have more speaking and listening time. As the result, it increases their observations and communications skills. Furthermore, it reduces the condition of free-riding like the students play a more active role in decision-making and determining the final outcome. Here, each pair is expected to have better understanding about the Japanese grammatical structure. The condition where they have time to communicate and share can arise their learning motivation.

Lastly, all pairs have to share their answer to whole class. Here, some pairs or all pairs have chance to present their answer in the front of the class. Based on the observation during experiment time, the students were so motivated in this stage since they have time to share and do discussion to whole class. The class was also not so strict so they feel relax in presenting or giving opinion. The main purpose of this stage is to increase the collaboration and cooperation (Dillenbourg, 1999).

Relating to learning motivation specifically, the students seem to be more active during learning process. It can be seen from their seriousness and activity in asking questions. Previously, the students were reluctant to ask questions , only certain students did it. However, when Think Pair Share was applied, mostly the students were active. It was especially when the students were informed to present their discussion in pair in the front of the class. It indicates that ThinkPair Share can push the students to study and hope to success (Uno, 2011; Sardiman, 2012).

These findings also prove that convetional method is not appropriate to be applied in teaching Japanese grammatical structure (Bunpou) and learning motivation. The learning condition which is created by conventiona method does not contribute positively on Japanese grammatical structure (Bunpou) and learning motivation. Conventional method focuses on memorization and knowledge transfer. Here, the teachers have role to as the source information. The teachers explain the materials and the students just listen and try to understand what the teachers deliver. From here, it can be known that learning is hard and not fun for the students.

Furthermore, learning condition of conventional method is less construtive. They students do not have ample time to construct their knowledge especially about grammatical structure of Japanese language (Bunpou). It makes learning is not fun for them and they become less motivated to study. As the result, the students only wait answer from the teachers or their friends without effort to answer the questions which are given. of course, it is not the expectation of the education.

CONCLUSION

The implementation of Think Pair Share method brings positive effect on both grammatical structure of Japanese language (Bunpou) and learning motivation. The learning atmosphere which is created by this method has brought to be active and fun in learning. During the implementation, it seems that the students are active in asking questions if they don't understand, they are also active in discussion, and they feel relax to study. These conditions are directly lead the students to arise their learning motivation. When they are motivated well, they will do best effort to finish assignment.

The finding of this research completes the previous researches. It indicates that Think Pair Share is also effective to be applied in Japanese language (especially Bunpou) and learning motivation. The learning conditions which are created by Think Pair Share make the students more active and motivated. It is same as in the English learning.

This research has two limitations. First, the object of the study is just focus on Japanese structure (Bunpou). As in English learning, in Japanese language the students are also need to master other skills (speaking, writing, reading, and listening) and components (vocabulary and mechanic). Further research can do research on those areas hence it can known exactly and widely Think Pair Share effects. Second, this research was ony done for hospitality students. they took accomodation, food and beverages production, and service programs. Further research can be done in other programs in hospitality such as : front office and management or other study programs like accounting, economic, and spa.

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Developing Student'sWriting Skill via Instagram

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ABSTRACT

This research is motivated by the difficulties of students in developing ideas and developing their writing. Traditional method of teaching writing has been seen monotonous to the current generation thus this forces educators to incorporate and integrate Web 2.0 which allows for more exposure to teaching and learning as it involves the use og technology and the internet. The research method used a action research method and data collection through online questionnaires and interviews with 25 students were involved and their posts containing writing in social media WhatssAps and email were analyzed. A questionnaire was conducted to collect their perceptions about developing writing skills via instagram. The results was indicated that collaboration the Peer Feedback technique and Project Work can developing students' ideas and creativity in writing well.

Keywords*: e-learning, instagram, project-based learning, social media, writing skills*

INTRODUCTION

Nowadays, in this pandemic, social media is used as the main pedagogical tool and is easy for people to use. Social media is a communication and information platform that is vital for education (Hashim et al., 2018). Through social media, it helps students to develop their level of confidence by uploading status, voicing opinions, and writing in English on social media (Wil, Yunus, & Suliman, 2019). Moreover, they interact with digital media almost everywhere, and using those media becomes second nature (Bakeer, 2018). Vikneswaran & Krish (2016) stated that the rules on social media platforms are informal, so they don't require English or any language speaking users to convey their thoughts and ideas. The use of social media as a pedagogical tool has become easy and chosen to develop students' writing skills during this pandemic.

Many studies show that the effectiveness of the use of social media such as Facebook (Sakkir & Abrar, 2018), Instagram (Nada & Shiellany, 2018; Sirait & Marlina, 2018; Shazali, Shamsudin, & Yunus, 2019) in improving writing skills (Bakeer, 2018); Wil, Yunus, & Suliman, 2019; Rasiban et al, 2020). Social media is very significant as a medium to improve students' writing skills (Nada & Shiellany, 2018; Wil, Yunus, & Suliman, 2019). Social media collaboration with online peer-review techniques also makes a good strategy in improving written skills because of its relatively easy to use, comfortable, and accessible features that can be

accessed anytime (Sirait & Marlina, 2018). This study will also collaborate on social media with peer feedback techniques to improve written skills. The thing that distinguishes this research from other research is that this research collaborates on several social media such as WA and email in the medium of communication media with students and peer feedback techniques between peers, ending with the role of the teacher in providing final feedback for the completion of writing results.

In this pandemic era, social media is a media that connects people to create, share ideas, exchange information, and pictures/videos in virtual communities and networks via the internet. It has become an integral part of online life as a social website and has enabled changes in the way people live, work, and acquire knowledge and learn via the Internet. Social media has emerged as a very useful medium for personal communication technology (Tess, 2013). Everyone must have done a status update by writing sentences. So with habits like this can apply to develop writing skills. Students are more likely to write and show their interest when they write their essays out of the ordinary (Chandran et al., 2019).

The aim of this study is to help students increase ideas and develop them in writing. As well as motivating students to carry out academic writing activities. In addition, by collaborating techniques like this, peer feedback and project to foster students' confidence in evaluating and evaluating their own writing and those of their friends.

THEORETICAL FRAMEWORK

Instagram as a Pedagogical Tool

One of the most used social media in the world is Instagram. Instagram is the combination of Insta which is instant camera and gram refers to telegram. Basically, Instagram is an interactive way to share the user's life through a series of pictures. Instagram is a new form of communication using the medium of pictures and videos. With it many features, users find it fun to be able to create, filters, share live videos of themselves with their friends locally or internationally (Yuheng, Manikonda & Kambhampati 2014). A research conducted by Sirait & Marlina (2018) which explore the use of Instagram as a tool for online peer-review activity in writing descriptive text for Senior High School students finds that Instagram and it features are relatively easy to use, convenient and can be accessible at any time. It also increases their motivations to write and review others' descriptive writing. Hence, Instagram is an appropriate teaching tools in teaching writing. This statement is supported through a qualitative research done by Nada & Shiellany (2018) stated that Instagram is an effective tool for developing students' descriptive writing skills. This study also found that Instagram can be an effective pedagogical tool if used appropriately.

There were some advantages of using Instagram as teaching and learning tools. A research conducted on university student's perception and attitude towards the use of Instagram in English language writing found that its mobile and accessible through gadgets making it applicable for continuous exposed of the language. Instagram also promotes socialization in a community via

communication beyond classroom context (Ayuni Akhiar, Al-Amin Mydin & Shaidatul Akma Adi Kasuma 2017). Moreover, Kurniawan and Kastuhandani (2016) stated that students are given their freedom in generating ideas of captions and uploading pictures to complete writing tasks. It automatically creates personalized learning environment of the students. Therefore, through past studies, Instagram is used as a learning platform of either reading or writing and proven to be a success language teaching tools.

Writing Japanese Language on Instagram

METHODS

This research study used a quasi-experimental student. This experimental research focuses on improving learning models and strategies in *Sakubun* writing course . This research method includes four stages, classify namely data, data analysis, discussion, and conclusion. The technique used to collect data in this study is the note-taking technique. Because it will provide data that represents the theme and is in accordance with the research questions asked.

Paticipant

Twenty-five participants were the undergraduate students (fifteen female, ten male, median Japanese studying experience = 3-4 years) in at one of the public university.

RESULTS AND DISCUSSION

Present and discuss your findings in this section. You may present your results in sub-sections and sub-sub-sections. No numbering is necessary for sub-sections and sub-sub-sections. Should you have any tables, they must be centered, titled, and numbered consecutively. Should you have examples in your article, they must be numbered serially, starting from example number (1).

CONCLUSION

This section should be more than summaries of your findings. It should go beyond the results. In this section, you can report your accomplishments by highlighting major findings, relate and evaluate your data in the light of previous research, interpret your data by making suggestion as to why your results are the way they are. Here you can also indicate the limitations of your study, and/or recommend a course of action and/or identify useful areas of further research.

ACKNOWLEDGEMENTS

If necessary, write your acknowledgements here. In this section you should give credit only to people who have helped you with your research or with the

writing of your paper. If your work has been supported by a grant, you should also give credit for that in this section.

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INSTRUCTIONAL DESIGN DISSASURE BASED ON 21ST CENTURY SKILLS IN JAPANESE LANGUAGE LEARNING

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ABSTRACT

This research is motivated by the need for the ability to master 21st century skills in line with the changing times. Therefore, language learning is needed for an instructional model that adjusts to the 21st century skills. An effective and fun learning design is needed in learning Japanese to make learners more active and motivated in learning the language. This research is a literature study. The purpose of this study was to describe how to illustrate and apply the Discovery Learning and ASSURE learning models by adding 21st century skills to Japanese grammar learning.The method was used was qualitative approach. This type of research is descriptive research. This study aims to describe an instructional design model for the development of a learning model that modifies Discovery Learning and ASSURE with the addition of 21st century skills, such as critical thinking, collaboration and communication. This research finding are the student centered instruction model that adjust with the 21st century skills, and the teacher as facilitators encourage learners to be responsible for the learning process they are doing so that learners can find the concept of their own sentence patterns, practice critical thinking , communication and collaboration skills.

Keywords*: discovery learning, ASSURE Model, The 21st century skills, Japanese language learning*

PRELIMINARY

With the turn of the centuries, foreign language learning has undergone many changes. Teacher-centered learning has now changed to learner-centered learning. Then, in the previous century students learned more about grammar in language. Meanwhile, in the 21st century, learners are required to learn the use the language directly. From these changes in learning patterns, problems arise regarding how to teach grammar in the 21st century, considering that usually grammar is taught in detail by teachers (teacher centered). As well as problems that require learners not only to learn grammar, but use the language itself. On the other hand, the purpose of language learning is to equip learners to master communication skills. Likewise with learning Japanese, the learner's goal is to have the skills of listening, speaking, reading and writing. As a planners and executors of the teaching and learning process, teachers are expected to have broad insight and follow the development of existing science and technology.

Therefore, many learning methods have developed for supporting grammar learning. One of the learning method that are expected to be able to solve problems in Japanese grammar learning is discovery learning model. This method has the same principles as Inquiry and Problem Solving. However, Discovery Learning emphasizes the discovery of previously unknown concepts or principles, problems that confront learners, such as problems engineered by teachers (Susilowati, 2015). In addition, the ASSURE learning model supports the use of media in language learning so that learners can be active in building the expected knowledge. In order to improve Japanese language learning, many approaches, strategies, media and learning models have been applied. However, researchers implementing one of them is trying to modify discovery learning and the ASSURE model by incorporating 21st century skills such as communication, teamwork / collaboration, and critical thinking. In this study, the grammar or sentence pattern that learners will learn is the pointing word.

The aim of this research is to create a Japanese language learning model that can be used to understand Japanese grammar accompanied by equipping learners with 21st century skills. 21st century skills are a competency that all citizens must master. That way, efforts to create intelligent and competitive humans in the era of globalization can be realized through quality learning. It is hoped that the learning model in this study can be useful for students to make it easier to learn the language and can be used by Japanese language teachers in teaching grammar.

THEORETICAL FRAMEWORK

Discovery Learning Model

Learning models that can be used in Japanese language learning to arouse students creativity and curiosity, one of which is Discovery Based Learning. (Directorate, 2014)**.** The basic idea of discovery learning is that learners can design their own experiments within a domain and deduce domain rules by themselves, thus actually building up their knowledge. In constructive activities they will understand the domain at a higher level than the information needed only to be presented by the teacher or the learning environment in the form of a lecture. Bruner(Champine, Shawn, & James, 2009) suggests that if learners are allowed to pursue concepts on their own, they will gain a better understanding. learners will increasingly build their own knowledge base.

Bruner explained that the learning process in the discovery learning model provides opportunities for learners to find concepts, theories, rules, and understandings through examples that are found in life. The use of discovery learning, changing the passive learning conditions to be active and creative, and changing teacher-oriented learning into student-oriented. It is believed that this learning can appear in 3 ways or forms, namely: enactive, iconic and symbolic. Bruner argues that teachers must create situations where learners can learn on their own by providing a package containing

information or lessons to learners. Independently, learners will experience activities to conduct experiments in order to find their own principles.

Bicknell Holmes and Hoffman in (Falkhi, 2017) describes 3 main things *discovery learning* as 1) and problem solving to create, integrate, and generalize knowledge, 2) interest-based activities that make learners determine the sequence and frequency, and 3) to encourage the integration of existing learners' knowledge. *Discovery learning* is a pendagogic strategy where learners are not represented by subject matter at the beginning of the lesson, but they gain some experience to inductively discover the meaning, concept, principle or process (Johnson, 2017). There are two types of discovery learning: open discovery learning and guided discovery learning. Open discovery learning such as research paper and Independent Study. Meanwhile, guided discovery learning includes events, examples or experiences, flipping and guided discovery for skills instruction. *Discovery learning* is a learning theory that places learners as active learners in building expected knowledge. The operational steps are as follows:(Directorate, 2014)

a. Creating a stimulus

Stimulus creation activities (stimuli) are carried out when learners carry out activities to observe facts or phenomena from simple to complex by seeing, hearing, reading, or listening. At this stage, for example, the learner observes facts about several descriptive texts. Thus, learners are motivated to find out more about these facts and phenomena by reading from various sources or questioning the teacher. Furthermore, learners are faced with texts with the same genre but varying in social functions and linguistic elements so as to arouse curiosity. This stage does not generalize to learners so that there is a desire to find out why the writer or speaker uses different linguistic elements. So that learners can find out the different social functions of these texts. In between, the teacher prepares instructions for assignments at each stage. In addition, teachers begin learning activities by asking questions, suggesting reading books, and other learning activities that lead to problem-solving preparation.

The stimulation at this stage serves to provide conditions for learning interactions that can help learners explore material. When giving a stimulus, the teacher can use questioning techniques, by asking questions that can lead learners to internal conditions that encourage exploration. Thus, learners are actively involved in exploration the teacher prepares instructions for the assignment in each stage. In addition, teachers begin learning activities by asking questions, suggested reading books, and other learning activities that lead to problem-solving preparation. Stimulation at this stage serves to provide conditions for learning interactions that can help learners explore material. When giving a stimulus, the teacher can use questioning techniques, by asking questions that can lead learners to internal conditions that encourage exploration. Thus, learners are actively involved in exploration the teacher prepares instructions for assignment in each stage. In addition, teachers begin learning activities by asking questions, suggesting

reading books, and other learning activities that lead to problem-solving preparation.

Stimulation at this stage serves to provide conditions for learning interactions that can help learners explore material. When providing a stimulus, the teacher can use the technique of asking questions, by asking questions that can lead learners to internal conditions that encourage exploration. Thus, learners are actively involved in exploration Stimulation at this stage serves to provide conditions for learning interactions that can help learners explore material. When providing a stimulus, the teacher can use the technique of asking questions, by asking questions that can lead learners to internal conditions that encourage exploration. Thus, learners are actively involved in exploration Stimulation at this stage serves to provide conditions for learning interactions that can help learners explore material. When providing a stimulus, the teacher can use questioning techniques, by asking questions that can lead learners to internal conditions that encourage exploration. Thus, learners are actively involved in exploration

b. Prepare a problem statement

The second stage, teachers provide opportunities for learners to identify problems that are relevant to the learning material. Participants choose one of the problems and formulate it in the form of a short statement.

c. Collect data

The third stage, when the exploration takes place, learners gather as much relevant information as possible to prove whether the problem statement is true or not. Proof is done by collecting various relevant information, reading literature, observing objects, interviewing resource persons, conducting trials and so on. Thus, learners actively discover new knowledge related to the problems at hand.

d. Processing data

The fourth stage, learners perform data processing and information that has been obtained either through interviews, observations, and other methods, then interpreted. After being collected, processed, randomized, and classified.

e. Verifying data

At this stage the learner checks the problem statement based on the results of processing and interpretation, or existing information which aims to make the learning process run well and creatively and to ensure that the previous statement is answered or not, whether it is proven or not.

f. Draw a conclusion

The generalization stage or drawing conclusions is the process of concluding to become general principles and apply to all the same events or problems, taking into account the results of verification. From the

verification results, the principles that underlie the generalization are generated. After drawing conclusions, learners must pay attention to the generalization process which emphasizes the importance of mastering the subject matter of the meaning and broad rules or principles that underlie one's experiences, as well as the importance of the process of organizing and generalizing those experiences.(Directorate, 2014)

Supporting requirements in choosing discovery learning models to reduce weaknesses that are often found, include:

a. Classically, learners have better initial knowledge of speaking and writing skills. Less skilled learners will have difficulty expressing the relationship between written or spoken concepts and this can lead to frustration
b. the number of learners is not too large, to make it easier to help them find theories or other solutions to problems;
c. selection of material with dominant competence in understanding;
d. Adequate facilities such as resources, media and learning equipment are needed.(Directorate, 2014)

The benefits of choosing a discovery learning model include: (Directorate, 2014)

a. helps learners to refine and enhance cognitive skills and processes. The discovery effort is key in this process, depending on how one learns;
b. strengthen understanding, memory, and transfer of knowledge because the acquisition is personal;
c. excites students because of a growing sense of inquiry and success;
d. enable learners to develop quickly and at their own pace;
e. cause learners to direct their learning activities by involving reason and motivation;
f. help learners strengthen their self-concept as they gain confidence in collaborating with others;
g. help learners eliminate doubts because it leads to the final truth that is experienced in engaging activities;
h. encourage learners to think intuitively, initiative, in formulating hypotheses
i. can develop talents, motivation, and curiosity;
j. learner possibilities learn by utilizing learning from various types of learning sources.

There are 5 main differences between discovery learning and traditional learning, including 1) more active learning, 2) process-based learning, 3) wrong or failure is important, 4) feedback is needed, 5) deeper understanding. Darkstrap and Martin deep (Djiwandono, 2002) that the advantages of discovery learning are as follows: 1) discovery learning raises the curiosity of learners, it can motivate them to find answers to their work, 2) this approach can teach problem solving skills independently by analyzing and manipulating information, not just simple understanding only.

ASSURE Model

This ASSURE model is a reference for educators in teaching learners in learning that is planned and arranged systematically by integrating technology and media so that learning becomes more effective and meaningful for learners. (Achmadi, Suharno, & Suryani, 2014). This learning design model is a procedural model that is built to create an effective, efficient and attractive learning program(Nurwidodo, 2016). This model is appropriate for use in environments with adequate facilities and materials, and can support blended learning, participatory learning and group learning in technologically motivated classrooms. Hasan inside(Olayinka, Jumoke, & Oyebamiji, 2018) identify six steps in the ASSURE model, including:

a) *Analyze learners* : Analyze the characteristics of learners before selecting and using learning media, such as economic background, gender, learning styles, and learners' motivation.
b) *State Objectives* : teachers determine the physical, social, economic, and motivation levels of learners before choosing to use technology. Formulate goals and standards in accordance with the curriculum in accordance with technology.
c) *Select technology / media / material* : Choose learning media in accordance with the indicators. In the use of media and technology, it is necessary to determine the method, media and material in order to become a systematic plan.
d) *Utilize Media and Materials* (Use of media and materials): reviewing materials and media before use
e) *Require Learner Participation* (Student participation in class): invites learners to provide views and suggestions.
f) Evaluate and Revise (Assessment and Revision): evaluating media or technology in accordance with learning objectives. In line with(Bavli & Erisen, 2015), assessing learners from the beginning of learning to the end of learning. After all evaluations have been carried out, the instructor can make a decision whether the learning is successful or not, if it is not successful, it is necessary to revise the errors that have been identified for the implementation of the next learning cycle.

21st Century Skills

The society of the 21st century is known as an information-based society. That copy has also turned towards social relations using ICT. The skills needed in the 21st century include utilizing ICT, students understand each other, find new goals by completing a goal, complete a challenge that they determine themselves and skills in producing knowledge through a process of collaboration and creativity. ATC21 international organization (*Assessment and Teaching of 21st Century Skills)* under the support of global IT companies, researchers, and governments around the world and

international organizations work together and propose 10 21st century skills divided into 4 categories, namely:

a. *Ways of Thinking: 1) Creativity and innovation 2) Critical thinking, problem solving, and decision making 3) Learning to learn, Metacognition*
b. *Ways of Working: 4) Communication 5) Collaboration (teamwork)*
c. *Tools for Working: 6) Information literacy 7) ICT literacy*
d. *Living in the World: 8) Citizenship - local and global 9) Life and career*

10) Personal & social responsibility - including cultural awareness and competence

ATC21s is a partnership between industry, government and academia by the six founding nations. The ATC21s project begins with a definition of 21st century skills concepts that have been thought out, analyzed, and organized into the KSAVE framework (knowledge, skills, attitude, values and ethics). Furthermore,(Triling & Fadel, 2009)states that the 21st century learning paradigm emphasizes the ability of learners to have critical thinking skills, communication skills, creativity and collaboration skills. This is in line with Abdulsyani in (Kusuma, 2019), which explains that collaboration involves the division of tasks for each person who is their responsibility for the achievement of common goals. Meanwhile according to(Ministry of Education and Culture, 2018), critical and creative thinking skills play an important role in preparing students to be good problem solvers and to be able to make mature decisions and conclusions and be able to be accounted for academically. That way, teachers are required to prepare and respond to these policies in order to face the challenges in the 21st century(Suherdi, 2018).

The learning process that uses traditional models must be changed to the latest models to suit the available technology. Suherdi argues that 21st century skills contain knowledge, learning and innovation that aims to live independently, so that they have an output in accordance with the demands of the 21st century.

Japanese Language Learning

Learning is a combination that includes human, material, facilities, equipment and procedures that influence each other to achieve teaching goals (Hamalik, 1983). In line with that,(Dimyati & Mudjiono, 1999)explained that learning is a teaching process to acquire knowledge, skills and changes in attitudes between learners and teachers who are planned to achieve learning objectives. So learning is an activity that involves two processes, namely the learning process and the teaching process, these processes mutually support one another. Language is a tool for communicating conventional symbols, sounds, signs or signs that contain understandable meanings. Based on the definition above, it can be understood that, in essence, language is a systematically structured human communication tool using sound as its main symbol. In other words, no theory of language is so comprehensive and consistent as a whole.

When learning Japanese has become the subject of choice in several schools in Indonesia, even the number of Japanese learners in Indonesia has reached second only to China. In the Japanese language learning process in particular, there is a need to internalize 21st century skill values to be developed in the school curriculum, especially elementary schools as the initial foundation for the character and skills of learners at the beginning of learning. These skills include communication, creativity, collaboration and critical thinking. This is in line with(Redhana, 2019) which explains that learners not only master the main subjects, but also must understand academic content at a higher level by achieving 21st century interdisciplinary themes.

METHODS

This research uses a qualitative approach. This research uses descriptive analysis method, because this method is considered appropriate and can answer the problems contained in this research. The analytical method used in this research is to help describe and analyze the theory of discovery learning model and Assure model and 21st century skills. This research is a literature study. Literature study conducted in this study by conducting an assessment of a number of literature or empirical studies relevant to the research theme to obtain theoretical data. The data collection technique used is documentation technique.

RESULTS AND DISCUSSION

Difficulty in Japanese Language Learning

Language learning is known to have various problems in its implementation. Starting from stimulating learners with problem formulation that is less challenging for learners to finally not encouraging learners to develop critical and creative thinking skills. When the questioning session, learners do not ask investigative questions, but general questions that do not guide them to conduct investigations at the gathering stage. This results in learners lacking practice in developing critical and creative thinking skills.Several studies have shown that the skills of basic to high level learners are still not competent, this is indicated by the level of critical thinking, communication and working as a team is still minimally developed.

At the time of data collection, not all group members worked optimally even though students had worked in groups because only a few learners in the group were actively thinking and working, while other students waited more and entrusted the results to their friends.

The same thing happens when learners perform data analysis or associate, verify, and make generalizations. When discussing, not all learners want to be involved, collaborate and communicate well. Collaboration and communication are only done by smart learners. Seeing the facts at this time, the ability of students in oral and written communication is still minimal

(Febriani & Masyitah, 2019). All of these problems are in accordance with the results of the Trilling and Fadel studies(Zubaidah, 2016)which explains the factors that high school, diploma and tertiary education graduates are still less competent in the following matters; (1) oral and written communication, (2) critical thinking and problem solving, (3) work ethics and professionalism, (4) working in teams and collaborating, (5) working in different groups, (6) using technology, and (7) project management and leadership.

If we look at various references, these skills are urgently needed in the 21st century because the current of globalization is increasingly blurring national borders. In such conditions, these skills are very important for learners to master orally and in writing, including learning Japanese. To realize 21st century skill-based learning, this cannot be separated from the role of the teacher in managing learning and what learning models are used to support learning. In addition, in learning grammar regarding sentence patterns, it is known that there are some difficulties experienced by learners. One of them is in the pointing word material. Learners have difficulty distinguishing point words in Japanese from Indonesian.

Efforts to Develop Japanese Language Learning in the 21st Century

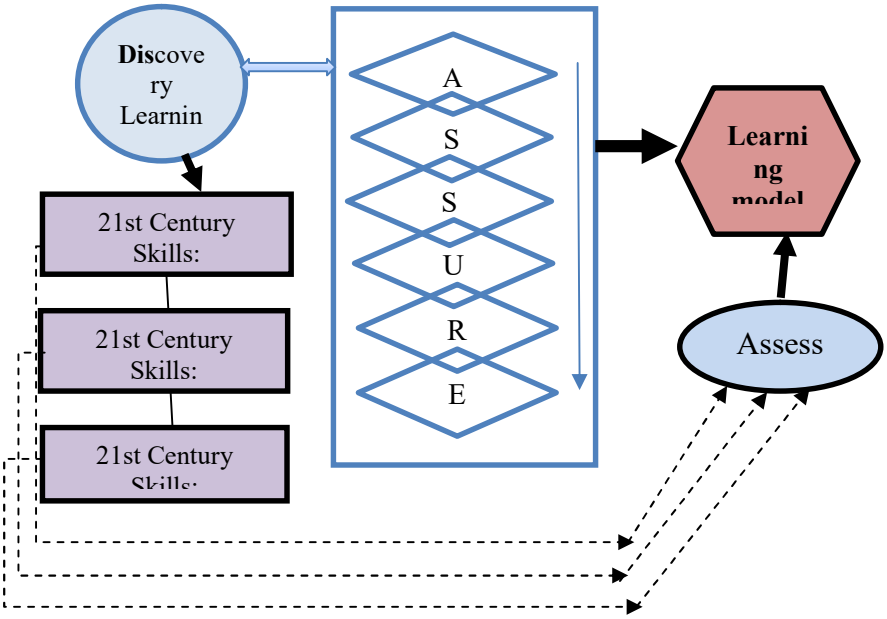
Learning in the 21st century expects learners to be active in the learning process so that innovation is needed in learning to be more ideal. Ideal learning synergizes with 21st century skills can be emerged by modifying the discovery learning model and the ASSURE model with critical thinking skills, communication skills, and collaboration skills. Discovery learning is also in line with the theory of learning to solve problems as discovery learning, learners recognize problems, characterize what solutions will look like, seek relevant information, develop solution strategies, and carry out the chosen strategy.(Borthick & Jones, 2000). This model requires learners to be active in learning to be able to discover the concepts themselves in the learning that is being carried out, while the teacher only acts as a facilitator. In addition, in line with 21st century learning principles according to Nichols in(Zubaidah, 2016) among others: 1) learning uses a learner-centered approach, 2) education must collaborate, 3) learning that has context, and 4) schools are involved in their social environment.

The relationship is that when the discovery learning and ASSURE modification models are applied in the learning process, learners are given stimulation in the form of problems in the environment and learners solve problems by working together in groups to find these answers so that it raises learners' collaborative skills. In addition, in the application of this model the teacher as a facilitator tries to help link the prior knowledge that learners have with the new information they will learn ,, guiding by giving questions that can stimulate active learning of learners to be able to improve their

thinking patterns. higher through higher order thinking skills in problem solving so that learning outcomes will be better.

Learning Model Framework

Basically, the framework used in this learning model is teaching material prepared by modifying the discovery learning model and ASSURE is called DISASSURE and then added with 21st century skills consisting of communication, critical thinking, and team work / collaboration. Then from the learning model an assessment is made in the form of a public which can measure the material being studied and the skills of the 21st century. For more details, it can be described in the following figure.



The Steps of applying the Disassure Model

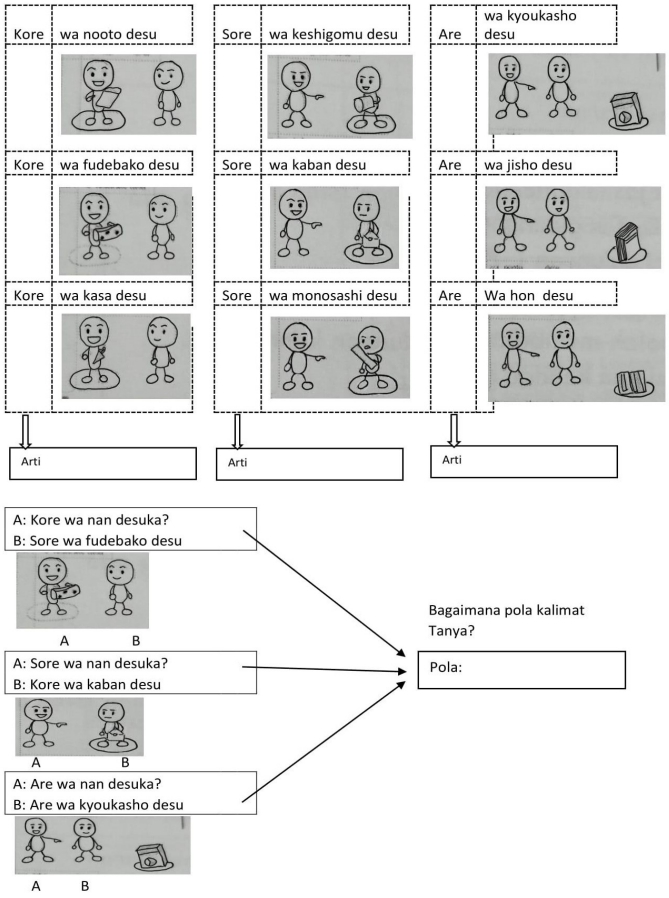
a. Analyze the characteristics of learners before selecting and using learning media, in the form of learner learning styles.
b) Formulating goals and standards according to the curriculum and according to the media used.
c) Choose methods, media, and materials and make use of them and ask for learner participation in learning

By using the discussion method, the problems previously created by the teacher will be solved by the students according to the Disassure model learning steps. The lesson also uses power point slide media on pointing word material, which contains concept maps and pictures to clarify the material and image media. The thing that needs to be considered before starting learning is that the teacher prepares the class and the media properly so that learners feel comfortable and safe in participating in learning.

The learning model used in this study is structured in the following steps:

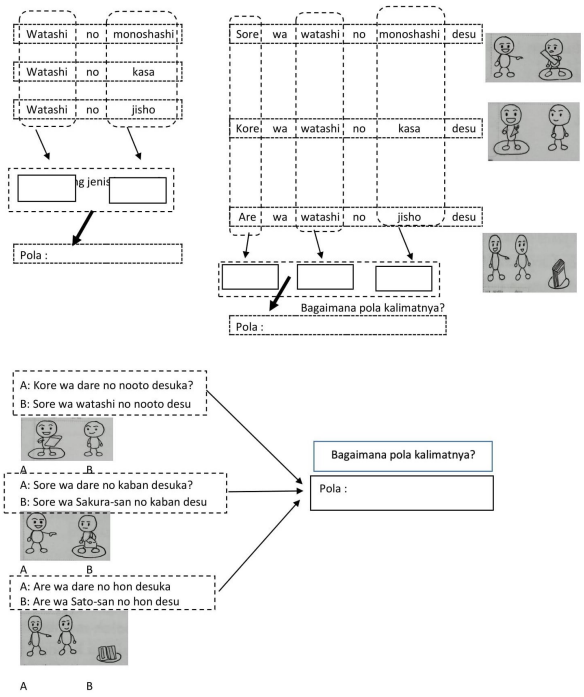
1) Engineering the material to be studied into a Disassure model. In this case the material is presented inductively, that is, learners are given example sentences, then conclude them into a sentence pattern. To make it easier for learners, make the material in the form of a concept map. This concept map was included in the power point media. This concept map trainslearners develop critical and creative thinking skills. So that learning is structured systematically. The material needs to be broken down into 3 parts. Part 1 which is in the form of indication. Part 2 which is ownership. Meanwhile, practice questions and presentation reports are made into part 3. All sections are added to the power point media.

Figure 1. Disassure model engineered in the form of a concept map on power point media



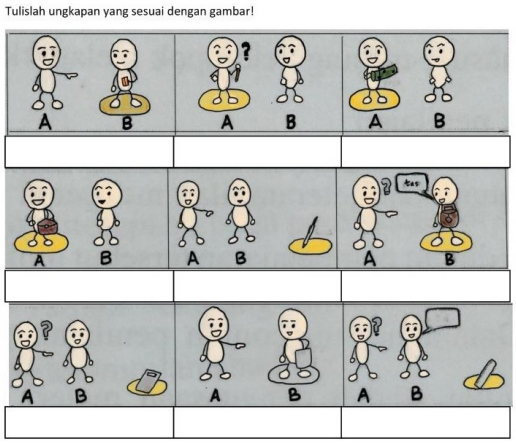
2) After successfully concluding the sentence pattern the learners make example sentences.

Figure 2. Form of exercise.



3) Incorporating 21st century skills, namely team work / collaboration, namely men assign learners to solve problems collaboratively to develop teamwork skills. Each group consists of four to five people. Then, when working in teams, learners need to share tasks and roles so that the information or data obtained is complete and accurate. In addition, students also train communication skills when they discuss the information or data collected.

Figure 3. Learning Instructions



Learning Instructions Each group (4 people) collaboratively works on the content on each slide (slide 1, slide 2, and slide 3) Work on the slides in order starting from slide 1, slide2 and slide 3 If one slide is not finished, it is not allowed to move to the next slide

4) Incorporating 21st century skills, namely critical thinking
   In this case the learner compares the indicative word in Indonesian with the point word in Japanese. On this slide, students also learn to think inductively. There is a slide to compare Japanese indicative words with Indonesian indicative words. That way, critical thinking skills will be trained as well as collaboration skills among learners.
5) Incorporating 21st century skills, namely communication
   In this case each group communicates the results problem solving, learners can take advantage of technology.
6) Create an assessment rubric
   In addition to knowledge and skills regarding subject matter, 21st century skills used in learning are assessed in terms of attitudes, knowledge and skills. In this case the example of assessment used is self-assessment. The aspects assessed are mastery of material and three 21st century skills, namely critical thinking, communication, collaboration. Assessment of 21st century skills in the form of an assessment in the form of a rubric that must be assessed by teachers includes all activities undertaken by learners such as asking investigative questions and communicating problem-solving results.

7) Evaluate

At this stage an assessment of learners is carried out from the beginning of learning to the end of learning. After that, evaluating learning methods and media can use class discussions, individual interviews and observing participant behavior. After the evaluation is complete, the teacher can determine the success or failure of learning, if there is something missing, revisions will be made for the implementation of further learning.

With this Disassure model learning, it is hoped that students will be able to find the concept of point words and object ownership by working together and being able to compare the Japanese indicative words with the Indonesian indicative words. With the cooperation of teachers, as follows:

a. When learners are trying to find sentence patterns, teachers should not correct mistakes made by learners because mistakes are important things and a learning thing for learners.

b. The teacher needs to manipulate the material with inductive reasoning (specifically to the general world) then generalize it into sentence patterns.

c. in composing material, you should not translate words directly. explain the meaning of the word but can use pictures.

CONCLUSION

Learning in the 21st century requires the development of curricula, approaches, methods, strategies, methods, assessments and all related matters, which are effective in preparing learners' skills. No exception linking 21st century skills to Japanese language learning. By using the Disassure model it is expected to be able to reduce the difficulties faced by learners in learning grammar, especially the pointing word material. Based on this research, several conclusions can be drawn, including:

1) Disassure model with power point media is learning which is learner-centered (student centered learning) so that it is in accordance with the principles of contemporary learning based on 21st century skills.

2) Learning Japanese grammar can use the Dissasure model, learners are able to find the concept of their own sentence patterns without being told by the teacher

3) In this learning model, the teacher acts as a facilitator who fabricates problems who can encourage learners to solve the problems themselves.

By using this model, learners can practice critical thinking skills, communication and collaboration in a group discussion. This supports learners to face global challenges in the 21st century.

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エラー! 参照元が見つかりません。

HOTS IN JAPANESE LEARNING TOWARD SOCIETY 5.0 IN COVID-19 PANDEMIC

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ABSTRACT

Nowadays, all levels of educational institutions begin to promote education through long-distance lectures or be recognized as daring (on the network). Pandemics Covid-19 force the occurrence of education disruption, starting from primary to higher level of education through realization of online learning. The realization of online learning uses various technologies that are the availability not only for the teachers but also the students. In such condition, Indonesia responded to the opportunity and challenge of society 5.0. It is an era initiated by the Japanese government with human-centered concept and technology-based (technology-based). In this new era, the students' proficiency is required to increase their soft skill. The enhancing of soft skill by familiarizing the students to think critical and constructive can be taken by HOTS. HOTS (The Higher Order Thinking Skills) is a complex, systematic, high-level thinking. HOTS is a process of thinking of the students through higher cognitive levels which is developed with concept and several of learning models such as project-based learning, inquiry learning and discovery learning. Those concepts and models of learning should also be adapted to subjects or courses, such as in Japanese language learning. The qualitative research with descriptive methods was used in this research to describe the sample of Japanese language learning through HOTS conducted during covid-19 pandemics. At the University level, the courses that become the sample research are *Sakubun* (free writing) and Honyaku (Written Translation). The result shows that HOTS in Japanese language learning (Sakubun and Honyaku Courses) during the covid-19 pandemic could be used as an example to answer the challenges of the society 5.0. It is because the student's ability to think critically on one theme of discussion can be achieved well. The accuracy in absorbing information, the creativity in thinking to resolve the problems and to make decision in complex situations are the result of the application of the cognitive process of Bloom's taxonomy.

Keywords*: HOTS, Japanese, Society 5.0, Covid-19*

INTRODUCTION

In 2019, there has been a lot of discussion about the era of society 5.0 or known as Society 5.0. Society 5.0 was introduced by the Japanese Government to the world. The existence of activities that are always using digital technology in every daily activity led to the formation of this era. Society 5.0 is the revolution of 4.0, which was feared to degrade the people in the world. According to Mayumi

Fukumaya, in an article delivered on the Japan Economic Foundation website, the goal of implementing the 5.0 community is to create a society that can enjoy their life. "The purpose of the concept of society 5.0 is to create a society that they can enjoy their life and comfortable," he said as reported by kompas.com (25/1/2019).

In the era of Society 5.0, the new value created through technological developments can minimize the gap in humans and economic problems in the future. It seems difficult to do in Indonesia because of the economy which is still a problem. But it is not impossible to do so, it is evident that most of the current technology has been used and applied. The Covid-19 outbreak that has infected the entire world, requires this to be implemented. Whether want it or not, everything has is done and used technology to do daily activities. In this Covid-19 pandemic situation, employees, teachers, lecturers, and even college students and students of first grade are encouraged to use digital media to continue teaching and learning activities, as long as conditions are still not conducive for interacting outside. The government issued a regulation in the form of a Presidential Regulation (PP) related to the Large-Scale Social Restrictions (PSBB) policy which is started from April 10, 2020. Several activities are going to be limited, such as working hours, teaching and learning at schools/universities, public facilities, religious activities, transportation, social and cultural activities, and others. The situation changes habits and life in various aspects. Due to Covid-19, several companies have stopped activities in the office. Likewise, schools carry out learning activities at home accompanied by their respective parents. Society is indirectly set to get used to facing the Society 5.0 era. The other side of the Covid-19 pandemic is encouraging people to enter Digital Society 5.0 as has been done in Japan. "Today, we just need to strengthen the regulations for entering the era of digital transformation," said Jhonny, when he became the keynote speaker in a webinar entitled Preparations for Facing a New Life Order via the Zoom application, Friday (5/6). Source: https://mediaindonesia.com/read/detail/318549-hikmah-dibalik-covid-19-indonesia-menuju-digital-society-50.

Similar through the statement of the Minister of Communication and Information Technology, several practical steps have been launched by Indonesia, especially those related to the teaching and learning process without face to face or known as online. The online learning process has been widely carried out at various levels of education, from playgroups, kindergartens to the college level.

In the world economic forum, ten abilities must be formulated to face the Society 5.0 community or super-smart society. The three highest abilities needed are the ability to solve complex problems, critical thinking, and creativity. The mastery of three main abilities needed for the future is the responsibility of the world of education. The children who are in school now are the proprietor of the future. The future with the construction of Society 5.0, but at the same time is in the era of VUCA (Volatility, Uncertainty, Complexity, and Ambiguity): turbulent, uncertain, complicated, and completely obscure. The existence of this condition, students at the educational level, are not sufficiently equipped with a heap of knowledge, but also equipped with ways of thinking that are appropriate to the era. The way of thinking that must be introduced and accustomed is a way of thinking

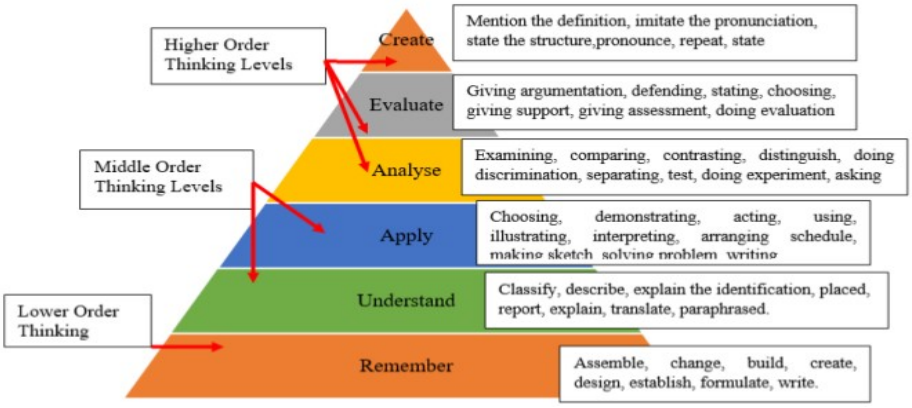
to adapt in the future, there are analytical, critical, and creative. This way of thinking is known as higher-order thinking (HOTS: Higher Order Thinking Skills). Thinking with the HOTS model is not just ordinary thinking, but thinking in a complex, tiered, and systematic way. HOTS abilities can be trained in the learning process in the classroom. The process is to provide space for students to find activity-based knowledge concepts. Lecturer can use various kinds of learning models, such as discovery learning, project-based learning, problem-based learning, and inquiry learning. These learning models teach and develop the critical reasoning of students. Lecturer act as facilitators who introduce learning not only in mastering the material but can also be linked to utilization for the progress of society in facing Society 5.0. HOTS application can also be done by introducing the real world to students on existing problems, for example in the students' immediate environment.

Research on HOTS is mostly carried out in various fields of study, but only focuses on the analysis of making questionings using HOTS. The research on the application of HOTS in the field of study is still rarely carried out, especially in learning Japanese. This research was conducted after the existence of a virtual learning process during the COVID-19 pandemic in the Japanese Language Study Program, Diploma III Program, Unipdu. Data collected from the lecture process of the Honyaku course (written translation) for the fourth semester and the Sakubun (free writing) course for the sixth semester. In the Honyaku lecture process, the Problem Based Learning lecture model is carried out to complete the process of assigning written translation posters about Islam, such as the pillars of Islam, the steps of Wudhu, zakat, fasting, and others. As for the Sakubun lecture, the Project Based Learning model was chosen to make a free essay on *Nikki* (diary) through various media, both audio-visual and video-visual. This research was conducted to answer the form of application of HOTS in the Honyaku and Sakubun courses to face the era of Society 5.0 during the Covid-19 pandemic. The results of the HOTS application are in the form of student creativity related to Japanese language skills after being validated and discussed together, disseminated through their social media accounts. Because in addition to using the HOTS application, it is also able to answer the challenges of the 5.0 Society era by utilizing existing digital technology.

THEORETICAL FRAMEWORK

According to some experts, the definition of higher-order thinking skills is a complex thought process in describing the material, making conclusions, building representations, analyzing, and building relationships by involving the most basic mental activities. These skills are also used to underline various high-order processes according to Bloom's taxonomic ladder. The revised Bloom's Taxonomy consists of six levels: remembering (C-1), understanding (C-2), applying (C-3), analyzing (C-4), evaluating (C-5), and creating (C-6). The highest level of the cognitive domain is creating. Analyzing, evaluating, and creating are

the highest three levels of Bloom's Taxonomy. Those are known as HOTS. In the following table, it can be seen that the division of the basic, middle, and high levels.



Picture 1. Bloom's taxonomy revised : LOT, MOT, and HOT levels
Resources : Anderson, L. W. & Krathwohl, D.R., et al (2001),
https://quincycollege.edu/content/uploads/Anderson-and-Krathwohl_Revised-Blooms-Taxonomy.pdf

The table includes several forms of verbs that are commonly used, including the following:

1) **Remembering**: recall facts and basic concepts. Define, identify, describe, recognize, tell, explain, recite, memorize, illustrate, state, match, select, examine, locate, recite, enumerate, record, list, quote, label
2) **Understanding**: explain ideas and concepts .Summarise, interpret, classify, compare, contrast, infer, relate, extract, discuss, distinguish, predict, indicate, inquire, associate, explore, convert.
3) **Applying**: use information in new situations. Solve, change, relate, complete, use, sketch, teach, articulate, discover, transfer, show, demonstrate, involve, produce, report, act, respond, prepare, manipulate
4) **Analysing**: make connections between ideas. Contrast, connect, relate, devise, correlate, illustrate, conclude, categorize, take apart, problem-solve, deduce, conclude, devise, subdivide, calculate, order, adapt
5) **Evaluating**: justify a decision. Criticize, reframe, judge, defend, appraise, value, prioritize, plan, reframe, revise, refine, argue, support, evolve, decide, re-design
6) **Creating**: producing new or original work. Design, modify, role-play, develop, rewrite, pivot, modify, collaborate, invent, write, formulate, imagine

Some of these verbs are used in learning because students are directed to achieve the target of the desired learning outcomes. Thus in this study, the application of HOTS focuses on the top 3 levels, namely on analyzing, evaluating, and creating.

METHODS

The research method becomes one of the guidelines for researchers on how the steps of a study are carried out to find, prove, and develop knowledge. The research method is using qualitative. The qualitative method is a method to describe and reveal phenomena or events that occur naturally in the field. While the research design is using the descriptive research design. This descriptive research design is a research technique by describing in general the facts found, then analyzed based on theories related to the problems to be studied, to obtain answers to the problems under study.

The qualitative research with descriptive methods was used in this research to describe the sample of Japanese learning through HOTS conducted during covid-19 pandemics. At the University level, the courses that become the sample research are Sakubun (free writing) and Honyaku (Written Translation). Sakubun courses in the six semester six and Honyaku in the four semester.

The research steps were carried out to describe the application of HOTS in the two subjects, there are through the collecting some data on learning steps (via Whatsapp chat and video confrences), analyzing forms of critical analysis of students during virtual discussions pairs and facilitators of teaching lecturers, and discussion of the results of the revision of the native speakers regarding the creations of the course in the form of Islamic posters and audio-visual sakubun videos. The next step is a description of the analysis of student creation results based on Bloom's taxonomy, focusing on HOTS to make conclusions.

RESULTS AND DISCUSSION

Based on the steps described above, the following is a discussion of the research carried out:

1. The lecturer gives the task to the students to make a diary about "full daily activity". It is done not only the grammar but also to know how the pronunciation is used by the students. Then share it with social media such as IG, WA story, etc. It is a sample of the task of Sakubun on the third level of diploma. The Lesson's goal: the students can develop writing's ability not only in paragraphs but also on mini cinematography using Japanese. The lessons activity by online classroom using problem-based learning for Honyaku on the second level of diploma. The Lesson's goal is for the students can create Islamic poster in Indonesian to Japanese.

2. Students make a task with the lecturer's sugges, the process between their Japanese language skills, and the use of existing media technologies.
3. Through the teaching and learning process, the students' creations are distributed in the WA chat room, which is then carried out by a joint discussion process and understanding suggestions from Japanese native speakers. Both of Sakubun courses or Honyaku.
4. Before being submitted to the student supervisor, they are revise the results of their creations for some mistakes that need to be corrected.
5. The creations that have been revision process are collected by sharing the social media links of each student to the Sakubun and submitting the printed poster results for Honyaku.
6. The final result is the process of analyzing the results of student creativity through Bloom's taxonomy tables.

Based on these steps, which has seen from the beginning of the learning process to the end of the collection of the revision of student creativity, it can be seen that HOTS has been applied in the teaching and learning process even though it is through online classes through the student's Whatsapp Group and Instagram. An example of Sakubun Task is shown in the audio-video visual link below:
https://www.instagram.com/p/B_MUZOsHEKb/?igshid=x6bc9wnjabmr,
https://www.instagram.com/tv/CADC6rZg6ay/?igshid=eda8g1bvg9d0,
https://www.instagram.com/tv/CAEflM6n38j/?igshid=mkba05xj7tb0,

From the Sakubun task above, we know that the task includes the C-6 level of Bloom's taxonomy. The students can create what they are thinking about "Nikki". Nikki or a diary not only can be created by written tasks but also can be created by the mini cinematography or audiovisual. This step is Higher-Order Thinking Skills (HOTS). This step is following the bloom taxonomic pyramid known as CREATING (C-6). On C-5 levels, the students can illustrate and collaborate with the character or visual anime by using their thinking about "Nikki" to be mini cinematography. The last on the evaluating levels (C-4), The students can criticize and make a decision of other students' comments on discussion time. Then after the students getting comments from a Japanese native speaker, the students can revise or re-design their mini cinematography.

By applying the project-based learning model to these tasks, students are able to complete assignments independently starting from the planning, compilation, to presentation of their creative results through personal Instagram, taking full responsibility for what has been produced by explaining the detail in class groups when other students asked, the resulting project also involved the role of peers, even though the citizen was not a direct Japanese using. Practicing creative thinking skills by giving freedom in the form of project results either through audio or video, and the teaching and learning process either before or after the product is finished. It is tolerant of shortcomings and the development of ideas from both peers and input from Japanese native speaker.

While, there are some example of the application of HOTS in the Honyaku course can be seen in the following posters :

Image 2. Islamic poster's (the steps of Wudhu)

Image 3. Islamic poster's (the pillars of Islam)

Form the two examples of the student creativity regarding Islamic posters above, we know that the task includes the C-6 level of Bloom taxonomy. The students can create what they are thinking about "the Islamic poster Indonesian into Japanese" without the example from the lecturer before. This step is C-6 levels of Higher Order Thinking Skills (HOTS). The students also can illustrate and collaborate with the character or visual anime with their thinking about problems on their poster's create. The analyzing levels show in this step. Lastly, the students

can criticize and make decisions for other students comment on discussion time. After the students getting comments from a Japanese native speaker, the students can revise or re-design their poster. The last step is C-4 levels of Higher Order Thinking Skill (HOTS).

Based on the characteristics in Problem Based Learning according to Tan (in Amir, 2009) which is applied to the Honyaku course tasks above, such as:

1. The Honyaku lecturer gives task to make a written translation from Indonesian to Japanese about Islamic posters, without giving an examples of the intended posters before. This is used as a problem/case that is used as the beginning of learning process;
2. Poster making process can be a problem to be solved by the students, with common student life titles.
3. However the task above, the kind of poster given is the students to make on it freely. Each student can make poster with their own idea, starting from the point of view, painting, or writing Japanese sentences;
4. Through this tasks, students are challenged to get a new models of learning;
5. Through this written translation tasks, students are required to study independently;
6. Through creating posters, the students must have various of ability. As in the two examples of the poster results above, in addition to Japanese language skills, the ability to design, the ability to use applications in computer technology is also needed.
7. The learning is collaborative, communicative, and cooperative. Based on the results of the poster above, students are required to be able to use higher-order thinking skills, especially the ability to solve problems himself.

The examples above are a few examples of the results of implementing HOTS in two courses with different learning outcomes. Based on examples of the results of student creativity in the two courses, it can be seen that students can find a various types of other abilities in their individuality. Through the good feedback from lecturer, other abilities can be find well. This is very appropriate with the implementation of HOTS to respond the challenge and opportunity of society 5.0 even during a pandemic.

CONCLUSION

Based on the discussion of the research above, it has discribe an overview of how HOTS is applied in Japanese language learning to respond the challenge and opportunity of society 5.0 even during a pandemic. Although the results presented are only a small sample of student creativity to find their ability to think critically and creatively. The implementation of HOTS can also be developed in other subjects or fields of study by adjusting the learning model and theme of the discussion with students. The good challenge and opportunity of society 5.0 with

innovation in science and technology models, is a roles models with the main objective of solving social problems. Such a result of this condition, students must be equipped with critical thinking and problem-solving skills, creativity and innovation, collaboration, and communication according to the small example above. If students are required to be creative, lecturer must also more be creative. Lecturer must be able to gives good stimulus that leads to the achievement of higher-order thinking by balancing learning models not only at the basic level but also high level with C-6 cognitive process.

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The Learning of Japanese Accent for Indonesian Learners: Focusing on the Verbal Accents

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ABSTRACT

Accent is one of the most difficult elements in acquiring a second language. Japanese has a functional accent, so it is very important to be mastered by the learner. There are many foreign language learning methods that have been developed and need to continue to develop more innovative learning. So that, it must be examined first in terms of the material itself about the rules and systems contained therein. Language learning is one of the processes of language acquisition carried out consciously, therefore an innovative assessment is needed to support language education in general. Previous research has found that Japanese accents have a system, and this can help learners to facilitate language acquisition. To prove this, this research was carried out in the form of an experiment on Japanese language learners, to see whether the Japanese accent system can help the understanding and acquisition of accents efficiently and effectively. The results showed that 60% of students can master the accent well based on the application of the accent system. The results of this study indicate that there is progress, and to improve better results, it needs to be followed up by choosing more innovative learning methods or techniques, because this research is focused on the accent system itself.

Key word: *Japanese accent, accent pattern, system of accent, accent of verb*

INTRODUCTION

Accents are one of the linguistic elements in spoken communication. In Japanese, accents are important due to its function as distinctive feature. The problem is that the accents may cause patterns in every fixed word, thus there are numerous words that have this function. It is considered as an obstacle for learners who aims to master Japanese language. Then, how can one master Japanese effectively and efficiently? Are there any easier way to master Japanese accents?

To master a foreign language, we have to know the linguistic system of the target language. Previous research (Najoan, 2008) was conducted towards Indonesia learners of Japanese to apply study materials regarding accents based on the accentual pattern with the hypothesis that similar elements with the mother language will ease the language acquisition process. Thus, the learning only has to be emphasized on the different element. The results indicated that similarities between languages will help in the language acquisition. However, it cannot be said

as simple because every word has its own accents, thus it is needed to know the Japanese accentual system to enhance the process. Then, recent research (Najoan, 2018) was conducted to describe the Japanese accentual system with more details. This research is focused on the verbal accentual system. The research indicated that verbal accentual system has patterns. This system is expected to enhance and ease the learners to master the accents in verbs. Therefore, in this research, the results in previous research was employed in Japanese accents learning process.

As a system, Japanese language can be said as systematic and systemic. Systematically speaking, Japanese is composed according to a pattern, and systemically, Japanese is not a single system, but comprised of several sub-systems which make as a whole Japanese. Researches toward Japanese verbal accentual system indicated that verbs has accents according to the types, and every type of verbs has a different morphological process. It is revealed that morphemes are followed by the changing of the accent patterns, but such changes are done in order to ease the learning process. Therefore, it is needed to employ the verbal accentual system in the learning process.

This research took a location in the Japanese Education Departments in Universitas Negeri Manado because numerous students who are learning Japanese with sufficient amounts of hours. This research was conducted for 3 months. The subjects, then, are 5th semester students with academic year of 2019/2020.

The problem is how to master the accents after knowing the accentual system. Will this system help the students to master verbal accent? Although Japanese verbal accents has been arranged in a way, we need to study the process of its acquisition and the learning process.

This research is an application of previous research regarding the accentual system in Japanese. After comprehending that the verbal accents in Japanese has its systems, then we need to know whether such systems may help the learners to acquire complete verbal vocabularies with their accents effectively and efficiently. Thus, the aim of this research is to measure the influence of accentual system towards Japanese verbal with the correct accents by the Indonesian learners.

The results indicated in this research are expected to provide inputs for next researches and for the development of Japanese teaching materials. For Japanese language educators, this can benefit in the composition of Japanese learning syllabi and teaching strategies for towards Indonesian learners. As for Japanese learners, these results will benefit the learning process.

THEORETICAL FRAMEWORK

Japanese is a language comprised of components that create a system, for instance Japanese phonetic system. One of the important components in Japanese is accents. Every language has its own accentual system. However, it is different whether accents can have distinctive features or not. Accents in Japanese can be functional, meaning that it can differentiate meaning, thus, it is important in spoken communication. It is also important for Japanese language learner to know and master the Japanese accentual system.

Accents in Indonesian, as the learner's mother language, are not functional or do

not have distinctive features. However, it does not mean that Indonesian does not have its accentual system. Halim (1984) described that Indonesian accents is pitch accents which falls generally on the penultimate syllables, e.g. the word *makan* 'eat' comprises of two syllables of /ma-kan/ which the accent falls on the syllable /ma/, and so does the word *pekerjaan* 'work' that falls on the syllable /ja/. It should also be noted that this does not always apply in Indonesian. There are occasions that the word *makan* is spoken with the accents on the syllable /kan/ though that does not change the meaning or the word. Therefore, it can be said that Indonesian accents is not functional due to not have their distinctive features (Halim, 1984). In Japanese, the difference in accents may cause the difference of meaning. Therefore, it is important in spoken communication of Japanese language.

Accents in Japanese are called pitch accents, e.g. the word *ame* has two types of accents, firstly high-pitch on the first mora, and secondly, high-pitch on the all morae and does not drop albeit followed by particles, therefore called flat accents. If uttered with the first accent (a me) it means 'rain' (雨), but if uttered with flat accents the meaning will be 'candy' (飴). There are four patterns of accents in Japanese, and it spreads all of the vocabularies in Japanese. Therefore, accents are an important linguistic element and must be remembered by learners. Thus, it can be assumed that this will be an obstacle for learner to master the Japanese accents.

As a linguistic element that have a system, Japanese accents are arranged orderly and have patterns which are distributed according to the parts of speech (Najoan, 2018). Such order can be seen from accent patterns. Japanese accents have four patterns, namely (1) *atamadakagata*, 頭高型, accents that is high on the first mora which will be called as head accents; (2) *nakadakagata* 中高型, accents that is high on the middle mora, which will be called as middle accents; (3) *odakagata* 尾高型, or accents on the last mora, which will be called as tail accents; and (4) *heibangata* 平板型 or flat accent because all morae have accents which have similar pitch albeit there are particles that follow (Koizumi, 1993; The Japan Foundation, 2009).

The four accent patterns are distributed in all of the Japanese words. The accents can be categorized to several groups or categories. For instance, all interrogatives (*dore*, *doko*, *dochira*, *nani*, etc.) have the same accent pattern which is the head accents, and demonstratives such as *kore*, *sore*, *are*, *koko*, *soko*, *asoko*, *kochira*, *sochira*, etc. have flat accents. Categorization also can be done according to the parts of speech, such as nouns, adjectives, verbs, etc. This research mainly focuses on verbs.

Verbal accentual system is more complex than other parts of speech, because verbs have morphological process and the process often involve the changing in the accent pattern. However, the change in accents is distributed, therefore can be known easily by learners. Based on the previous research (Najoan, 2018), it is indicated that Japanese verbs are categorized in three types, which are type I (verbs end with *–u, -ku, -su, -tsu, -nu, -mu, -ru, -gu, -bu*), type II (verbs end with *–iru,* and *–eru*), and type III (verbs such as s*uru* and *kuru*). Every verbal type has head accents, middle accents, and flat accents. Different accents are followed with the morpheme, such as dictionary form, polite form (*masu-kei),* conjuctive form (*te-kei*), past forms,

negative forms, and past negative forms. For example, the word *"au"* (会う) with the dictionary form of *au* あう,polite form of *aimasu*, *te*-form of *atte*,あって、 past form of *atta*, あった、negative form of *awanai*, あわない、past negative form of *awanakatta*, あわなかった, conditional form of *aeba*, あえば, causative form of *awaseru*, あわせる, passive form of *awareru*, あわれる, passive-causative form of *awaserareru*, あわせられる, imperative form of *ae*, あえ,potential form of *aeru*, あえる, and volitional form of *aou*. あおう. Every word has its own accent patterns, depending on the length of the word, e.g. the dictionary form that only have two morae will have head accents.

Previous research regarding Japanese accents in phonetics and its application in Japanese language learning. However, as for research about Indonesian accents, it is rather scarce. Several following researches are research toward foreigners in Japan or outside Japan who were learning Japanese at that time.

Shirota (1997) conducted a research about Japanese accent acquisition by Japanese language learners which were focused on the influence of the input and mother language. The results indicated that learners who had French background applied the pronunciation rules of French into Japanese which shows the change in their Japanese accent pattern. The factors contributed to the cause is the phonological structure of Japanese that focuses on accents, but French is focused on intonation. Also, Japanese accent acquisition by French learners are influenced by the phonological structure of their mother language.

Kawamura & Kitamura (2013) conducted an experiment about system structure on difficulty level identification on discourse with the application on Japanese language learners. The source of the data was obtained from the Japanese language teaching materials from beginner to the advanced level. The results indicated that the system is effective to identify difficulty level on Japanese discourse.

Oyama (2016) conducted a research about Japanese accent acquisition through prosodic learning toward foreign students who were residing in Japan. The contents of learning materials are about accents, intonation, knowledge about accents and listening, and dictation on accents. The results indicated that there are significant differences toward all the categories, therefore it can be said that it is a successful research.

And Takahashi (2017) conducted research towards Korean learners of Japanese about Japanese accent acquisition focusing on the advanced learners.

Nowadays, more has been focused on the form, patterns, and their acquisition, but it is yet to be found on the results regarding the learning of accents with employing accentual systems aforementioned. Therefore, this research aims to describe the influence of accentual system towards Japanese verbal comprehension with its accents.

METHODS

This research employed the experimental method. The data that are obtained from the results of the learners are shown quantitatively to describe the phenomenon in the data. The data are obtained from test results in the experiment

which comprises as pre-test and post-test toward Japanese language learners at Japanese Education Department at Universitas Negeri Manado. The learners are on the 5th semester students in the academic year of 2019.

The data that are collected by using instruments such as words and sentences. Subjects are then asked to utter several words that chosen as research instruments and then the utterance are recorded using digital recorder (SONY PCM-D50). There are two types of data that are obtained, namely one-word utterance, the informants are asked to utter word by word, and sentence utterance, the uttered words are framed into sentences so that it can be uttered smoothly. The research instruments are created in the form of flash cards using Power Point, and between slides the flash cards are given intervals, to avoid the reading to be flat.

Research Instruments

The chosen verbs for research are as follows:

a) Word list

1. あう、あいます、あわない、あわなかった。
   au, aimasu, awanai, awanakatta.
2. かく、かきます、かかない、かかなかった。
   kaku, kakimasu, kakanai, kakanakatta.
3. 勝つ、勝ちます、勝たない、勝たなかった。
   Tatsu, tachimasu, tatanai, tatananakatta.
4. とる、取ります、取らない、取らなかった。
   Toru, torimasu, toranai, toranakatta.
5. よむ、よみます、読まない、よまなかった。
   Yomu, yomimasu, yomanai, yomanakatta.

b) Frame sentences

1. きのう、彼と会う約束がありましたが、会わなかった。あした、あいます。
   Kinou, kare to au yakusoku ga arimashitaga, awanakatta. Ashita aimasu.
   Yesterday, I had an appointment to meet him, but I didn't. I will tomorrow.
2. 書くことが好きです。昨日書かなかったので、今日書きます。
   Kakukoto ga suki desu. Kinou kakanakattanode, kyou kakimasu.
   I like to write. I didn't write yesterday, so I will write today.
3. 前回は勝たなかったが、今度は勝つと思います。きっと勝ちますよ。
   Zenkai wa katanakattaga, kondo wa katsu to omoimasu. Kitto kachimasuyo.
   We didn't win last time, but I think we will now. I'm sure we will.
4. 昨日取る予定でしたが、取らなかったので、今日取ります。
   Kinou toru yotei deshitaga, toranakattanode, kyou torimasu.
   I had planned to take it, but I didn't take it. I will today.
5. 私は本を読むことがすきです。でも、この本はまだ読んでいないですけど。昨日いそがしかったので、よまなかった。今度読みます。
   Watashi wa hon o yomukoto ga suki desu. Demo, kono hon wa mada yondeinai desukedo. Kinou isogashikattanode, yomanakatta. Kondo yomimasu.
   I like to read. But I'm not finished reading the book. I was busy yesterday. Now I

will read it.

Data Analysis

The data in this research are utterance that are obtained from the subjects in the form of recordings. There are two types of data, namely one-word utterance data and sentence utterance data. The recordings are then edited using software Audacity (https://www.audacityteam.org/) and the accents are visually shown using software Speech Analyzer v.3.1. (https://software.sil.org/speech-analyzer/). For accuracy, the subjects are assessed by perception while comparing the spectrogram.

The data then are categorized according to subjects and materials. Then, to prove the average score has changed significantly, t-test statistics are used.

RESULTS AND DISCUSSION

As shown in the previous section, the data are obtained from pre-test and post-test towards 15 learners who are the subjects for this research. There are two types of data that are obtained, namely one-word utterance data, and sentence utterance data. The results and recapitulation are then presented according to these two types of data.

Spoken Results of One-Word Utterance

Pretest

Before conducting the treatment, subjects are given pre-test to measure the initial proficiency of Japanese accents by uttering the chosen words. The results of subjects' utterance are shown in Table 1 below.

As shown in Table 1, the pre-test results shown that most of the subjects does not have the proficiency and knowledge of Japanese accents. From 15 subjects, the average score is only 0.19 which shows that subjects have proficiencies that are below the standard or not similar to native-like utterance. To see whether this condition can change after the treatment, it can be seen through post-test.

Table 1. Recapitulation of Test Results in Pre-test and Post-test of Word and Sentence Utterances

	WORD utterance		SENTENCE Utterance	
Target	*Pre-test*	*Post-test*	*Pre-test*	*Post-test*
Dictionary. Form	0,23	0,77	0,20	0,87
Polite form	0,33	0,93	0,40	0,97
Negetive Form	0,10	0,73	0,13	0,67
Past-Negative Form	0,10	0,67	0,20	0,83
$\bar{x}$	**0,19**	**0,78**	**0,23**	**0,84**
SD	0,0967	0,09631	0,10084	0,108051

Posttest

Tests that are used in the post-test is the same with the pre-test, only the sequences are changed. The results of the subjects' utterance can be shown in the Table 1 above.

After the treatment of Japanese accents, the learner's skill has undergone an increase in score significantly, from 0.19 in pre-test to 0.78 in post-test. Based on the statistical analysis of t-test (Table 2), the significance score of 0.05 in T-count (24.972) > T-table (2.144) shows that there is significant change that the post-test is higher than the pre-test score. This means that from the one-word utterance, learner can master the Japanese verbal accents through accentual system.

Table 1. T-test Results of the score of Pre-test and Post-test on One-word Utterance

t-Test: Paired Two Sample for Means

[Word Utterance]

	Pre-test	*Post-test*
Mean	0,1916667	0,775
Variance	0,0041667	0,004911
Observations	15	15
Pearson Correlation	0,0986928	
Hypothesized Mean Difference	0	
df	14	
t Stat	-24,97271	
P(T<=t) one-tail	2,601E-13	
t Critical one-tail	1,7613101	
P(T<=t) two-tail	5,203E-13	
t Critical two-tail	2,1447867	

To see in more detail, from four forms of verbal change (see Table 1), if ordered from the highest score, the polite form (0.93) is the highest followed by the dictionary form (0.77), then negative forms (0.73), and the lowest is past negative forms (0.63). It can be said that the polite form is the easiest to utter and the past negative forms is the most difficult.

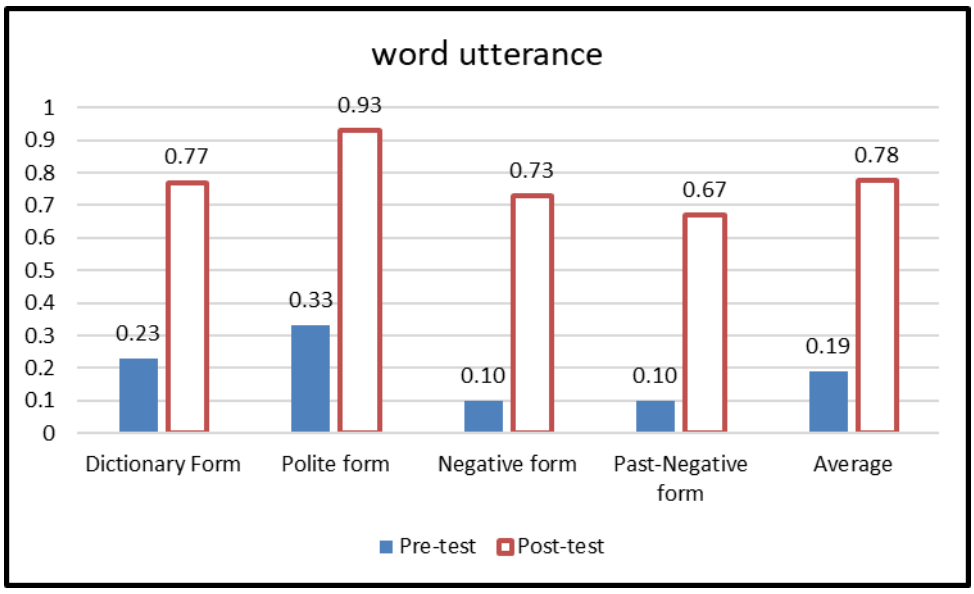

Figure 1. The Results of Pretest and Posttest of One-word Utterance.

The data analysis above is from the one-word utterance data. To obtain more natural results, then the words are framed into a sentence, and ask the subjects to utter the sentence.

Spoken Results of Sentences

To obtain more valid results, the data are also taken from sentences. As with the one-word utterance data, the sentence utterance data is comprised of pretest and posttest.

Pre-test

Before the treatment has been taken, the data are taken through measuring the initial proficiency of the learners looking at the utterance of natural sentences. To check the utterance naturally, tests are given in the form of sentences with the results in Table 1 above. The results show that in the dictionary form have the score of 0.20, polite *masu*-form 0.40, negative forms 0.13, and past negative forms 0.20. Then, the average score in the pre-test is 0.23 which shows that before the treatment, the accuracy of pronunciation in sentences is still considered as sub-standard. In the context of sentences, the learner's proficiency is not yet optimal. To see the changes after the treatment, thus it can be looked at the results of the post-test.

Posttest

The posttest results of sentence utterance after the treatment is as shown in the Table 1 above. The results of the sentence utterance, the average score of the posttest is 0.83 (SD 0.108), if compared with the pretest average score of 0.23 (SD 0.101), there can be seen a significant difference with 61 points. Statistically (see

Table 3), this difference is significant with alpha 0.05 where t-count (24.00) > T-table (2.144). Thus, it can be said that there is change in before and after the treatment.

Table 2 T-test results of *Pretest* and *Posttest* of Sentence Utterance

t-Test: Paired Two Sample for Means
[Sentence Utterance]

	Pre-test	*Post-test*
Mean	0,2333333	0,833333
Variance	0,0041667	0,00372
Observations	15	15
Pearson Correlation	-0,188982	
Hypothesized Mean Difference	0	
df	14	
t Stat	-24,00	
P(T<=t) one-tail	4,483E-13	
t Critical one-tail	1,7613101	
P(T<=t) two-tail	8,966E-13	
t Critical two-tail	2,1447867	

The posttest results if ordered from the difficulty, the score that can be shown in Figure 2 from the highest score from polite form with the score of 0.97, followed by dictionary forms 0.87, past negative forms 0.83, and negative form 0.67. From these scores, it can be said that the polite form is the highest that shows the verbal accent in polite form is the easiest to utter and to learn. And the lowest score is on the negative form with the score of 0.67.

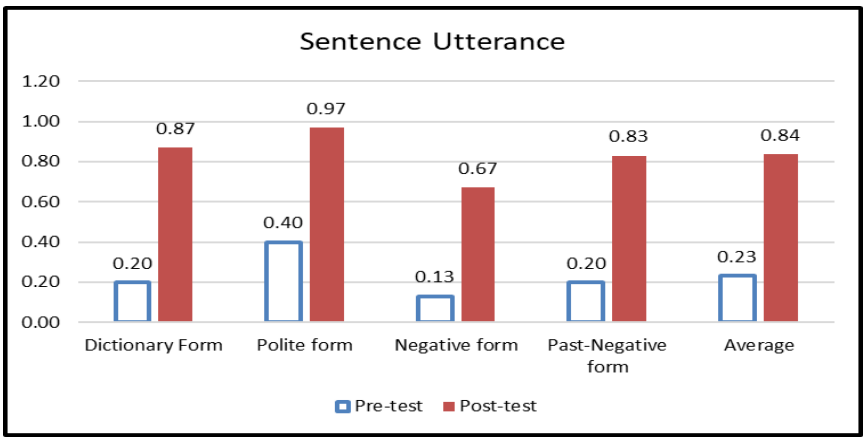

Figure 2. The Results of Pretest and Posttest on Sentence Utterance.

The Results Comparison between One-word Utterance and Sentence Utterance

After analyzing the one-word utterance data and the sentence utterance data, the data can be compared as in the Figure 3 below. In the pretest, the Japanese pronunciation skill of the subjects from the one-word utterance or the sentence utterance is still below standard. However, after given the treatment of accent learning, there seems to have a significant change.

By looking at the morphological forms, it can be seen from the one-word utterance and sentence utterance, the polite form is the easiest form of its accent pronunciation. And the most difficult morphological form is different in the two types of data, from the one-word utterance, the most difficult is the past negative form, as for sentence utterance is the negative form.

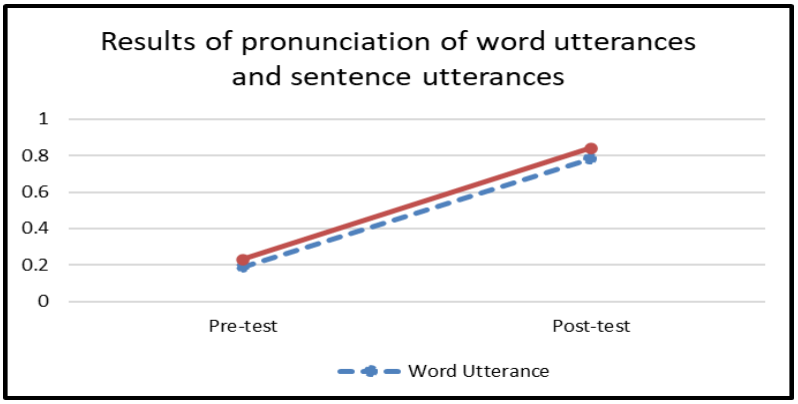

Figure 3. Comparison between word utterances and sentence utterances.

The initial condition of accent pronunciation of the subjects is still low. Previous researches generally predicted that there are influence from the mother tongue of the learners. It still can be seen in the subjects of this research where before treatment, their Japanese accent pattern is still showing the pattern of their

mother language and between as in Najoan (2016). Those patterns are due to the process of learning by the learners of Japanese. However, the information regarding the pronunciation of Japanese are still scarce due to the lack of the pronunciation learning in the syllabus in other courses.

The regular system helps the acquisition process. Kawamura and Kitamura (2013) said that regulated systems are effective in identifying the difficulty level of Japanese discourse. Researches toward pronunciation learning in Japanese are reported as successful. However, in practice, it is not yet fully synchronized. This research hopes to trigger the ardor to apply the pronunciation learning regularly in every level of language education.

CONCLUSION

After the results and findings explained before, thus it can be concluded as follows:

The pattern in different accents according to the parts of speech helps the learners to remember the Japanese accents.

The easiest verb to master is the polite forms, and the most difficult is the past-negatives.

The learning of an accents is a process that needs quite a long time. This research is still focused in the changing of verbs and in a limited time with limited stimulants. The next research should be extended to other parts of speech with a larger scale, by considering other methods, and also calculating the sequence of acquisition according to the language acquisition theories.

From this research, it can be admonished that to ease the learning process of Japanese accents, this accentual system could benefit the learner in mastering Japanese language, not only the grammar, but also with its suprasegmental, because after all it is also a part of grammar.

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Prohibition Expression in Japanese and Indonesian: A Cross-Cultural Study

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ABSTRACT

In Japanese there are many expressions (*hyougen*), one of which is *kinshi hyougen*. *Kinshi hyougen* is an expression used to order the other person not to do something. In Indonesian, to state a sentence of prohibition, modalities can be used in lexical forms such as "*jangan*", "*dilarang*" or in the form of negation such as *"tidak boleh, tidak dibolehkan, tidak diperkenankan"*. In the study of Japanese in an accumulative manner there are 20 kinds of prohibited sentence forms and each of them has a different usage. In both Japanese and Indonesian, the appearance of the prohibition expression is always accompanied by the context in which it is used. The emergence in this paper is examined based on usage in written text, utterances in film shows, and appearance in outdoor media. This paper discusses the expression of prohibitions in both languages using both lexical forms and morphological processes through cross-cultural linguistic studies. The *kinshi hyougen* contained in *Ryusei no Kizuna* drama are 8 form, which is *~na, ~naide, ~naide kudasai, ~te wa dame, ~te wa ikemasen, ~no, ~njyanai,* and *~kinshi*. The linguistic marker of Japanese prohibition have expression with a strong sense of language, politeness changes, and euphemistic expression. Meanwhile, the prohibition linguistic markers in Indonesian are *terima kasih, tidak boleh, dilarang, jangan (lah), mohon, tolong, biarkan, tidak diperkenankan.*

Keywords*: prohibition expression, Japanese, Indonesian, cross-cultural*

INTRODUCTION

In the context of interpersonal communication, what kinds of expressions are used when really trying to prohibit or stop the actions of other parties in communicating with others? There are needed that take into account the feelings and positions of other parties in order to build good human relationships. Expressions of prohibition that forcibly limit the actions of others, so in this case it is important to choose words that will be afraid of displeasing to that person.

In Japanese, prohibition expression is *kinshi hyougen*. *Kinshi hyougen* is an expression used to order the other person not to do something. In lectures, *kinshi hyougen* has previously been discussed in the book Minna no Nihongo I and Minna no Nihongo II and in the book Shoukyuu Nihongo Bunpou Sou Matome Pointo 20.

Of the three books, the *kinshi hyougen* learned there are three forms namely, ～ な, ～な い で く だ さ い, and ～ て は い け な い. The three forms can be seen in the sentence: (1) the prohibition is cruder, while sentence (2) is more subtle and polite, for sentence (3) it is more ordinary. However, a more detailed description of who the speaker is, how the situation is, and how the intonation in the pronunciation is not obtained if only using sentences. Therefore it is necessary to look for sources or media other than those used in lectures.

In this study, researchers intend to use drama and outdoor media. The drama that will be used in this research is *Ryusei no Kizuna*. Researchers chose the drama *Ryusei no Kizuna* because this drama is an adaptation of a mystery novel written by one of the famous writers, Keigo Higashino. Also, because this drama has a pretty good rating of 16.3%. As for the prohibition writings on outdoor media are selected based on the most productive and easily found possibilities.

THEORETICAL FRAMEWORK

Prohibition in Japanese

Hyougen is an expression that states what is thought and felt, in the form of words, letters, sounds, colors, shapes, body cues, and others (Yoshimasa, 1994). *Hyougen* is an expression used to instruct the interlocutor not to do something. Yoshikawa, et al (1991). Types of *Kinshi Hyougen* are as follows (Darjat, 2009):

1) な

Put after the verb in the dictionary form. State "don't". Sentence commands in the form of prohibitions by using this pattern are usually used by parents to their children, between close friends, or abusive prohibitions when directed at others.

2) ～ な い で く だ さ い

～ な い で く だ さ い is assembled with negative verbs. State "please; do not". Used to express the prohibitions subtly. However, prohibitions with this pattern are rarely used for people who are more respected unless they are familiar.

3) ～ て は い け な い ／ て は だ め だ

Stating "no; do not". Both of these expressions are both to express the prohibition. More often used by a teacher to his students, parents to their children, or supervisors. That is a ban on people who are inferior to the speaker.

4) ～ て は な ら な い

Declaring "prohibited; should not". Used to ban because of a rule or something that must be considered in general and intended for anyone. The phrase ～ て は な ら な い is more often used in written language.

5) ～ て は い ら れ な い

Stating "no need; should not; not ~ only ". The phrase ～ て は い ら れ な い emphasizes the nuances of the prohibition on doing something that is not used continuously.

こんなに忙しい時に寝てはいられない。

'I can't sleep at such a busy time.'

According to Sunagawa (1999) hyougen is as: 1) ～ こ と は な ら な い, 2) ～ な い で く れ, 3) ～ て は い け な い, 4) ～ て は だ め だ, 5) ～ て は な ら な い , and 6) ～ の.

Table 1. Prohibition Expression in Japanese

No	*Kinshi Hyougen*	Prohibition Expression Researcher		
		Ogawa Yoshio (1997)	Sunagawa Yuriko (1999)	Darjat (2009)
1	な	✔	—	✔
2	ないでください	—	—	✔
3	ないで	✔	—	✔
4	ないでくれ	—	✔	—
5	てはいけない	✔	✔	✔
6	てはならない	✔	✔	✔
7	てはだめ	—	✔	✔
8	てはいられない	—	—	✔
9	ことはならない	✔	✔	—
10	ないように	✔	—	—
11	ないこと	✔	—	—
12	～べからず	✔	✔	—
13	～禁ず	✔	—	—
14	～禁止	✔	—	—
15	～使用	✔	—	—
16	～んじゃない	✔	✔	—
17	～の	—	✔	—
18	～ものではない	✔	—	—
19	みだりに	—	✔	—
20	むやみに	—	✔	—

Prohibition in Indonesian

The prohibition in linguistic studies refers to the imperative form. The term "imperative" is used as a noun and as an adjective in the grammatical classification of the sentence types, and usually seen in contrast with indicative, interrogative, etc. (Crystal. 1991). Imperative sentences with the meaning of prohibition in Indonesian are usually marked by the use of the word *jangan* The phrase prohibition in Indonesian pragmatic studies is

one of seventeen kinds of imperative pragmatic forms (Rahardi. 2010). The imperative sentence for prohibition is marked with the word *jangan (lah)* or the phrase *tidak boleh*. (Alwi et al., 2003).

As a speech act, the prohibition expression in Indonesian can use the word *terima kasih, tidak boleh, jangan, dilarang, mohon* follow the word no, it should be followed by the word *tidak, sebaiknya*, with construction of news, and with construction of questions (Sasanti, 2013). A prohibitive is simply a negative directive. They can commonly be seen on public signs or notices In Spanish, prohibition of actions require the infinitival form, and that form has negation preceding the infinitive (e.g., "¡No nadar!"). Prohibition of bare nouns has the noun preceding the negation, with a prosodic break (e.g.,"¡Perros, no!") (Donovan, 2018).

Huddleston and Pullum (2002) mentions *verbless directives*, which include examples like (1a-d) above, but offers no analysis of their structure and simply notes their existence. Seiss (2008) notes the existence of general prohibitives with gerunds as the head noun such as "No swimming!" (she calls these "No DET-ing" type gerunds) but ignores the existence of "No + simple noun" such as "No sharks!" Hudson (2003) also mentions the existence of what he calls "No + gerund clause" and argues for mixed nominal and verbal properties for gerunds.

In Spanish, infinitive or subjunctive forms are used to express prohibition. In Modern Greek, which has no infinitives, subjunctive forms are used to express prohibition. In Italian, infinitives are used to express 2nd person singular prohibition and indicative forms are used to express 2nd person plural prohibition (Han, 1999). Meanwhile, the imperative or command form of the verb in Arabic is based upon the imperfect/ present tense verb in the jussive mood. It occurs in the second person (all forms of "you"), for the most part, although it occasionally occurs in the first person plural ("let"s") and the third person ("let him/her/them") (Fathi, Juminganc, and Othmand, 2015).

Indonesian socio-cultural context in terms of prohibitions

Context is what lies behind the appearance of a speech act. Context is all background knowledge that is shared by speakers and speech partners and which accompanies and accommodates the narrative (Rahardi, 2009). Therefore, context includes aspects: speakers and interlocutors, context of speech, purpose of speech, speech as a form of action or activity, and speech as a product of verbal acts (Wijana and Rohmadi, 2009).

The context of using the prohibition in Indonesian shows information about: linguistic markers, prohibited behavior, location, objects that are

included or aimed at, tools used, impacts that will be caused, and exceptions. For example, information about the using of the prohibition expression can be seen in the following sentence.

(1) *Ngebut* *benjut*!
+prohibited behaviour +impact
+/-location: home/housing

(2) *Selain karyawan,* *tidak boleh* *masuk*!
+exception +ling. marker + prohibited behaviour
+/-location: office

(3) *Dilarang* *buang sampah* *sembarangan!*
+ling.marker + prohibited + objects that are included behaviour
+/-location: park/ garden/ water ways

The information about the culture of the community can be seen from the use of verbs in the prohibited expression. For example, the prohibition *"Dilarang berhenti di sepanjang jalan tol!"* hence the culture of drivers who stop along toll roads. Likewise the prohibition *"Terima kasih Anda tidak merokok di ruangan ini."* hence the smoking culture in the room is reflected (Nugroho, 2017).

METHODS

Analysis method which used on this research is descriptive qualitative method. Data Source on this research is conversation sentences (dialouge) which contain *kinshi hyougen* which is contained on *Ryusei no Kizuna* drama. This research is implemented on March – May 2015. This research taken place on Japanese Language Department, Faculty of Language and Art, Campus A University State of Jakarta, Rawamangun, East Jakarta. Data analysis technique on this research is using study of literature that is reading and study books related to *kinshi hyougen*. Other than that, using documentation as *Ryusei no Kizuna* drama and outdoor media. As for steps that would be don on this research is are as follow: 1) collect the theories which related with thesis theme, 2) collect the data in the form of conversations which contain *kinshi hyougen,* 3) listening and take notes the data in the form of conversation dialougues which contain *kinshi hyougen,* 4) analysis the *kinshi hyougen* data according to it's type based on it's use, and 5) conclusion, that is draw conclusions from and about what has been researched.

RESULTS AND DISCUSSION

From what the researcher found, from 3 expert opinion, there are 20 kinds of prohibited sentences form that is, ～な, ～ないでください, ～ないで, ～ないでくれ, ～てはいけない, ～てはならない, ～てはだめ, ～てはいられない, ～ことはならない, ～ないように, ～ないこと, ～べからず, ～禁ず, ～禁止, ～無用, ～んじゃない, ～の, ～ものではない, ～みだりに, ～むやみに. However, after listening on dramas only 8 *kinshi hyougen* was found, that is ～な, ～ないで, ～ないでください, ～てはだめ, ～てはいけない, ～の, ～んじゃない, dan ～禁止

As for using of each sentence pattern is as follow:

1. ***Kinshi hyougen*** な

This sentence is a prohibited sentence which usually used by parents to their child, older family member to youngest family member, between friends who had closed relationship. This pattern usually located after dictionary form of verbs. (dictionary form of verbs + な).

有明 泰輔: 今さ ビックリしたよ 裏口から…
Ariake Taisuke: I'm surprised, recently. From side door…

有明 功一: 来るな！殺されてる…死んでる… 父ちゃんも母ちゃんも…殺されてる。
Ariake Kouichi: Don't come! They're killed. Father…and Mother…They're killed.

Kinshi hyougen in the conversation above occur between Kouichi and Taisuke. This conversation tell the incident on 14 years ago. After watching the shooting star, three of them back to the home. Kouichi which carrying Shizuna on his back, enter first go inside, while Taisuke put his bike on side door, then when he want to tell what he's seeing on the side door, suddenly Kouichi prohibit Taisuke to go near. This is seen in the sentence 「来るな」"Don't come". Kouichi prohibit Taisuke to go near him because he doesn't want Taisuke seen his parents corpse that had been killed. *Kinshi hyougen* in conversation above declare prohibit order. And used by older brother to his younger brother.

2. ***Kinshi hyougen*** ないでください

This pattern used for declare subtly prohibit. However, prohibit with this pattern rarely used by the person which more respected except already familiar.This pattern located after negative form verbs. (Negative Form Verbs + ないでください).

林 ジョージ: 私 ちょっと集金に行ってきます。
Hayashi George: I went to collect.

萩村 信二: いや、いや、なんで。

逃げないでくださいよ。
Hagimura Shinji: No...No, why?
Please don't go away!

Kinshi hyougen in the conversation above occur between Mr.Hagimura and Mr. Hayashi. This conversation when in the *curry* restaurant, the police come for giving information about Kouichi's parents case development. They tell Kouichi that his father is a debtor and like to go to *Pachinko*. After hear that, Mr Hayashi intend to escape because he used to hide that information from Kouichi. Mr. Hagimura which seen him then forbid Mr. Hayashi to do that. This *Kinshi hyougen* seen on the sentence 「逃げないでくださいよ」"Please don't go away!". Mr. Hagimura prohibit Mr. Hayashi for doing that because according to him doesn't need to feel guilty, because in fact Mr. Hayashi actually mean to tell that thing to Kouichi later when he grows up. *Kinshi hyougen* in the conversation above declare prohibit order. And used by between friends who had closed relationship.

3. *Kinshi hyougen* ないで

This sentence is a prohibited sentence and strung together with negative form verbs. (Negative Form Verbs + ないで). On the drama, this pattern tend to used by woman.

有明 泰輔: まさか近くにそのお店の方がいらっしゃるとは。。
Ariake Taisuke: We don't think there will be woman from that restaurant which is near here.

有明 静奈: 決してわざとじゃないんですのよ。どうかお気を悪くなさらないで。
Ariake Shizuna: It was unintentional. Please don't be offended.

戸神 行成: 気を悪くなどしておりません。
Togami Yukinari: I'm not offended.

Kinshi hyougen in the conversation above occur between Taisuke, Shizuna and Yukinari. This conversation tell when Taisuke and Shizuna doing fraud to Yukinari started. At that time, Shizuna in disguise as Takamine Saori, a freshman college student which just returned from abroad while Taisuke in disguise as Kenichi Katsurai, a jewel expert. They come to thewine tasting event in Aoyama in order to approach Togami Yukinari. In the conversation they offend the Togami restaurant problem. Yukinari which not far from them , immediately come over. The Shizuna tells him not to be offended by what he said earlier. This thing seen on「どうかお気を悪くなさらないで」"Please don't be offended." *Kinshi hyougen* in this conversation declare prohibit order however in it's use there are addition *sonkeigo* that is "*douka ~nasaru*" this thing because the situation on this conversation is normal and they not get acquainted between each other.

4. ***Kinshi hyougen*** んじゃない

This pattern used for prohibit the action from interlocutors. This pattern are spoken language and expressed with decrease intonation. Often used as man language. In drama, this pattern used with higher intonation. This pattern located after dictionary form (Dictionary verb + んじゃない).

有明 幸博: 継ぐ気があるんなら教えてやる。
コソコソ泥棒みたいなマネしてんじゃねーぞ
バカヤロー。

Ariake Yukihiro: If you want to carry on me, I will teach you. But don't sneak up like a thief, idiot.

Kinshi hyougen in the conversation above occur between The father and Kouichi. This conversation recount the event 14 years ago, on the family room, Kouichi sit crying. He was scolded by his father because caught stealing his family recipe book *Hayashi Rice*. His father angry and hit it using that book. Then his father says 「コソコソ泥棒みたいなマネしてんじゃねーぞバカヤロー」" Don't sneak up like a thief, idiot". His father forbid Kouichi to do that because if want to be teached by his father how to make *Hayashi Rice*, then he doesn't need to sneak up to steal that book. *Kinshi hyougen* in the conversation above declare prohibit order. And used by a father to his son. On the conversation above there's an addition 「バカヤロー」to emphasize the prohibited sentence.

5. ***Kinshi hyougen*** てはだめ

This sentence used by people who has position as supervisor like teacher, parents, manager, etc to the people who were supervised. Next, this pattern could be written with pronountiation change from [ては] to [ちゃ] and [では] to [じゃ]. This pattern located after verb form ~*te*. (verb +てはだめ)

有明 静奈: 《退院おめでとうございます、高山さん、リハビリ怠けちゃだめよ》

Ariake Shizuna: (Congratulation after your discharged from hospital. Takayama-san, don't lazy to do rehabilitation!)

This sentence is the content of SMS which send by Shizuna to Takayama. After discharged from the hospital, Takayama got SMS from Shizuna about greetings in the form of congratulation as well as an prohibit order for Takayama to do not lazy on the rehabilitation. This thing seen as the sentence 「リハビリ怠けちゃだめよ」" don't lazy to do rehabilitation". *Kinshi hyougen* in the conversation above declare prohibit order. And used by between friends who had closed relationship.

6. ***Kinshi hyougen*** てはいけない

Generally this pattern used for prohibit sentence and usually used by men to their underlings. This sentence used by people who has position as supervisor like teacher, parents, manager, etc to the people who were supervised. This pattern located after verb form ~*te*. (verb +てはいけません)

有明 功一　　：流星なんか見たがるから…流星なんか…
Ariake Kouichi:　Everything because I want to see shooting stars…
Everything because of me…

萩村 信二:　そんなふうに考えちゃいけない。
Hagimura Shinji:　You can't think like that!

Kinshi hyougen in the conversation above occur between Mr. Hagimura and Kouichi. This conversation tell the event on 14 years ago, after the homicide case of Ariake brothers parents, the police come and introgating. While sit and crying Kouichi always blaming himself after this incident. Mr. Hagimura who heard him then tell 「そんなふうに考えちゃいけない」" You can't think like that!". The reason Mr. Hagimura forbid Kouichi do that is because the homicide incident not solely caused by them go to see the shooting star. *Kinshi hyougen* in the conversation above declare prohibit order which are recommended. And used by between friends who had closed relationship.

7. ***Kinshi hyougen*** の

This pattern usually used by woman toward the people who had a lower degree. Followed by flat intonation or decrease tone when give order or prohibit. In drama, this pattern used by men. This pattern located after dictionary verb or negative form verbs. (Dictionary verb/ Negatif form verb +の).

有明 泰輔 ： こんなぎゃったら、地味コーナー作れますよ。
Ariake Taisuke:　If there is this much, we could make "Ordinary Production House"

林 ジョージ:　そういう派手なことはしないの。
Hayashi George:　Don't do something that stand out like that

Kinshi hyougen in the conversation above occur between Mr. Hayashi and Taisuke. This conversation tell in Adult DVD Rental the place Taisuke working, Mr. Hayashi come to rent. He talked about the "usual" adult film with Taisuke. However, suddenly Tasiuke propose to make ordinary adult film. Then Hayashi said 「そういう派手なことはしないの」"Don't do something that stand out like that". *Kinshi hyougen* in the conversation above declare prohibit order. And used by between friends who had closed relationship.

8. ***Kinshi hyougen*** 禁止

This pattern used to declare warning prohibited. In it use this pattern located after noun. (noun + 禁止)

高山 久伸: 〈クソッ 見舞いにも来ない メールも 返さない。 どういう つもりだ 有明静奈〉

Takayama Hisanobu: (Damn! She's not visited me and not answered my SMS. What are you gonna planning, Ariake Shizuna?)

有明 静奈: 高山さん 携帯電話は 使用禁止ですよ。

Ariake Shizuna: Takayama, do not use Handphone.

Kinshi hyougen in the conversation above occur between Shizuna and Takayama. At that time, Takayama was hospitalized after his leg struck down by barbell iron. Then he tried to tell Shizuna via SMS with the intention that Shizuna would come to visit him. However, suddenly Shizuna come as a nurse (In disguise as Minamida Shiho) on the room where Takayama was hospitalized. Shizuna who seen Takayama is holding handphone, then forbid him to use it, this thing seen at the sentence 「高山さん携帯電話は使用禁止ですよ」"Takayama, do not use Handphone". *Kinshi hyougen* in the conversation above declare prohibit order.

CONCLUSION

The results of this study indicate that the total number of sentence in *Ryusei no Kizuna* drama which contain *kinshi hyougen* are 32 sentence. The *kinshi hyougen* contained in *Ryusei no Kizuna* drama are 8 form, which is *~na, ~naide, ~naide kudasai, ~te wa dame, ~te wa ikemasen, ~no, ~njyanai,* and *~kinshi*. And if was percentage as following table.

No.	*Kinshi Hyougen*	Percentage
1.	*~na*	53,12%
2.	*~naide*	21,87%
3.	*~njyanai*	6,25%
4.	*~te wa dame*	6,25%
5.	*~kinshi*	6,25%
6.	*~te wa ikemasen*	3,12%
7.	*~naide kudasai*	3,12%
8.	*~no*	3,12%

Kinshi hyougen which most appears in *Ryusei no Kizuna* drama is *~na* that is 53,12%. The application *kinshi hyougen* on *Ryusei no Kizuna* drama everything is

used for declare prohibit order. In application mostly used by parents to their children, older family member to youngest family member, between friends who had closed relationship and more widely used on informal situation. On formal situation and addressed to people who more respected could use *kinshi hyougen naide* with insert *keigo* before *kinshi hyougen*. Found the use of *kinshi hyougen no* which used by men. Beside that, application *kinshi hyougen njyanai* express with intonation tends to increase. Any addition words like "*bakayarou*" and "*butayarou*" when express *kinshi hyougen* which the function for more emphasizing *kinshi hyougen*.

The comparison between Japanese and Indonesian in terms of linguistic markers, morphological processes, and cross-cultural usage contexts is presented in the following table.

Prohibition expression			
	Linguistic markers	Morphological process	Context information
Japanese	「～な」「～てはいけません」「～んじゃない」など（expression with a strong sense of language） 「～ないでくれ」「～ないでください」「～ないで」「～ないでくれますか」「～ないでもらいたいんです」など（politeness changes） 「お／ご～お願いします」、「～と困ります」、「～はちょっと」「～ご遠慮ください」など（euphemistic expression）	konyugasi:	It cannot be separated from factors such as the ups and downs of human relationships, familiarity and prohibited contents.
Indonesia	terima kasih, tidak boleh, dilarang, jangan (lah), mohon, tolong, biarkan, tidak diperkenankan	Affixation: di+(larang), biar+(kan), jangan+(lah), di+per+kenan+(kan); composition: terima+kasih.	prohibited behavior, location, objects that are included or aimed at, tools used, impacts that will be caused, and exceptions.

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Analysis of the Use of Code Switching and Code Mixing in YUI's Song Lyrics on Album From Me To You (Judging from Syntax Study)

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ABSTRACK

In the speech society, there is a bilingual term, which means that people can communicate at least using two or more languages. As a result of this bilingual condition, other events occure, namely code switching and code mixing in the use of the language used by society. Code switching and code mixing don't only occur in communication activities, but can occur in the form of a work of art or literature, whether oral or written, one of which is a song. This research aims to determine the use and structure of sentence formation that includes code switching and code mixing, types of code switching and code mixing, and the causes of code switching and code mixing in YUI's song lyrics on the album From Me To You. Using theory from Suandi and Suwito'theory. The method in this research uses the descriptive method with Agih techniques. The data used is the YUI's song on the album From Me To You as many as 56 data, consisting of 16 code switching data and 40 code mixing data. The results of the research state that the use and structure of sentences containing code switching and code mixing in the YUI's song lyrics on the album From Me To You are in the form of words, phrases, clauses, and sentences. There are only external types of code switching, but in code mixing there are types of outer code mixing and hybrid code mixing. The occurrence of code switching is caused by speakers, setting and scene, while the occurrence of code mixing is caused by speakers, code limitations, and the use of popular terms.

Keyword: *code switching, code mixing, syntax, song*

A. Introduction

In the era of globalization, people are required to keep up with the times. This also causes language in society to always follow the lifestyle of the community, one of which is the use of language used by the spoken community. In the speech community, there is term bilingualism where people can communicate at least two or more languages. With this bilingual event, there are other events namely, code switching and code mixing.

The use of code switching and code mixing often occurs in everyday conversations without realizing that we have carried out code switching and code mixing in communication activities both orally and in writing. Code switching is a symptom of the need for language use caused by changing situations.[1]Meanwhile, if a speaker inserts elements of another language when using a particular language, it is called code mixing.[2]

Research on code switching and code mixing has been carried out before, one of resulted in three types of code switching (intersentential switching, intrasentential switching, and tag switching) as well as the causes of code switching and code mixing, namely speakers, speech partners, topics of conversation, humorous situations, and abilities.[3] While other research resulted there is code mixing in the form of insertion of nouns and the cause of code mixing is the refashioning of diction (choice of vocabulary in foreign languages).[4] This research discusses the structure of code switching and code mixing sentence formation, types of code switching and code mixing, as well as the causes of code switching and code mixing in YUI's song lyrics on the album From Me To You judging from syntax study.

B. Literature Riview

Syntax

Syntax is the science of language that studies the combination of words into language units.[5] The elements in the syntax consist of words as grammatical the smallest from morphemes, phrases are grammatical units derived from words into the essence of words or words and don't consist of subject and predicate, clauses are grammatical units in which they consist of subject and predicate but not complete grammatical units, while sentences are complete grammatical units consisting of from subjects, predicates and other complementary elements such as objects and descriptions.

Code Switching

Code switching is a part of sociolinguistics the examines the changes contained in the use of language where there is a shift in language use caused by certain factors. In sociolinguistics, bilingual speakers whose way of speaking in conversation or in sentences or discourse use two languages interchangeably are called code switching (社会言語学学者の間では、二つ言語話者が、文章の中であるいは談話の中で二言語を交互にあやつりながら話し方をの中 ンーりドーグーグードゖ).[6] While other research resulted, code switching has become a common term for alternate us of two or more languages, variants of the language, or even speech style.[7]

Types of code switching:

1. Internal code switching is a code change that takes place between one region of the country (Indonesia), for example when someone is speaking in Indonesian and then switches to using Javanese. Internal code switching usually occurs between dialects in one national language, between dialects in regional languages, or between several varieties and styles contained in a dialect.
2. External Code Change is a code change that occurs between the national/Indonesian language or the region (one of the languages or variations in the verbal repertoire of the said community) and a foreign language. Like from Indonesian to English. External code switching is a language

transfer/language variety that occurs between different languages or languages that are not related to each other.[8]

The causes of code switching are speakers, listeners or interlocutors, changes in situations (the presence of a third person), changes in situations, changes from formal to informal and changes in topics in conversation.[9] Other factors that cause code switching are setting and scene, participants, ends (purpose and goal), act sequences, keys (tone or spirit of act), instrumentalism, norms (interaction and interpretation), and genres.[10]

Code Mixing

If in a speech event, the clauses and phrases used to consist of clauses and mixed phrases (hybrid clauses, hybrid phrases), and each clause or phrase no longer supports the function individually referred to as code mix.[11] Meanwhile other research resulted code mixing is a linguistic phenomenon that occurs when speakers mixes two or more languages by inserting elements of one language into another.[12] If someone who speaks two or more languages without anything requiring mixing of these languages is called code mixing.

Types of code mixing:

1. Inner Code Mixing is mixing code that comes from the original language with all the variations that exist in that language. It is said that the code is mixed in if the source language is still connected geographically, genealogically, and politically.
2. Outer Code Mixing is code mixing between the source language and the target language which are not related geographically, genealogically, and politically.
3. Hybrid Code Mixing is the mixing of codes in which (maybe clauses or sentences) have permeated the elements of the original language (regional languages or foreign languages) even though they do not have kinship either geographically, genealogically, and politically.[13]

The causes of code mixing are limitations on the use of codes, use of popular terms, speaker and private speakers, speech partners, place of residence and time of conversation, mode of conversation, topic, function, and purpose, variety and level of speech, the presence of a third speaker , the subject of conversation, to evoke a sense of humor, and to just be prestigious.[14] The factor causing code mixing in society is that the use of language used tends to be relaxed and it has become a habit for modern society to use two or more languages so that speakers and interlocutors can communicate well regarding the topic, function, purpose or variety of language used and even acceptable. by a third party.

C. Research methodology

The descriptive approach method is to combine detailed descriptions of people and places to become a narrative.[15] While the data analysis technique used in this study is the method of agih. The agih method is a data analysis method in which the determining tool is part of the language.[16]The data in this study are written data taken from YUI songs which have the potential to contain code

switching and code mixing. Meanwhile, the data sources in this study were taken from YUI's songs on the album From Me To You, which consists of 13 songs, namely: Merry Go Round; Feel My Soul; Ready To Love; Swing Of Lie; Life; Blue Wind; I Can't Say; Simply White; Just My Way; Tomorrow's Way; I Know; Tokyo and Spiral & Escape.

D. Research Findings

1. Data 1
   飛び出したスニーカー
   (I took off my sneakers)
   Tobidashita – *suniikaa*
   V N

The type of code mixing in this song lyrics is hybrid code mixing. Because the speaker (singer) use the loanword (*gairaigo*) which is in the word *suniikaa*(スニーカー) to harmonize the tone and pronunciation adjustments of speakerwho are Japanese.

2. Data 2
   歩いた, can I come back?
   (Walked, can I come back?)
   Aruita -can– I - come back?
   V Modals S/Pronoun P/V

The type of code mixing in the song lyrics is outer code mixing. Becausethe speaker (singer) use sentences in English, to harmonize the tone and to complement the lyrics of the previous song.

3. Data 3
   Crazy passion easy action
   Crazy - passion – easy - action
   Adj N Adj V

The type of code switching in this song is external code switching. The reason for the code switching is speaker (singer) switched the code from Japanese to English because they wanted to harmonize the tone and to complete the meaning of the previous lyrics, even though the previous lyrics used Japanese but did not change the meaning or topic of the song.

4. Data 4
   涙の merry go round
   (I'm on merry go round of tears)
   Namida -*no* - merry go round
   N Particle N

The type of code mixing in this song is outer code mixing. The cause of code mixing is the use of a popular term. This song lyrics use of the word "merry go round" is a synonym for "carousel" (English) which has the same meaning.

5. Data 5
   I'm just a baby oh mind!
   I - am - just - a - baby - oh! - Mind
   S TobeAdvTobe N Interjection N

The type of code switching in this song lyrics is external code switching. The cause of code switching is speaker (singer) deliberately use sentences in English to harmonize the tone and as an affirmation.

6. Data 6
   さよなら merry go round
   (Goodbye merry go round)
   Sayonara- merry go round
   Expression N

The type of code mixing in the song lyrics above is outer code mixing. The cause of code mixing is the use of popular terms. This song lyrics use of the word "merry go round" is a synonym for "carousel" (English) which has the same meaning.

7. Data 7
   Feeling is the merry go round
   (Perasaankusepertikomediputar)
   Feeling -is the - merry go round
   Adj Tobe N

The type of code switching in this song lyrics is external code switching. The cause of code switching is setting and scene, because it is related to the atmosphere in which the songwriters feel as if they are feeling like being in a carousel.

8. Data 8
   優しさに can I come back?
   (I can't give in, can I come back?)
   Yasashisani- can - I - come back?
   Adj Modals S/Pronoun P/V

The type of code mixing in the song lyrics is outer code mixing. Because the speaker use English in the song as a complement to the tone and songlyrics.

9. Data 9
   シグナルが青に変わって
   (The signal turns blue)
   Shigunaru -ga - ao-ni-kawatte
   N Particle Adj Particle V

The type of code mixing in this song lyrics is hybrid code mixing. The cause of code mixing is the limited use of the code in the word シグナル (*shigunaru*) in a foreign language (English) which comes from the word signal which literally means signal, but in the song the use of the word shigunaruu describes a traffic light that has turned green.

10. Data 10
    どうしたの?Is this all?
    (What's up? Is this all?)
    Doushita - no ? Is this -all?
    V Particle TobeAdj

The type of code mixing in the song lyrics is outer code mixing. Becausethe speaker (singer) deliberately use Japanese and English into the song to harmonize the tone and affirmation.

11. Data 11
    I feel my soul, take me your way
    I - feel -my soul, - take me - your way
    S P O P O

The type of code switching contained in the song lyrics is external code switching. Because the speaker (singer) deliberately switched the code from Japanese and then used English sentences to harmonize the tone.

12. Data 12
    You're right all right
    You- are - right - all right
    S TobeAdjAdj

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone and complement the song lyrics

13. Data 13
    You're right all right, scare little boy
    You - are - right - all right- scare - little boy
    S TobeAdjAdjAdj N

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone and complement the lyrics of the previous song.

14. Data 14
    No way! なにも なかったような日々
    (No way! Those days seemed like nothing)
    No way! - *nani* - *mo* - *nakattayounahibi*
    Interjection QW Particle N N

The type of code mixing in the song lyrics above is outer code mixing. Because the speakers (singers). The word "no way" emphasizes that the singer doesn't seem to believe that his day is nothing.

15. Data 15
誰かを越えたいよ cry
(Someone hidden in your eyes, cry)
Dareka - *o* - *koetaiyo*cry
Pronoun Particel V V

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert the word "cry" in English into the song as only the complement to the tone and song lyrics.

16. Data 16
Ready to love 悲しい顔はやめてよ
(Ready to love, don't look sad)
Ready - to - love - *kanashiikao* - *wa* - *yameteyo*
V Preposition V Adj Particle V

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately inserting clauses in English into the song to harmonize the tone and to complement the song lyrics.

17. Data 17
One way!
One - way!
N N

The type of code switching in this song lyrics is external code switching. Because speaker (singer) deliberately insert phrases in English to harmonize the tone, emphasis, and to complement the song lyrics.

18. Data 18
誰にも負けないよ try
(But I won't let anyone defeat me, try)
Dareni-*mo*-*makenaiyo*-try
Pronoun Particle V V

The type of code mixing in this song lyrics is outer code mixing. Because the speakerdeliberately insert the word "try" in English into the song as confirmation and tone harmony.

19. Data 19
Ready tolove 夜空の願いきっと
(Ready to love, I'm sure the wish of the night sky)
Ready - to - love - *yozora* - *negaikitto*
V Preposition V N Adv

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert a clause in English into the song to harmonize the tone and to complement the song lyrics.

20. Data 20
濡れたブランコみたいに baby
(Like wet swings, baby)
Nureta -*buranko* - *mitaini* - baby
Adj N Adv N

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert the word "baby" in English into the song as a complement to the song lyrics and to harmonize the tone.

21. Data 21
I continue waiting for wind
I - continue waiting - for - wind
S P Conj O

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately uses sentences in English to harmonize the tone and to complement the song lyrics without changing the mean or topic of the song.

22. Data 22
I can change my life
I - can change - my life
S P O

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize tones and to complement song lyrics.

23. Data 23
I know you know 迷い道も仕方ない
(I know you know, you can't helped when you lost)
I - know - you know - mayoimichi - mo - shikatanai
S P O Adv Particle N

The type of code mixing in this song lyrics is outer code mixing. Becausethe speaker (singer) deliberately insert the sentence "I know you know" (English) into the song lyrics to harmonize the tone and to complement the song lyrics.

24. Data 24
You あなたが言ったジョークひとつも笑えなかった
(You, I couldn't laugh with your jokes)
You -anata- ga- ittajyokkuhitotsu -mo-waraenakatta
S S Particle O Particle P

The types of code mixing in this song lyrics is outer code mixing and hybrid code mixing. The cause of code mixing is that speaker (singer) deliberately insert the word "you" in English and (*jyokku*), which is a borrowed from "joke"(English), into the song to harmonize the tone and complement the song lyrics.

25. Data 25
You でも優しかった　あなたのことがわかった
(You, but I knew you were doing to be nice)
You -demo - yasashikattaanata no koto - ga - wakatta
S Conj O Particle P

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert the word "you" in English into the song to harmonize the tone and to complement the song lyrics.

26. Data 26
You あなたが言った神様はきっと見てるよって
(You, you said God is sure attention us)
You -anata - ga - ittakamisama - wa - kittomiteruyotte
S S Particle O Particle P

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert the word "you" in English into the song as an emphasis, complement to the song, and harmonize the tone.

27. Data 27
You あなたが言った神様の話も今は
(You, even now I'll try and believe what you said about God)
You -anata - ga - ittakamisama no hanashi-mo- imawa
SS Particle O Particle Adv

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert the word "you" in English into the song as an emphasis, complement to song lyrics, and in tone adjustment.

28. Data 28
You 信じてみるよ歌うことしかできないもう大丈夫よ
(You, I'll believe it, I can only sing, it's okay)
You- shinjitemiruyoutaukoto - shika - dekinaimoudaijyoubu
S O Particle P

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert the word "you" in English into the song to harmonize the tone and to complement the song lyrics

29. Data 29
街で流行りの skirt じゃ窮屈で
(The popular skirts on the streets are tight)
Machi- de-hayari-no-skirt-jyakyuukutsude
Adv Particle N Particle N Adj

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately inserted the word "skirt" in English into the song to harmonize the tone and to complement the song lyrics.

30. Data 30
本当は気づいてるの? You know
(Realized the truth? You know)
Hontou -wa - kizuiteruno? You- know
Adv Particle V S/Pn P/V

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert clauses in English into the song as an affirmation, complement to lyrics, and harmonize the tone.

31. Data 31
シンプルに生きてみたい
(I want to live simply)
Shinpuru-ni-ikitemitai
Adj Particle V

The type of code mixing in this song lyrics is hybrid code mixing. Because the speaker deliberately use the word shinpuru in the song lyrics as an affirmation that the speaker (singer) wants a simple life.

32. Data 32
そのままになってる読みかけのミステリー
(I'm staying like this with the half-read mystery)
Sonomama - ni - natteru -yomikake - no - misuterii
Adv Particle V V Particle N

The type of code mixing in this song lyrics is hybrid code mixing. Because the speaker (singer) deliberately use upturned language to harmonize the tone and to complement the song lyrics.

33. Data 33
両手広げて say goodbye
(I could hold out my arms and say goodbye)

Ryoutehirogede -say goodbye
V V

The type of code mixing in this song lyrics is outer code mixing. Because speaker (singer) deliberately insert sentences in English into the song to harmonize the tone only and to complement the song lyrics.

34. Data 34
Everyday 想うひとに会えない
(Everyday I can't meet the person I love)
Everyday-*omouhito* - *ni*-*aenai*
Adv S Particle P

The type of code mixing in this song lyrics is outer code mixing. Because speaker (singer) deliberately insert the word "everyday" in English into the song to harmonize the tone and to complement the song lyrics.

35. Data 35
Give me love, give me your love
Give -me - love, - give - me - love - your - love
V PnN , V Pn N Pn N

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately uses sentences in English to harmonize the tone.

36. Data 36
Lost my way, lost my way
Lost -my - way, lost - my -way
Adj S/Pn N, AdjS/Pn N

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone and complement the song lyrics.

37. Data 37
Everyday 想うひとが見えない
(Everyday I can't see the person I love)
Everyday -*omouhito* - *ga* - *mienai*
Adv S/PnParticle P/V

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert words "everyday" (English) into the song to harmonize the tone only and have no other meaning

38. Data 38
Without you, without you now
Without- you, - without- you- now

Preposition S/Pn Preposition S/PnAdv

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone.

39. Data 39
運命に accident
(Accident to fate)
Unmei-ni-accident
N Particle N

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert English words into the song as an affirmation, complement to song lyrics, and harmonize the tone.

40. Data 40
Just my way just my way just my way
Just - my - way - just - my - way - just - my - way
Adv S/Pn N Adv S/Pn N Adv S/Pn N

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone and complement the previous song lyrics without changing the meaning, context or topic of the song.

41. Data 41
I'm a baby 泣きたくもなる
(I'm a baby, I want to cry)
I- am - a - baby - *nakitaku* - *mo* - *naru*
S TobeTobe N V Particle V

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately inserted clauses in English into the song to harmonize the tone and to complement the song lyrics.

42. Data 42
手に入れるための傷みなら so good
(The pain it takes to get it is so good)
Teniireru -*tame* - *no* - *itami* - *nara* - so good
Idiom K depanpartikel KS partikel KS

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately inserted phrases in English into the song to harmonize the tone and to complement the song lyrics.

43. Data 43
Tomorrows way of my life 怖がりだけど

(I'm scared of tomorrow way of my life)
Tomorrows -way- of - mylife - *kowagari - dakedo*
Adv N Preposition PronounAdjConj

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert clauses in English into the song to harmonize the tone and to complement the song lyrics.

44. Data 44
I'm a baby 泣いたりしない
(I'm a baby, I want to cry)
I- am- a -baby - *naitarishinai*
S/PnTobeTobe N V

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately inserted clauses in English into the song to harmonize the tone and to complement the song lyrics.

45. Data 45
Yeah! Got you buddy
Yeah!- Got-you-buddy
Interjection V S/Pn N

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English as strings, to complement song lyrics, and to harmonize tones.

46. Data 46
I know I know
I -know , I - know
S P , S P

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone and to complement the previous song's lyrics without changing the meaning, context, or topic of the song.

47. Data 47
乾いたわたしの心にあるオアシスへ
(You'll reach the oasis in my dry heart)
Kawaita-watashi -no- kokoro–ni -aru-oashisu- e
Adj S/PnKS Particle N Particle Adv N Particle

The type of code mixing in this song lyrics is hybrid code mixing. Because the speaker (singer) use English as an emphasis, to cover the song lyrics, and harmonize the tone.

48. Data 48
駅まで向かうバスの中
(On the bus to the station)
Eki -made- mukau -basu -no - naka
N Particle V N Particle Preposition

The type of code mixing in this song lyrics is hybrid code mixing. Because the limited use of the code, which occurs in the use of the term used for loan language (*gairaigo*) which is located in the word バス which is a noun (*meishi*) in English, namely bus which means bus.

49. Data 49
友達にメールした
(I emailed my friend)
Tomodachi-ni- meeru -shita
S/Pn Particle N V

The type of code mixing in this song lyrics is hybrid code mixing. Because the use of a popular term that occurs in the use of borrowed language (*gairaigo*) which is located in the word メール which is a noun (*meishi*) in English, namely email which means electronic mail.

50. Data 50
朝のホームで電話もしてみた
(In the morning at home, I calling too)
Asa-no-hoomu-de-denwa- mo- shitemita
Adv – Particle- N – Particle – N – Particle – V

The type of code mixing in this song lyrics is hybrid code mixing. Because the use of popular terms, which occurs in the use of terms that are located in the word ホーム which is a noun (*meishi*) in (English) which means home.

51. Data 51
古いギターをひとつ持ってきた
(I have bought one old guitar with me)
Furui-gitaa -o- hitotsu - mottekita
Adj N Particle Numeralia V

The type of code mixing in this song lyrics is hybrid code mixing. Because thelimitation of the code, which the use of the loan laguage (*gairaigo*) which is in the word ギター which is a noun (*meishi*) in English, namely "guitar" which means guitar.

52. Data 52
古いギターをアタシにくれたひと

(The person who gave me the old guitar)
Furui- gitaa -o - hitotsu- mottekita
Adj N Particle Num V

The type of code mixing in this song lyrics is hybrid code mixing. Because thelimitation of the code, which the use of the loan language (*gairaigo*) which is in the word ギター which is a noun (*meishi*) in English, namely "guitar" which means guitar.

53. Data 53
赤い夕焼けがビルに途切れた
(The reed sunset is cut up by the buildings)
Akai-yuuyake-ga - biru-ni- togireta
AdjAdvParticle N Particle V

The type of code mixing in this song lyrics is hybrid code mixing. Because the limitation of the code, which the use of the loan language (*gairaigo*) which is in the word ビル (*meishi*) in English, namely "building" which means building.

54. Data 54
赤いポストに寄りかかって待ってたの
(I leaned at the red mailbox and waited for him)
Akai -posuto- ni-yorikakattemottetano
Adj N Particle P

The type of code mixing in this song lyrics is hybrid code mixing. Because the limitation of the code occurs in the use of the term loanword (*gairaigo*) which is located in the word *posuto* which is a noun (*meishi*) in English, namely "post" which means post box.

55. Data 55
Spiral and escape
Spiral- and - escape
AdjConj V

The type of code switching in this song lyrics is external code switching. Because the speaker (singer) deliberately use sentences in English to harmonize the tone, complement the previous song's lyrics, and as emphasis.

56. Data 56
I need you そう言えないから
(I need you, but I can't say that)
I -need - you - souienaikara
SP S/PnO

The type of code mixing in this song lyrics is outer code mixing. Because the speaker (singer) deliberately insert clauses in English into the song as only tone and affirmation.

E. Congclusion

Based on the results of the analysis in this study, the researcher can draw the conclusion that from the 56 data taken from the YUI song on the album From Me To You, totaling 13 songs, 16 data is code switching and 40 other data is code mix.

1. Judging from the syntactic study of sentence structure contained in YUI song lyrics, there are insertions in the form of words (nouns, adjectives, verbs, prepositions, auxiliary words, adverbs, conjunctions and exclamations), noun phrases, clauses, and sentence
2. The type of code switching contained in the YUI song lyrics is external code switching. Meanwhile, the type of code mixing contained in the YUI song lyrics is outgoing code mixing and mixed code mixing.
3. Factors that cause code switching in YUI songs are speakers and setting and scene. While the causes of code mixing in YUI songs are speakers, code limitations, and use of popular terms.

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Analysis of *Shakoujirei* in Japanese Refusal Situation

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ABSTRACT

This study examines the use of *shakoujirei* in Japanese refusal situation. *Shakoujirei* in Japanese language means somewhat common for people to give complements that they don`t mean, and because it does not contain the real meaning, the meaning of the expression used as *shakoujirei* does not need to be considered too much. One of the expressions included in *shakoujirei* is *aisatsu* (greetings). When it comes to the word *aisatsu* (greetings), usually people will imagine the greetings that is used when meeting someone like *ohayou gozaimasu, konnichiwa,* or *konbanwa*. But not only that, greetings are an expression that has been fixed in certain situations and used as a form of etiquette or politeness towards the others. So, it has a function to establish a good relationship with others. There has been a lot of research on greetings used at meeting scene or farewell scene, and also there is a research about *shakoujirei* contained greetings in various situations but this research will focus on greetings which is used in refusal situation. Refusal situation has a high possibility of bringing negative impacts on the relationship between the interlocutors. So, this study was conducted to analyze greetings used in Japanese refusal situations with pragmatics and politeness strategies according to Brown and Levinson. This research used a descriptive method and collected data from Japanese drama entitled "*Tonari no Kaibutsu kun*" and "*Watashi ga Renai dekinai Riyuu*". The results showed that Japanese native speakers tend to use *shakoujirei* to maintain good relations with the hearer, so there is no *shakoujirei* expressions found on any form of speech when the speakers have no intention of having a good relation with the hearer or with people who are really on good terms. *Shakoujirei* expressions that are most widely used are those expressions that is used to not to overwhelm the hearer, such as *warui kedo*, *daijoubu*, *ii kara*, etc.

Keywords*:* **pragmatics, refusal, greetings, *shakoujirei***

INTRODUCTION

Gumperz (1982) said that when two people who come from different cultural backgrounds communicate, both communicate by paying attention to the social and cultural context of their speech partners and this does not rule out the possibility of misunderstanding that occurs due to differences expectations that arise from differences in each culture. Therefore, to reduce the occurrence of misunderstanding that arise due to differences in cultural backgrounds, good communication skills are needed.

In previous research, Hotta and Horie (2012) analyzed the usage of hedge in refusal situations through interlanguage pragmatics. The research used open role play method with the object of research as many as 63 people, with 30 Japanese

native speakers, 23 Chinese native speakers and 10 Korean native speakers who are Japanese language learners and currently living in Japan. The results showed that the vocabulary of linguistics forms used by second language learner is more limited than that used by Japanese native speakers, so that in using several hedges, it is necessary to require upper level pragmatic competence in some speakers. In addition, hedge was found to be effective in use by native speakers as a politeness strategy directed to the hearer and to raise awareness of Japanese language learners who are non-native Japanese speakers, especially for hedges which have a politeness effect to the hearer. This means there is still a lack of pragmatic competence especially for Japanese language learners in refusal situations so that pragmatic research is needed which can increase vocabulary that can be used on refusal situations while considering its politeness effect to the hearer.

THEORETICAL FRAMEWORK

A. Pragmatics

Pragmatics defined as the study of how utterances have meanings in situations (Leech, 1983). Furthermore, Brown and Yule (1983) states that pragmatics is an approach to learn language that involves analyzing its elements such as grammar, vocabulary, and their meaning by looking at the context. Another definition of pragmatics was put forward by Levinson (1983) that pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of language. So, it can be concluded that pragmatic sees the meaning of a language from its context. Therefore, in pragmatics, context becomes something important and distinguishes pragmatics from semantics. According to Leech (1983:13) there are 5 aspects that differentiate pragmatics from others, and these following five aspects are called a speech situation, (1) *addresser* and *addressee*, here the addresser means the speaker (s) and addressee means the hearer (h) which means someone who is the target of speakers speech; (2) *context*, (3) *goals*, (4) *illocutionary act* and (5) *utterance*.

B. Speech-Act

The theory of speech acts begins with a lecture delivered by a British philosopher, namely, John L. Austin in 1955. In his lecture at Harvard University, he stated that basically when someone says something, then someone also do something. From this lecture, it was then concluded in a book entitled *How to Do Things with Word*. Then, Searle (1968) develops a hypothesis that originates from Austin's thought, that in essence all speech contains the meaning of action, and not only speech that has formative verbs, there is also an argue that the smallest element in communication is speech acts such as stating, making questions, giving orders, explaining, describing, thanking, saying congratulations, and so on. Austin (1962) said that a sentence does not only provide reasons and reports that a situation is true or false. Sentence is part of doing an activity that cannot be considered as merely saying something. According to this, there are three classifications on speech acts,

(1) *locutionary acts*, is a speech act which states something in the meaning of "saying" or a speech act in the form of a sentence which has meaning and can be understood. This locutionary acts also called as a prepositional language acts, because this speech acts only deals with meaning; (2) *illocutionary acts*, is a speech acts that are usually identified with explicit performative sentences. This speech acts usually relates to granting permission, expressing thanks, ordering, offering and promising; (3) *perlocutionary speech acts,* is a speech acts relating to the words of other people in relation to the non-linguistic attitudes and behaviors of others.

C. Politeness

Brown and Levinson (1987) defines politeness as a redressive action that taken to counter balance the disruptive effect of Face Threatening Act which is an act that is done to overcome the adverse consequences caused by embarrassing other. These actions show an attempt to protect the face of the interlocutor in two ways. First, someone's negative face, which refers to the desires of the person being invited speak not to be disturbed and forced to do one's will speaker. Second, a person's positive face, which refers to desire people who are supposed to be liked, admired, accepted by others and treated as part of a group. Because there are two sides of the face threatened, namely a negative face and a positive face, then politeness could be divided into two, namely negative politeness (to keep a negative face) and positive politeness (to maintain a positive face). In other word, negative politeness is a speech that shows positive respect and politeness is a speech to show a sense of loyalty. This called as Face Threatening Act (FTA). Usually people will do certain strategies to do this FTA. There are two frequent strategies used by many people. The first strategy is called positive politeness. There are many strategies on positive politeness, that are such following strategies (1) Notice hearer`s interest, wants, or needs; (2) Exaggerate like showing sympathy to the hearer; (3) Intensify interest to hearer; (4) Use in-group identify markers such as *honey*, *darling*, etc.; (5) Seek an agreement; (6) Avoid disagreement; (7) Presuppose/raise/assert common ground; (8) Joke; (9) Assert or presuppose speakers knowledge of and concern for hearers wants; (10) Offer, promise something; (11) Be optimistic; (12) Include both speaker and hearer in the activity; (13) Give or ask for reasons; (14) Assume or assert reciprocity; (15) Give gifts to hearer such as understanding or sympathy. Second, there is strategy called negative politeness, in this strategy speakers do not want to force partners to do what are desired by the speakers.

METHODS

The method used in this research is descriptive method. With this method, the problems contained in this study will be solved by describing the expressions which are *shakoujirei* in refusal situation. The data which is used in this research was collected from Japanese dramas entitled "*Tonari no Kaibutsu kun*" and "*Watashi ga Dekinai Riyuu*" form episode 1 to 4, in the form of expressions that contain *shakoujirei* in refusal situations. The drama entitled "*Tonari no Kaibutsu kun*" contains many refusal situations. This drama tells the story of a boy who transfers from

another school because he had a fight with his friends, at the beginning he fights with another child in his new school and doesn`t want to go to school anymore. But his friend always came to give him a copy of the lesson material he had missed. At first, he refused to go back to school but thanks to his friend, he finally wanted to go back to school and finally became friends with other classmates. The drama entitled "*Watashi ga Renai Dekinai Riyuu*" also contains refusal expressions in every episode. This drama tells the story of 3 women, 2 of them are friends of the same class while 1 other person is the junior of these two people when they were in college. They lived together and felt that their friends of their age were mostly married to someone, this makes they want have a love life like everyone else. But on their way, not everything went smoothly, until they finally concluded that they really couldn`t have the same love life as other people.

The data in this study were collected by observation methods. The observed data were the expressions of *shakoujirei* in the dialogue which is done in refusal situations. *Shakoujirei* expressions are then recorded, counted and classified by its type. The stages of data analysis to be carried out in this study are as follows: (1) collecting data, at this stage the data will be collected by recording the dialogue contained in Japanese drama which is the object of this research which is "*Tonari no Kaibutsu kun*" and "*Watashi ga Renai Dekinai Riyuu*"; (2) classifying data, after the dialogue from the drama which is used as the object of this research is obtained, then *shakoujirei* expressions will be classified by *shakoujirei* types; (3) analyze data, after the data were classified, existing data will be analyzed using pragmatics theory by Leech (1983) to find out the meaning of *shakoujirei* expressions in each refusal situation according to its context, speech acts function and politeness strategies that is used in every utterance; (4) concluding the results of data analysis, after the data were analyzed, the results of the data analysis will be concluded so that it can be the answer of the questions which are the problem to this study.

RESULTS AND DISCUSSION

From the dramas that were analyzed, there are 60 utterances which are *shakoujirei*, and these following are the types of *shakoujirei* expressions found in the "*Tonari no Kaibutsu kun*" and "*Watashi ga Renai Dekinai Riyuu*" with its context and politeness strategy that were used when expressing it.

A. Expressions that were used to not to be a burden for the hearer

This expression is an expression that were mostly found in the dramas compared to the other expressions. There are 20 utterances included in this type of *shakoujirei*, including *warui kedo* (appears two times), *ii* (three times), *daijoubu* (five times), *chigau* (two times), *kirai janaishi*, *mada shigoto arunda*, *sou iu janakute*, *nandemonai* and *kawarimashouka*. These expressions are found in conversations with the following context.

S：掃除か。俺もやる。ほら、貸してみろ

Soujika. Ore mo yaru. Hora, kashite miro
H：<u>いいから</u>…
<u>Ii kara</u>...
S：遠慮するなって
Enryo suruna tte
H：<u>いいから</u>…
<u>Ii kara</u>...

(*Tonari no Kaibutsu kun*, 16:48)

S: Cleaning? I will do it too. See, lend me.
H: It`s okay...
S: Don`t hesitate
H: It`s okay...

If we do not pay attention to the context of the speech and behavior that showed together with speaker`s utterance, the word "*ii kara*" literally means "it`s okay", these words can be ambiguous whether "it`s okay to do it" or "it`s okay, you don`t need to do it". But in this conversation, the speaker asked his friend to give him a mop so he could help, but then she said "it`s okay" without handing over the mop. The speaker then immediately understood the meaning of her speech which means that she felt no need for help and he thinks that she felt uncomfortable (which means she did not want to be a burden to the other person), so he offered again but his friend continued to speak "it`s okay" without handing over the mop, which means she is refusing the offer.

B. Apologies

This expression found second most in the dramas after expressions that were used to not to be a burden for the hearer. There are 15 utterances included in this type of *shakoujirei*, such as *gomennasai* (appears three times), *sumimasen* (three times), *gomen* (eight times) and *moushiwakenai*. These expressions are found in conversations with the following context.

S：半沢さん、今日はもう終わり？
Hanzawa san, kyou wa mou owari?
H：ええ
Ee
S：よかったら、飲みに行かない？
Yokattara, nomini ikanai?
H：へっ？
He?
S：おいしいお弁当のおかずの作り方とか教えてもらえたらな
Oishii obentou no okazu no tsukurikata toka oshiete moraetara na
H：<u>ごめんなさい</u>、今日はちょっと…
<u>Gomennasai</u>, kyou wa chotto...

(from *Watashi ga Renai Dekinai Riyuu,* 32:53)

S：Hanzawa, is it over today?
H：Yes
S：Would you like to go drinking?
H：What?
S：I wish you could teach me how to make delicious bento side dishes
H：I`m sorry, today is a little...

C. Answering to the invitations or request for help

There are 9 utterances to this type of shakoujirei, it`s quite a lot considering to apologies expressions. The utterances included in these expressions on refusal situations such as, chotto (appears six times), yakusoku ga atte, iyaa anou, tomodachi kara hajimeraretarana. These expressions are found in conversations with the following context.

S：よっしゃ。じゃあ、店変えて 3 人で昼飯でも行こうか。
Yossha. Jaa, mise kaete san nin de hirumeshi demo ikouka.
H：あ、私ちょっと…あのう…この後あのう…友達の誕生日がやるからさ、ちょっとその準備。
A, watashi chotto...anou...kono ato anou...tomodachi no tanjoubi ga yaru karasa, chotto sono junbi.
S：え？まじで？そっか。
E? maji de? Sokka.

(from *Watashi ga Renai Dekinai Riyuu,* 55:09)

S：Okay. Then, let's change the store and go for lunch with three people.
H：Ah, I'm a little ... uhm ... I'm gonna uhm ... have a friend's birthday, so I have to get ready for that
S：What? really? I see.

D. Farewell expressions

There are 6 utterances to this type of shakoujirei, when the speakers and the hearer expressing a good bye to each other after a refusal. The utterances included in these expressions are, jaa ne (appears three times), mata (two times) and otsukaresama. These expressions are found in conversations with the following context.

S：受付来てんの。
Uketsuke kitenno
H：受付って会社の？
Uketsukette kaisha no?
S：うん、夕飯おごってもらおうかなって思って…
Un, yuuhan ogotte moraou kana tte omotte...
H：もう出ちゃったよ。悪いけど、また今度ね。じゃあね。
Mou dechatta yo. Warui kedo, mata kondo ne. Jaa ne.

(from *Watashi ga Renai Dekinai Riyuu,* 37:05)

S：I`m at the receptionist
H：Do you mean company`s reception?
S：Yeah, I was wondering if you could buy me a supper ...
H：I`m already out. I'm sorry, let`s do that next time. See ya.

E. Approval

There are 4 utterances to this type of shakoujirei, and the utterances included in these expressions are sou (appears two times), taihen da ne, yappari. These expressions are found in conversations with the following context.

S：へえ？帰っちゃうの？
Hee? Kaecchau no?
H：ごめんね
Gomen ne
S：うーん、うちも親に子供見てもらってるからさ
Uun, uchi mo oya ni kodomo mite moratteru kara sa
H：そっか、大変だね
Sokka, taihen da ne

(from *Watashi ga Renai Dekinai Riyuu,* 11:00)

S：What? Are you going home?
H：I'm sorry
S：Well, my parents are watching my kids.
H：I see, it's hard

F. Praise

There are 3 utterances which are included to this type of shakoujirei. The utterances in these expressions are kimochi wa totemo ureshii, anata to iruto itsumo no jibun de irareru, watashi itsumo anata ni tasukerareteru to omou. These expressions are found in conversations with the following context.

S：夏目ちゃん、俺のことなんだけど諦めてくれない？気持ちはとってもう嬉しいんだけど
Natsume chan, ore no koto nan dakedo akiramete kurenai? Kimochi wa totemo ureshiindakedo
H：嫌です。言ってくれましたよね。恋愛は人を丸くするって。お兄ちゃんさ、いつも優しくて…
Iya desu. Itte kuremashita yo ne. Renai wa hito wo marukusuru tte. Oniichan sa, itsumo yasashikute...
S：これ以上は少しだけ困るかな
Kore ijou wa sukoshi dake komaru kana

S：Natsume-chan, can you give up on me? I'm very happy with your feelings towards on me
H：I don't like it. You told me. Love makes people round. Onii-chan, you are always kind ...

S：I wonder if I'm in trouble (if our relation more than this)

G. Showing attention expressions to the hearer

There are 2 utterances that are included to this type of shakoujirei. That are mata kakeru wa (appears two times). These expressions are found in conversations with the following context.

S：あんたもうすぐ誕生日でしょう。30 だから、いい加減結婚とかまじめに考えなさいよ。
Anta mou sugu tanjoubi deshou. San juu dakara, ii kagen kekkon toka majime ni kangaenasai yo.
H：あのさ、今ご飯中だから、<u>またかけるわ</u>。じゃあね。
Ano sa, ima gohan chuu dakara, <u>mata kakeru</u> wa. Jaa ne.

S：You're about to have a birthday. You`re already 30 years old, so please think seriously about marriage.
H：Well, I'm eating now, so I'll call again. See ya

H. Asking for opinions

There is only one utterance that is founded and included to this type of shakoujirei. This expression is kareshi itara omiai nante shinai yo ne? This expression is found in conversations with the following context.

S：えみ、お見合いしなさいよ。
Emi, omiai shinasai yo
H：お見合い？
Omiai?
S：そうよ。もうあんたもいい年なんだし、彼氏もいないでしょ？
Sou yo. Mou anta mo ii toshi da shi, kareshi mo inai desho?
H：ね、彼氏いたら、<u>お見合いなんてしないよね</u>？
Ne, kareshi itara, <u>omiai nante shinai yo ne</u>?

S：Emi, please have a matchmaking
H：Matchmaking?
S：Yes, your age already good enough to get married and you don't have a boyfriend, right?
H：Well, if you have a boyfriend, <u>you wouldn't have a matchmaking, right</u>?

CONCLUSION

From this research it can be concluded that there are 60 *shakoujirei* expressions in refusal situation at the data collected from drama entitled *Tonari no Kaibutsu kun* and *Watashi ga Renai dekinai Riyuu* from episodes 1 to 4. The following

are 8 kinds of *shakoujirei* expressions found at these dramas, (1) expressions that used to not to be burden for the hearer, with as many as 20 utterances, such as *warui kedo*, *daijoubu*, *ii kara*, *muri nante shinai*; (2) apologies, as many as 15 utterances, such as *gomennasai*, *sumimasen*, *gomen*, *moushiwakenai*; (3) answering invitations or request for help, as many as 9 utterances, such as *chotto*, *kyou wa chotto*; (4) farewell expressions, as many as 5 utterances, such as *otsukaresama* and *ja ne*; (5) approval expressions, as many as 4 utterances, such as *taihen da ne* and *yappari*; (6) praise, as many as 3 utterances such as *kimochi* wa *totemo ureshii*, *itsumo tasukerareteru*; (7) attention expressions to the hearer, as many as 3 utterances, like *mata kakeru wa*, *mata kondo*; (8) asking for opinions, as many as 1 utterance, like *shinai yo ne*?. From many *shakoujirei* expression that showed in this refusal situation, there was no gratitude expression like *arigatou*. All of the *shakoujirei* expressions are only spoken from the speaker to the hearer in order to maintain their relationship in the future. In refusal situations when speakers are very close to the hearer or the speaker hates and does not expect any connection with the hearer in the future, there are no *shakoujirei* expressions at all.

For further research, it will be better if the data can be collected directly from Japanese native speakers through the role play method, so that the conversation data will sounds more natural and the conversations more focus with expected refusal situation only. In addition, not only from a verbal perspective, this research can be developed to non-verbal aspects. There are some of research analyze non-verbal aspects in refusal situations, but there is still no research about non-verbal aspects in how the speaker`s gesture when uttering *shakoujirei* in refusal situation, also what is the difference with gestures when the speakers refuse without expressing *shakoujirei*.

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THE USAGE OF ~*TTE* PARTICLE IN JAPANESE INFORMAL CONVERSATIONS THROUGH THEMATIC DISCOURSE IN A LISTENING TEXBOOKS: SOCIOLINGUISTIC STUDI

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ABSTRACT

Japanese is known as one of the languages in the world that has unique and complex informal forms. One of them is the change in the shape of the particles whose presence in informal conversations can confuse advanced learners of Japanese. The particles that tend to experience changes in informal conversational discourse are *wa*, *to iu, toiunowa* and *to omou*. The purpose of this research is to identify the usage of *-tte* particles contained in the thematic discourse material of listening textbooks for Japanese learners on advanced basic levels so that learners can understand the function of these *-tte* particles to support understanding the context of conversational discourse comprehensively based on the theory of Chaer (2004), Fujimura (1993) and Saegusa (1997). This research uses descriptive method with the object of study in the form of a conversation sentence containing *-tte* particles in the listening textbookin various surroundings. From the results of data analysis, it was identified that the usage of the *-tte* particle in informal conversational discourse can function as a topic marker particle, as a marker for indirect speech, as a final emotive marker of a speaker and as a contradiction conjunction, so that the learners could understand the usage of the particle in informal conversation sentences in the listening textbook related to social relationships between characters.

Key words: *hearsay, informal conversations, quotation, tte particle, topic marker*

I. PREFACE

Every language in the world must be consisted from two type of languages, they are written language and spoken language. Japanese language which has been known as a flexion language has those two language where also known rich of conjugation form in spoken language. Japanese spoken language usually marked with a lot of interruption sentences usage, interjections, indicating word 'this, that', particle omission and also contraction forms. We could regularly find the contraction form phenomenons used in the informal conversation on dramas, movies, comics or even novels. And one of the contraction form is called –*tte* form.

Refer the data below.

(1)「山田課長って、本当に優しい人です。」
Yamada kachoutte, hontouni yasashii hito desu.
'Mr. Yamada really is a very kind person'

(2)「駅前のベルって喫茶店、入ったことある？」
Eki mae no berutte kissaten, haitta koto aru?
'Have you ever been to a coffee shop called "Bell" in front of the train station?'

(3)「彼はすぐ来るって言ってますよ」
Kare wa sugu kurutte iitemasuyo.
'He said that he will come soon'

(4)「あの人、先生なんですって」
Ano hito, sensei nan desutte.
'They said that he's a teacher.'

The *–tte* form above often used by the Japanese native speakers in daily conversation. Each *–tte* form represented in those datas apparently has different way of meanings, which are used as a topic marker particle – *wa* on data (1), as a contraction form from noun pointer particle *toiu* on data (2), also has a meaning as a quotation or hearsay on data (3) and (4). In this research, the writer has an urge to re-analyze the usage meaning of *–tte* form in Japanese conversation so that the Japanese learner can use it in spoken Japanese comprehensively. Especially to identify what kinds of -tte particles are contained in the thematic discourse material of the textbook listening to "J-Bridge to Japanese Intermediate" as an object of study for Japanese learners with advanced basic levels so that learners can understand the function of these particles to support understanding the context of the discourse. And how is the behavior of *-tte* particle in informal conversation sentences in the listening textbook related to social relationships between characters. Since the conversation considered as a whole systems by linking it to social relationships between figures, family relationship, friends or equal relationship, and community relationship through sociolinguistic studies

II. THEORIES AND ANALYSIS

Sociolinguistics comes from sociology and linguistics. Sociology is an objective study of humans in society, institutions and social processes that occur in society, while linguistics is the field of linguistics or the study of language as the object of study. Thus, it can be said that sociolinguistics is an interdisciplinary study of

language in relation to the use of language itself in society (Chaer, 2004).

At first, *–tte* form meanings pointing to Fujimura (1993) dan Saegusa (1997) where they had the same opinion in defining that *–tte* form is an contraction form from particle *–to–* which is often used by the speakers when they refer an unknown object. In the other hand, they had a different perspective in evaluating *–tte* form meanings. Fujimura (1993) referred that*–tte* form has meta language usage meaning. In order to clarify *–tte* form meaning based on the structures, Fujimura compared *'wa/towa/toiunowa'* particle, substituted those particle in the sentences and determined *–tte* form meanings boundary.

Mean while, Saegusa (1997) studied the usage meaning of *–tte* form by determining *–tte* form origin which is assumed derived from *tote* particle, so that the meaning contained also has the same meaning with *tote.* The basic meaning in *tote* are 'quotation' and 'contradiction'. But, in both opinions the *–tte* form based on its position in the sentences has not been analyzed thoroughly. Hence, the writer decided to classify *–tte* form usage meanings based on the position in the sentences; the *–tte* form in the head of sentence, *–tte* form in the beginning of sentences after subject, *–tte* form in the middle of sentences, and the *–tte* form in the end of sentences.

The method used in this research is an analysis descriptive method and the data used is taken from a listening text book titled "J-Bridge to Intermediate Japanese" (2002). Qualitative descriptive method with a sociolinguistic approach. Descriptive method is used as a problem solving procedure by describing the data accurately according to the actual situation. This research is a research with data sources in the form of sentence data in textbooks. In conducting data analysis, the method used is the referential equivalent method, the determining tool is the fact that is referred to or referred to by the language or the language referent (Sudaryanto, 2015: 15). In the other hand, this research was conducted using a qualitative approach with data collection techniques through focus group discussions (FGD) and Project Based Learning (PBL). FGD is a data collection technique with the aim of finding the meaning of a theme according to a group's understanding. Through this technique, the meaning will be revealed based on the results of a discussion focused on a particular problem. Through FGD, it can also be avoided that the wrong interpretation of the researcher towards the focus of the problem being studied (Bungin, 2003: 131 in Suryana, et al, 2016: 82).

Classification of conversation speech containing *-tte* particles obtained based on social relationships between figures, family relation, close friend or equivalent relationship and community relationship.

Table of *-tte* Particle Meanings Based It Functions on Sentences

Functions	Structures	Meanings
tte as a topic marker	～ というのは ***~toiunowa*;** ～とは ***~to wa*;** **N** という ***toiu*** **N**	Expressing emphasis on the topic raised by the interlocutor; provide a definition or an assessment of a topic; declares the introduction of a topic category that is unknown to the other person.
tte as a quotation particle	～という ***~ toiu*;** ～ときく ***~tokiku*;** ～とおもう***~to omou*;**	State information obtained from other people; the speaker's subjective views / wishes; affirmation
tte as an hearsay marker particle	～そうだ ***souda/*** ～ のだ ***noda***	State a quote for the news or rumor that is spreading

In order to determine the use of the *tte* particle variant based on a sociolinguistic point of view, the accumulated data needs to be classified in advance according to the background of the close relationship between the speaker and listener into three parts, which are family relations, close friend or equivalent relations and community relations

2.1 Family Relationship

In the category of family relationships, there are two data that will be analyzed further. Data (1) focuses on *tte* particles which function as topic markers in conversational discourse on the theme of childhood memories. In this data we can note that the *tte* particle is used by a daughter (speaker) against her father (listener) when asking clearer information from the topic being discussed, namely, emphasizing the question where her father was born. Refer the data below.

Data (1)
娘:ねえ、お父さん。お父さんって、どこで生まれたの？
父:お父さんかい？お父さんは岡谷というところで生まれたんだよ
娘:岡谷？それって、どこにあるの
父:長野県の真ん中。諏訪湖という湖の近くなんだ。

(J-Bridge to Intermediate Japanese: 10)

Musume : Nee, Otousan. Otousantte, doko de umareta no?
Chichi : Otousan kai? Otousan wa Okaya toiu tokoro de umaretan dayo!
Musume : Okaya? Sorette, doko ni aru no?
Chichi : Nagano-ken no mannaka. Suwa-ko toiu mizuumi no chikaku nanda.

Daughter : Say, Dad. Where exactly did you born?
Father : Me? I was born in a place called Okaya.
Daughter : Okaya? Where is it?
Father : It's located in the center of Nagano prefecture. Actually near to a lake called Suwa.

Speaker	Listener	-tte Particle Function	Conversation theme
daughter	Father	a topic marker	Introducing: childhood memories

Data (2)
父:あのころは、今みたいに塾とかあまり行かなかったから、毎日遊んでばかりいたなあ。楽しかったなあ、あのころは。
娘:お父さんたら、すっかり子供のころに戻っている。それで、その人今どこにいるの？
父:この間同窓会で会った時、たしか「奥さんの実家がある北海道で牧場をやっている」って言っていたなあ。

(J-Bridge to Intermediate Japanese: 11)

Chichi : Ano koro wa, ima mitai ni juku toka amari ikanakattakara, mainichi asonde Bakari itanaa. Tanoshikatta naa, ano koro wa.
Musume : Otousanttara, sukkari kodomo no koro ni modotteiru. Sorede, sono hito ima doko ni iru no?
Chichi : Kono aida dousoukai de atta toki, tashika "Okusan no jikka ga aru Hokkaidou de bokujou wo yatteiru" tte itteita naa.

Father : That time quite different with nowadays situation, when kids need to go to the cram school. We were playing every day. And it was super fun, that time!
Daughter : Oh Daddy, you were just like those old days. By the way, where does he lives now?
Father : I just met him at the reunion last holiday, and he said that he's taking care a farm field in his wife place in Hokkaido.

Speaker	Listener	-tte Particle Function	Conversation theme
Father	Daughter	a quotation particle	Introducing: childhood memories

In data (2) we can see another variant of the meaning of the particle *tte* which serves as a marker for the quote particle 1. In this data, we can see that the *tte* particle is used by a father (speaker) to his daughter (listener) when conveying information that the speaker gets from a third party,

namely his father's friend who is currently said to be managing a farm in Hokkaido. From these data it can be understood together that the *tte* particles in a family relation sphere can be used by younger speakers against older listeners or vice versa.

2.2 Close Friend or Equivalent Relationships.

In the category of close friend or equivalent relationships, there are three data that will be analyzed further. Data (3) focuses on *tte* particles which function as a marker for the quotation particle in conversational discourse on the theme of reunion pictures. In this data we can note that the *tte* particle is used by a male friend (speaker) to his female friend (listener) when he tried to conveying the information he gets about his friend being talked in the topic whose has a plan to be a writer. Refer the data below.

Data (3)
鈴木:それは、岡田くん。
田中:まじめそうな人ね。
鈴木:うん。彼は本が大好きでね、「将来は小説家になりたい」<u>って</u>いつも言っていたよ。

(J-Bridge to Intermediate Japanese: 3)

Suzuki : Sore wa, Okada-kun!
Tanaka : Majimesouna hito ne.
Suzuki : Un. Kare wa hon ga daisuki de ne, "Shourai wa shousetsuka ni naritai" tte itsumo itteitayo.

Suzuki : It's Okada!
Tanaka : He looks very clever.
Suzuki : You think so too? He's actually love books and said to me that he wants to become a writer some day.

Speaker	Listener	-tte Particle Function	Conversation theme
Suzuki (male friend)	Tanaka (female friend)	a quotation particle	Introducing : reunion picture

Data (4)
田中:ふ～ん。で、そのとなりのめがねをかけている女の人は？
鈴木:小林君の奥さんで、旧姓木村さん。去年まで市役所で働いていたんだけど、子供ができたんで、今は仕事をやめてお店を手伝っているん<u>だって</u>

(J-Bridge to Intermediate Japanese: 4)

Tanaka: Fuun. De, sono tonari no megane o kaketeiru onna no hito wa?
Suzuki : Kobayashi-kun no okusan de, kyuusei Kimura-san. Kyonen made shiyakusho de hataraitetan dakedo, kodomo ga dekitande, ima wa shigoto o yamete omise o

*tetudatteirun **datte**.*

Tanaka : Is that so! Then, who is the woman which wearing glasses?
Suzuki : She's Mr. Kobayashi' wife. Known also as Ms. Kimura. She worked at the city hall until last
year, but then she quit because she gave birth to her chikd and she's helping his husband
running the shop!

S**peaker**	Listener	-tte Particle Function	Conversation theme
Tanaka (female friend)	Suzuki (male friend)	a hearsay marker particle	Introducing : reunion picture

Data (5)
伊藤:実は、私、来年息子が大学を卒業したら、会社をやめようと思っているんです。
山下:え!どうしてですか。
伊藤:田舎で農業をやろうと思っているんです。
木村:農業ですか。
伊藤:ええ。三年くらい前からずっと考えていたんですよ。子供が大きくなったら、
田舎でのんびり暮らしたいなあって。

(J-Bridge to Intermediate Japanese: 68)

Itou : Jitsuwa, watashi rainen musuko ga daigaku o sotugyou shitara, kaisha o yameyou to omotteirun desu.
Yamashita : E! Doushite desuka?
Itou : Inaka de nougyou o yarou to omotteirun desu.
Kimura : Nougyou desuka?
Itou : Ee. Sannen kurai mae kara zutto kangaeteitan desuyo. Kodomo ga ookikunattara, inaka de nombiri kurashitai naa tte.

Itou : Actually I am planning to quit my job, after my son graduate from the university next year.
Yamashita : Really? Why is that?
Itou : I think I am going to run a farm at my home town.
Kimura : Run a farm?
Itou : That's right! Actually I have been thinking about it since three years ago. When my children grow older, I would love spend the rest of my life relaxing at my home town.

Speaker	Listener	-tte Particle Function	Conversation theme
Itou (male friend)	Kimura (female friend)	a quotation particle	Future : Everyone dreams

In the data (4) we can see another variant of the meaning of the particle *tte* which serves as a marker for the hearsay particle. In this data, we can see that the *tte* particle is used by female friend (speaker) to his male friend (listener) when she tried to conveying information that she gets from other source. Meanwhile in the data (5), focuses on *tte* particles which function as a marker for the quotation particle in conversational discourse on the theme of everyone dreams. In this data we can study that the *tte* particle is used by a male friend (speaker) to his female friend (listener) when he tried to emphasizing his plan in the future in a very polite way in order not to make his plan sounds arrogant. From these three data it can be understood that the *tte* particles in a close friend relation sphere can be used by male speakers to female listeners or vice versa as long as they have a very close familiarity to each other.

2.3 Community Relationship

In the category of community relationships, there are two data that will be analyzed further. Data (6) focuses on *tte* particles which function as a marker for the quotation particle in conversational discourse on the theme of witness's testimony. In this data we can note that the *tte* particle is used by a female guest (speaker who is older than the listener) to male officer (listener who is much younger than the speaker) when she tried to conveying the information that she told to other party when they were passing each other in the street. Refer the data below.

Data (6)
中村刑事:怪しい人は見ましたか？
山下の妻:でも、その少し後で、出版社の田中さんが駅のほうへ走っていくのを見ましたよ。「こんにちは」<u>って</u>言ったんですけど、気がつかなかったようですね。
(J-Bridge to Intermediate Japanese: 99)

Nakamura Keiji : Ayashii hito wa mimashitaka?
Yamashita no tsuma : Demo, sono sukoshi atode, shuppansha no Tanaka-san ga eki no hou e hashitteiku no o mimashitayo! "Konnichiwa" <u>tte</u> ittan desukedo, kiga tsukanakatta you desune.
Nakamura Keiji : Did you see a stranger that time?
Yamashita no tsuma : But, later on I saw Mr. Tanaka running to the station. I did say hi, but he didn't notice me at all.

Speaker	**L**istener	-tte Particle Function	Conversation theme
Witness (female)	Detective (male)	a quotation particle	Mystery : Witness's Testimony

Data (7)
中村刑事　　:そのほかに、だれか見ましたか？
山下の愛人:ああ、それから木村病院の先生。喫茶店で娘さんと話しているのを見たわ。
中村刑事　　:ところで、だれが犯人だと思いますか？
山下の愛人:え、「だれが犯人だと思うか」ですって？もちろん奥さんよ。他に考えられないわ。

(J-Bridge to Intermediate Japanese: 99)

Nakamura Keiji : Ayashii hito wa mimashitaka?
Yamashita no aijin : Aa, sorekara Kimura byouin no Sensei. Kissaten de musume-san to hanashiteiru no o mita wa.
Nakamura Keiji : Tokorode, darega hannin da to omoimasuka?
Yamashita no aijin : E, "Dare ga hannin da to omouka" desutte? Mochiron Okusan yo! Hoka ni kangaerarenai wa!

Nakamura Keiji : Any chance did you see a stranger?
Yamashita no aijin : Naa, oh but then I saw the doctor from Kimura Hospital. She was talking with her daughter at that time.
Nakamura Keiji : By the way, could you guess who the culprit was?
Yamashita no aijin : Oh, who was the culprit you said?

Speaker	Listener	-tte Particle Function	Conversation theme
Witness (female)	Detective (male)	a quotation particle	Mystery : Witnesses Testimony

In data (7) we can see another variant of the meaning of the particle *tte* which serves as a marker for the hearsay particle. In this data, we can see that the *tte* particle is used by female guest (speaker who is younger than the listener) to a male officer (listener who is older than the speaker) when she tried to conveying information that she gets from other source. From these two data it can be understood that the *tte* particles in a community relation sphere only can be used by speakers who is a guest (older/ younger than listener) to listeners (who is much younger or older than speaker).

III. CONCLUSIONS

Through this research we could easily find out that *–tte* form has more various usage meaning nowadays and used in daily conversation in every situation to emphasize informality. *–tte* form is usually used to express the speaker's thought and idea, but it also used to express the speaker's and listener's feeling in order to understanding one's and other feelings, thoughts and will. So that the conversation between the speaker and the listener could run smoothly. This research also has led to a new discovery in the usage meaning of *–tte* through a sociolinguistic study when it comes to a comprehensive learning in order to emphasize the *tte* particles in a family relation sphere can be used by younger speakers to older listeners or vice versa. *tte* particle also can be used in a close friend relation sphere can be used by male speakers to female listeners or vice versa as long as they have a very close familiarity to each other. And finally it can be used in a community relation sphere only by speakers who is a guest (older/ younger than listener) to listeners who is a service provider (who is much younger or older than speaker).

Type of relationship	**Speaker and listener**	**Type of *-tte* particle functions**	**Conversation Theme**
Family relationship	parent to children or vice versa	topic marker; quotation particle	Introducing: Childhood Memories
Close-friend or equivalent relationship	Male friend to female friend or vice versa	quotation particle; hearsay marker particle	Introducing : Reunion Picture; Future : Everyone dreams
Community relationship	Witnesses to a detective (who is younger)	quotation particle	Mystery : Witness's Testimony

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FUNCTIONS AND MEANINGS OF *NAKEREBANARANAI*, *BEKI*, AND *HAZU* AS EPISTEMIC AND DEONTIC MODALITIES

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ABSTRACT

One of the element of language in linguistics that also observed in research is about modalities. There are many kinds of modality in Japanese language, two of them are the epistemic modality (ninshiki modariti) and deontic modality (gimu modariti) such Nakerebanaranai, Beki and Hazu. There are so many scholars, both students and teachers who can not comprehend the function and meaning of those modalities. One of the reason is the limited time that teachers have when explaining the matter to the student and the teaching materials used usually do not explain these modalities in detail. This research describes about the use of nakerebanaranai, beki and hazu as epistemic modality and deontic modality. This research is aimed to help teachers, students and other learners to understand the function and meaning of those three forms of modality in details. It is also hoped that this research may help in other studies regarding analysis about Japanese modality. A descriptive model was used in this research, which is a model that is used to describe a phenomenon that happens at present using a scientific procedure to find actual solutions or answers on the matter. The result of this study show that, as deontic modality, nakerebanaranai and beki are the form of modality that used to state about necessity. as epistemic modality, nakerebanaranai and beki are the form of modality that used to state about inevitability or certainty. As epistemic modality, hazu is the form of modality that used to state about probability and inevitability or certainty.

***Keyword**: Epistemic Modality, Deontic Modality, Nakerebanaranai, Beki, Hazu*

1. Introduction

Language is a sound sign system that has been agreed to be used by members of certain community groups in communication, and self-identification (Kushartanti et al., 2007). Language is a system in everyday human life that deals with patterned regular arrangements that form a function. This language system is formed by a number of elements or components with one another which is functionally related (Chaer, 2007: 34). Systematically, language is a series of regular patterns that form a system which is formed from its components.

One of the language elements that exist in the natural language that cannot be ignored from studies and research is the problem of modality. According to Sutedi (2008: 99), modality is a grammatical category used by speakers in

expressing attitude towards something to their interlocutors, by informing, ordering, prohibiting, asking and others in communication. Meanwhile, according to Chaer (2007: 262) modality is a statement in sentence that states the speaker's attitude towards the things, such as regarding actions, circumstances, and events; or also the attitude towards the interlocutor. This attitude can take the form of a statement, possibility, desire, or permission.

There are many types of modalities in Japanese and Indonesian. Masuoka (1989: 104) in Sutedi (2008: 99) classifies Japanese language modalities into ten types: *kakugen, meirei, kinshi-kyoka, irai, toui, ishi-moushide-kanyuu, ganbou, gaigen, setsumei,* and *hikyou*. Meanwhile, Alwi (1992: 22) classifies Indonesian modalites into four types: *intentional modality, epistemic modality, deontic modality, and dynamic modality.*

Two of modalites that needs to be researched are epistemic and deontic modalities. One of them is an expression of necessity. There are many kinds of expression of necessity in Japanese, such as *~ nakerebanaranai, ~ beki, ~ hazu,* and others. Because there are many types and have similar meanings, it often makes learners confused when distinguishing them, especially in the nuances of meaning that obtained in a sentence. This is due to the lack of time for teachers to explain the similarities and differences. In textbooks, there is no detailed explanation of the various meanings of these expressions of necessity. Therefore, this research aims to make Japanese learners understand about the use of expressions of necessity, both in Japanese and Indonesian.

2. **Modality**

Modality is a statement in sentence that states the speaker's attitude towards the things regarding actions, circumstances, events, or attitudes towards the interlocutor. This attitude can take the form of statement, possibility, desire, or permission. In Indonesian, the modality is stated lexically (Chaer, 1994: 162). Modality according to Hasanudin et al. (2009: 772) are:

1) Classification of propositions presenting or denying possibility or necessity.
2) The way speaker expresses attitude towards a situation in interpersonal communications.
3) The meaning of possibility, necessity, reality, and other things which are stated in the sentence.

As described above, modality shows the speaker's attitude towards the things, to the listener, to the environment, or a combination of the things themselves. While explicitly, the modality usually consists of a sentence (Samsuri, 1985: 245).

Modality is a way for a speaker to express attitude towards a situation in interpersonal communication, such as: informing, ordering, prohibiting, requesting, etc. Nitta (1991: 18) defines modalities, as follows:

〈モダリティ〉とは，現実との関わりにおける，発話時の話し手の 立場からした，言表事態に対する把握のし方，および，それらについての話し手の発話 ・伝達的態度のあり方の表し分けに関わる文 法的表現である。

Modarity to wa, genjitsu to no kakawarini okeru, hatsuwa doki no hanashite no tachiba karashita, gen omoto jidai mo taisuru haoku no shi hou, oyobi, sorerani tsuite no hanashite no hatsuwa-dentatsu tekitaidou no ari hou no arawashi wakeni kakawaru bunpouteki hyougen de aru. '

Modality is a way of looking at certain situations and grammatical expressions based on the speaker's attitude in communication. So, it can be said that the function of the modality is to express a subjective view of the interlocutor.

Alwi (1992: 36) divides modalities into four types, intentional modality, epistemic modality, deontic modality, and dynamic modality. Furthermore, these modalities will be described in a sequence.

1. Intentional Modality

Intentional modality contains the meanings of "desire", "hope", "invitation", "omission" and "request". The speaker's involvement factor in the continuation or actualization of the event is a measure that distinguishes 'desire' from 'hope'. Meanwhile, 'invitation' and 'omission' are distinguished from 'requests' based on who among the speaker and fellow speakers will be the actual actors of the event (Alwi, 1992, 52-52).

According to Alwi (1992: 54) "desire" is divided into two gradations: a strong desire and a weak desire. A strong desire grade 'desire', while a weak desire grade 'willingness', 'intention' and 'futurity'. Disclosure modality states 'intent' because the focus is on the sentence. However, disclosure modality states the degree of 'willingness' because the focus is on disclosure modality. Disclosure modality contain high levels of 'futurity' because it implies an element of prediction (Alwi, 1992: 58-59).

2. Epistemic Modality

The term epistemic was derived from the word *episteme* which comes from Greek which means 'knowledge'. Perkins (as cited in Alwi, 1992: 89) states that the term is defined as "lack of knowledge", while Cortes (as cited in Alwi, 1992: 89)

defines it as "lack of confidence". Epistemic modalities include 'possibility', predictability ',' necessity 'or' certainty '(Alwi, 1992: 91)

Possibility ',' predictability ',' necessity ', and' certainty 'depict the systematic gradation of the speaker's attitude towards the truth of proposition. Coates (as cited in Alwi, 1992: 91) suggests epistemic gradation which is described through a scale between an attitude of doubt and confident. Regarding attitude towards correctness of the prepositions, speaker distinguishes inferential speaker from noninferential speaker's attitude.

3. Deontic Modality

According to Rescher (as cited in Alwi, 1992: 20) deontic modality includes orders, prohibitions, and permits. Deontic modality is subjective, which illustrates that it is the speaker who gives orders, permits, or even prohibits someone from doing something. In other words, the subjectivity of the deontic modality is related to the speaker's view of events (Alwi, 1992: 23).

4. Dynamic Modality

Alwi (1992: 233) states that dynamic modality is same as deontic modality which describes the speaker's attitude towards actualization of events. The speaker's view in dynamic modality of events is objective because the continuity of the event does not depend on the speaker, but on the subject who acts as the actor. In this case, it can be seen in the meaning of ability as mentioned above (Alwi, 1992: 23).

Masuoka as cited in Dedi Sutedi (2003: 93) classifies Japanese language modalities into 10 types: *kakugen* (確言), *meirei* (命令), *kinshi-kyoka* (禁止許可), *irai* (依頼), *toui* (当為), *ishi -moushide-kanyuu* (意思申し出勧誘), *ganbou* (願望), *gaigen* (概言), *setsumei* (説明), and *hikyou* (比況).

1. *Kakugen*

Kakugen is a modality used to express something that is considered as certainty of the speaker's belief. Usually expressed in a statement sentence. For example:

(a) *Ningen wa shinu mono da*.

Humans are creatures that will die. (Sutedi, 2003: 93)

(b) *Taiyou wa higashi kara noboru mono da.*

The sun is an object that rises from the east.

2. *Meirei*

Meirei is a modality used to order interlocutor to do something. To express it, in spoken language when a command-form verb (*meireikei*) is used, the *masu* verb is replaced with *nasai*, *te* auxiliary verb with a high pitch and others. In written form, regular form verbs can be used plus *koto* or *you ni*. For example:

(a) *Hayaku ike!*
Go, hurry! (Sutedi, 2003: 93)

(b) *Mou osoi kara, uchi e kaerinasai*.
Since it was late, please go home. (Koitsu et al, 1993: 523)

(c) *Motto yasai o taberu you ni shite kudasai.*
Please eat more vegetables. (Tanaka et al, 1998: 88)

3. *Kinshi-Kyoka*

Kinshi-Kyoka is a modality used to express prohibitions and permits. To express a prohibition (*kinshi*), *te* form can be used followed by *wa ikenai* or *dame da*. Dictionary form is added with *na*, *nai*-form pronounced in high pitch or the *nai* + *koto* form in written language. To express permission, *te* + *mo ii* / *kamawanai* and others can be used. For example:

(a) *Kono kusuri wo nomuna!*
Don't drink this medicine! (Sutedi, 2003: 94)

(b) *Koko de tabako o sutte wa ikenai.*
Don't smoke here. (Tanaka et al, 1998: 125)

(c) *Enpitsu de kaite mo ii desu.*
You can write with a pencil. (Tanaka et al, 1998: 124)

(d) *Ashita konakute mo ii / kamawanai*.
You don't have to come tomorrow. (Sutedi, 2003: 94)

4. *Irai*

Irai is a modality used to express a request to another person to do or not do something. To express this modality, the *te* form or *te* + *kudasai, kure, choudai, kureruka, kurenaika, moraeru ka, moraenai ka, hoshii, moraitai, kureru to ii naa* and others can be used. For example:

(a) *Doa o shimete kudasai*.
Please close the door. (Tanaka et al, 1998: 117)

(b) *Miraa-san, nimotsu o orosu no o tetsudatte moraemasenka.*
Mr. Miller, can you help me carry the things? (Tanaka et al, 2008: 2)

(c) *Sobo wa itsumade mo genki de nagaikishite hoshii desu.*
I wish grandmother a long and healthy life. (Tanaka et al, 2008: 32)

5. *Toui*

Toui is a modality used to express necessity or suggestion to someone. To express necessity, you can use dictionary form plus *beki*, *nakereba naranai*, *nakute wa naranai,* and *naito ikenai*. To express a suggestion, *ta + hou ga ii desu* can be used. For example:

(a) *Ashita shichi ji ni gakkou ni konakereba naranai.*
You must come to campus at 7 tomorrow. (Sutedi, 2003: 94)

(b) *Wareware wa kare ni kansha subeki da.*
We should thank him. (Matsuura, 1994: 63)

(c) *Hayaku kekkonshita hou ga ii.*
You better get married soon. (Sutedi, 2003: 94)

6. *Ishi-Moushide-Kanyuu*

Ishi-Moushide-Kanyuu is a modality used to express intention when doing something, offering something and inviting something to others. To express intention (*ishi*), dictionary verbs + *tsumori da*, *ou / you* form + *omou* and others can be used. To express an offer (*moushide*), *ou / you (mashou)* and others can be used. Meanwhile, to express invitation (*kanyuu*), *ou / you* can be used. For example:

(a) *Watashi wa shourai daigaku de kenkyuusuru tsumori desu.*
I intend to do research at university in the future. (Tanakadkk, 1998: 46)

(b) *Roku ji ni eki de aimashou.*
Let's meet at the station at 6. (Tanaka et al, 1998: 57)

(c) *Konban issho ni biiru o nomimasenka.*
Would you like to drink with me tonight? (Tanaka et al, 1998: 57)

7. *Ganbou*

Ganbou is a modality used to expresse desire, either in the form of an act you want to do yourself or want someone else to do something. To express this modality, *tai (tagaru)*, *te + hoshii* and others can be used. For example:

(a) *Watashi wa tempura ga tabetai desu.*
I want to eat tempura. (Tanaka et al, 1998: 106)

(b) *Watashi mo Tanaka-san mo kite hoshii desu.*
I want Tanaka to come too. (Sutedi, 2003: 95)

(c) *Tanaka-san wa camera o kaitagatte imasu.*
Mr. Tanaka wants to buy a camera. (Koitsu et al, 1993: 743)

8. *Gaigen*

Gaigen is a modality used to express an assumption or a possibility for something because the speaker feels unsure when delivering something. To predict a possibility, *darou, mai, rashii, mitai da* and others can be used in sentences. Meanwhile, to provide affirmative sentence or statement (*denbun*) *sou da, to iu* and others can be used. For example:

(a) *Ashita wa tabun ame darou.*
It might rain tomorrow. (Koitsu et al, 1993: 90)

(b) *Ano iwa wa hito no kao mitai desu.*
The stone looks like a human face. (Koitsu et al, 1993: 471)

(c) *Kare mo shiru mai da.*
Maybe he doesn't know either. (Matsuura, 1994: 599)

9. *Setsumei*

Setsumei is a modality used to state a reason when explaining something. Usually *no da* or *wake da* is used and can also be accompanied by the conjunction *suru to, tsumari, kekkyoku* and others. For example:

(a) *Tarou wa sono toki nyuuin shite imasu.*
Tsumari, kare wa shiken o ukenakatta wake desu.
At that time, Taro was hospitalized.
In other words, he did not take the exam (Sutedi, 2003)

(b) *Iroiro hanashiaimashita ga, kekkyoku ii kangae wa dete kimasen deshita.*
We talked about a lot of things, but in the end there was no good idea. (Koitsu, 1993: 334)

10. Hikyou

Hikyou is a modality used to express comparisons. The form used is *you da* and *mitai da*.

For example:

(a) *Kono e wa shashinteki de, shashin no you da.*
This image is very real and looks like a photo. (Sutedi, 2003: 96)

(b) Kare wa netsu ga atte, kaze o hiita mitai da.
He seems to have a fever and catch a cold. (Koitsu et al, 1993: 470)

3. Epistemic Modality

According to Nita, et al. (2000: 82) epistemic modality is a modality that shows how the speaker understands the content of speech with various kinds of expression based on reasoning. This expression is in the form of ways of understanding something like certainty, estimation, the possibility of something

happening, understanding a situation based on evidence, logical necessity, questions about the occurrence of an event or situation, and others. So, the way speaker understands something based on reasoning about the occurrence of an event or situation is called an epistemic modality. Meanwhile, according to Iori (2014: 169), epistemic modality or *ninshiki modariti* is a modality that shows how the speaker understands the truth of a proposition.

According to Nihongo Kijutsu Bunpou Kenkyuukai (2014: 133), epistemic modality is a modality that shows how the speaker understands event or situation based on reasoning. The speaker's rational understanding of the situation can be in the form of statements, assumptions or estimates, possibilities, necessities, evidence-based prediction and others.

From the definitions mentioned by the experts above, it can be concluded that the epistemic modality is a modality that shows the speaker's rational decision or estimate of interlocutor based on possibility to prove whether or not something is true in conversation.

4. Deontic Modality

Deontic modality is closely related to social principles. Because the speaker's attitude towards events that contained in deontic modality is based on social rules. These social rules can be in the form of personal authority or official authority. Personal authority occurs because of differences in age, position, or social status between a person and another, whereas official authority occurs because of rules that have been mutually agreed upon by the community itself.

Coates Jennifer (as cited in Alwi, 1992) said that deontic modality is based on social principles. This means that someone who in the case of "order" acts as a deontic source (the cause of the incident on the interlocutor) plays a social status surrounded by certain social provisions in which there are social rules governing communication procedures or ethics. Imperative cases in this case are influenced by the existence of these social principles which are also strengthened by the existence of the authority to restrict the interlocutor to realize events. Givon and Quirk et al (as cited in Alwi: 1992: 165) provide an indication that the speaker acts as a deontic source that requires, allows, or prohibits an event or action. The role of the speaker is in accordance with Kalinowski's opinion which reveals three main meanings of deontic modality: 'obligation' (obligation), 'prohibition' (défendu), and 'permission' (permiss).

Furthermore, according to Palmer (in Alwi, 1992: 168-169), the problem of deontic modality can be further reduced to two main things: 'permission' and 'command'. Permission shows a meaningful characteristic that indicates that the

interlocutor will act as the perpetrator. The indicator for the deontic modality which states permission is indicated by the words: can and may. Meanwhile, orders show the same position as 'permission' in terms of the speaker's position as a deontic source and the position of the interlocutor as the perpetrator of the event actualization. Unlike permission which can only be stated in a declarative sentence, commands can be stated in imperative and declarative sentences.

Deontic modality in Japanese has several other names given by experts. Nitta calls deontic modality as *touihyoka no modariti*. Masuoka and Moriyama call deontic modality as *kachihandan no modariti* or value consideration modality. Apart from the different names given by some of the experts above, deontic modalities are used to express obligation, prohibition and permission.

5. Japanese expressions of necessity

5.1. *Nakerebanaranai*

Nakerebanaranai is a sentence patterns used to express obligations (*gimu*) and needs (*hitsuyou*). The meaning of *Nakerebanaranai* includes not only external needs, but also internal needs. Okuda (as cited in Narrog, 2009: 82) identifies the meaning of *nakerebanaranai*, as follows:

1) Needs based on social rules.
2) Needs based on habits.
3) Needs by following a plan.
4) Practical needs.
5) Technical needs.
6) Needs in the pressure of a situation.

According to Yoshikawa (1989: 170) ~ *nakerebanaranai* states the meaning of obligation or *gimu*. The basic meaning of *nakerebanaranai* is:

a. The thing that is expected in society
学生は勉強しなければならない。
Gakusei wa benkyou shinakerebanaranai.
Students have to study.

b. Obligation or duty to oneself
If the subject is the first person, nakerebanai means an obligation to oneself.
私は学校へ行かなければなりません。
Watashi wa gakkou e ikanakerebanarimasen.
I must go to school.

c. Decision for all
If the listener is included in the subject (*watashitachi*), ~ *nakerebanaranai* means a decision for all.
我々は増税案に反対しなければならない。
Wareware wa zouzeian ni hantai shinakerebanaranai.
We must oppose the planned tax increase.

d. To express an order
If the subject is in the second person, ~ *nakerebanaranai* expresses an order.
約束は守らなければならないよ。
Yakusoku wa mamoranakerebanaranai yo.
Must keep promises

According to Takagi (1995) as cited in Narrog (2009: 82-83) if the subject in the sentence is the second person, the function of *nakerebanai* becomes an emphasis on the necessity of others to do something. The expression of ~ *nakerebanaranai* can be replaced by ~ *nebanaranai*. According to Makino and Tsutsui (2000: 232) ~ *nakerebanaranai* or ~ *nebanaranai* is an expression which means obligation and necessity.
会議の内容を帰国後本社に報告せねばならない。
Kaigi no naiyou wo kikokugo honsha ni houkokusenebanaranai.
After returning home, you must report the contents of the meeting to the head office.

この問題に関て我々は慎重でなければならない
Kono mondai ni kanshite wareware wa shinchou denakerebanaranai.
We must be careful about this problem.

5.2. *Beki*

According to Takanashi (as cited in Narrog, 2009: 83), *Beki* shows the consideration that a situation is "right". These considerations are based on moral basis. *Beki* is used to express suggestions and warnings to interlocutors and third person to do an activity that is supposed to be done or to do the right activity. When compared to *Nakerebanaranai* which indicates needs and obligations with a strong impression with the meaning of 'must', *Beki* tends to indicate rather weak impression with the meaning of 'should'. *Beki* can only be used if the target has a

choice of action. The use of Beki also depends on the speaker's moral judgment. For examples:

大学生はもう成人なのだから、もっと自立すべきだ。
Daigakusei wa mou seijin nano dakara, motto jiritsu subeki da
Because students are adults, they should be more independent.

私は論文を書くべきだ。
Watashi wa ronbun wo kaku beki da
I should write a thesis.

5.3. *Hazu*

Hazu is used to express faith in the speaker's thoughts. *Hazu* shows an assumption that something must happen, related to possibility. Nitta (2000: 161) states that *hazu* is based on the speaker's logical reasons when the speaker sees, hears and feels as it is. Furthermore, Miyajima (2000: 195) said that *hazu* is used to show certainty and reasons for evaluating a thing, used for situations that require consideration based on the speaker's thinking. The meaning of *hazu* according to Sunagawa (1998: 500) is to state the certainty along with the speaker's reasons. *Hazu* basically states the belief that is obtained based on the results of logical thinking (Iori, 2001: 126-127). For example:

朝子は弁護士だから 、 法律に詳しいはずだ。
Asako wa bengoshi dakara, houritsu ni kuwashii hazu da.
Since Asako is a lawyer, she should be very familiar with the law.
(Iori, 2001:127)

In the above examples, *hazu* shows the meaning of certainty because the speaker already knew Asako before, and knew that Asako is a lawyer. This fact becomes the basis for speakers to convey their definite beliefs. Tomomatsu (2000: 149) also states that *hazu* is used when there is an objective reason and the speaker has a high level of confidence in his guess. For Example:

田中さんはもう会社を出たはずですよ。5 時の新幹線に乗ると言っていたから。
Tanakasan wa mou kaisha wo deta hazu desuyo. Goji no shinkansen ni noru to itteitakara
Mr. Tanaka should have left the office.
Because he said he would take the shinkansen at 5 in the afternoon.
(Tomomatsu, 2000: 149)

Based on some of the opinions above, it can be concluded that hazu has the meaning of strong beliefs of speakers based on conclusions from logical thinking and objective reasons.

6. The difference between *Nakerebanaranai, Beki* and *Hazu*

Desmita (2013) in her research explains that *nakerebanaranai, beki and hazu* have similar meanings in Indonesian, but have different meanings in terms of nuances. The results obtained are as follows:

a. *Nakerebanaranai* has a strong nuances of obligation that comes from oneself or from others so there is no other choice but to do so.

b. *Beki* has a weaker sense of obligation because the subject still has the choice to do something about it or not.

c. *Hazu* has a nuance of expression based on a logical estimate of the facts.

7. Functions and Meanings of *Nakerebanaranai, Beki* and *Hazu* as Modality

7.1. Function and Meaning of *Nakerebanaranai* as Epistemic and Deontic Modality

Nakerebanaranai as an epistemic modality shows the meaning of inevitability and certainty, while as a deontic modality, it shows the meaning of necessity and need. For examples:

(a) 生きていくために朝から晩まで働かなければならなかった
Ikiteiku tameni asa kara ban ade hataraakerebanaranakatta
I have to work from morning to night to stay alive

(b) 夫婦は対等でなければならない
Fuufuu wa taitou de nakerebanarani
Husband and wife must be equal

In the above examples, (a) shows *Nakerebanaranai* as a deontic modality that states necessities and needs. Meanwhile (b) shows *Nakerebanaranai* as an epistemic modality that shows the meaning of inevitability and certainty.

7.2. Function and Meaning of *Beki* as Epistemic and Deontic Modality

Beki as an epistemic modality shows the meaning of necessity and certainty, while as a deontic modality, it shows the meaning of obligation. For examples:

(a) いま満開のこの花もやがては散るべき運命にある
Ima mankai no kono Ana mo yagate wa ciru beki unmei ni aru
These perfectly blooming flowers are destined to scatter

(b) この件についての責任はすべて幹部がとるべきだ
Kono ken ni tsuite no sekinin wa subete kanbu ga toru beki da
the executive leader must take all responsibility for these issues

In the above example, (b) shows *Beki* as a deontic modality that states obligation. Meanwhile (a) shows *Beki* as an epistemic modality that shows the meaning of inevitability and certainty.

7.2. Functions and Meanings of Hazu as an Epistemic Modality

Hazu as an epistemic modality shows the meaning of necessity, certainty, conjecture, possibility and predictability.

(a) 明日も父は仕事のはずだ
Ashita mo chichi wa shigoto no hazu da
Tomorrow, my father should go to work

(b) あれから三年たったから、今年は高校入学のはずだ
Are kara sannen datta kara, kotoshi wa koukou nyuugaku no hazu da
Three years have passed since then, this year he should have entered high school

In the above examples, (a) shows *Hazu* as an epistemic modality which means inevitability or certainty. Meanwhile (b) shows the meaning of possibility or predictability.

8. Conclusion

Modality is a statement in sentence that states the speaker's attitude towards the things regarding actions, circumstances, events, or attitudes towards the interlocutor. Modalities divided into four types: intentional modality, epistemic modality, deontic modality, and dynamic modality. In Japanese there are three expressions of necessity which are included in the types of Epistemic and Deontic modalitas: *Nakerebanaranai, Beki* and *Hazu*. *Nakerebanaranai* as an epistemic modality shows the meaning of necessity and certainty, while as a deontic modality it shows the meaning of necessity and need. *Beki* as an epistemic modality shows the meaning of necessity or certainty, while as a deontic modality

it shows the meaning of obligation. *Hazu* as an epistemic modality shows the meaning of necessity, certainty, possibility and predictability.

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ANALYSIS OF *TEMO* AND *KEREDOMO* IN JAPANESE

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ABSTRACT

Keredomo is a conjunction that is used to indicate something that has been recognized initially but is denied in the next sentence and also both of these things occur at the same time. temo can be used in equivalent compound sentences. Keredomo and Temo are setsuzokushi which are auxiliary words for opposite sentences. The purpose of this research is to find out how Temo and Keredomo are used in Japanese and also to know the meaning contained in Temo and Keredomo in Japanese. Temo and Keredomo are Japanese language learning materials. This study attempts to describe the use of Temo and Keredomo in Japanese sentences and also the differences and similarities between Temo and Keredomo. The method used in this study is a descriptive analysis method which is done on a sample of sentences approved by Japan from various references. The data analysis technique used in this study is the note taking technique. Researchers will collect all the data that has been obtained. After recording, the researcher classifies or groupes the data based on sentence structure, categories, and units. From the research results, the equation keredomo and temo can be used to combine two equivalent parts of a sentence, temo and keredomo can be used to combine two parts of a sentence that are not equivalent or two parts of an opposite sentence.

***Keywords**: Setsuzokujoshi;Keredemo;Temo;Japanese Language*

1. INTRODUCTION

Seen from the linguistic aspect, Japanese has various terms that can be seen such as the letters used, vocabulary, sentence patterns, and the variety of languages. One of the most important elements in Japanese is vocabulary. Japanese vocabulary has an identity that can be seen from its types. Each vocabulary has certain boundaries that differentiate between one another. But grammatically, Japanese vocabulary can be classified into ten word class groups, namely dooshi (verb), i-keiyooshi (ajektifa-i), keiyooshi / na-keiyooshi (ajektifa na), keiyoodooshi or meishi (nouns), fukushi (adverbs), rentaishi (prenomina), setsuzokushi (conjungshi), kandooshi (interjection), jodooshi (auxiliary verb), and joshi (particle). Joshi is a class of words that cannot stand alone (fuzokugo).

As one of the important elements in the formation of Japanese phrases and sentences, Joshi has various numbers and functions. Some of the functions of Joshi in Japanese are as a liaison between words or clauses in a sentence, a certain emphasis or nuance on a word, does not change form when it appears in a sentence, is divided into several groups based on its function and placement in a sentence. Based on its function and location, joshi in a sentence can be divided into four,

namely; Kakujoshi TeidaijoshiToritatejoshi, Setsuzokujoshi,Shuujoshi. from the letters as follows: (setsuzoku) means to connect, combine. Meanwhilejoshi means particle. Based on the word setsuzokushi, it can be said to be a word that shows the relationship between the contents of the previous expression and the contents of the next expression. Meanwhile, from the point of view of its function, setsuzokushi is a word that is used after the previous expression and functions to develop the next expression. (Ogawa, 1989: 141).

Types of setsuzokushi,heiritsu no setsuzokushi, sentaku no setsuzokushi,tenka no setsuzokushi, gyakusetsu no setsuzokushi, joken no setsuzokushi, tenkan no setsuzokushi, setsumei no setsuzokushi. Temo and Keredomo are gyakusetsu no setsuzokujoshi. Temo according to Tanaka (1990: 27) Temo is a particle in Japanese which is included in the Setsuzokujoshi type, functions as a conjunction used when connecting the words that are in the previous word with the words in the next section. Keredemo according to Yuriko et al (1998: 109) states that setsuzokushi Keredemo is used to connect opposite sentences, namely that the main sentence is used to show what is thought and has been explained in the previous sentence is different, with the next sentence. This study aims to determine the meaning and function of setsuzokujoshi temo and keredomo, and to know the similarities and differences between setsuzokujoshi temo and keredomo. The following is an example of Temo and Keredomo.

(1) 彼は学生だけれども、全然勉強しない。Akiko (2001)
Even though he's a student, he doesn't study at all.
(2) たとえ両親に反対されても彼との結婚はあきらめない。Yuriko, sunakawa (1998)
I will not give up marrying her even if my parents are against me

The two example sentences above use different setsuzokujoshi, namely Keredemo, and Temo which means combining the first clause with the second clause. In an acceptable sense, however, if it is examined more deeply, the more detailed explanation can be seen the differences and similarities between temo and keredomo.

The literature review in this study is from previous research, entitled "Conjunction with Noni and Nagaramo in Japanese Sentences" by Laras Irianti Kusumastuti Diponegoro University in (2019), Research of Laras Irianti Kusumastuti (2019) The aim is to describe the structure and meaning of the noni and nagaramo conjunctions . In addition, to find out whether the noni and nagaramo conjunctions can replace each other. Laras research data obtained from Japanese novels and Japanese pages. Laras research used data collection by observing the note taking technique. Furthermore, the data that has been obtained were analyzed using the split method and dressing technique. The presentation of the results of the discussion is carried out using an informal method, which is explained in ordinary words even though they are in technical terms. The similarity between Laras' research and this research is to both analyze setsuzokujoshi. Difference Laras research with this research is located in the object discussed. In Laras' research, he analyzed nagaramo and noni know the meaning but this

research is useful to know the function of keredemo and nagaramo. In addition, this study is to determine the while in this study Temo and keredemo were in Japanese. Laras research is useful for this research because it can be used as a reference for how to analyze the meaning and form of nagaramo. The strength of this research with Laras research is that in research it does similarities and differences between keredemo and Temo.

2. METHODS

This research uses descriptive analysis method. According to Winarno Surakhmad (1989) explains that the method of descriptive analysis in general is to tell and interpret existing data, for example about the situation experienced, a relationship, activities, views, visible attitudes, or about an ongoing process, the influence that is at work. , emerging abnormalities, apparent inclinations, sharp contradictions and so on.This research is included in qualitative research activities and the topics raised by the researcher, the descriptive analysis method is used which is deemed appropriate to describe the problem. The descriptive method is used to describe the two setsuzokujoshi in Japanese. The Japanese setsuzokujoshi are keredemo and temo, the three of which have the meaning "although / but". In addition, the descriptive method used is analysis. In other words, in this study the analytical method used is the analysis of the meaning of setsuzokujoshi keredemo and Temo in Japanese sentences, which are auxiliary words to connect contradicting sentences.

3. THEORETICAL FRAMEWORK

Keredemo according to Yuriko et al (1998: 109) states that setsuzokushi Keredemo in the main sentence is used to show what is thought and has been explained in the previous sentence is different, with the next sentence.

(3) きのうは、雨が降ったけれども、遠足(えんそく)に行(い)った。
Kinou wa, ame ga futtakeredomo, ensoku ni itta.
Kemarin, meskipun hujan turun, tetapi saya tetap pergi bertamasya.

Keredemo According to Ogawa (2013: 23) is a conjunction that is used to show things that have been recognized initially but are opposed in the next sentence and also both of these things occur at the same time.

(4) 天気はとてもいいけれども、気温は低い。
Even though the weather was great, the temperature was low

Temo is an opposite relationship that even if the conditions of the previous case are the last case will not materialize, and has the property of a hypothesis.

(5) 雨が降っても必ず出掛けて行ったものです。Yoshiyuki (1989)
Always went out even if it rained.

Temo is an opposing connection. That is, the situation of the last case develops without being bound by the situation which is naturally derived from the previous case.

(6) どんなに頼んでも言うことを聞いてくれない。

No matter how much you ask, they won't listen to you.

4.RESULTS AND DISCUSSION

4.1 Fungsi keredomo

4.1.1 Keredomo is used to connect contradictory sentences

（7） この論文(ろんぶん)は難(むずか)しくて、何回(なんかい)か読(よ)んだけれども、よくわから ない。

Yuriko, sunakawa (1998) *Kono ronbun wa muzukashikute,*

S/N PS K/M

nankaikayondakeredomo,yokuwakaranai.

FV Konj P/V

This paper is difficult and I've read it several times, but I'm not sure.

In sentence (7) Setsuzokujoshi keredomo connects contradictory sentences in which keredemo is tied to a verb, *Kono ronbun wa muzukashikute,nankaikayondakeredomo* (This paper is difficult and I've read it several times) in the main sentence which describes the condition that occurs, then followed by the second sentence, namely *yokuwakaranai* (, but I'm not sure) which results contrary to the conditions in the main sentence.

4.1.2 Keredemo is used to express a statement that is not in accordance with the reality, meaning that the previous sentence is the reality and the next sentence is an inconsistent result of the reality.

(8) もう春(はる)だけど、一向に暖(あたた)かくならない。Yoshiyuki (1989)

Mouharudakedo,ikkouniatatakaku

S Konj FV

nai

It's already spring, but it doesn't get warm at all.

In sentence (8) Setsuzokujoshi keredomo connects sentences that do not correspond to the reality, where keredemo is tied to the subject, *Mouharudakedo* (It's already spring,) followed by the sentence *ikkouniatatakaku* (but it doesn't get warm at all). Setsuzokujoshi keredomo in attaching to the subject in the main sentence is a condition while the village sentence is an inconsistent result of the reality.

4.1.3 Keredemo is used to express regret, disappointment where the clause directly expresses unexpected feelings.

(9) ロメロ作品(ろめろさくひん)が好(す)きだったけれども、リアル(りある)に襲(おそ)われるのは勘弁(かんべん)だ。

(OWN, 2017:2378)*Romero sakuhin ga sukidattakeredomo,*

S/N PS P/V Konj

Riaru ni osowareruno wa
K P PS
kanbenda.

I love Romero's work, but it's a shame it will come under attack in real life.

In sentence (9) it states that the speaker feels like Romero's work but the Speaker is disappointed because Romero's work will be attacked in real life. . In the above sentence setsuzokujoshi keredemo follows the clause *ro mero sakuhin ga sukidatta*, which means 'I like Romero's work' followed by the clause *Riaru ni osowa reru no wa kanbenda,* which means 'unfortunately it will be attacked in real life'. setsuzokujoshi keredemo to express a form of regret, where the speaker likes Romero's work but Romero's work is attacked in real life.

4.14. Keredemo is used to connect contrasting sentences

(10) 夏(なつ)は日(ひ)が長(なが)いけれども、冬(ふゆ)は 短(みじか) い。Yoshiyuki (1989)

Natsu wa hi ga nagaikeredomo,
S PS O PO K Konj
fuyu wa mijikai.
S PS K
Summer is long, but winter is short.

In sentence(10) setsuzokujoshi keredemo follows the first sentence, namely *Natsu wa hi ga nagaikeredomo*, which means 'Summer is long' followed by the clause *fuyu wa mijikai* which means 'but winter is short'. setsuzokujoshi keredemo shows a comparison. The content stated in the sentence contrasts with the content stated in the sentence in the first sentence. 4.1.5 Keredomo is used to combine two or more clauses each of which has an equal position in the sentence structure

(11) 去年(きょねん)も 優勝(ゆうしょう)できなかったけれども、今年(ことし)もまただめだった。Yuriko, sunakawa (1998

*Kyonenmo yuusyo*dekinakattakeredomo,
FK Part FV Konj
kotosi mo matadamedatta
K Part P
I couldn't win last year, but this year too

In sentence (11) setsuzokujoshi keredemo follows theKyonenmo*yuusyodekinakattakeredomo* clause, which means 'I couldn't win last year' followed by *kotosi mo matadamedatta*, which means 'but this year too'. The setsuzokujoshi keredemo is used for Equivalent compound sentence is a compound sentence in which the position of the clause forming it is parallel or equal.

4.2.1 Fungsi Temo

Temo is used to connect contradictory sentences

(12) 兄(にい)さんに聞(き)いても惜(お)し教(おし)えてくれなかった。Yoshiyuki (1989)

Anisan ni kiitemo

K Part P/V Konj
okasiosietekurenakatta.
FV
I asked my brother and he didn't tell me.

In sentence (12) Setsuzokujoshi Temo connects contradictory sentences in which Temo is tied to a verb, *Anisan ni kiitemo*, which means 'I asked my brother' in the main sentence which describes the condition that occurs, then followed by the second sentence, namely *okasiosietekurenakatta,* which means he didn't tell me. which results contrary to the conditions in the main sentence.

4.2.2 Temo is used to express the conditions of the assumptions which are information on the hypothesis

(13) 年(とし)は取(と)っても気持(きも)ちはいつまでも若(わか)い。Yoshiyuki (1989)

Tosi wa tottemo kimochi wa
S PS P Konj
Itsumademowakai
FK
Even if I get old, my feelings are always young.

In sentence (13) Setsuzokujoshi Temo follows *Tosi wa tottemo* clause, which means ' Even if I get old' followed by *Itsumademowakai*, which means 'my feelings are always '. The setsuzokujoshi keredemo is used used to express the conditions of the assumptions which are information on the hypothesis.

4.2.3 Temo is used for the expression "no matter how much ... whatever ..."

(14) このズボンは洗(あら)っても洗(あら)っても汚(よご)れが落(お)ちない。Yuriko, sunakawa (1998)

Konozubonn wa *Arattemo arattemo*
S/N PS P Konj
yogoregaochinai.
K P

Even if you wash it, the dirt will not be removed In sentence (14) Setsuzokujoshi Temo follows *Arattemo arattemo* clause, which means ' Even if you wash it ' followed by *yogoregaochinai*, which means 'the dirt will not be removed'. The setsuzokujoshi Temo used for the expression "no matter how much ... whatever ..."

4.2.4 Temo is used to combine two or more clauses each of which has an equal position in the sentence structure

(15) 3(3)を二乗(にじょう)しても9(9)になり、ー3(3)を二乗(にじょう)しても9(9)になる. Yuriko, sunakawa (1998)

3 wo nijousitemo 9ninari, -3 wo nijousitemo 9 ninaru.
Squared 3 gives 9 and squared -3 gives 9.

In sentence (15) setsuzokujoshi Temo follows clause 3 wo nijousitemo 9ninari, which means' Squared 3 gives 9, 'then followed by -3 wo nijousitemo 9 ninaru, which means' squared -3 gives 9'setsuzokujoshi Temo is used to combine two or more clauses each of which has an equal position in the sentence structure.

5. CONCLUSION

Based on the discussion above, conclusions can be drawn. That setsuzokujoshi Keredomo and Temo have almost the same function. Keredemo and Temo basically have the same meaning, that is, they both mean connecting opposite sentences. Setsuzokujoshi keredemo shows several functions, namely used for sentences that state unexpected things, contrary to reality, means comparisons, expresses opinions, expresses unexpected feelings, contradicts predictions, combines sentences that state things that are not commensurate, the Keredemo function is almost the same as Temo. Setsuzokujoshi Temo is used in a meaning opposite what is regret, disappointment, Can be used in comparison sentences, Used for the unexpected. From this function it can be seen the similarities and differences between *Keredemo* and *Temo*. The difference between *Temo* and *Keredomo,* Temo is usually used for hypothesis and assumptions sentences, Temo can usually be used to express the future, Temo means more subjective and keredomo more objective, *Temo* and *Keredomo* synonym, can use equivalent compound sentences, Can be used to connect opposite sentences, Can use statement sentences that are not in accordance with reality**.**

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Contrastive Analysis of Verbs Expressing the Meaning of Play in Japanese Language and Indonesian Language

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ABSTRACT

Verbs have the main function as predicates in both Japanese and Indonesian languages. In Indonesian, there are several verbs that, when translated into Japanese, become various kinds of verb, one of which is the verb that expresses the meaning of play. This study aimed to describe the verbs which express the meaning of play in Japanese and Indonesian in terms of syntax and semantics, as well as to find similarities and differences. The method used in this research was descriptive analysis. The Japanese language data used in this study came from the NINJAL corpus, while the Indonesian language data came from online news. Based on the analyzed data, the following results were found. Verbs that mean play in Japanese are *"asobu"*, *"hiku"*, *"suru"*, and "*puree suru*". Meanwhile, verb that means play in Indonesian is "*main*" which is modified with the affixes to "*bermain*" and "*memainkan*". The similarity of the verbs which mean play in Japanese and Indonesian is that in both languages, those verbs refer to doing something you like, whether it is a sport or a game, or to playing music or musical instruments. Meanwhile the difference lies in the equivalents of words. The verb which states the meaning play in Japanese is expressed by various kinds of verb according to the type and the object following it. Each verb has its own characteristics. When viewed from its type, there are verbs that are only either transitive or intransitive, and there are some that can be both transitive and intransitive. The transitive verbs cannot be followed by any object at random, but must be nouns in certain categories. Meanwhile in Indonesian, the verb "main" can be both transitive and intransitive. The transitive verbs can also be followed by objects in the form of any type of nouns as long as the objects or the things can be played.

Keywords*: contrastive analysis, verbs, play, asobu, hiku, suru, puree suru*

INTRODUCTION

Verbs have the main function as predicates in sentences both in Japanese and in Indonesian. However, it should be noted that between two different languages, there must be points of similarities and differences. The points of similarities will make it easier for foreign language learners to understand the language because there will be a positive transfer. Conversely, if learners force the elements of their mother tongue into foreign language elements, or vice versa, there will be a negative transfer, resulting in language errors due to the influence of mother tongue or

mother tongue interference (*bogo kanshou*) (Sutedi, 2011:37).

In the field of Japanese language education, especially at the basic level (*shokyuu*), this factor of mother tongue interference (*bogo kanshou*) needs attention. Often times when learners want to make a sentence or to express something in Japanese, they only use the rules that apply in Indonesian language regardless of the rules that apply in Japanese. One example of a verb that is often misinterpreted is a verb which means "play" in Indonesian. In textbooks that are often used in Indonesia, namely "Minna no Nihongo", the word that states the meaning of "play" that appears at the beginning of the lessons is "*asobimasu*" (遊びます), as in the following sentence:

(1) 私は神戸へ遊びに行きます。(Tanaka, 1998:106)
Watashi wa koube e asobi ni ikimasu.
"Saya pergi bermain ke Kobe"
"I'm going to Kobe to play."

Then, pay attention to the following sentence in Indonesian:

(2) *Anak-anak sedang main di halaman*. (KBBI, 2008:897)
"Children are playing on the lawn."

The verbs *"asobu"* in sentence (1) and "*main*" in sentence (2) above are intransitive verbs in both Indonesian and Japanese so they will cause positive transfers.

However, there will be a problem when the verb "play" acts as a transitive verb such as in the phrases "play soccer", "play the piano", and so on. It is not uncommon for Japanese learners at the basic level to use the word "*asobimasu*" to express the word "play" so that the translation becomes "*sakka o asobimasu*", "*piano o asobimasu*". If Japanese language rules are applied, the proper translation is not like that. Consider the following sentences:

(3) 絵里や佳央里、圭吾がサッカーをしている。(Ikeuchi, 2004:915)
Eri ya Keori, Keigo ga sakka o shiteiru.
"Eri, Keori dan Keigo sedang bermain sepakbola"
"Eri, Keori and Keigo are playing football."

(4) 誰かがピアノを弾いている。(Tanigawa, 1993)
Dareka ga piano o hiiteiru.
"Seseorang sedang bermain piano"
"Someone is playing the piano"

(5) ジャマール・マシュバーンって今どこのチームでプレーしていますか？
(Yahoo Chiebukuro, 2005)
Jamaaru Mashubuun tte ima doko no chiimu de puree shiteimasuka ?"
"Jamal Mashburn sekarang bermain di tim mana ?"
"Which team is Jamal Mashburn playing now?"

In sentences (3), (4) and (5), the verb "*main*" in Indonesian becomes various verbs in Japanese such as *"suru"* (する), *"hiku"* (弾く), and "*Puree suru"* (プレーする). This

verb changes according to the object that follows it and the context of the action "play". So it can be said that the verb that shows the meaning of "play" in Japanese will vary according to the object that follows it.

The purpose of this study was to describe the similarities and differences in verbs that express the meaning of "play" in Japanese and Indonesian. The analysis was carried out only regarding the similarities and differences of verbs in terms of semantics which only included grammatical meanings, and syntax which only included sentence structures in terms of functions and categories.

THEORETICAL FRAMEWORK

Contrastive analysis is a synchronic method in language analysis to show the similarities and differences between languages or dialects in order to find principles that can be applied in practical problems, such as language teaching and translation. The object of contrastive linguistic study is the comparison between languages, between dialects, as well as standard languages including the phonological system, the morphological system, the phraseology system, the sentence structure system, and the lexical meaning system. The comparison process itself is something that makes it possible to find similarities or differences (Kridalaksana, 2015: 11).

In this study, a contrastive analysis was carried out in terms of syntax and semantics. Syntax is a branch of linguistics that examines the structures and elements that form sentences (Sutedi, 2011: 64). Nitta (in Sutedi, 2011: 64) explained that the field of syntactic work is a sentence that includes its type and function, its constituent elements, and its structure and meaning. Sukini (2010) explained the functions of the elements contained in Indonesian sentences, including the functions (1) subject, (2) predicate, (3) object, (4) complement and (5) adverb. Meanwhile, Sutedi (2011: 74) stated that sentence elements (syntactic functions) in Japanese generally consist of (1) subject, (2) predicate, (3) object, (4) adverb, (5) modifier and (6)) conjunctions. The subject and object functions are usually filled with nouns, while predicate element is usually filled with verbs, adjectives, nouns plus copula "*da*". The adverb function includes a description of place, time, tool, companion, and others. Modifier element is used to expand or explain the subject, object, companion or others by using verbs, adjectives, nouns, or others. Meanwhile, the definition of semantics in Japanese is called *imiron*, which is a branch of linguistics that studies meanings (Sutedi, 2011: 111). The definition of semantics was explained in more detail by Suwandi (2011: 2) as such: semantics is a term for the field of linguistics that discusses and studies significance or meaning, which is one of the levels of language analysis, namely phonology and grammar.

According to "*Kamus Besar Bahasa Indonesia*" (2008), "*main*" is a verb that has the meaning of doing something to please the heart. Funeda (2018: 375) in "*Puroguresshibu Indoneshia Go Jiten*" matches the verb "*main*" with *"asobu"* (遊ぶ), "*asobi o suru"* (遊 びをする), *"suru"* (す る), *"hiku"*(弾く), "*enjiru"* (演じる) and

"*ensou suru"* (演奏する) in Japanese. However, there is no explanation of when and under what circumstances the verbs are used. In addition, there are still verbs that have not been written in the dictionary such as "*puree suru"*. Learners' lack of understanding of the meaning and use of a word in Japanese can cause language errors. Therefore, this study aimed to describe various verbs that express the meaning of play in both Japanese and Indonesian, to explain in what situations these verbs are used and to describe how they are structured. In addition, this research would also describe the similarities and differences in verbs that contain the meaning of play in Japanese and Indonesian.

METHODS

The method used in this research was descriptive method with a qualitative approach. This method was used to describe, analyze, and interpret the similarities and differences in verbs that express the meaning of play in Japanese language and Indonesian language. Then, to collect the data, the note-taking method was used. The Japanese data collected in this study came from the NINJAL corpus, while the Indonesian data was sourced from online news. Furthermore, to process the data that had been obtained, the distributional method was used to analyze verbs. The distributional method is a data selection technique based on certain categories (criteria) from a programmatic perspective in accordance with the natural characteristics of research data (Sudaryanto, 1993: 30). The determining tool in the work of the distributional method is in the form of parts or elements of the object language of the research target itself, such as words, syntactic functions (subject, predicate, object), clauses, word syllables, pitches, and so on.

RESULTS AND DISCUSSION

This section will explain the findings of research on similarities and differences in verbs that were used as objects in this study. Before describing the similarities and differences, the researcher will first describe each verb that means "play" in sentences.

Verb *Asobu* (遊ぶ) in Japanese Language

Pay attention to the following sentences:

(6) 子供達はまだどこか外で遊んでいるようだ。(Kamachi, 2002:289)
Kodomotachi wa dokoka soto de asondeiru you da.
"*Anak-anak sepertinya sedang bermain di suatu tempat di luar*"
"Children seem to be playing somewhere outside"

(7) 私が男友達と遊ぶと、彼氏が不機嫌になります。(Yahoo Chiebukuro, 2005)
Watashitachi ga otokotomodachi to "asobu" to, kareshi ga fukigen ni narimasu.
"*Kalau saya bermain dengan teman laki-laki, pacar saya jadi cemberut*."

"When I play with my boy friends, my boyfriend becomes sullen."

In sentences (6) and (7), the verbs *"asobu"* (遊 ぶ) correspond to the verb "ber*main*" (play) in Indonesian. Both verbs have the meaning of enjoying something by doing something you like. However, in this case the verb *"asobu"* has no object that follows it so it can be said that the verb "*asobu"* is an intransitive verb that produces transitive verbal sentences. In the sentences above, the verbs "*asobu*" function as predicates which are followed by an explanation of the place and a companion, respectively.

Verb *Suru* (する) in Japanese Language

Pay attention to the following sentences:

(8) 大人たちは、そんなふうに野球をすることはできない。(Akita, 1986:19)
Otonatachi wa sonna fuu ni yakyuu o suru koto wa dekinai.
"*Orang dewasa tidak bisa bermain baseball seperti itu."*
"Adults can't play baseball like that."

(9) マイケル・ジョーダンの親が、息子にバスケットボールをさせなかったらどうなっていたと思う？(Sasano, 2005:367)
Maikeru Joodan no oya ga musuko ni basukettobooru o sasenakattara dou natteita to omou ?
"Kalau orang tua Michael Jordan tidak mengizinkannya bermain bola basket, kira-kira akan seperti apa jadinya ?"
"If Michael Jordan's parents hadn't let him play basketball, what would it be like?"

(10) ３人の演技者はつぎの条件でゲームをする。(Andou, 2002:417)
Sannin no engisha wa tsugi no jouken de geemu o "suru".
"Pemain yang bertiga akan bermain game dengan syarat berikut."
"The three players will play the game under the following conditions."

In sentences (8), (9), and (10), the verbs *"suru"* (する) can be considered as the equivalent of the verb "*bermain*" (play) in Indonesian. The verb *"suru"* which has the basic meaning of "*melakukan*" (to do) in Indonesian, extends to the meaning "play" because of the object that follows it. In sentences (8) and (9), the objects following the verb *"suru*" are nouns for actions related to sports so that the verb *"suru*" cannot be interpreted as "doing", but "playing". Likewise in sentence (10), the verb *"suru*" is followed by an object categorized as a game, so that the verb *"suru"* can be matched with the verb "play". The verb *"suru*" in each of the three sentences above functions as a predicate and is a transitive verb because there is an object that follows it. Therefore, the sentences above are transitive verbal sentences with the structure of the subject, object and predicate, followed by an adverb.

Verb *Hiku* (弾く) in Japanese Language

Pay attention to the following sentences:

(11) 俺はギターを弾きながら歌った。(Yamanaka, 2001:767)
Ore wa gitaa o hikinagara utatta.
"Saya sudah bernyayi sambil bermain gitar"
"I sang while playing the guitar"

(12) ステンツィはヴァイオリンを弾いてますよ。(Satou, 1997:913)
Sutensi wa baiorin o hiiteimasuyo.
"Stancy sedang bermain biola lho"
"Stancy is playing the violin"

(13) 母はいつもピアノを弾いていた。(Miyazawa, 2003:763)
Haha wa itsumo piano o hiiteita.
"Ibu selalu bermain piano."
"Mother always played the piano."

(14) ショパンの曲を弾くたび、聴くたび、「あの日」のショパンとつながっていると感じる。(Horiuchi, 2005:762)
Shopan no kyoku o hiku tabi ni, kikutabi ni,"ano hi"no Shopan to tsunagatteiru to janjiru.
"Setiap memainkan lagu Chopin dan mendengarnya, merasa seperti terhubung dengan lagu "That Day" milik Chopin"
"Every time I play a Chopin song and hear it, I feel like I am connected to Chopin's "That Day""

In sentences (11), (12), (13) and (14) the verbs *"hiku"* (弾く) can be considered as the equivalent of the verbs "*bermain*" and "*memainkan*" in Indonesian. The verb *"hiku"* means performing a musical instrument. In sentences (11), (12) and (13) the verbs *"hiku"* are followed by objects categorized as nouns which are musical instruments so the verbs can be interpreted as "playing". However, not all musical instruments can follow the verb *"hiku"*. In the sentences above, the musical instruments that are played are the guitar played by plucking, the violin played by swiping, and the piano played by pressing. Then, in sentence (14), although the object that follows the verb *"hiku"* is categorized as a noun, it is not a type of musical instrument, but a song or music itself. So it can be said that in addition to musical instruments, music or songs played with instruments that are plucked, swiped, or pressed can follow the verb *"hiku"* which means "to play". The verb *"hiku"* in each of the four sentences above functions as a predicate and is a transitive verb because there is an object following it. Therefore, the sentences above are transitive verbal sentences with the structure of the subject, object and

predicate and can be followed by an adverb.

Verb *Puree Suru* (プレーする) in Japanese Language

Pay attention to the following sentences:

(15) うん、でもマルディーニがプレーするところを見たいんだよ。
(Tobihata, 2005:953)
Un, demo Marudini ga puree suru tokoro o mitainda yo.
"Iya, tapi saya ingin melihat tempat Maldini bermain"
"Yes, but I want to see where Maldini plays"

(16) 僕はドラクエを一度もプレーした事がありませんのでどれを買えば良いのか迷ってます。(Yahoo Chiebukuro, 2005)
Boku wa dorakue o ichidomo puree shita koto ga arimasen node, dore o kaeba ii no ka mayotteimasu.
"Karena sekalipun tidak pernah bermain Dragon Quest, saya bingung harus membeli yang mana."
"Because even though I've never played Dragon Quest, I'm confused about which one to buy."

In sentences (15) and (16) the verbs "*puree suru"* (プレーする) correspond to the verb "*bermain*" (play) in Indonesian. The verb *"puree suru"* in sentence (15) means competing in a game. The game referred to in sentence (15) is a sport, namely football because as can be seen, the subject is categorized as a noun person who works as a soccer athlete, namely Maldini. Unlike the verb *"suru"* which is followed by an object categorized as a noun related to sports, the verb *"puree suru"* in sentence (15) which functions as a predicate is not followed by any object so it can be said that the verb is intransitive.

In contrast to sentence (15), the verb "*puree suru"* in sentence (16) means to do something pleasing to the heart. "Dragon Quest" is the name of a video game that can be played on various game consoles such as *Nintendo*, *Playstation* and Smartphone. Apart from being different in meanings, sentences (15) and (16) are also structurally different. In sentence (16) the verb "*puree suru"* is followed by an object categorized as a noun which is a name of a game. The "*puree suru"* verb in sentence (16) is a transitive verb that functions as a predicate so as to produce a transitive verbal sentence with the structure of the subject, object and predicate. Therefore, it can be said that "*puree suru"* verb can be both a transitive verb that produces transitive verbal sentences and an intransitive verb that produces intransitive verbal sentences.

Verb "*Main*" in Indonesian Language

Pay attention to the following sentences:

(17) *Raffi Ahmad pusing temani Rafathar bermain habiskan Rp. 50 juta, padahal kekayaan kalahkan Syahrini*. (Bramasti, 2019)
"Raffi Ahmad was having a hard time taking Rafathar to play and spending Rp. 50 million, even though his wealth beats that of Syahrini's."

(18) *"Kami bermain dengan baik di babak pertama, …"* (Inter Official Site, 2019)
"We played well in the first half."

In sentence (17) the verb "*bermain*" has the meaning of doing an action to please the heart. Meanwhile, the verb "*bermain*" in sentence (18) has the meaning of competing in a game. The verb "*bermain*" in sentence (17) corresponds to the verb *"asobu"* in Japanese. Meanwhile, the verb "*bermain*" in sentence (18) corresponds to the verb "*puree suru"* in Japanese. However, although they are different in meanings, the verbs "*bermain*" in both sentences (17) and (18) have similarities in the types of verbs and sentence structures. This verb is an intransitive type because it is not followed by any object, resulting in an intransitive verbal sentence with a subject and predicate structure, and can also be followed by an adverb.

(19) *Nagita Slavina sampai berteriak saat melihat Denny Sumargo bermain basket*.
(Tribun News, 2020)
"Nagita Slavina screamed when she saw Denny Sumargo playing basketball."

(20) *Buat anda yang ingin menyaksikan kehebatan Andra bermain gitar bersama Stefie Item dan Dedy Lisan, Hits Gathering dihelat di Lapangan Saburai Korem 043/Gatam.*
(Prasetyo, 2015)
"For those of you who want to see Andra's greatness in playing the guitar with Stefie Item and Dedy Lisan, Hits Gathering will be held at the Saburai Korem 043/Gatam Field."

(21) *Setahun kenal, Laissti sering temani Ariel main PUBG.* (Anggraini, 2019)
"A year into being acquaintances, Laissti often accompanies Ariel to play PUBG."

In sentences (19), (20) and (21) the verbs "*bermain*" have the meaning of doing something for fun. However, when the verbs "*bermain*" in the three sentences are translated into Japanese verbs, they each will have their respective equivalent word. The verb "*bermain*" in sentence (19) corresponds to the verb *"suru"* in Japanese because the object that follows it is a sports-related noun. Then the verb "*bermain*" in sentence (20) corresponds to the verb *"hiku"* in Japanese because the object that follows it is a noun in the form of a plucked musical instrument, namely the guitar. While the verb "*bermai*n" in sentence (21) corresponds to the

verb "*puree suru"* in Japanese because it is followed by an object categorized as a noun in the form of the name of a game on a smartphone.

The verbs "*bermain*" in the three sentences above, although different from the Japanese equivalents, have similar types of verbs and sentence structures. This verb is a transitive type verb because it is followed by an object categorized as a noun, resulting in a transitive verbal sentence with the structure of the subject, object and predicate, and can also be followed by an adverb.

From the various explanations above regarding verbs which mean "play" in both Japanese language and Indonesian language, a table can be made to clarify the similarities and differences.

Table 1. Use of the Verb "Play" in Japanese and Indonesian

Verbs	**Mean**	**Types of Verbs**	**Sentence Structure**
Asobu	Enjoy something by doing things you like	Intransitive	Subject + Predicate + (Adverb)
Suru	Carry out actions related to sports and games, and enjoy them.	Transitive	Subject + Object+Predicate + (Adverb) The object is filled with a noun related to sports and games
Hiku	Perform using a musical instrument and enjoy it.	Transitive	Subject + Object+Predicate + (Adverb) The object is filled with a noun in the form of a musical instrument or a song that is played by plucking, swiping or pressing musical instruments
Puree Suru	Compete in matches and enjoy them. Enjoy something by doing things you like	Intransitive Transitive	Subject + Predicate + (Adverb) Subject + Object+Predicate + (Adverb) The object is filled with a noun in the form of a game or a game name.
Main	Enjoy something by doing things you like, whether they are sports or games or playing music or musical instruments.	Intransitive Transitive	Subject + Predicate + (Adverb) Subject + Object+Predicate + (Adverb) The object is filled with any type of noun as long as the object or the thing can be played.

CONCLUSION

In Japanese language there are several verbs that express the meaning of "play", including *"asobu"*, *"suru"*, *"hiku"* and "*puree suru"*. *"Asobu"* is an intransitive verb that produces intransitive verbal sentences with the main structure of subject and predicate. *"Suru"* is a transitive verb that produces transitive verbal sentences with the main structure of subject, object and predicate. In order to produce the meaning of "play", objects must be categorized as nouns in the form of sports and games. Similar to *"suru"*, *"hiku"* is also a transitive verb which produces transitive verbal sentences with the main structure of subject, object and predicate. Objects must be categorized as nouns in the form of a song or a musical instrument that is played by picking, swiping or pressing. Unlike the previous verbs, "*puree suru"* can be both intransitive and transitive. When verbs are intrasitive, the main sentence structure is subject and predicate. Meanwhile, transitive verbs produce transitive verbal sentences with the main structure of subject, object and predicate. Objects categorized as nouns are in the form of games or game names.

In Indonesian, the verb which means "play" is "*main*" which can be modified with the affixes to "*bermain*" and "*memainkan*". The verb "*main*" can be both intransitive and transitive. If the verb "*main*" is of an intransitive type, it will produce intransitive verbal sentences with the main structure of subject and predicate. Meanwhile, if the verb is of a transitive type, it will produce transitive verbal sentences with the main structure of subject, predicate and object. Objects can be categorized as nouns as long as they are playable.

The similarity of the verbs which mean "play" in Japanese and Indonesian is that in both languages, those verbs mean to do fun actions, whether they are sports or games, or to play music or musical instruments. Meanwhile the difference lies in the equivalents of words. The Indonesian verb "*main*" in Japanese is expressed by various kinds of verbs according to the type and the object following it. Each verb has its own characteristics. When viewed from its type, there are verbs that are only either transitive or intransitive, and there are some that can be both transitive and intransitive. The transitive verb cannot be followed by objects at random, but must be nouns in certain categories. Meanwhile in Indonesian language, the verb "*main*" can be both transitive and intransitive. The transitive verbs can also be followed by objects of any type as long as the objects or the things can be played.

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Takai and *Tinggi* as Polysemi

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ABSTRACT

The study examines adjective words *takai* in Japanese language and *tinggi* in Indonesian language as polysemy. The discussion of this study includes semantic studies from the perspective of cognitive linguistics. The study aims to describe the basic meanings and extended meanings of *takai* and *tinggi*. It also describes the relationship between its basic and extended meanings of these words. The study is qualitative research with a descriptive method. Based on the results of data analysis, *takai* basically means high up (far upward). Meanwhile, the extended meanings are high (status), high (sound), high (temperature), expensive, sharp, and very. Of the 6 meanings, high (status), high (sound)), and high (quantity/frequency) are extended metaphorically,while sharp, expensive and "very" are extended metonymy. Then, the result of data analysis for the word *tinggi* in Indonesian language basically means high (far upward). While the extended meanings are high (amount/frequency), high (status), noble, expensive, increase, and arrogant. Of the 6 meanings, high (amount/frequency), high (status) and arrogant are extended metaphorically, while noble, expensive, and increase are extended metonymically.

Keywords*: **polysemy, semantic, cognitive, linguistics***

INTRODUCTION

The fact that words meaning can be identified from things that happened in communication, it resulting a word to have more than one meaning or various meanings. A word that has more than one meaning is known as polysemy. Kunihiro in Sutedi (2003 : 135) stated that polysemy (*tagigo*) is a word that has more than one meaning, and each of them is connected. It means that even though the word has different meanings, it still related and sustained. Stephen Ullman in Aminuddin (2008 : 123) elaborated some elements that cause polysemy as follows:

1. Specification in science.
   Example: The word meaning of *Bentuk* between architectural science and fine art is different.
2. Specialization of use in various social life.
   Example: the word *jalan* means "work" to the driver, while for youth it means "go"
3. The use in figure of speech
4. In oral or a wrong typed written text

As learners of foreign languages, especially Japanese, experiencing errors in interpreting a word is something that often happens. Beginner learners tend to

know only one meaning of a word. Meanwhile, there is an extended meaning that is usually used by native speakers with different meanings. This is of course a problem for Japanese learners in distinguishing the use of each different meaning. In addition, students will also experience difficulties in translating Japanese into their mother tongue. Therefore, the writer chose polysemic words as the object of research.

In this study, the authors chose adjective words *takai* and *tinggi* as words that have more than one meaning or polysemic words which are part of cognitive linguistic studies. If the word *takai* fits into Indonesian it can be interpreted as 'high', while the word *tinggi* in Indonesian can be interpreted as 'the distance is far from the bottom position'. The words *takai* and *tinggi* also have another meaning, namely that there is also an expansion meaning of the two words. Here are some examples of using the word takai and *tinggi*:

(1) 高い山。*(gendai keiyoushi 1992)*
Takai yama.
A high mountain
(2) 高い鼻。*(gendai keiyoushi 1992)*
Takai hana.
A sharp nose.
(3) 高い地位につく。*(gendai keiyoushi 1992)*
Takai chii ni tsuku.
Holding a high position.
(4) 値段が高すぎる。*(gendai keiyoushi 1992)*
Nedan ga taka-sugiru.
The price is too high
(5) Burung itu terbang tinggi. (KBBI Kemendikbud)
The bird flies high
(6) Cita-cita yang tinggi. (KBBI Kemendikbud)
A high aspiration
(7) Harga bahan makanan makin tinggi. (KBBI Kemendikbud)
The price of foodstuff is getting higher
(8) Selalu tinggi cakapnya. (KBBI Kemendikbud)
He always speak highly.

Based on the examples above, it can be concluded that *takai* has more than one meaning. For example 1, *takai* means "height"; for example 2, *takai* means "sharp"; for example 3, *takai* means "the high position"; for example 4, *takai* means "expensive". Meanwhile, for example 5, *tinggi* means "far upward"; for example 6, *tinggi* means having a "noble" aspiration; for example 7, *tinggi* means "expensive"; for example 8, *tinggi* means "arrogant."

In this study, the author will analyze polysemy based on the opinion of Machida & Momiyama (in Sutedi, 2003: 136), namely: (1) sorting of meaning (imi-kubun); (2) determining the basic meaning (prototype) (kihongi no nintei); and (3) a description of the relationship between meanings in the form of a

polysemic structure (tagi-kouzou no hyouji). In describing the relationship between meanings, the writer uses figures of speech which is part of cognitive linguistics, namely metaphorical, metonymy, and synektive figures. Based on this, the study will examine bilingual polysemy based on cognitive linguistic studies.

THEORETICAL FRAMEWORK

A. Cognitive Linguistics

George Lakoff and Rowan W. Langacker were the founders of cognitive linguistic. Previously, they were followers of generative grammar led by Chomsky. Because the discussion of generative semantics proposed by Lakoff was not approved by Chomsky, Lakoff and Langacker decided to create a new stream called cognitive linguistics. They argued that generative semantics is an important language study, meanwhile, Chomsky only set aside the semantic studies as limited as interpretive semantics (Sutedi, 2016: 1).

Cognitive linguistics is a study that looks at language from situations and conditions that occur in language use. There are several terms used in cognitive-linguistic psychology in language study. According to this psychology, a flow that is received through the human senses will be processed through several stages until it becomes knowledge that is stored in human memory.

To describe the relationship between basic meaning and extended meaning, cognitive linguistics uses three figures, namely metaphor, metonymy, and synecdoche.

1. Metaphor

   Metaphor can be used to explain the relationship between meanings in a word or phrase. The principle used by metaphors is the similarity in a wider meaning. Similarity can be seen from two sides, namely form or nature (Sutedi, 2003: 179).

2. Metonymy

   Sutedi (2016: 64) described several forms of relationship in metonymy, namely 1) the place of something and its contents (youki-nakami), 2) owner and property, 3) part and whole (zentai-bubun), 4) cause and effect (gen-in --- kekka), 5) brands and products, 6) creators and their creations.

1) Place things and their contents (youki-nakami)

   Stating the contents of the place is one form of metonymy relationship that is spatially convergence.

2) Owner and property

   Mentioning an object that is attached to someone or another object.

3) Part and whole (zentai-bubun)

   Part and whole problems are also a form of metonymy relationship.

4) Cause and effect (gen-in --- kekka)

   The form of cause and effect relationship can be seen in the following example:

(1) はさみを入れる = 紙のけを刈る。(Sutedi, 2016:67)
Hasami o ireru = *Kami no ke o karu*
Inserting scissor = Haircut
(2) 涙 = 悲しむ (Sutedi, 2016:67)
Namida = *kanashimu*
Tears = sad
(3) 悲しむこと=うなだれる・なげく・泣く(Sutedi, 2016:67)
Kanashimu koto = *unadareru / nageku / naku*

5) Brands and products
The relationship often occurs in daily life. Mentioning the brand of something is used to denote the object.
6) Creature and their creations
This form of relationship is often found in daily life.

3. Synecdoche
Synecdoche is used to express something (for example A) with other things (for example B) based on specificity and generality (Sutedi, 2003: 71). The comparisons and parables used in synecdoche are similar to metonymy. They are not used to understand A through B as in metaphors. However, synecdoche is used to express something (A) using something else (B) based on the relationship between A and B in general and specific.

B. Semantics

Semantics comes from the Greek sema (noun) which means sign or symbol. The verb is semaina which means to symbolize. Thus, semantics is a study of the relationship between linguistic signs and the things they signed.

Ichiro, a modern semanticist, in Aldora (2012) stated that semantics is the study of words meaning, phrases, and sentences. According to Ichiro, if you see a meaning objectively and physically, many things are different and incompatible. It is better to see it subjectively because a word or sentence is something that is used by humans in everyday life. From each individual, different meanings will be born from one another.

According to Pateda (2001: 88), there are four aspects to determine the type of meaning, namely (1) sense, (2) feeling value, (3) tone, and (4) intention. These aspects influence on the types of meanings that exist in semantics. Leech (2003: 19) mentioned seven types of meaning that can be understood from language activities, namely (1) conceptual meaning, (2) connotative meaning, (3) stylistic meaning, (4) affective meaning, (5) reflective meaning, (6)) collocative meaning, and (7) thematic meaning.

In connection with the dynamic nature of language, the meaning of language experienced shifting and changing. Literally, shifting means the meaning that changes but is still in one field of meaning, while changing means the meaning changes due to a change in reference. Parera (2004: 110-118) collected several

causes of shifting and changing meanings, namely linguistic, historical, social, psychological, necessity, and power. These six causal factors will always affect the word meaning in language.

C. Polysemi in Japanese

Polysemi is the object of study of semantics. Polysemy can be defined as a word that has more than one meaning (Chaer, 2014: 301). Many words have multiple meanings and are used in different types of sentences. It is caused by the similarity factor of word meaning so that it is used in the context of a sentence that is considered suitable. It happens in almost all languages in the world. Native speakers usually match a word according to the times and science.

The first meaning in the dictionary is usually the lexical or the real meaning. The next is an extended meaning that is still related to its basic. In line with that, Kunihiro (in Sutedi, 2003: 135) stated that a word that has a polysemy has a link between one word and another. Even so, foreign language learners often only remember the basic meaning of a word, so that there can be a little incorrect translation in the learning process.

In Japanese, polysemy is called *tagigo*. According to Machida and Momiyama (in Sutedi, 2003: 136), polysemy can be analyzed in three steps, namely: (1) sorting out the meaning *(imi-kubun),* (2) determining the basic meaning (prototype / *kihongi no nintei)*, and (3)) describes the relationship between meanings in the form of a polysemic structure *(tagi-kouzou no hyouji).*

1. Sorting of Meanings

   It can be conducted as follows:

   (a) Finding the Synonyms

   Ex:

   階段をあがる = のぼる meaning (1)
   Kaidan o agaru
   料理があがる = できる meaning (2)
   Ryouri ga agaru
   家にあがる = 入る meaning (3)
   Ie ni agaru
   犯人があがる = みつかる meaning (4)
   Hannin ga agaru

   (b) Finding the Antonym

   Ex:

   背が高い ・ 背が低い meaning (1)
   Se ga takai *Se ga hikui*
   値段が高い ・ 値段が安い meaning (2)
   Nedan ga takai *Nedan ga yasui*

   (c) Seeing the super ordinate relationship of each existing meaning

   物を置く => もの (1) meaning (1)

Mono o oku *mono*
私のような者 => もの (2) meaning (2)
Watashi no youna mono *mono*
知るものですから => もの (3) meaning (3)
Shiru mono desukara *mono*

(d) By looking at variations of word equivalents in other languages

網をひく	=> interesting	meaning (1)
辞書をひく	=> opening	meaning (2)
ギターをひく	=> playing	meaning (3)
風をひく	=> catch a cold	meaning (4)
豆をひく	=> grinding	meaning (5)

(Sutedi, 2003 : 136-137)

2. Determination of Basic Meanings (prototype / kihongi no nintei)

Meaning is divided into two in polysemy, namely the basic meaning (*kihongi*) and the extended meaning(*ten-gi*) (Sutedi, 2003: 137). The basic meaning is the true/ lexical meaning that is known to everyone in general. Meanwhile, the extended meaning is another meaning besides the basic meaning but is still interrelated. For example, the word *big* is used to express a woman's voice is enormous. In this case, the word used has the meaning "hard". However, the word *big* is more commonly used to express it. Thus, the word *big* is considered to be more suitable. It means that the extended meaning can represent the basic meaning of a word.

Distinguishing between the basic meaning and the extended meaning can be considered easily by native speakers. However, it would be different to the foreign speakers. Machida and Momiyama (in Sutedi, 2003: 138) stated that there are two ways to determine the basic meaning of a word. First, by distributing questionnaires to respondents to choose one that is considered the basic meaning of the various examples of sentences presented, or by asking the respondents to provide examples of sentences that are considered to contain the basic meaning of a word. Second, by examining the linguistic elements. The word meaning that can be used freely in a sentence is considered a basic meaning, while those that require other elements are not the basic meaning.

Both of these methods also have weaknesses in their implementation. For example, the first method must consider the layers of respondents in terms of age, gender, social strata, dialeg, and areas of expertise (Sutedi, 2003: 138). Thus, in applying these two methods it is necessary to know the background of the respondent.

3. Describing the Relationship Between Meanings in the Form of a Polysemic Structure *(Tagi-kouzou no hyouji).*

The third step describes the relationship between the basic meaning *(kihon-gi)* and the extended meaning *(ten-gi).* The language style *(hiyu)* is used as a point of view in describing the relationship between these meanings (Sutedi, 2003: 141). The figure of speech is various. However, in the practice, cognitive linguists decided that the relationship between meanings in polysemy can be represented by only three types of language styles, namely: metaphor, metonymy and synekdoke.

D. Basic Meaning of *Takai* and *Tinggi*

1. *Takai*

Takai in Japanese belongs to the group of adjectives ending in *i* or *i-keiyoushi*. More precisely, takai belongs to *zokusei keiyoushi*, which is *i-keiyoushi* that expresses nature objectively. The following are examples of using *fukai* adjectives in Japanese.

(1) 高い山。*(Gendai keiyoushi* 1992)
Takai yama.
The high mountain.
(2) 高いビル。*(Gendai keiyoushi* 1992)
Takai biru.
The high building.
(3) 高い鼻。*(Gendai keiyoushi* 1992)
Takai hana.
The sharp nose.
(4) 高い位 *(Gendai keiyoushi* 1992)
Takai kurai.
High dignity
(5) 高い地位につく。*(Gendai keiyoushi* 1992)
Takai chii ni tsuku.
High Position.
(6) 値段が高すぎる。*(Gendai keiyoushi* 1992)
Nedan ga taka-sugiru.
Expensive price
(7) 家賃は目の玉が飛び出ろほど高い。*(Gendai keiyoushi* 1992)
Yachin wa me no tama ga tobideru hodo takai.
Expensive rent house.

The above examples shows that the use of *takai* is not only for *high* meanings. In the context of other sentences, the word *takai* can be used with different meanings but still under the same umbrella. Although the adjective meanings of *takai* is vary, the intent and purpose of these meanings are related to one another.

2. *Tinggi*

Tinggi in Indonesian include adjectives that describe the distance of an object (from bottom to top). *Tinggi* is an adjective that is generally used to express the height of an object. However, its use in daily communication can also be used with a different meaning. The following is an example of using *tinggi* in Indonesian:

1) The bird is flying high.
(2) He is taller than me.
(3) High ideals.
(4) High officers.
(5) Higher education.
(6) Reaching a high age.
(7) The price of foodstuffs is getting higher.
(8) High civilization.
(9) Get up, it is already high.
(10) Always skillful.

(Kamus Besar Bahasa Indonesia 2001)

The above examples illustrate that the word *tinggi* is not only mean 'long distances'. In the context of other sentences, *tinggi* can be used with different meanings but still under the same umbrella. Although the meanings of *tinggi* is varied, the intent and purpose of these meanings are related to one another.

METHODS

The method used in the research is descriptive, which is conducted to describe and elaborate on a phenomenon that is happening today by using scientific procedures to answer the problem actually (Sutedi, 2009: 58). The type of research is qualitative. According to Djajasudarma (2010:10) qualitative methods are procedures that produce written or spoken data in the language community.

In this study, there are two types of data. The first data is a unit of data in the form of the meaning of takai in Japanese and tinggi in Indonesian using the relevant dictionary. The dictionaries used to find the meaning of takai in Japanese are Gendai Keiyoushi Youhou Jiten (1991), Nihongo Daijiten (1995), Kokaku Daijiten (1990), and Kenji Matsuura (1994), while to find the meaning of tinggi, the dictionaries used are *Kamus Besar Bahasa Indonesia Pusat Bahasa* (2008) dan *Kamus Besar Bahasa Indonesia* (2001).

The second type of data is qualitative data in the form of published examples of sentences (jitsurei) which contain the adjective words *takai* and *tinggi*. Japanese sentences containing the adjective *takai* are taken from Japanese dramas or anime, as well as online newspaper media portals (shinbun), while Indonesian sentences that contain word *tinggi* are taken from the Indonesian language online newspaper media portal.

In this study, the authors collected data using the observation method, continued with the note-taking technique. The observation method is a method used to provide data by observing language usage. Sudaryanto (in Muhammad (2011: 207)) states that observing the object of research is done by tapping. Then, the technique used to tap it is the note-taking technique. The technique is to note

several forms that are relevant for the research from the use of language in written (Sudaryanto, 1993: 92). According to Mahsun (2014: 93), note-taking technique is an advanced technique that is done when applying the observation method, done by taking notes. The stages taken in data collection are as follows:

(a) Specifying the data source
(b) Using the observation method by observing the use of written language contained in the data source, then determining the sentence that contains *takai* and *tinggi* found in the data source.
(c) Using note-taking techniques. After observing, the data is recorded, then the sentences containing *takai* and *tinggi* are classified based on their meaning.

After the data on sentences containing *takai* and *tinggi* are collected, an analysis is conducted. In Sutedi (2011: 162) Machida and Momiyama state that the steps in analyzing a polysemy are as follows: (1) Sorting out the meaning (imi-kubun), (2) Determining the basic meaning (prototype) (kihongi no nintei), and (3) Describing the relationship between meanings in the form of a polysemic structure (tagi-kouzou no hyouji).

RESULTS AND DISCUSSION

In this chapter, the author elaborates on the data analysis of *takai* in Japanese and *tinggi* in Indonesian that has been collected. The data is in the form of Japanese sentences containing the adjective *takai* taken from Japanese online newspaper (*shinbun*) media portal. Meanwhile, Indonesian sentences that contain *tinggi* are taken from the Indonesian language online newspaper media portal.

A. Word Analysis - *Takai*

In this study, the author used Machida and Momiyama's steps to analyze polysemy, namely: sorting out meanings *(imi-kubun*), determining the basic meaning (prototype) *(kihongi no nintei)*, and describing the relationship between meanings in the form of polysemic structures *(tagi- kouzou no hyouji)* (Machida and Momiyama in Sutedi, 2011: 162).

1. Sorting out Meanings

According to Sutedi (2003: 136-137), the sorting of meanings can be conducted in four ways, namely: looking for synonyms, looking for word opponents, seeing the superordinate relationship of each word, or by looking at variations in word equivalents in other languages. In this study, the author chose to use the last method and ensured that all the meanings of *takai* are collected. Therefore, the meanings can be sorted and classified according to their equivalent word in Indonesian.

Sorting out the meaning was done using the first data, namely data in the form of the meaning of takai in Japanese using the relevant dictionary, namely

Nihongo Daijiten (1995), Gendai Keiyoushi Youhou Jiten (1991), and Kenji Matsuura (1994). The followings are the meanings of *takai* based on these dictionaries:

1) High (Far up)
2) High (Status)
3) High (Sound)
4) High (many)
5) Expensive
6) Sharp
7) To express "very"

2. Determination of Basic Meanings and Extended Meanings

The basic meaning is the true meaning that is known to everyone in general. It is also often referred to as the lexical meaning and is the first meaning in the dictionary. However, Kunihiro (1997: 174) stated that for the same polysemy, some dictionaries are still irregular. Therefore, to determine the basic meaning of a word, it is a must to use a method that can be truly accounted for.

Meanwhile, the extended meaning is another meaning besides the basic's, but is still interrelated. For example, the word "*besar* (big)" used to express the sentence "a woman's voice is big". In this case, the word used has the meaning "loud", but *big* is more commonly used and considered to be more suitable. It means that the extended meaning can represent the basic meaning of a word.

In determining the basic meaning of *takai*, the writer uses relevant dictionaries, namely *Nihongo Daijiten (1995), Gendai Keiyoushi Youhou Jiten (1991), and Kenji Matsuura (1994).* Based on the sorted meanings, the author found 13 meanings of *takai* from the dictionaries. All the data shows that from the three dictionaries, the word high (far upward) is located in the first part. Thus, linguistically, it is clear that the basic meaning of *takai* is high (far upward) and the other 12 meanings are included as the extended meanings. The followings are examples of using the word *takai* with the basic meaning (far upwards):

a. High (Far Upward)

(1) 背が高い。 (Sutedi, 2003:137)
Se ga takai.
His body is tall.

The word *takai* in the example (1) when it is matched into Indonesian means high (far upward). It shows that the use of *takai* in the example refers to the distance of the body from the bottom to the top.

Furthermore, examples of the use of *takai* with several extended meanings are as follows:

b. High (Status)

(2) この時､天皇から高い位を授けられたことを記した文書｢綸旨(りんじ)｣を受け取り、代々大切にしてきたという。(Asahi Shinbun, 20022020)

Kono toki, ten'nō kara takai i o sadzuke rareta koto o shirushita bunsho `rinji (rinji)' o uketori, daidai taisetsu ni shite kita to iu.

At this time, he received the" Rinji "document which stated that he was given a high rank by the Emperor and said that he had cherished it for generations.

Based on the example of the sentence above, it is known that the basic meaning of *high* (far upward) and the extended meaning of *high* (status) has the same nature, to show the upper position. It can be concluded that the meaning of *high* (status) is extended metaphorically.

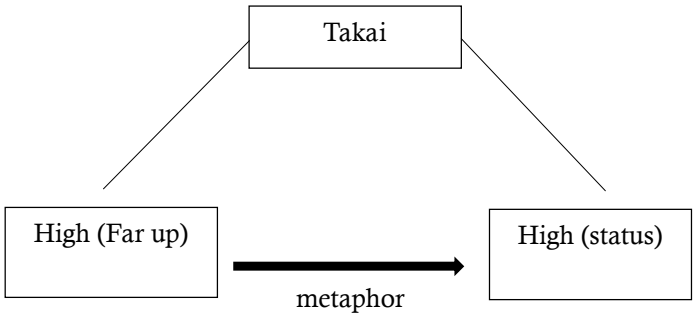


Chart 1: Expanding the meaning of the word high (Far up) to high (status)

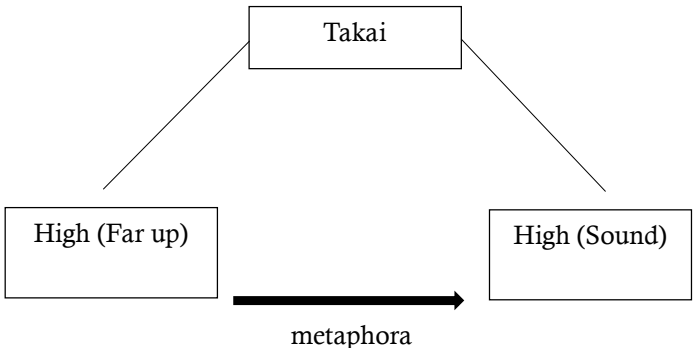
c. High (Sound)

(3) 最近では、高い音域のある曲を歌えなくなっている、という。(Asahi Shinbun, 20012020)

Saikin de wa, takai on'iki no aru kyoku o utaenaku natte iru, to iu.

'Lately, he can no longer sing high notes.

Based on the example of the sentence above, it is known that the meaning between *high* (far upward) and *high* (sound) have the same characteristics. It can be concluded that the word *high* (sound) is extended metaphorically.



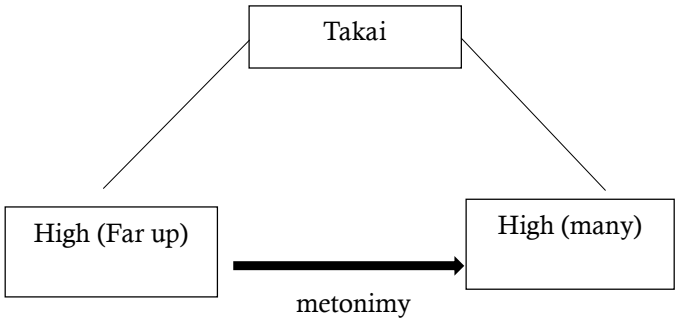
d. High (many)

(4) カロリーの高いパンやおにぎりチョコレートなどの食料を持参しましょう。(Jakarta Shinbun, 29022020)

Karorī no takai pan ya onigiri chokorēto nado no shokuryō o jisan shimashou.

Please bring food such as high-calorie bread and rice.

Based on the example of the sentence above, it is known that there is a causal relationship between *high* (far upwards) and *high* (many). It can be concluded that *high* (many) has metonymy extensions.



e. Expensive

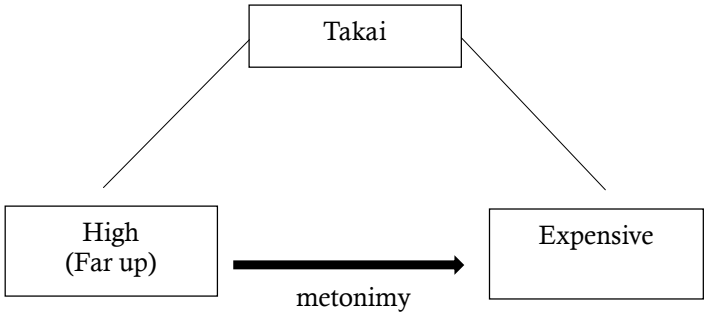
(5) 黒門市場商店街振興組合によると、2010 年代に入って増えたインバウンドの影響で、地元客らから「ものの値段が高い」「アーケードが混んでいて歩きづらい」といった苦情が寄せられるようになった。

Kuromon ichiba shōten-gai shinkō kumiai ni yoru to, 2010-nendai ni haitte fueta inbaundo no eikyō de, djimotokyaku-ra kara `mono no nedan ga takai''ākēdo ga konde ite aruki dzurai' to itta kujō ga yose rareru yō ni natta.

According to Kuromon Ichiba, the Shopping District Promotion Association, the increase in inbound activities in the 2010s has prompted complaints from local customers for the prices of goods are too expensive, arcades are crowded and difficult to get through.

.

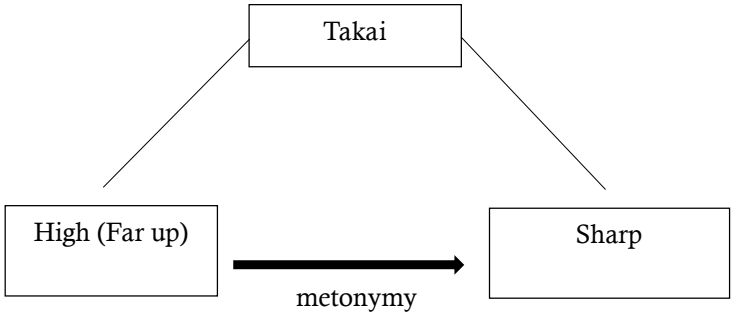
Based on the example of the sentence above, there is a cause and effect between the *high* (far upward) and the meaning of being expensive. It can be concluded that the meaning of *expensive* has a metonymy extension.



f. Sharp

(6) 長いまつげや高い鼻に、「父親」の面影を見るのがいやで仕方なかった。
Nagai matsuge ya takai hana ni,`chichioya' no omokage o miru no ga iyade shikatanakatta.
I can't help but to see the shadow of" dad "on my long lashes and sharp nose.

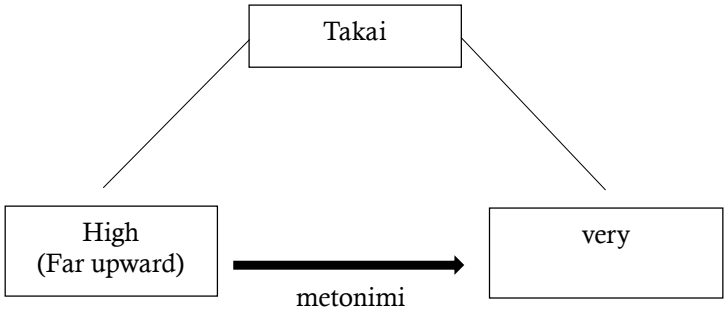
Based on the example of the sentence above, there is a similarity in the nature of *high* (far upward) with the *sharp* meaning, which both state the level of object position. It can be concluded that the meaning of *sharp* is extended metaphorically.



g. Very

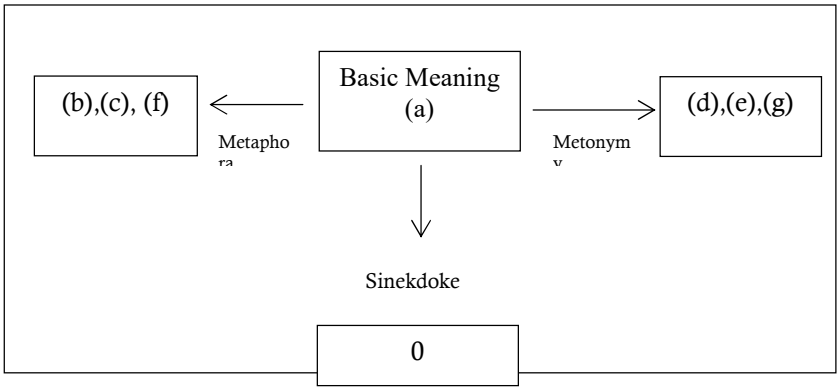
(7) 新型コロナウイルスの感染拡大は、人口密度の高い都市部で深刻な事態になっている。(Asahi Shinbun, 19082020)
Shingata koronauirusu no kansen kakudai wa, jinkō mitsudo no takai toshi-bu de shinkokuna jitai ni natte iru.
The spread of the new coronavirus is a very serious problem in urban areas.

Based on the example of the sentence above, the meaning of *very* is used to support the adjective word after *takai* to make it seem even more. It means that there is something that expresses the high desire of the word after. Thus, there is a causal relationship between *high* (far upward) and *very*. If there is a *very* statement, then it clearly describes high desire. It can be concluded that between the basic meaning *high* (far upward) and *very* has metonymy extension..



3. Inter-Meaning in the form of a Poly ture

The next step in the polysemic analysis process is to describe the relationship between meanings. Based on the data that has been done, it can be seen that the relationship between the basic meaning and the extended meaning of *takai* based on cognitive linguistic studies is as follows:



Basic Meaning	**Metaphor Expansion**	**Metonymy Expansion**
High (Far upward)	High (Status) High (Sound) Sharp	High (many) Expensive Very

B. Word Analysis - *Tinggi*

After analyzing the word takai in Japanese, then the author analyzes the word *tinggi* in Indonesian. The method used is similar to *word analysis-takai* by using the steps from Machida and Momiyama, namely: sorting the meaning, determining the basic meaning (prototype), and describing the relationship between meanings in the form of a polysemic structure.

1. Sorting of Meanings

In *takai* analysis, it has been explained that the sorting of meanings can be done in four ways, namely: looking for synonyms, looking for word opponents, seeing the super-ordinate relationship of each word that exists, or by looking at variations in word equivalents in other languages. In this study, the writer also chose to use the last method. To use this method, the writer ensures that all *tinggi* meanings are collected, so that they can be sorted and classified according to the meanings that are widely used in the data source.

Sorting out the meaning is done using the first data in the form of the

meaning of *tinggi* in Indonesian by using a relevant dictionary, namely the Big Indonesian Dictionary (2001). Based on the Big Indonesian Dictionary (2001) it can be concluded that *tinggi* has several meanings as follows:

a) *Tinggi* (Far up)
b) *Tinggi* (status)
c) *Tinggi* (many)
d) Noble/earnest
e) Expensive
f) Arrogant
g) Forward/increase

2. Determining the Basic Meaning

The basic meaning is the true meaning that is known to everyone in general. It is also often referred to as the lexical meaning and is the first meaning in the dictionary. However, Kunihiro (1997: 174) stated that for the same polysemy, some dictionaries are still irregular. Therefore, to determine the basic meaning of a word, it is a must to use a method that can be truly accounted for.

In this study, the author used the relevant dictionary, namely the Big Indonesian Dictionary (2001) to determine the basic meaning of the word *tinggi*. Based on the sorting of meanings that have been done, the author found 8 meanings of *tinggi* from the dictionary. From the meaning-sorting process that has been done, all data show that the meaning of high (far from below) is located in the first part. Thus, linguistically, it is clear that the word tinggi basically means far from below in Indonesian. The followings are examples of using *tinggi* on basic meanings:

a. High (Far up)

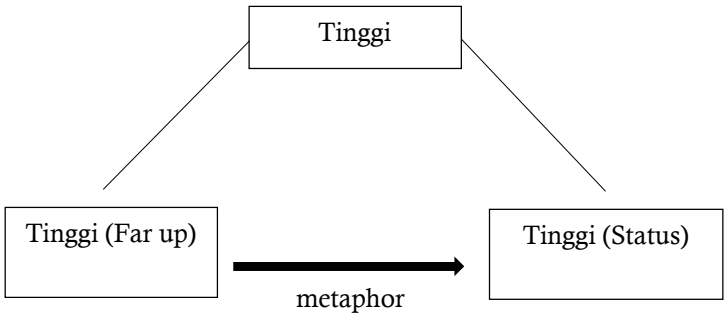
(8) Tall buildings in Jakarta are designed to withstand earthquakes of magnitude 8 (Kompas, 07032018)

Based on examples (8), the word *tinggi* is used to express high (far up). For example (8), the word *high* means that the buildings have sizes that extended from bottom to the top. Furthermore, examples of the use of *tinggi* with several extended meaning are as follows:

b. High (status)

(9) IPB University is in the first place in Clusterization Rank of Higher Education set by the Ministry of Education and Culture (Kemendikbud) in 2020. (Kompas, 18082020)

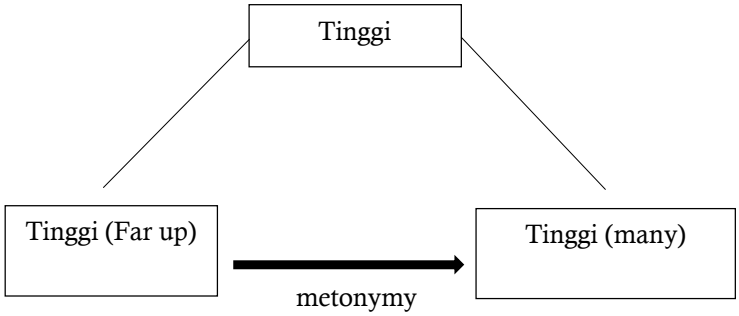
Based on the example of the sentence above, it shows that the meaning of *high* (far up) and *high* (status) have the same nature, to state the top position. It can be concluded that the *high* (status) has metaphorical extention.



c. High (many)

(10) The road section in Jorong Koto Tuo, Nagari Simarasok, Baso District, Agam Regency, suffered landslides due to the high rainfall that hit the area on Thursday (Haluan, 13082020).

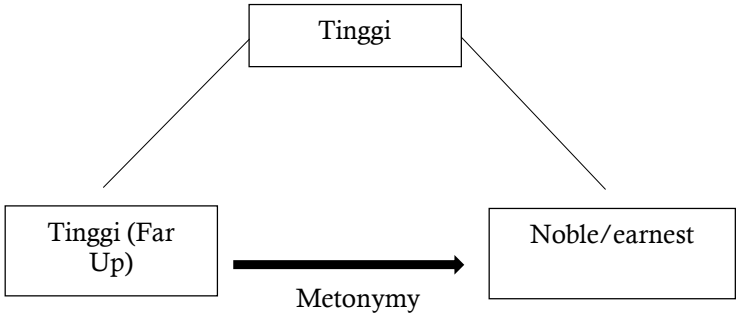
Based on the example of the sentence above, it shows that there is a causal relationship between the meaning of *high* (far up) and *high* (large / many). It can be concluded that the meaning of *high* (large / many) has metonymy extensions.



d. Noble / Earnest

(11) Convey the high aspirations at Kaaba. (Sindonews, 19062020)

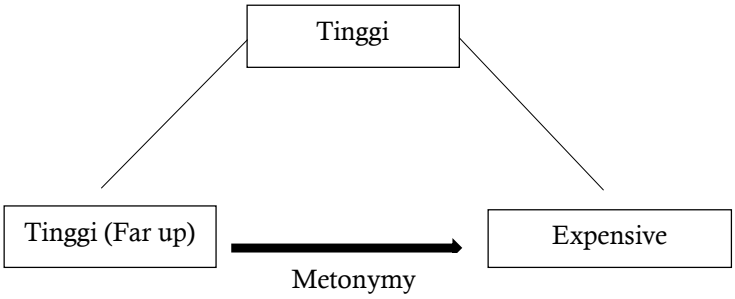
Based on the example of the sentence above, it shows that there is a causal relationship between the meaning of *high* (far up) and the *noble / sincere*. It can be concluded that the meaning of *noble* has metonymy extensions



e.Expensive

(12) Following the discovery of many traders selling garlic at high prices. (Sindonews, 07052019)

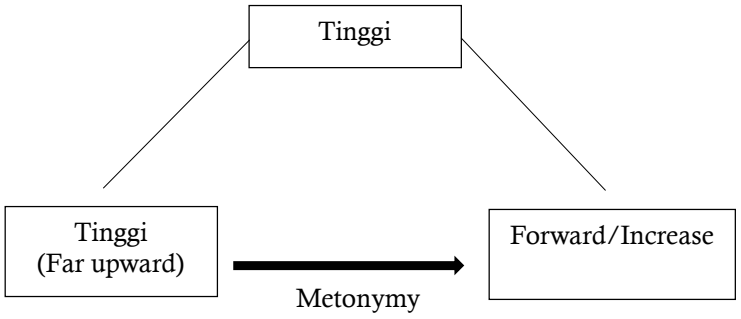
Based on the example of the sentence above, it shows that there is a causal relationship between the meaning of *high* (far up) and *expensive*. It can be concluded that the meaning of *expensive* has a metonymy extension.



f. Forward / increase

(13) The high number of unemployed has the potential to increase the rate of urbanization, especially during the Eid season (Sindonews, 24082012)

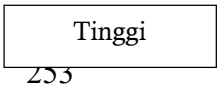
Based on the example of the sentence above, it shows that there is a cause and effect relationship between the meaning of *high* (far up) and *increase*. It can be concluded that the meaning of *increase* has metonymy extensions.

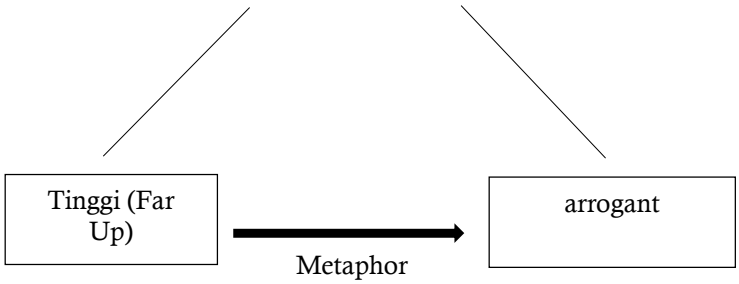


g. Arrogant

(14) Uniquely, said Uu, Ridwan Kamil did not feel proud. He said, "Thank God, but we shouldn't be arrogant" (Sindonews, 22042018)

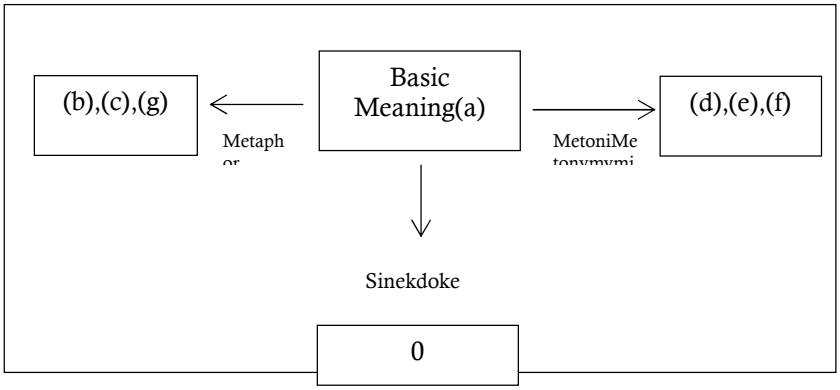
Based on the example of the sentence above, it shows that the meaning of *high* (far up) and *arrogant* has the same nature, to state the top position. It can be concluded that the meaning *high* (far up) with the meaning of *arrogant* has metaphorical extention.]





3. Inter-Meaning in the form of a Polysemic Structure

The next step in the polysemic analysis process is to describe the relationship between meanings. Based on the data that has been done, it can be seen that the relationship between the basic meaning and the extendeed meaning of *tinggi* based on cognitive linguistic studies is as follows:



Makna Dasar	**Perluasan Metafora**	**Perluasan Metonimi**
High (Far upward)	High (status) arrogant	High (many) Expensive Noble/earnest Forward/Increase

CONCLUSION

Based on the results of data analysis, *takai* basically means high up (far upward). Meanwhile, the extended meanings are high (status), high (sound), high (temperature), expensive, sharp, and very. Of the 6 meanings, high (status), high

(sound)), and high (quantity/frequency) are extended metaphorically,while sharp, expensive and "very" are extended metonymy. Then, the result of data analysis for the word *tinggi* in Indonesian language basically means high (far upward). While the extended meanings are high (amount/frequency), high (status), noble, expensive, increase, and arrogant. Of the 6 meanings, high (amount/frequency), high (status) and arrogant are extended metaphorically, while noble, expensive, and increase are extended metonymically.

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'II' AND 'BAIK' AS POLYSEMY: COGNITIVE LINGUISTIC STUDY

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ABSTRACT

This research is based on the student difficulty in using words that have many related meanings. The words that have multiple meaning is called polysemi. There are basic meaning and the extension of meaning in polysemy. The aim of this research is to find out the relationship between basic meaning and the extension of meaning. The object of this research is the word "ii" in Japanese and "baik" in bahasa. The method used is descriptive method. Three figurative languages that used to correlate beetwen basic meaning and the extension of meaning are metaphors, metonyms, and synecdoche. Data source used from printed media published by Japanese and Indonesian.

The results of this research found that the basic meaning of the word "ii" is something isn't bad. There are 14 extension of the meaning word "ii", high quality, beautiful, attractive, proficient, according to standards, friendly, harmonious, beneficial, pleasant, jealous, unnecessary, sufficient, permission and advice. In the other hand, the basic meaning of word "baik" in Indonesian is beautiful. There are four extension of the meanings word "baik", fortunate, benficial, positive, and safe. In the word "ii", there are 6 metaphore relations and 8 metonyms relations between basic meaning and the extension of meaning. In the word "baik", there are 2 metonyms relations, 1 metaphore relation and 1 synecdoche realtion between basic meaning and the extension of meaning.

Keywords: *Cognitive linguistics, Semantics, Polysemi, Adjective*

INTRODUCTION

When we're studying the foreign languages, the dictionary is necessary to support the learning process. Generally, basic learners using the pocket dictionaries to support their learning process. However, the dictionaries that are considered worthy to be a reference are still very rare due the limitation of the information written in the dictionaries. Regarding to that information, Sutedi (2011: 134) assert that there are almost no dictionaries can provide the information of every word completely everytime we looking for it especially in Japanese-Indonesian dictionary. Like how to use a word within the context of a sentence. Sutedi (2011: 134) described the example due the lack of information that written in the dictionary, it is the word 使う 'tsukau' that means use, using and to use. These three meanings have no explanation about how to using it within the sentence that causes the basic Japanese learners had the difficulty to implement it.

A word can be only has one meaning and some had multiple meaning. A word that have multiple meaning is one of the problem that may inhibits in learning a foreign language. For example, the word that have multiple meaning

is "ii" in Japanese. Researcher had the preliminary study by providing a test for the students in LPK Mulia Mandiri Indonesia. The student language level in average N5 level to N4 level. The student asked to translate the word ii within the sentence with some different context. The result is that 90% of the students translate the word ii as baik in bahasa. However, the word ii is not always translated as baik in bahasa. This is become the reasons for researcher to make the word ii as the object of this research to make it easier to explain the meaning relationship in foreign language, but we must first understand the meaning relationship in the mother language itself.

This research aims to describe the meaning relationship between basic meaning and the extension of meaning, so the students can understand that languages are dynamic and hopefully can change the students point of view against Japanese language, which usually they assumed that the Japanese language are difficult.

According to the explanation above, the research of the meaning of a word is necessary and polysemi research is one of the research that necessary.

LITERATURE REVIEW

COGNITIVE LINGUISTIC

To describe the relations between each meaning in polysemy, it has a figurative language, figurative language that originally the object of rethorical study has many subfields. Yet the cognitive linguist like Momiyama, Honda, Kahino and the others assume that describing the extension of meaning can be represent in three figurative language, wich metaphore, metonym and synecdoche.

METAPHORE

According to Sutedi (2016: 57) metaphore can be expressed in the form of statement. (A) is (B) in English. (A) wa (B) de aru in Japanese, and (A) adalah (B) in bahasa. Metaphore pointed out that similarity is extensive, at least there are two that said to be same or similar in form or character (characteristic of its own). For example, metaphore that have been explained above if we're looking for the similarity can be explained as listed below.

1) a. He's a debt collector. b. He's a loan shark (Indonesian figurative language)
2) Kimi wa boku no taiyou da. 'You're my sunshine'

Metaphorical review, similarities, said there are two things need to explained, the similarity between 'rentenir' and 'lintah darat' in Indonesian culture, and similarity of the word 'kimi' (lover) and taiyou (sunshine) to the Japanese speakers.

For foreign Japanese language learners in basic level that can't catch the meaning of that idiom, may assumed that unacceptable in meaning if in their mother language didn't have similar idiom. Or may they asked how 'rentenir' in human form have similarity with 'leech' in animal form. Obviously, they

want to know not only the meaning of the words but also the reason why a 'rentenir' (debt collector) illustrated as a leech in animal form. Therefore, a metaphore is required to explain this kind of situation.

METONYM

According to Sutedi (2016: 62), metonym is figurative language used to express something (e.g. A) with (e.g. B) based on contiguity principle (rinsetsu), in spatially (kuukanteki) or timewisely (kuukanteki). Contiguity principle in spatially between A and B can be described as close or tight distance, or even have no space, and indicates part of the whole, space, volume, etc. Otherwise, contiguity principle in timewise indicates cause and effect, procedure and goals, etc.

SYNECDOCHE

According to Suteedi (2016: 71) synecdoche is figurative language used to express something (e.g. A) with (e.g. B) base on general and specific related concept. In the other hand, synecdoche is close to subcoordinate and subordinate relations. Mean synecdoche is using general phrase to represent the specific one, and so using the specific phrase to represent thing as the whole.

MEANING OF いい 'II'

Written in Gendai Keiyoushi Youhou Jiten by Hida and Asada (1991), described the meaning of word ii, as following below:

- Mutunya baik (good quality)
  彼はいい時計をしています。
  Kare wa ii tokei wo shite imasu.
  He's using the good watch.
- Indah (beautiful)
  たまにはいい景色を見て気分を晴らしたい。
  Tama ni wa ii keshiki wo mite kibun wo hareshitai.
  Sometimes I want to clear my mind with looking at beautiful scenery.
- Daya Tarik (attractive)
  なかなかいい女だ。
  Naka naka ii onna da.
  An attracting woman.
- Memiliki kemampuan (Mahir) (proficient)
  あの医者は腕がいい。
  Ano isha wa ude ga ii.
  That doctor has a skill.
- Sesuai standar (according to standard)
  彼は姿勢がいい。
  Kare wa shisei ga ii.
  He has a good posture.

- Harmonis (harmonious)
  あの二人は仲がいい。
  Ano futari wa naka ga ii.
  They both are close.
- Mendapat manfaat (beneficial)
  繊維質の食べ物は健康にいい。
  Senishitsu no tabemono wa kenkou ni ii.
  Fibrous food is good for health.
- Nyaman (pleasant)
  今日は気分がいい。
  Kyou wa kibun ga ii.
  I am feeling good today.
- Iri (jealous)
  「来週ハワイへ行くのよ」「いいなあ、ぼくもいきたいな」
  「Raishuu hawai e iku no yo」 「ii naa, bokumo ikitainaa」
  「I'm going to Hawai next week」「Aw, cool, I want to go too」
- Tidak perlu (unnecessary)
  「肩をもんで上げましょうか」「いいよ。凝っていないから」
  (*Kata wo monde agemashouka) (ii yo. Kotteinai kara)*
  「Do you want me to squeeze your shoulder?」「I'ts ok, I'm good」
- Puas atau cukup (sufficient or satisfied)
  もういいかい。まあだだよ。
  Mou ii kai. Maadada yo.
  Are you done? No, not yet.
- Izin (permission)
  君はもう退院してもいいです。
  Kimi wa mou taiin shite mo ii desu.
  You can go home (from hospital) if you want.
- Pilihan (advice)
  友達に相談したほうがいいと思う。
  Tomodahi ni soudan shita hou ga ii to omou.
  I suggest you to discuss it with your friend

MEANING OF BAIK IN INDONESIAN LANGUAGE

Meaning of word 'baik' in KBBI (Indonesian Dictionary) (2008)

- Elok, patut, teratur (apik, rapi, apik, beres, taka da celanya. Beautiful, proper, well-organized (nice, neat, tidy, in order, flawless).
- Berguna, manjur (tt obat dsb). Useful, works (medicine, etc).
- Tidak jahat (Unevil, behavior, descendant, etc).
- Sembuh, pulih (luka atau barang yang rusak). Heal, restored (injury or broken).
- Selamat (tak kurang suatu apa). Safe.
- Sepatutnya, selayaknya. Duly, deserve.

RESEACH METHODS

These research utilized the descriptive analysis method. Object of this research is adjective that contain meaning both in Japanese and Indonesian language. In Japanese there are adjective ii and yoi means good. However, in bahasa there are 'baik' and 'bagus' also means good.

There are four research objects in this study, two adjective ii and yoi in Japanese language and two adjective 'baik' and 'bagus' in bahasa. The data in this study took from the various relevant sources.

Data source for adjective 'ii' in Japanese language.

- Gendai Keiyoushi Youhou Jiten
- Daijirin
- Kokugo Daijiten
- Japan – Indonesia dictionary
- Ruigigo tsukai wake jiten
- Research Journal
- Online newspaper

Data source for adjective 'baik' in Indonesian language.

- KBBI (Indonesian dictionary)
- Printed media in Indonesia (newspaper, magazine, novel, etc)

These research is using the simak technique to collect all necessary data. According to Mahsun (2014: 92), simak technique is way to collect data with observation of a language use. Observation not only focused on oral language use yet also written language use.

After doing an observation of data source, continued to catat technique. Catat technique is write down all the information that necessary. Mahsun (2014: 93) assert that if researcher facing the written of language use, then researcher only can use catat technique as the following simak bebas libat cakap technique (uninvolved conversation observation technique), that is write down all the relevant form for it's research from the use of language in writing.

This current research study word that contain polysemy, in this case adjective contain words both in Japanese and Indonesian language. According to Machida and Momiyama (1997: 109) in Sutedi (2011: 163) assert that there are few steps to analyze a polysemy.

1) Semantic classification (imi-kubun)
   Semantic classification can be done in many ways, that is looking for synonym, antonym, ordinate relation between each meaning.
2) Determination of basic meaning (prototype or kihongi nintei)
   Sutedi (2011: 166) assert that meaning of a word written in dictionary that shown first is basic meaning. Yet, we have to be careful because Kunihiro (in Sutedi, 2011: 166) explain that "for similar polysemy, in few dictionaries (kokugojiten), are irregular in presentation perpective". Sutedi (2011: 167), saying that there are two dictionaries that have the qualifications to define

basic meaning, namely Sanseido Kokugo Jiten and Japan-Indonesia Basic Dictionary.

3) Description of meaning relations in polysemy structure (tagi-kouzou no hyouji)
   After finished the following steps above, the last step is to describe the meaning relations, that is to correlate between basic meaning and extension of meaning itself. In order to correlate this meaning, figurative word are necessary as following cognitive linguistic study, there are metaphore, metonym, and synecdoche.

RESULTS AND DISCUSSION

BASIC MEANING OF WORD いい "II"

Basic meaning for adjective ii is 'good'. These indicates meaning of "something that expected and likeable". Dictionary that qualified to define a meaning, for example, Gendai Keiyoushi Youhou Jiten and Daijirin. These dictionaries contain of a statement about the first meaning that written is the basic meaning.

1) 彼はいい時計をしている。(Yoshifumi, Asada, 1991)
2) いい物を手に入れた。(Izuhara, 1998)
3) いい女だ。(Matsumura, 1988)

In the first sentence (1) watch that mentioned is the real watch. 'Thing' in the (2) sentence also contain the thing that we're looking for because it's good. However, the (3) sentence is the good character from a woman. From the explanation above, the conclusion is that basic meaning from the word ii is not bad (good) or the thing that in line with our expectation.

EXTENSION OF MEANING AND RELATION BETWEEN BASIC MEANING AND EXTENSION OF MEANING FROM WORD II

a) Extension of the Meaning (Good quality)
   4) 声が大きく、積極的に発言する。しかも、内容がいい。(NTL-5112020)
      Koe ga ookiku, sekkyokuteki ni hatsugen ni suru. Shikamo, naiyou ga ii.
      Make a loud voice and speak positively. Moreover, the content is good.
      In (4) sentence, content of the script spoken are has a good value as well. Basic meaning of word ii is tidak buruk (not bad), as for the extension of meaning is berkualitas (good quality). We measure things good if it has a good value. So the relations of the meaning metonymcally extend.

b) Extension of the Meaning (Beautiful)
   5) たまにはいい景色を見て、気分を晴らしたい。(Yoshifumi, Asada, 1991 : 45)
      Tama ni wa ii keshiki wo mite, kibun wo harashitai.
      Sometimes I want to clear my mind with looking at beautiful scenery.

The second extension of meaning from the word ii is indah (beautiful). Beautiful is the word that describe beauty that visually can be seen. In the (5) sentence, ii keshiki means beautiful scenery. The correlation between word 'baik' and 'indah' is a metaphore, because there is a similarity. Something that perfect or beautiful is equal to not bad or good.

c) Extension of the Meaning (Attractive)

7) なかなかいい女だ。（Yoshifumi, Asada, 1991 : 45）
Naka naka ii onna da.
A pretty good woman.

The third extension of meaning word ii is menarik (attractive). Attractive is interest of something that likeable. In (7) sentence, a woman that likely attractive in someone's perspective. From the basic meaning of ii wich is baik (good), extended to be menarik (attractive). That is, something that's good must be attractive. So, the relations between the basic meaning and the extension of meaning is metonym, because of timewisely related (process-goals related).

d) Extension of the meaning (proficient)

8) あの医者は腕がいい。（Yoshifumi, Asada, 1991 : 45）
Ano isha wa ude ga ii.
That doctor is good.

The fourth extension of meaning word ii is mahir (proficient). These are idomatical meaning. Proficient is skillful or talented of doing something. In (8) sentence mentioned a talented doctor and cameraman. An arm is part of the human body that helps human doing his daily activity. Talent determine from how skillful someone to do something. The word tangan (arm) used to make an analogy of word bakat (talent). Also in other similar Indonesian idiom, for example "rasa masakan tergantung tangan seseorang" (the taste of the food is based on someone arm or people who cooked it). From the basic meaning baik (good) extended to berbakat (proficient). The relations between two meanings metaphorically extended. Because there is similarity of word tangan (arm) that used to make an analogy of word bakat (talent).

e) Extension of the meaning (according to standard)

9) 実はこの仕事、給料がいいのです。(NTL-5112020)
Jitsu wa kono shigoto, kyuuryou ga ii no desu.
Actually, this job has a good salary.

The fifth extension of word ii is sesuai standar (according to standard). According to standard means in line with our expectation. In (9) sentence, they had the good salary for workers. From the basic meaning word ii that is baik (good), extended to be sesuai standar (according to standard). Word baik have it sown standard based on people's expectation, so it is subjective. Similar to meaning sesuai

standar, everyone measures thing differently. The relations of this meaning is metaphore and it is subjective.

f) Extension of the meaning (Friendly)

10) 世界のどの国にも、いい人もいれば、わるい人もいる。(AS-5112020)

Sekai no dono kuni demo, ii hito mo ireba, warui hito mo iru.

In every country in the world, some are good people and some are bad people.

The sixth extension of meaning word ii is ramah (friendly). Friendly means kindness. As shown as (10) sentence, there are many good peoples yet also bad peoples in this world. From the basic meaning ii that is baik (good) extend to be ramah (friendly). Word baik means something that in line with our expectation and have no bad side. So, the meaning word ramah is similar because this also have no bad side. The word ramah (friendly) is metaphorically extend because of meaning similarity, between baik and ramah.

g) Extension of the meaning (Harmonious)

11) あの二人は仲がいい。(Yoshifumi, Asada, 1991 : 45)

Ano futari wa naka ga ii.

The two are on good terms.

The seventh extension of meaning word ii is harmonis (harmonious). Harmonious is harmony between two things. In (11) sentence, the relationship between those two peoples also harmonious. Based on the examples above, word ii have extension of the meaning to be harmonis (harmonious). Basic meaning baik and extension of the meaning harmoni have the similar meaning that both shows thing that according to standard behavior. This word meaning metaphorically extended.

h) Extention of the meaning (beneficial)

12) 繊維質の食べ物は健康にいい。(Yoshifumi, Asada, 1991 : 45)

Senishitsu no tabemono wa kenkou ni ii.

Fiber foods are good for your health.

The eighth extension of the meaning word ii is manfaat (beneficial). Beneficial translated to other word is useful. In (12) sentence, a food that contain fiber are good for health (beneficial). From basic meaning ii that is 'baik', extended to be bermanfaat (beneficial). We never know wether things bad or good until we tried. So, the relations between basic meaning and extension of the meaning word ii metonimycally extend because of timewisely related.

i) Makna Perluasan 9 : Enak Extension of the meaning (pleasant)

13) 今日は気分がいい。(Yoshifumi, Asada, 1991 : 45)

Kyou wa kibun ga ii.

I feel good today.

The nineth extension of the meaning word ii is enak (pleasant). The meaning of word enak isn't about the taste of a food, yet a fit and energetic body condition (pleasant). In (20) sentence, shows the good feeling. From basic meaning ii that is baik extended to be enak (pleasant). We're feeling good about something according to our expectation. So the meaning of word baik and enak is timewisely related and metonymically extend.

j) Extension of the meaning (Jealous)

14) 「来週ハワイへ行くのよ」「いいなあ、僕も行きたいなあ」
(Yoshifumi, Asada, 1991 : 45)
「raishuu hawai e iku no yo」 「iinaa, boku mo ikitainaa」
I'm going to Hawaii next week." "Well, I want to go too."

The tenth extension of the meaing word ii is iri (jealous). Jealousy is the feeling uncomfortably seeing someone's advantage. In (14) sentence, jealous of someone that going to Hawai. From the basic mening word ii that is baik, extended to be iri (jealous). Jealousy is feeling dizzy or uncomfortable seeing someone's advantage or happiness, so the word ii contain a meaning 'this is good for you but not for me'. These meaning is metonimycally extended, has cause and effect relations.

k) Extension of the meaning (unnecessary)

15) 「肩をもんであげましょうか」「いいよ、こってないから」
(Yoshifumi, Asada, 1991 : 45)
「kata wo monde agemashouka」 「iiyo, kotte inai kara」
"Shall I massage your shoulders?" "No, thanks, I'm not stiff."

The eleventh extension of the meaning word ii is tidak perlu (unnecessary). In this case, unnecessary translated to be 'it doesn't matter if I'm not doing it'. In (15) sentence shows the refusal of someone's offer, because the speaker thought it doesn't necessary. From the basic meaning the word ii that is baik, extended to be tidak perlu (unnecessary). If thing unnecessary it doesn't matter if we're not doing it. This word is metonymically extended because timewisely related.

l) Extension of the meaning (sufficient)

16) その費用に縛られるということで、僕たちの親にとってはかなり大変なことだ。（お父さん、もういいよ・・・）。(Hirata, 2005 : 14)
Sono hiyou ni shibarareru to iu koto de, boku tachi no oya ni totte wa kanari taihen na koto da. (otousan, mou ii yo….)
being tied to that cost, it was very difficult for my parents. (dad, please stop it)

The twelveth extension of the meaning word ii is cukup (sufficient). Sufficient means doesn't need anything more. Like in the

(16) sentence, the speaker feel pity for his parents because of the high education expenses. So the child told his father "enough, dad". From the basic meaning word ii that is baik extended to be cukup (sufficient). This is metaphorically related because of the similarity, when we're feel sufficient, when we're feel good enough.

m) Extension of the meaning (permission)

17) 君はもう退院してもいい。 (Yoshifumi, Asada, 1991 : 45)
Kimi wa mou taiin shitemo ii.
You may be discharged from the hospital.

The thirteenth extension of the meaning word ii is boleh (permission). Permission means permitted or not forbidden. In (17) sentence, describe that a patient can go home from a hospital. From basic meaning word ii that is baik, extended to be boleh (permission). Permission means got the agreement to do something good, and not cause a problem. This meaning is metonimycally extended because has a cause and effect relations.

n) Extension of the meaning (advice)

18) 友達に相談したほうがいいと思う。(Yoshifumi, Asada, 1991 : 45)
Tomodachi ni Soudan shita hou ga ii to omou.
I think you should talk to your friends.

The fourteenth extension of the meaning word ii is saran (advice). Advice is an opinion (suggestion, recommendation, goals) that spoken to be considered. In the (18) sentence, someone give him advice to talk to his friend about his problem. This meaning is metonimycally extended because of procedure and goals relations. To give an advice to someone need to be delivered in positive way. In this case, word ii indicates a good speech. So, to give an advice to someone need to be delivered in a good way as well.

BASIC MEANING OF WORD "BAIK"

One of the following way to determine the basic meaning is to see the first meaning that appeared in a dictionary. According to Indonesian dictionary (KBBI, 2008: 118), the basic meaning of adjectiva baik is rupanya elok (visually beautiful). Elok (beautiful) means, "visually beautiful, related to aestetic and beauty). Look at this following examples.

1) *Untuk menghasilkan foto yang "baik", selain penguasaan teknik, pengetahuan tentang komposisi juga sangat diperlukan. (KOM-5112020).*
To take a good photo, technic and knowledge about the photo composition is necessary.

Summary of the following examples above is, basic meaning from the word baik is something that related to beauty. In sentence (1) fine arts, means a beautiful and good arts. Also in sentence (2) have similar meaning that is indah or elok. Something beautiful and visually can be seen.

EXTENSION OF THE MEANING AND RELATION BETWEEN BASIC MEANING AND EXTENSION OF THE MEANING OF WORD "BAIK"

a) Extension of the meaning 1: Lucky

2) 3 Zodiak ini tak bernasib baik bulan November 2020 (REP-5112020)

These following 3 zodiacs not having a good fortune in November 2020

The first extension of meaning word baik is beruntung (fortunate). Lucky means have a good fortune, lucky, or happy. In the (2) sentence, there are 3 zodiacs that unlucky in November 2020. From the following examples above, the meaning is synecdocally extend. The word beruntung in particular and the word indah in general. Fortunate person (particular) is a person that always get the good or beautiful thing (general).

b) Extension of the meaning (Useful)

3) Tidak hanya sayur, buah juga merupakan makanan dengan sumber vitamin dan antioksidan tinggi yang baik untuk mata (HS-5112020)

Not only vegetables, fruit also a good source that contain high vitamin and antioxidants which good for eyes.

The second extension of meaning word baik is bermanfaat (beneficial). The word beneficial can also translated to useful. In the (3) sentence, fruit and vegetables are useful for eyes because it contain high vitamin and antioxidants. From the basic meaning baik that is indah, extended to be bermanfaat (beneficial). Something that beautiful have a positive impact to ourself. The realtions between this two meaning is metonymically extended (process and goals related). Something that considered beauty (process) give the good impact for ourself (goals).

c) Extension of the meaning (Positive)

4) Abu Bakar RA pun mencabut sumpahnya dan kembali berbuat baik kepada Misthah dan keluarganya (REP-5112020).

Abu bakar RA took his oath and promise to do good thing to Misthah and his family.

The third extension of the word good is positive. Positive is a good thing, including behavior, attitudes, and thoughts. In sentence (4) Abu Bakr RA took positive action against Misthah and her family. From the basic meaning of good, which is beautiful, it extends to be positive. The two meanings are spatially adjacent. So that the meaning relationship extends metonymy. Being positive is part of beauty.

d) Extension of the meaning (Safe)

5) *"Kau baik-baik saja?" tanya Cole. (Mul, 2016 : 303*)

Are you okay? Asked Cole

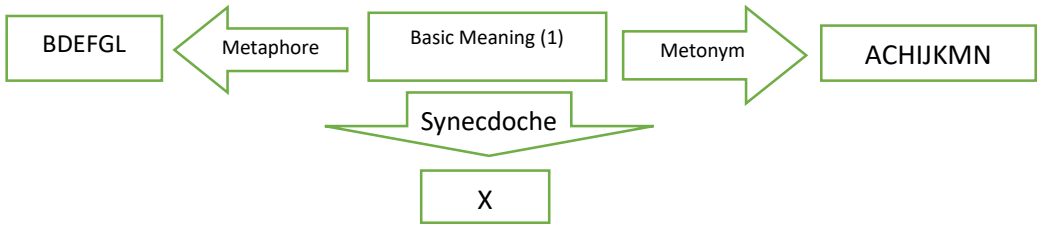
The fourth extension of the meaning word baik is selamat (safe). Selamat means safe from the danger, calamity, disaster, or not getting any trouble. In the (5) sentence, Cole asked his friend about his condition, is he

safe from danger or nit. From the basic meaning baik and indah, extended to be selamat (safe). Thing that safe from the danger means it have to be in a good condition. The meaning is metaphorically extended because it have a similarity.

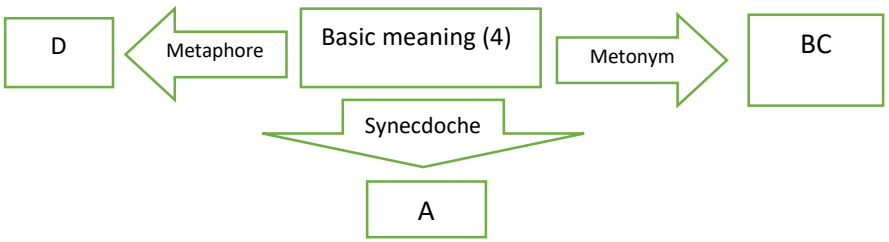
CONCLUSION

According to data analyst and discussion regards to adjective ii in both Japanese and Indonesian language that been explained, the conclusion is:

1) Basic meaning of word ii is baik (good)
2) Extension of the meaning word ii listed as following below:
   a) Berkualitas (Good quality)
   b) Indah (Beautiful)
   c) Memiliki Daya Tarik / Menarik (Attractive)
   d) Mahir (Proficient)
   e) Sesuai Standar (According to standard)
   f) Ramah (Friendly)
   g) Harmonis (Harmonious)
   h) Benefit / Manfaat (Beneficial)
   i) Enak (Pleasant)
   j) Iri (Jealous)
   k) Tidak Perlu (Unnecessary)
   l) Cukup (Sufficient)
   m) Izin / Boleh (Permission)
   n) Saran (Advice)
3) Relations between basic meaning and extension of the meaning from word ii:



4) Basic meaning of word baik is indah
5) Extension of the meaning word baik is as listed below :
   a) Beruntung (Fortunate)
   b) Positif (Positive)
   c) Bermanfaat (Beneficial)
   d) Selamat (Safe)
6) Relations between basic meaning and extension of the meaning from word baik :



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THE ANALYSIS OF *GOI* IN THE *WAKAMONO KOTOBA*

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ABSTRACT

In Japanese language, there is a language variation which definite by age element, one of the element is called *shingo* (idiom/new term) or *ryuukoogo* (popular term) who is being favorite in young generation. Nowadays, in the development era the youth generation inclined themselves to create continually *shingo* and *ryuukoogo*, and they became the pioneer of language's spreading which also called as *Wakamono Kotoba* (Youth's Language). (Teguh, 2015: 162). In spite of, the usage of *Wakamono Kotoba* has had in daily life, but for common people *Wakamono Kotoba* is such a difficult language to use in the certain condition, for instance to what kind of situation and to whom they talk to, etc. The purpose of this study was to explore what kind of *Goi* in *Wakamono Kotoba* which always used in Japanese's young generation. Then, to learn how to use and create *Goi's* languages in *Wakamono Kotoba* from the certain situation and person. The research method is using descriptive qualitative approach. Furthermore, the subject of this study was taken from 5 sources, such as 1 subject from Japanese Television's Program *School Kakumei* and 4 subjects from YouTube such as 2 Playlist Video channel and 2 video channel. This study was used the technic of sort analytical subject to analyze *Wakamono Kotoba* in the each subject. The results of reseach is in 119 subject of *Wakamono Kotoba* has included 25 verbs, 23 adjectives, 31 nouns, 20 idioms and 23 adverbs. Accordingly, the study was found some characteristics of *Wakamono Kotoba* that be observed from created is the abbreviation of *Goi,* the changing of meaning, KY's Language (Abbreviation Languange), Old Language, the using of dialect such as *Kansai* and *Fukuoka's* dialects, the changing of sound, the new word and meaning, the additional syllables of *–ru,* the affix such as *-tan, gan-, -ngo, -pi*, *-man* and *-chikku,* the changing of word which has similarity of sound, the contrary of word, *Bokashi Kotoba* (The Vague's Expression) and *Gairaigo* (The Absorption Word). Consequently, *Wakamono Kotoba* can be used in non-formal situation based on the person of *Wakamono Kotoba*.

Keywords: *Wakamono Kotoba*, *goi*, characteristics, use

INTRODUCTION

Japanese language is the language which uses as the communication instrument between people around Japan. In the Japanese language, they have some variation of language which is using it determined by age factor that is 児童語 (*jidoogo)* or 幼児語 (*yoojigo)* means children's language, 新語 (*shingo)* means new idiom/ term or 流行語 (*ryuukoogo)* means the popular idioms which is being favorite in young generation and 老司語 (*roojingo)* or シルバー言葉 (*shirubaa kotoba)* means old language. Nowadays, in the development era the youth generation inclined themselves to create continually *shingo* and *ryuukoogo*, and they became the pioneer of language's spreading which also called as *Wakamono Kotoba* (Youth's Language).

In spite of, the usage of *Wakamono Kotoba* has had in daily life, but for common people *Wakamono Kotoba* is such a difficult language to use in the certain condition, for instance to what kind of situation and to whom they talk to, etc. Beside that, it can be following in the development era and be continued to increase their characteristic.

Based on the explanation, the writer has purposed to analyze and explain the usage of *Goi* in *Wakamono Kotoba* which found in internet media such as *Youtube* and audio visual media such as the TV program of TV *School Kakumei.*

WAKAMONO KOTOBA

Nowadays, in the development era the youth generation inclined themselves to create continually *shingo* and *ryuukoogo*, and they became the pioneer of language's spreading which also called as *Wakamono Kotoba* (Youth's Language). According to Horio (2015: 21), *Wakamono Kotoba* is using in between the friendship circle when they find a job especially for boy and girl young generation between teenager category until 20 years old. Also, the young generation became the pioneer who used unfamiliar of idiom or new term. The creating of new term has originated by deviation of norm. The Foreign language is one of the significant factor that influenced the development of *Wakamono Kotoba* in Japan, it called *Gairai Go.* Based on Horio (2015: 128-136), there are some features of *Wakamono Kotoba:*

a. the additional syllables of *–ru*

in this feature, the additional syllable such as verb, noun, abbreviation, and onomatope combines with syllable *ru.* For example 化粧る (*keshouru*) means make up and アピる (*apiru*) means direction

b. New term of Adjective
New term of Adjective means the word which created by abbreviation word. The adjective of *i* changed into the adjective *na*. Similarly, the adjective of *na* changed to the adjective *i*.

c. The adverb of class
The adverb of class means the word which shows the level and uses the appropriate of class without depending to the original word. One of kind the adverb of class has used onomatope. For example バリ・バリバリ・ブチ・むっちゃ・めっちゃ・デラ (*bari - baribari - buchi - mucha - mecha - dera*) means very or much.

d. The additional syllable of *sa* in the word *meishi*
The additional syllable of *sa* in the word *meishi* means the creating of combination word between the word *meishi* + *sa*. For adding the meaning of *sa,* in the word *meishi* add the syllable *sa*. Thus, 大事さ (*daijisa*) means the important thing.

e. The phrasal of vague (*Bokashi Kotoba*)
The phrasal of vague (*Bokashi Kotoba*) means the kind of word which combined would make the phrasal unclear or vague. For example, みたいな (*mitaina*) means look/see.

On the other hand, according to Fang Yun (2013: 2-8), *Wakamono Kotoba* used in :

a. Old Language
Old language or classic means the word which old and classic, and uses for certain word or formal phrasal situation; sometimes it's not have the connection with the current of Japanese Language. For example, いとをかし (*ito wokashi*) means very attracted.

b. Affix
The kinds of affix which often uses by Wakamono Kotoba are the prefix and suffix. For example, the prefix is 鬼強い (*onizuyoi*) means very strong. And, イチゴは先に食べる派 (*ichigo wa saki ni taberu ha*) means someone who had eaten strawberry.

c. KY's Language (the Abbreviation Language)

The KY language comes from the word *Kuuki Yomenai* which originated from the word *kuuki*; air and *yomenai* originated from the word *yomeru* means unclear. On the other hand, *Kuuki Yomenai* could be defined as the situation that unclear and vague. According to Fang Yun, KY Language referred to the abbreviation language's group which method shorten the word phrase and combine it with the initial word of Romaji or number in the each word. The other usage of KY Language is shortening the word or sentence or phrase. For example, DD (*Daredemo Daisuki*) means more like than anything.

d. Verbs
The teenager always use the own word and idiom, then shorten it to change the verb prefix る (*ru*) become the popular of verb. For example, タクる (*takuru*) means ride the taxi.

METHODS

The research method is using descriptive qualitative approach. This descriptive approach used to describe *Wakamono Kotoba* from other research, how it's used in daily life and the meaning of each word. The writer used note method to search the *Wakamono Kotoba* in the source of data. On the other hand, the writes also used the analytical of determining sort element method which used to take *Goi* data in *Wakamono Kotoba* of each source data. The methods of research are:

a. Creating the Data Card
b. Watching the source of data carefully
c. Note and sign *Wakamono Kotoba* in the each of source data
d. Analyzing the meaning, creating and characteristic of using *Wakamono Kotoba* from the note
e. Further, *Wakamono Kotoba* which has analyze input to Data Card

RESULTS AND DISCUSSION

The writer was taken 119 subject of *Wakamono Kotoba* from Japanese Television's Program *School Kakumei* 7 subject. Thus, it took from YouTube Playlist Video channel tittled 「遠井さん総集編！」amount 58 subject; Playlist tittled 「遠井さん×すとぷりメンバーシリーズ！」amount 10 subject; 「ワンチャンワンドキ！JK 用語で JK の 1 日を再現してみた」amount 29 subject; 【アキシブ

project】【船木沙織】20170126 オトナへノベル 10 代ドラマ「知って得する JK 語講座」amount 15 subject.

Data 5 「うける」

Source : Playlist Video 「遠井さん総集編！」tittled アニメ】この動画笑わずに見れるやつ天才 WWW minute 08:17

The dialogue:

Jel:「昨日初めてナイトプールとやらに行ってきたんですよ。ハハハ、うけるね」

"Kinou hajimete naito puuru to yara ni itte kitan desu yo. Hahaha, ukeru ne"

"Yesterday, it's my first time went to *Night Pool*. Hahaha… it's was so interesting yeah"

The analysis: Jel (the speaker) is the student of Senior High School in Japan. In the *Youtube's channel* of Jel, he show the expression when he joined *Night Pool.* The word 「うける／受ける」 *(ukeru)* truly means to give or accept. According to *Zokugo Dict,* the word 「うける」 *(ukeru)* was familiar in Showa era especially in the performance situation and get the applause from audience. Moreover, the meaning of word 「うける」 *(ukeru)* became has the good name or reputation. Besides in 1980, the word 「うける」 *(ukeru)* has the shifting word such as getting the applause and having the good reputation caused do the interesting of funny then make them laugh. Consequently, the word 「うける」 *(ukeru)* means interest or laugh. Horio (2015:25) said that syllable 「る」 *(ru)* indicated *godandoushi* (Verb I). The characteristic word うける」 *(ukeru)* included as the changing meaning group. The other word has the same meaning: 「面白い」 *(omoshiroi),* 「笑える」 *(waraeru).*

Data 7 「ワロタ」

Source : Playlist Video 遠井さん総集編！」 berjudul 【アニメ】遠井さん出演の動画シリーズ！笑わずに見れるか？！WWW minute 12:30

The dialogue:

Jel: 「何ワロタんねん？」

"Nani warotan nen?"

"What you're laugh?"

The analysis: Jel (the speaker) is the student of Senior High School in Japan, and with his friend Tooi (the respondent). Tooi read the dialogue's script laughed and Jel asked what he/she laughed it. According *Kotoba Map*, the word 「ワロタ」 *(warota)* originated from the word 「笑った」 *(waratta)* when it used Katakana word become 「ワラッタ」 *(waratta)* and has the changing meaning into 「ワロタ」 *(warota)* means laughing. Also, it used in Internet world, so it included as *Internet Slang.* The characteristic word of 「ワロタ」 *(warota)*

Data 12 「タピる」

Source : Playlist Video 遠井さん総集編！」 berjudul 【おもしろ動画ｗ】ありえない乙女ゲームまとめ！これ笑わないやついんの？ WWW minute 06:35

The Dialogue:

Jel: 「遠井さん今の時代タピってないのはあかんわ」
"Tooi san ima no jidai tapitte nai no wa akan wa"
"Tooi, in this era you should drink *bubble tea*"

The analysis: Jel (the speaker) is the student of Senior High School in Japan with his friend Tooi (the respondent). Jel mock Tooi because he never drinks *bubble tea* which has familiar in Japan. The word 「タピって」 *(tapitte)* originated form the word 「タピる」 *(tapiru).* The, the word 「タピる」 *(tapiru)* is the shorthen word from 「タピ~~オカ~~」 *(tapi~~oka~~)* and Horio (2015:25) said that the additional syllable of 「る」 *(ru)* indicated *godandoushi* (Verb I). The meaning of word 「タピる」 *(tapiru)* is drinking the *bubble tea*. *Bubble tea* is one kind of *milk tea* drink which originated from China, then in Taiwan it could be called as *Tapioca Drink,* so that in Japan also called 「タピオカ」 *(tapioka).* This beverage has started in 2000 and from 2010, *bubble tea* presented in Japan. Meanwhile, in the 2019 the word 「タピる」 *(tapiru)* included as the categories of *Shingo* and *Ryuukougo*. The characteristic word of 「タピる」 *(tapiru)* can be categories of shorten word of *Goi* and the additional syllable of *–ru* which became the new word and it does not change the meaning.

Data 33「基地外」

Sumber: Video playlist 遠井さん総集編！」 berjudul 【アニメ】遠井さんシリーズ総集編！ ～愛の告白編～ minute 03:01
The dialogue:

Tooi: 「そういう基地外なところ」
"Sou iu kichigai na tokoro"
"The abnormal like this"

The analysis: Tooi (the speaker) is the student of Senior High School in Japan with his friend Jel (the respondent). Jel asked Tooi why she/he does not want to date with him/ her while he/ she turn around the body and Tooi said his/her abnormal act. The type of word 「基地外」 *(kichigai)* originated from 「気違い」 *(kichigai)* but the teenager in Japan changed it to 「基地外」 *(kichigai)*. According to Weblio, the word 「基地外」 and 「気違い」 *(kichigai)* has the same meaning; abnormal (the madness of something) or maniac. The characteristic word of 「基地外」 *(kichigai)* included as the similarity of sound that is not change the meaning of word. Another words that has the same meaning; 「狂人」 *(kyoujin)*.

Data 43 「よき・のき」
Source：「ワンチャンワンドキ！JK 用語で JK の 1 日を再現してみた」minute 01:03
The Dialogue:

Yuka: 「よき？のき？どっち？」
"Yoki? Noki? Docchi?"
"Good? Bad? Which one?"

The analysis: Hina (the speaker) is the student of Senior High School in Japan with her friend; Moe and Yuka (the respondent). Yuka looked confused about some opinion and asked her friend about something looks good or bad. According to *Kotoba Map*, the word 「よき」 *(yoki)* originated from the word 「良い」 *(Yoi)*. It 「よき」 *(yoki)* came from Old Language which presented in *anime* titled *Ikkyu san*. Once of the scene, it presented that brother of Ikkyu has eaten *zenzai* which made by *Ikkyu,* then he does not say 「よくやった！」 *(yoku yatta)*, but 「善哉」 *(yokikana)*. Certainly, two of the words has the same meaning, that is means something good. Japanese's teenager looks so funny when they said and changed the word 「良い」 *(Yoi)* become 「よき」 *(yoki)* and it changed the meaning to

become good or bad. In addition, in the 2016 the word 「よき」 *(yoki)* included as one of the categories in *Shingo* and *Ryuukougo*. Contrarily, the word のき」 *(noki)* came from the English language's abbreviation. The word *No* and the additional syllable 「き」 *(ki)* sounds funny like the word よき」 *(yoki).* On the other hand, the characteristic of word 「よき・のき」 *(yoki-noki)* included as the Old Language (Fang, 2013:137) which has the changing of sound and meaning. Another words that has the same meaning: 「良い・悪い」 *(yoi-warui).*

Data 44 「ぴえん」

Source：「ワンチャンワンドキ！JK 用語で JK の 1 日を再現してみた」minute 01:24

The Dialogue:

Hina: 「ぴえん」
"Pien"
"I'm so sad"

The analysis: Hina (the speaker) is the student of Senior High School in Japan, she looked so sad because she does not have the reply message from someone who her like of, namely, Ryouma. Specifically, the word 「ぴえん」 *(pien)* originated come from *Kaomoji* which means an expression to show the bad or sad feeling. *Kaomoji* can be defined as the symbol or combination symbol that describe the human face expression. So, the word 「ぴえん」 *(pien)* means crying; want to cry; sad feeling. In the middle of 2019, the word 「ぴえん」 *(pien)* had gotten the 4th rank of *Ryuukougo* in Instagram. The characteristic of word 「ぴえん」 *(pien)* included as the category of new word meaning. Another word that has the same meaning: 「泣く」 *(naku),* 「悲しい」 *(kanashii).*

Data 48 「エモい」

Source：【アキシブ project】【船木沙織】20170126 オトナヘノベル 10 代ドラマ「知って得する JK 語講座」 minute 02:11

The Dialogue:

Ayame: 「エモいよね？エモいよね」
"Emoi yo ne? Emoi yo ne"
"Are you sad? So Sad?"

The Analysis: Ayame (the speaker) is the student of Senior High School in Japan. She has practiced herself in front of the mirror to study *Wakamono Kotoba.* According to Horio (2015:36), the word 「エモい」 *(emoi)* has come from the word 「えろい」 *(eroi)* which means shape; erotic and 「きもい」 *(kimoi)* means disgusting; strange (the description in **Data 41).** Furthermore, the word 「エモい」 *(emoi)* has indicated to someone looked immoral or scarred. But, this meaning has rarely to use. In contrast, according to *Zokugo Dict*, the word 「エモい」 *(emoi)* means the abbreviation from the abbreviation of English *Emotion* in *Gairaigo* became 「エモ~~ーシ ョン~~」 *(emo~~oshon~~),* and Horio (2015:31) statement that the additional syllable 「い」 *(i)* showed the adjective category. Indeed, the word 「エモい」 *(emoi)* became familiar in the 2016. Then, according to *Kotoba Map*, the word 「エモい」 *(emoi)* means something that expressed the emotional feeling like happy, sad, or intermezzo; something that irreplaceable; some feeling when look or hear something, and made the heart is melting but it could not be described by words. In the 2019, the word 「エモい」 *(emoi)* included as the categories of *Shingo* and *Ryuukougo.* Generally, the characteristic of word 「エモい」 *(emoi)* can be included as the abbreviation of *Goi* (Horio, 2015:19-20) and it becomes the category of new word and change the meaning that is a feeling of sad or lonely. Another words that has the same meaning: according to Horio that is 「助平」 *(sukebe)*, and from the *Zokugo Dict* and *Kotoba Map* is 「感動」 *(kandou).*

Data 52 「ネタ」

Source: Playlist Video 「遠井さん総集編！」entitled【アニメ】あるある動画総集編！！笑ったら負けだぞ WWW minute 06:29

The Dialogue:

Momo: 「でツイターみてたらさ、そのネタが…」

"De tsuitaa mite tara sa, sono neta ga…"

"then, when I saw in Twitter, that topic…"

The analysis: Momo (the speaker) is the student of Senior High School in Japan with his friend Tooi (the respondent). Momo opened the conversation with the topic about something that she found in *Twitter*. According to *Zokugo Dict*, the word 「ネタ」 *(neta)* originated from reversion *Goi* from the word 「種」 *(tane)* means a kind. In fact, the word 「ネタ」 *(neta)* had come from Edo Era and changed the

meaning into something; news, topic. The characteristic of word 「ネタ」 *(neta)* can be included as the reversion word with changing the meaning category. Then, another words that has same meaning: 「話題」 *(wadai).*

Data 73 「JK」

Source : 【アキシブ project】【船木沙織】20170126 オトナヘノベル 10 代ドラマ「知って得する JK 語講座」minute 00:32

The Dialogue:

Mikako: 「今日も飛ばしてるな、アヤメ。彼女は自身をクラスーの JK 語使い」

"Kyou mo tobashiteruna, Ayame. Kanojo wa jishi wo kurasu ichi no JK go tsukai"

"Today, Ayame looks too over. She is a student who used young language of Senior High School number 1 in my class"

The analysis : Mikako (the speaker) is the one of student in Senior High School at Japan. She was talking about Ayame who always talks and uses the young language in her heart. According to *Zokugo Dict*, the word 「JK」is the abbreviation word from 「女子高校生」 *(~~Joshi~~ ~~Koukousei~~)* which means the girl student of Senior High School. Thus, in the 2007, the word「JK」has arose by *2channel* which became one of online bulletin site that has posted something unnamed/ anonym. The characteric of word 「JK」can be included as the Language KY or Abbrevation Language (Fang, 2013:139) which had not changed the meaning.

Data 85 「かまちょ」

Source : 「ワンチャンワンドキ！JK 用語で JK の 1 日を再現してみた」minute 01:30

The Dialogue :

Moe: 「かまちょアピール」

"Kamacho apiiru"

"Showing the demand of reputation"

The Analysis: Moe (the speaker) is the one of student in Senior High School at Japan with her friend Yuka (the respondent). They are talking about the *Line* profile of Hina in her gadget and they guessed that Hina showed the act like she want people respect of herself.

According to *Zokugo Dict*, the word 「かまちょ」 *(kamacho)* is the abbreviation word of 「構~~う~~」 *(kama~~u~~)* which means to respect; to serve; to repute; and the word 「ちょ~~うだい~~」 *(cho~~udai~~)* is a kind of help demand like ―ください」 *(-kudasai)*. On the other hand, the word かまちょ」 *(kamacho)* had been knowing in 2012 and including as *Internet Slang* because it usually use in some media social like *Line* or *Twitter.* Thus, the word 「かまちょ」 *(kamacho)* indicated to people who feels lonely or having along-time and wants to respect by other with sending a message in social media. Specifically, the characteristic of word 「かまちょ」 *(kamacho)* included in the abbreviation of *Goi* category (Horio, 2015:19-20) which becoming new word and it's not changing the meaning.

Data 103 「ーンゴ」

Source: Playlist Video 「遠井さん総集編！」entitled アニメ】美少女ヒロイン『ももちゃん』総集編 WWW minute 10:33

The Dialogue:

Tooi's Father: 「今日は可愛い子ちゃんにお酒ついでもらうンゴよ」

"Kyou wa kawaii ko chan ni osake tsuide moraungo yo"

*"*Today, I will give *sake*'s drink from that cutiest girl yeah*"*

The Analysis: Tooi's Father (the speaker) with Tooi who is the one of student in Senior High School at Japan (the respondent). Tooi has invited Momo to work part-time at the female *Bar* and Tooi's father looks happily to talk like teenager. According to *Kotoba Map,* the word 「ーンゴ」 *(-n'go)* does not have the specific meaning, it only affix to make it looks funny. In addition, the other usage of that word in *Internet* had been showing negative thing or disappointed thing which has done. Then, the word 「ーンゴ」 *(-n'go)* included as *Internet Slang* and it often use by girl. Generally, the word 「ーンゴ」 *(-n'go)* had been known by baseball athlete namely Domingo who loose in the opening match and 2 day later in round 9th. So that, it became the trend because it's showed in *2channel* which one of bulletin site online that posted something unnamed or anonym. The creating word to become *Wakamono Kotoba* can be merged with other

class of word. But, the usage of *Internet* looks over use the past-adjective (*-ta*) + *n'go,* and it included as new word category that had not changed the meaning. For the using of Internet, another word that has the same meaning: 「しまう」 *(shimau).*

Data 106 「—っぽい」
Source: Playlist Video 「遠井さん総集編！」 titled 【アニメ】ある ある動画総集編！！笑ったら負けだぞ WWW minute 10:24
The Dialogue:

Tooi: 「なるほどアーティストっぽいね」
"Naruhodo aatisutoppoi ne"
"Oh, it's looks like musician yeah"

The analysis: : Tooi (the speaker) is the student of Senior High School in Japan with his friend Jel (the respondent). Jel explained one of his friend namely Root who has the other skill beside sing-a song, he also can create the own song, so that Tooi concluded that Root is like the musician. According to Horio (2015:79), the word 「ーっぽい」 *(-ppoi)* means that something easy to do; having the tendency of something; seems like someone or something; assumed like someone or something. When the noun +*ppoi,* it will become and change into adjective, but it looks negative impression. Indeed, the characteristic word 「ーっぽい」 *(-ppoi)* included in *Bokashi Kotoba (Vague Idiom)* that become new word. Another example of word: 「女っぽい」 *(onnappoi)* means the act like a girl.

CONCLUSION

The result of analyzing 119 subjects of the characteristic *Wakamono Kotoba* which referred from the formation of word can be described in:

a. The abbreviation of *Goi*
b. The changing of meaning
c. KY Language (Abbreviation Language)
d. Old Language
e. The using of dialect *Kansai* and *Fukuoka*
f. The changing of sound
g. New word and meaning
h. The additional syllable of *-ru*
i. The affixes, like *–chikku, -tan, gan-, -ngo, -pi* and *–man*

j. The changing of word which has the same sound
k. The contrary word
l. *Bokashi Kotoba (Vague Idiom)*
m. *Gairaigo (* Loan Language)

Wakamono Kotoba can be used in informal situation when which the respondent depend on their own of *Wakamono Kotoba*.

This research is still limited of source, so that for the future research can be analyzed the kind of development *Wakamono Kotoba* year by year that indicated the new characteristic. Then, this research also has lack of source data, it only takes from visual media like Television program and YouTube, however for the next research the writer should be used other source of data such as print media like print media of Japan (comic), audio media likewise modern song, or other social media which used by teenager in Japan such as twitter or instagram. Futhermore, based on the result of questionnaire about *Wakamono Kotoba* to some of student of Semarang University, among the generation of 2015,2016,2017, 2018 and 2019 showed that according of 100% student said that *Wakamono Kotoba* requires and important to be learned (available in appendix 8). Consequently, the future research should be continued this reserach or made new Dictionary about *Wakamono Kotoba*.

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LOCAL WISDON IN PA WORKS' COMIC ENTITLED *HANASAKU IROHA*

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ABSTRACT

This research discusses local wisdom in the comic 'Hanasaku Iroha' by P.A.Work with a literary anthropological approach. Hanasaku Iroha tells about the daily lives of the characters while working at the "ryokan". The comic and anime Hanasaku Iroha are literary works in which there is a lot of Japanese local wisdom. This study aims to describe the form of oral folklore, the form of semi oral folklore and the form non-oral folklore in the comic Hanasaku Iroha by P.A.Work. To answer the problem, this research uses Japanese folklore theory according to Danandjaja. This research uses descriptive qualitative research methods. The results of the analysis show that there is one kind of local wisdom in the form of oral folklore, namely the folk language. There is one kind of local wisdom in the form of semi oral folklore, namely customs. There are four kinds of local wisdom in the form of non-oral folklore, namely folk architecture, traditional body clothing and jewelry, and folk food and drink for non-oral folklore from material groups, and traditional gestures for non-oral folklore from non-material groups.

Keywords*: Comic, Hanasaku Iroha, Literary Anthropology*

PENDAHULUAN

Literary work is a work of language art written and conveyed communicatively for aesthetic and educational purposes. There are various genres in literary works, one of which is comic. Comics or in Japanese called Manga belong to Japanese popular culture well known to foreign countries. Hanasaku Iroha by P.A. Works is a comic using a lot of local cultural elements as its background of the story. Therefore, by reading the comic, readers can indirectly get to know and learn about Japanese local culture which can still be found even though it is rare. Research on local culture in literature can use an anthropology of literature as an approach as written by Ratna (2011:6), stating that anthropology of literature is an analysis and understanding of literary works in which there are anthropological elements in it.

A previous research on local wisdom in literary works was entitled "Local Wisdom in Tere Liye's Novel Entitled Amelia" conducted in 2017 by Nuria Febriana, Zahra Alwi, and Latifah Ratnawati from Sriwijaya University. Te research studied the local wisdom of South Sumatra people using Hermeneutic theory proposed by Robert Sibrani. Another research was entitled "Local Wisdom in D. Kemalawati's Novel Entitled Seulusoh" conducted in 2013 by Wildan Wildan from Syiah Kuala Darussalam University Banda Aceh. Wildan studied the local wisdom

of the life experience of the socio-cultural system in the novel by applying qualitative analytical methods and making use of interviews as data collection technique. In addition, there was also research on Indonesian local wisdom in Islamic boarding school entitled "The Value of Local Wisdom in Has Chamidi's Novel entitled Pesantren Undercover and Its Learning Scenarios in Class XII SMA" conducted in 2016 by Siti Mujaemah from Muhammadiyah University of Purworejo. The data collection technique used was an observation library research with note-taking techniques. The analysis technique used was interactive analysis technique.

The similarity between the previous researches and the current research was both studied local wisdom in a literary work, then for the first and third previous researches, the research method applied was descriptive analytical qualitative method whereas the difference between this research and the previous ones was that the current research studied Japanese local wisdom portrayed in P. A Works' comic entitled Hanasaku Iroha based on Japanese folklore theory proposed by Danandjaja and anthropology of literature approach. The method used was descriptive qualitative method. The data collection techniques used were reading, listening and note taking while the data analysis technique used was descriptive analytic technique. This comic tells about the daily lives of the characters while working at a ryokan.

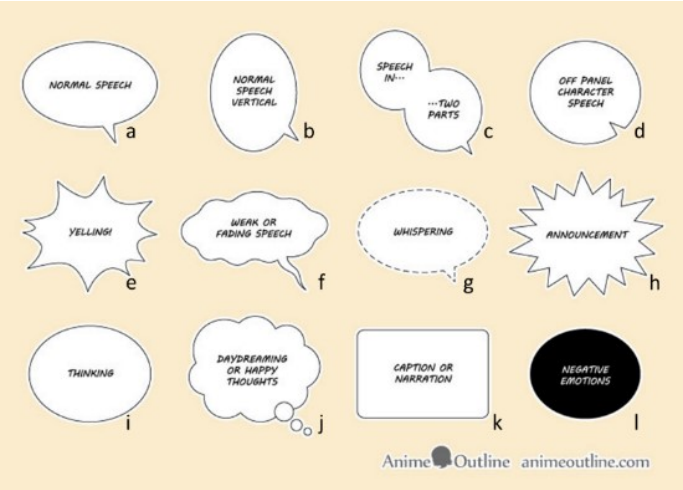
The unique Japanese local wisdom and its ability to be side by side with modern culture was the fact attracting the attention of researchers to study more thoroughly the form of oral, partly-verbal, and non-verbal folklore found in P.A. Works' comic entitled Hanasaku Iroha. The purpose of this research was to describe the local wisdom in P.A. Works' comic entitled Hanasaku Iroha based on anthropology of literature approach specifically describing the forms of oral, partly-verbal, and non-verbal folklore found in P.A. Works' comic entitled Hanasaku Iroha.

THEORETICAL BACKGROUND

To answer the problem and achieve the goals to be achieved, this research uses comic theory, character and characterization, setting, and literary anthropology including oral, partly-verbal, and non-verbal folklore.

1. Comic

Comic is a combination of visual art aspects in the form of images and literary aspects in the form of stories (McCloud, 1993: 9 in Imanda, 2002: 48). The combination of stories and images makes comics easily understood by many people who read it. To make it easier for readers to understand the meaning of the image which is a story, word balloons are needed as a means of communication in comics. Word balloons have various types, namely basic bubble, vertical bubble, multi bubble, inwards pointing "tail" bubble, Jagged Edges Bubble, Wavy bubble, Dashed Line Bubble, "Blast" Bubble, No "Tail" Bubble, Cloud Like Bubble, Rectangular Bubble, and Inverted Bubble, each of which has its own function. Examples of word balloons can be seen in the following picture.



Picture 2.1 Comic Word Balloons (Source: animeoutline.com)

People read Japanese comic differently from the way people read general comics which are read from left to right, while comics originating in Japan are read from right to left (Andina, 2019). This way of reading from right to left applies to P.A. Works' comic entitled Hanasaku Iroha.

2. Character

A work of fiction has various kinds of important elements, one of the important things of a work of fiction is a character. Character is a term that refers to the person or actor of a story from a work of fiction that creates conflict and so on (Nurgiyantoro, 2015: 247). Another opinion was also expressed by Jones (in Nurgiyantoro, 2015: 247) who said that characterization is a clear depiction of a person who is portrayed in a story. Similar to real life, characters in fictional works cannot be eliminated. Without characters, stories in fiction would never exist. Therefore, the researcher felt the need to include a theory about the characters in this study.

3. Setting

The setting is divided into three types, namely setting of lace, setting of time, and socio-cultural setting (Nurgiyantoro, 2015: 314). Each of three types of settings has different problems, but these three settings are interconnected and influence each other from one setting to another. The setting of place is a background showing the location of the scene. Setting of time is the setting showing the time when the happening occurs, and the socio-cultural background is the background showing things related to social life in society. The comic entitled Hanasaku Iroha is set in a ryokan (traditional Japanese inn) having traditional architecture and the characters in it act as ryokan owners and employees bound by rules that are full of Japanese local culture.

4. Anthropology of literature

Anthropology of Literature is the science discussing humans and their culture in a literary work. This was revealed by Ratna (2011: 6) stating that anthropology of literature is an analysis and understanding of literary works in which there are anthropological elements in it. Endraswara (2013: 57) also explained that studying

literary works in terms of ethnography is to see the cultural aspects of society. Japanese folklore can be used to see the cultural aspects of Japanese society in a literary work. Danandjaja (1997: 37) explained that Japanese folklore is a Japanese culture having been passed down from generation to generation, either verbally or by example with gestures or mnemonic devices. Brunvand in Danandjaja (1997: 37) stated that folklore can be divided into three major groups based on its form, namely oral folklore, partly-verbal folklore and non-verbal folklore.

a. Oral Folklore

Oral folklore is a folklore whose form is purely oral. The forms of folklore classified into major groups of oral folklore are folk language, traditional expression, traditional question, folk poetry, folk prose fiction and folksong.

b. Partly-Verbal Folklore

Partly-verbal folklore is a folklore whose form is a combination of oral and non-verbal elements. The forms of folklore classified into a large group of partly oral folklore are folk beliefs, folk games, folk theater, folk dance, mores, ceremonies, folk parties and others.

c. Non-Verbal Folklore

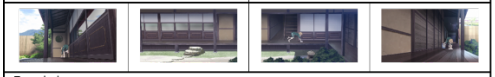
Non-verbal folklore is a folklore in its non-verbal form. The forms of folklore classified into large groups of non-verbal folklore are divided into two groups, namely the material group and the non-material group. The folklore forms of the material group are folk architecture, folk handicrafts, traditional clothing and accessories, folk food and drink, and traditional medicines. The folklore forms of an immaterial group are traditional gestures, traditional sounds for folk communication and folk traditional music.

RESEARCH METHOD

This research used a qualitative method. The results of the analysis produced descriptive data in the forms of written or spoken words and the behavior of the characters in the comic entitled Hanasaku Iroha.

The data source of the research was a comic entitled Hanasaku Iroha. The main data were volumes 1 and 2. The supporting data were episodes 1 up to 5 of Hanasaku Iroha anime. The comic titled Hanasaku Iroha was written by P.A. Works, illustrated by Eito Chida and published five volumes by Square Enix in 2011 in Tokyo. Hanasaku Iroha anime was produced by P. A. Work for 26 episodes and aired in 2011. The data generated in this research were in the form of sentences or dialogues spoken and actions done by characters in Hanasaku Iroha.

The data collection techniques used in this research were reading, listening and note taking. The data collection steps carried out in this research covered: reading and watching Hanasaku Iroha comic and anime by paying attention to matters relating to the formulated research problems, then recording the data in accordance with the research problems. After the data were collected, verification was carried out and the checked data were recorded on the data card.
The following table is an example of completed data card

Num : 6	Category : Non-Verbal Folklore - People Architecture	Section : *Ryokan*
	女将：全部の廊下ふき終わらなければ夕飯は抜きだからね *Okami* : *Zenbu no rouka fuki owaranakereba yuuhan wa nuki dakara ne* Pemilik *ryokan* : 'If you don't clean the hallway up, you won't get your dinner.'	
Comic: Volume 1 - page 8	Video : Episode 1 (11.09 – 12.06)	
		
Description : The happening occurred in the corridor of ryokan Kissuisou while Okana was cleaning the hallway up. Okana was goldbricking when Okami watched and warned her to work diligently instead of being lazy. After Okami warned her, Okana continued her work.		
Oral Folklore	Partly-Verbal Folklore	Non-Verbal Folklore
		The form of Japanese culture portrayed in this happening was non-verbal folklore in the form of folk architectural. It can be seen from the interior of Ryokan Kissuisou made of wood as the basic material. The wood as basic material.

Picture 3.1 Data Card Table

The analysis technique used in this research was descriptive analysis technique. Data were grouped according to research problems, namely the forms of oral folklore for research problem 1, partly-verbal folklore for research problem 2 and non-verbal folklore for research problem 3.

The data that had been collected and would be analyzed were on the data card. The data were collected from the comic Hanasaku Iroha volumes 1 and 2 out of 5 volumes. In addition, data were also collected from supporting data namely the anime Hanasaku Iroha covering episodes 1-5 out of 26 episodes. Every occurrence found in the comic and anime Hanasaku Iroha related to the research problem 1, 2, and 3 in this research were collected and presented in the form of data cards. There were 23 collected data.

The recorded data on the data card were grouped into three groups, namely the oral folklore, the partly-verbal folklore, and the non-verbal folklore groups. Overall, the data collected along with their categories were shown in picture 3.2. The second column of picture 3.2 described the category of occurrence in the data found. Whereas the third, fourth, and fifth columns were based on the formulated research problems, namely oral folklore for research problem 1, partly-oral folklore for research problem 2 and non-verbal folklore for research problem 3. The distribution of each category shown in numerical form in the picture 3.2 was the amount of data found from each category. Picture 3.2 below is data recapitulation.

No	Category	Verbal Folklore	Partly-Verbal Folklore	Non-Verbal Folklore
Verbal Folklore (VF)				
1	People Language	1		
Partly-Verbal Folklore (PVF)				
1	Mores		6	
Non-Verbal Folklore (NVF)				
1	People Architecture			8
2	Traditional Clothing and Accessories			3
3	People Food and Drinks			1
4	Traditional Gesture			4
Total of Collected Data		1	6	16
		23		

Picture 3.2 Data Recapitulation

RESULTS AND DISCUSSION

1. Oral Folklore in *Hanasaku Iroha*

Oral folklore is a folklore whose form is purely oral. The forms of folklore classified into major groups of oral folklore are folk language, traditional expression, traditional question, folk poetry, folk prose fiction and folk song. Based on the collected oral-folklore data, there was a form of Japanese culture in the form of folk language found in Hanasaku Iroha. Oral-folklore data in the form of folk language can be seen in the following data card example.

緒花 : おばーちゃん…
Ohana : *Obaachan…*
Ohana : 'Granma …'
女将 : **女将と呼べと言っただろう?**
Okami : ***Okami to yobe to itta darou?***
R*yokan* Owner : 'Haven't you been informed to call *Okami*?'
緒花 : あっ熱っ それ熱っ
Ohana : *A… Atsu Sore atsu*
Ohana : 'Hot… That's hot'

Picture 4.1 Oral-Folklore Example (Work,P. A., Volume 1,2011:7)

The happening in Picture 4.1 above occurred in the corridor of the ryokan Kissuisou when Ohana called her grandmother (Sui) as grandma. Sui, who heard Ohana called her grandma, firmly told Ohana to call her Okami. The form of Japanese culture in this happening was a form of oral folklore Japanese culture in the form of folk language. This could be seen from the happening when Sui told Ohana to call her Okami. In a ryokan, addressing the owner of the ryokan as Okami is a custom practiced by Japanese people in traditional Japanese inn. So Okami is the nickname for a ryokan owner in a traditional Japanese inn.

2. Partly-Verbal Folklore in *Hanasaku Iroha*

Partly-verbal folklore is a folklore whose form is a combination of oral and non-verbal elements. The forms of folklore classified into a large group of partly-verbal folklore are folk beliefs, folk games, folk theater, folk dance, mores, ceremonies, folk parties and others. Based on partly-verbal folklore data, there was one form of Japanese culture found in P. A. Works' Hanasaku Iroha. It is in the form of mores. There were 6 data found dealing with data for partly-verbal folklore in the form of mores can be seen in the following data card example.

緒花　　:はあ…今日も疲れた～
　　徹さんにはどやされるし手握られたりとか……
　　(一瞬ドキッとしたけどあれは事故っていうか…)

Ohana　　:*Ha… Kyou mo tsukareta~*
　　Tooru san ni wa doyasarerushi te nigiraretaritoka……
　　(Issyun dokitto shitakedo are wa jikotteiuka…)

Ohana　　:'To… Today is also tiring ~
　　Tooru san got angry, and grasped my hand ……
　　(I got surprised in a moment but then it was an accident …)'

Picture 4.2 Example of Partly-Verbal Folklore (Work,P.A., Volume 2,2011:54)

(Work,P. A.,Episode 4,2011:mnt 19.03 – 20.50)

The happening in picture 4.2 above occurred at night after Ohana did her job serving guests. Ohana soaked in steamy hot water to cleanse her body. Before bathing, Ohana first rinsed her body with water and soap until it was clean, then soaked in hot water. The Japanese culture portrayed in this happening belonged to partly-verbal Japanese folklore in the form of mores. This can be seen from the happening showing Ohana soaked in hot water while bathing. This custom of soaking in hot water is a custom that had long been known and practiced by the Japanese. So, soaking in hot water is Japanese mores. The anime images above were taken to show the situation at the time of Ohana's hot bathing in more detail.

3. Non-Verbal Folklore in *Hanasaku Iroha*

Non-verbal folklore is a folklore in its non-verbal form. The forms of folklore classified into large groups of non-verbal folklore are divided into two groups, namely the material group and the non-material group. The folklore forms of the material group are folk architecture, folk handicrafts, traditional clothing and accessories, folk food and drink, and traditional medicines. The folklore forms of an immaterial group are traditional gestures, traditional sounds for folk communication and folk traditional music. The following table shows the data dealing with non-verbal folklore

No	Category	Verbal Folklore	Partly-Verbal Folklore	Non-Verbal Folklore
Non-Verbal Folklore (NVF)				
Material				
1	People Architecture			8
2	Traditional Clothing and Accessories			3
3	People Food and Drinks			1
Non-Material				
4	Traditional Gesture			4
Total		16		

Picture 4.3 Data of Non-Verbal Folklore

Based on Picture 4.3 above, there were 4 kinds of non-verbal folklore in P. A. Works' Hanasaku Iroha. There are four forms of non-verbal folklore 3 forms of it belonged to material group and 1 form of it belonged to non-material group. The forms of the material group covered folk architecture, traditional clothing and accessories as well as folk food and drink. The form of the immaterial group was traditional gesture. The total data of non-verbal folklore found in Hanasaku Iroha were 16 data.

a. Non-Verbal Folklore – People Architecture

There were 8 data of Japanese culture referring to folk architecture as the first form of non-verbal folklore. The form of Japanese culture in these folk architectural data could be seen from the exterior and interior parts of the ryokan Kissuisou. Ryokan Kissuisou was built of wood for the main pillars of the building, walls, floors, ceilings and roofs. In addition, the furniture at the Kissuisou ryokan was made of wood. The following table shows some examples of data cards from the exterior and interior parts of the building.

Picture 4.4 Example of Exterior of Folk Architecture (Work,P.A.,Volume 1,2011: 28-29)

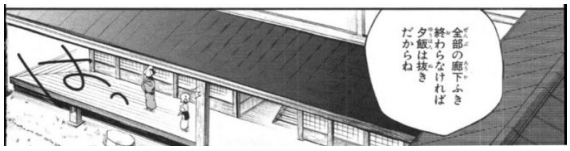
(Work,P. A.,Episode 1,2011:mnt 9.12 – 9.28)

Based on Figure 4.4 above, it can be seen that the Kissuisou ryokan used wood as a base material for building the exterior. The other side of the exterior can be seen from the roof used by the Kissuisou Ryokan. Kissuisou Ryokan used an irimoya-shaped roof which is a combination of a kirizuma-shaped roof and a yosemune-shaped roof to make the ryokan look spacious. The tiles used on the roofs of Kissuisou ryokan were sangawara tiles neatly arranged like normal houses. The anime images above were taken to show the exterior of the Kissuisou ryokan building in more detail.

女将 : 全部の廊下ふき終わらなければ夕飯は抜きだからね

Okami : *Zenbu no rouka fuki owaranakereba, yuuhan wa nuki dakara ne*

R*yokan* Owner : 'If you don't clean the hallway up, you won't get your dinner'



Picture 4.5 Example of Interior of Folk Architecture (Work,P.A.,Volume 1,2011: 8)

(Work,P. A.,Episode 1,2011:mnt 11.09 – 12.06)

Based on picture 4.5 above, it can be seen that the Kissuisou ryokan used wood as a base material for building the interior parts, be it namely hallways, guest rooms, Okami rooms and also other rooms. The interior of the Kissuisou ryokan's guest rooms and the Okami rooms were designed in Japanese style rooms. In the guest room, there is a partition in the form of a Fusuma (paper-covered door) separating the front art of Japanese-style room and inside there was also a door with holes covered with paper so that the outside light can enter and illuminate the room. The floor of the room was covered with tatami. The anime images above were taken to show the interior of the Kissuisou ryokan in more detail as seen in the following data card example.

女将＆緒花 : 申し訳ございません!

Okami & Ohana : *Moushiwake gozaimasen!*

R*yokan* Owner & Ohana : 'Please accept my apologies!'

Picture 4.6 Example of Interior 2 of Folk Architecture (Work,P.A.,Jilid 1,2011: 82)

(Work,P. A.,Episode 1,2011:mnt 18.43 – 19.06)

The examples in the images above show that the Kissuisou ryokan building was a traditional Japanese architecture. This was because the basic material for building Kissuisou ryokan were wood. In addition, the roof of the Kissuisou ryokan was in the form of a traditional Japanese roof in the shape of an irimoya like in a typical country house but Kissuisou ryokan used sangawara tiles for the roof. Moreover, the interior of the guest room, Okami's room and other rooms was built in traditional Japanese design. The anime images above were taken to show the guest room interior of Kissuisou ryokan building in more detail.

b. Non-Verbal Folklore – Traditional Clothing and Accessories

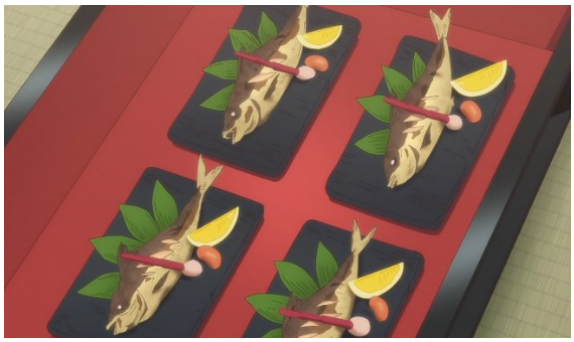
There were 3 data categorized as the second form of non-verbal folklore, namely traditional clothing and accessories. Those 3 data showed Japanese culture on the clothes worn by the employees of the Kissuisou ryokan. Ryokan Kissuisou employees either Okami, the service section, the kitchen section, as well as the cleaning and maintenance section wore Japanese-style work clothes. Okami and butler wore traditional Japanese cloth called kimono and the waiter wore the traditional Japanese cloth named yukata. In the kitchen, Japanese chef wore clothes often worn by Japanese chef working in Japanese restaurants. The anime images below were taken to show the clothes worn by the employees of the Kissuisou ryokan in more detail as shown in the example images below.

a) b) c)

Picture 4.7 Examples of Traditional Clothing and accessories a) *Okami* (Work,P. A.,Episode 2,2011:mnt 3.39); b) Servant (Work,P. A.,Episode 2,2011:mnt 5.22); c) Chef (Work,P. A.,Episode 4,2011:mnt 18.22)

c. Non-Verbal Folklore – Folk Food and Drink

There was 1 datum belonging to non-verbal folklore. The datum showed the Japanese culture referring to folk cuisine and drink. The Japanese culture in the form of food and drink could be seen from the types of food prepared by the kitchen staff to be served to guests staying at the Kissuisou ryokan. The following picture was an example of non-verbal folklore in the form of folk cuisine and drink. Data on non-verbal folklore of the folk cuisine and drink can be seen in the following data card example.



Picture 4.8 Example of Folk Cuisine and Drink (Work,P. A.,Episode 4,2011:mnt 18.09)

The happening picture 4.8 above occurred at night after Ohana, Minko and Nako came home from school. Ohana and Nako set up a table and chairs for guests to have dinner in one room. The kitchen staff helped by arranging the food served. Japanese culture portrayed in this happening was non-verbal folklore in the form of folk cuisine and drinks. This can be seen from the food the kitchen staff provided to serve guests of the Kissuisou ryokan. This food was a Japanese food called yakimono. Yakimono is a food in the form of grilled food consisting of fish, meat, shellfish, and also vegetables. Based on the cuisine, Japanese food can be

categorized into several categories such as shirumono, yakimono, agemono, nabemono and others. The anime images above were taken to show the cuisine of the Kissuisou ryokan in more detail.

d. Non-Verbal Folklore – Traditional Gesture

There were 4 data categorized as the fourth form of non-verbal folklore, namely traditional gestures. These 4 data could be seen on data card number 15, 24, 42, and 47. The form of Japanese culture portrayed in the traditional gesture data could be seen from the body movement made by employees while having direct contact with guests of the Kissuisou ryokan. The traditional gesture performed was called ojigi movement. The ojigi movement performed were the ojigi zarei saikeirei and ojigi ritsurei saikeirei movements. The ojigi movement is a movement often performed by Japanese people when they want to thank, congratulate, ask for something, and also apologize to someone. Non-verbal folklore data referring to traditional gesture can be seen in the following data card example.

女将＆緒花 : 申し訳ございません!
Okami & Ohana : *Moushiwake gozaimasen!*
R*yokan* Owner & Ohana : 'Please accept my apologies!'

Picture 4.9 Example of Traditional Gesture (Work,P.A.,Volume 1,2011: 82)

(Work,P. A.,Episode 1,2011:mnt 18.43 – 19.06)

The happening in picture 4.9 above occured after Ohana dropped Minko's mattress which she was drying and it hit the guest. Okami and Ohana came to the guest room to apologize for the carelessness of the Kissuisou ryokan employees. Japanese culture portrayed in this happening belonged to non-verbal folklore in the for of traditional gesture. The traditional gesture could be seen when Okami and

Ohana performed *ojigi zarei saikeirei* by bending 20-30 cm from the tatami and their gaze remained focused on the fingers to apologize to guests. The anime images above were taken to show the Ojigi Movement.

CONCLUSION

One form of oral folklore was found, namely people language covering 1 datum. As for traditional expressions, traditional questions, folk poetry, folk prose, and folk songs were not found in the comics and anime under investigation.

One kind of partly-verbal folklore was found, namely mores covering 6 data. As for folk beliefs, folk games, folk theater, folk dances, ceremonies, folk parties, etc. were not found in the comics and anime under investigation.

Four kinds of non-verbal folklore were found, namely 8 data of folk architecture, traditional clothing and accessories as many as 3 data, people food and drink covering 1 datum, and 4 data of traditional gesture. Meanwhile, folk handicrafts and traditional medicines as well as traditional sounds for folk communication and folk traditional music were not found in the studied comics and anime.

This research discussed the forms of oral folklore, partly-verbal folklore, and non-verbal folklore found in the comic by in volumes 1 and 2 of P.A. Works' comic entitled *Hanasaku Iroha* and episodes 1 to 5 in the anime version of the same comic. A more complete research can be done for the coming research by discussing comic volumes 3 to 5 of the comic as well as episodes 6 to 26 or all episodes of the anime version.

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Understanding Japanese Non Verbal Communication Through the Reality Show *Ningen Kansatsu Variety Monitoring*

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ABSTRACT

A communication model by Albert Mehrabian demonstrated that 7% of what being communicate consist of the literal content of the message. 38% of one's voice and 55% of body language. This show that 93% of communication consist of nonverbal component. Extensive previous research on Japanese indicates how Japanese culture plays an important role in shaping nonverbal communication activities. Japanese nonverbal codes can be classified under nine specific groupings which on of it is kinesics. This study intended to analyze what kind of kinesics being use by Japanese and also the meaning of it through the reality show "Ningen Kansatsu Variety Monitoring". This study used descriptive qualitative method to find the answer. The data from the reality show "Ningen Kansatsu Variety Monitoring" is described in the form of images and words. Data showed that Rising eye brow indicate questions, surprise. Eye widening indicate surprised. Eye pointing indicate pointing. Eye lowering indicate feeling sorry or one type of "bowing". Looking and glancing indicate asking for opinion. Vertical nods indicate agreement, attentiveness, minimal form of bowing. Horizontal nods indicate disagreement. Vertical jerks indicate acknowledgment, paying attention, end of statement or question. Head tilting to the side indicate cogitation. Finger and palm pointing indicate pointing at me, you, things, or place. Hand waving indicate greeting, disagreement. Applause indicate admiring, adoring, complimenting, celebrating.

Keywords: *eye movement, facial expression, gesture japnese, kinecics nonverbal communication*

INTRODUCTION

June 2020, Indonesia has imposed a new set of regulation known as "new normal" that is shift into "adapting the new habit" on July (Chandra,2020; "Indonesia shift",2020). From this time people restart their normal live but with some change here and there following the regulation to make sure they are being more protected from Corona virus. During this situation people are being demanded to wear face mask and do physical distancing, which the distance that have to be keep is around 6 feet (Fadhli, 2020).

For a glance, it might look simple. However, looking from communication aspect, it made a quite big impact. One simple reason why is because face mask will muffle the speech. With 6 feet distance that have to be keep, it will be tough to hear someone speech especially if the one who talk don't speak loud enough. Also, if we

go little bit further, human brain is designed to use visual cues to help understand speech. One of this visual cues is lips movement. Wearing mask for sure eliminates this vital visual information (Marrone, 2020). These reasons plus Japanese culture where they tend to give ambiguous answer or wants particularly when the rapport hasn't been developed will make communication in or with Japanese will become even harder (Hoang, 2014). But gladly, words and lips movement are not the only thing can be relying on to get information.

Even so, people use to describe communication as this figure.

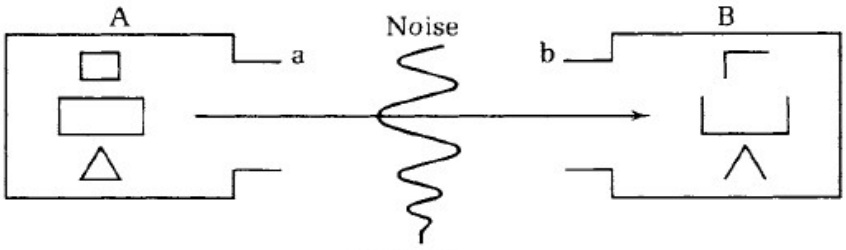

Figure 1

Communication is a process of message transaction between two or more people to create and sustain shared meaning. The message was described as a concrete shape. It is presume that if both A and B have good enough dictionaries, have properly learned the grammar, speak loud enough, and for sure not one of them deaf, also did not become to emotional, then communication has taken place.It is also presume that good communication is depend on the reduction or elimination of extraneous circumlexical (Birdwhistell, 1970, p.69).

But Birdwhistell (1970, p.70), after his long research, stating that this is what communication looks like.

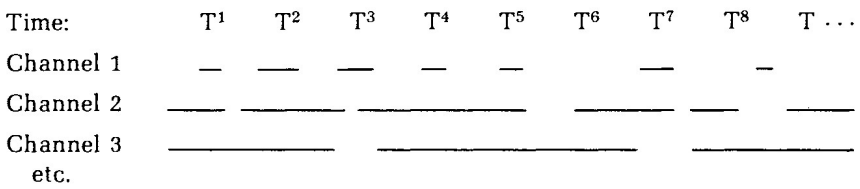

Figure 1

Numerous things happened during communication. Take for example, refer to the figure, we can think of channel 1 as vocal, channel 2 as kinesthetic visual, channel 3 as distance and etc. By this we can see that there are more than one thing happening when communication is taking place. With this means, Birdwhistell (1970, p.158) also state that during communication only 35% of it happened verbally.

Regarding the composition of communication, there is a communication model that is developed by Albert Mehrabian that explain more about it. This communication model demonstrated that only 7% of what being communicate consist of the literal content of the message. 38% of it is from one's voice, such as volume, tone, and intonation. For the rest, which is 55% of communication consist

of body language. It makes this communication model indicate that 93% of communication consist of nonverbal component (Mulder, 2012).
To this point it can be understood that communication is divided into two big categories which are verbal and nonverbal communication. These two categories then also divided into two categories which are vocal and nonvocal as can be seen in the table below (Hargie, 2011, p.45).

	Verbal	**Nonverbal**
Vocal	Spoken words	Paralanguage (pitch, volume, speaking rate, etc.)
Nonvocal	Writing, sign language	Kinesics (gestures, facial expressions, eye contact, etc.)

Table 1

Since keeping 6 feet distance and wearing face mask make it difficult to rely on both verbal and vocal communication, this study will focus on kinesics, the nonvocal nonverbal communication. Kinesics indicates what a person is feeling and thinking (Chapman & McCharty,2017). As it is connected to limbic system, the part of brain involved in behavioral and emotional responses, it is rather difficult to manipulating it as it is happened subconsciously ("the limbic system", n.d). These made kinesics become a trustful source to get information from a communication.

THEORETICAL FRAMEWORK

Building on Birdwhistell's work, Professor Paul Emon and his colleague Wallace V Friesen, classified kinesics into five categories. The first one is emblem. This symbolic forms of kinesics behavior repeat or substitute the verbal communication. Second is illustrator, a behavior that clarify or complement parts of verbal message by emphasis or adding description. Third is affective display, one that is used to communicate emotion. Fourth is adaptors, a behavior that can help people feel more comfortable by releasing tension. Fifth is regulators, the one that control the communication flow by maintaining, initiating, or ending an interaction. These categories provide a useful framework on examining kinesics behaviors function and what its indicates (Guerrero, 2015, p.2).

METHODS

A. Data Sampling

This study focus on kinesics used by Japanese on reality show Ningen Kansatsu Monitaringu. A reason why this reality show was chosen is because the object didn't know that they are being recorded so their kinesics are pure.
Episode 240 was chosen for data as it is one of the newest episode. This is to make sure that the kinesics is still happening.

B. Data Analysis

This is a qualitative study features descriptive data (Bogdan & Bilken,1992, p.1). Data in here is kinesic did by Japanese, but limited to facial expression, eye movement and gesture. The first stage of analyzing is watching the reality show while taking note. The second stage is collecting the screen capture of kinesics in the reality show. The third stage is analyzing using theory as the tool.

RESULTS AND DISCUSSION

There were various kinesics throughout the reality show. These are the most frequent one following with an example.

A. Facial Expression

Facial expressions are an important source of information. One of its important function is to express emotion(Pdandrade,2016).
Rising eye brow

Picture 1

In this scene, the kids rising their eye brow after their father telling them that by paying 1000 yen they can see celebrity. This behavior carrying emotional meaning, so it falls into affects display category (Guerrero, 2015, p.2). They are rising their eye brow to elaborating the meaning, so its function is complementing (Devito; Setiawanv& David as cited in Furisari, 2016, p.95). By this we can conclude that their rising eye brow is indicating surprise.

Picture 2

Rising eye brow also happened to indicate curiosity in a form of question.

This scene is one of them. Here, the long haired Haruna is inviting the short haired Haruna to hang out on private because she like her as a friend. Listen to this, short haired Haruna is asking question because she is curios. Her question is following with rising eye brow to make it stand out by amplifying it. So, in this situation the function is to accenting, with the same category which is affects display, as curiosity also count as an emotion (Guerrero, 2015, p.2).

B. Eye Movement

In western country it is well known that not maintaining eye contact can indicate disinterest ("non-verbal", n.d). Contrarily, In Japan making eye contact is considered rude. It leads to uncomfortableness, also can be construed as a sign of aggression (Hoang, 2014). By this reason eye contact only happened when talking with someone close in this reality show.

Eye Widening

Picture 3

Other than eye contact, other eye movement that happened in this reality show is eye widening. This couple's eyes are widening following a long "e" voice they made when their favorite singer is making an entrance right in front of their car. This behavior indicate that they are surprised, an emotion. Due to this, it is included in affect display category and clearly has function as complementing because it is aligned with what they said (creative commons license.2013).

Eye pointing

Picture 4

What happened in this picture is a couple secretly talking about two celebrities sitting in front of them. The girl doing eye pointing when pointing at the celebrities. Thereby the function of this behavior is substitution, as its replace the verbal message (creative commons license.2013). As for the category, it is count as emblem because this nonverbal signal can generally be translated into words (Guerrero, 2015, p.2).

Eye lowering

Picture 5

The man lowering his eye when his girlfriend talking about how she caught him cheating. This movement indicate the he is being apologetic about what he did (Taylor.1974. p.68). This eye lowering in this situation becoming part of illustrator category because he is illustrating how he is being sorry and apologizing about what he did (Guerrero, 2015, p.2). The function is accenting, because he's eyes indicates he is creating an emphasis (creative commons license.2013).

Looking and glancing

Picture 6

In this scene, the two celebrities are arguing about whether should they ask everyone, one by one before squishing the lemon on food or not. Because they cannot find a conclusion they are asking for opinion to this couple. Suddenly being ask, the husband looking at his wife without a single word indicating that he is asking her opinion. Here the husband is looking to his wife to turn the conversation into her. It means this behavior is part of regulators. The function is substitution because there is no word involved in the action (creative commons license.2013). However right before this picture the two celebrities are looking at them while asking their opinion. In this situation even the category is still regulator, the function is emphasis since

what they said.

C. Gestures

Gestures reinforce basic meaning. It also can help on describing a shape or space that another person is unfamiliar with in ways that words alone cannot.

Vertical nods

Picture 7

In this reality shows vertical nods happened enormously often. Picture 7 is one of them. The mother and kid nodding their head vertically when the comedian asking about whether they know them or not. The mom nodding her head while saying "wakarimasu (I know)" and the kid doing it while saying "hai (yes)". It is indicating that they both agree that yes they know them. As vertical nods can generally be translated as "yes" so this behavioral categorize as emblem (Guerrero, 2015, p.2). It is emphasizing their answer, so it's function is accenting.

Picture 8

Further, vertical nod in emblem category can be translated as "excuse me" (Guerrero, 2015, p.2). This behavior indicates minimal for of bowing. This scene is an example. Here, the waitress come bringing food for the celebrities. When the celebrities looking at her, she nods her head vertically which the meaning is she is asking for permission to put the food on the table. As the movement substitute the verbal message, its function is substituting (creative commons license.2013).

Horizontal nods

Picture 9

Other than vertical nod, horizontal nod is another gesture that enormously happened. The situation here is short haired Haruna said that they have exchange *line id*, but long haired Haruna said that there are have not exchange *line id* yet, and saying that that what short haired Haruna doing is not good.

Long haired Haruna nod her head horizontally when saying (we have not) "してない(we have not)". This act indicating disagreement and put an emphasis to her words, so the function is accenting (creative commons license.2013). It is categorizing as emblem because vertical nod can generally be translating as "no".

Vertical jerks

Picture 10

Following nod, there is vertical jerk that also frequently happened. Situation in picture 9 is the employee explaining about new service to the costumer. All along the explanation the man sometime jerking his head indicating that he is paying attention to the explanation. This act can be categorizing as regulator because it is indicating that he is listening and encourage the speaker to continue. Because not a word the man said related to paying attention or encourage the speaker to continue, this vertical jerk function is substituting (creative commons license.2013).

Picture 11

Short haired Haruna also jerking her head in the of statement and question she made when having some fun chit chat with others. Here, the vertical jerk indicating end of statement and question. Its function is accenting, creating emphasis to what she said (creative commons license.2013). For the same reason, because its being used to accenting the verbal communication this behavior category is illustrator (Guerrero, 2015, p.2).

Tilting head to the side

Picture 12

When they are discussing and confirming about which to choose. The wife tilting her head to the side. It is indicating cogitation. She said nothing about being in condition of cogitating so the function is substituting (Guerrero, 2015, p.2). This act categorizes as illustrator, because it is illustrating that she is cogitating.

Finger pointing

Picture 13

Situation of this picture is they are discussing about how the husband changed his mind after long haired Haruna keep staring at him. Here, short haired Haruna pointing at her noise while saying "私 (me)". On the basis of this, this act function is repeating because it is repeat what being said (Straker.2010). However still on the same scene, short haired Haruna again pointing at her nose. But this time without any personal pronouns. In this situation, the category is still emblem, but the function is changing from repeating to substituting. This behavioral also indicating me, a personal pronoun.

Palm pointing

Picture 14

Japanese has been well known for omitting personal pronouns such as you, and I (Aqui,2004.p. 53). To make the subject clear they substituting it with finger pointing as can be seen on picture 13. Another gesture that can be used to substitute that is palm pointing. Take picture 14 as an example. The situation is the man wants some cheering words from long haired Haruna, but sort haired Haruna is the one who is cheering him. Then, without any personal pronouns being said they are pointing at who they talking about using their palm. This gesture also categorizes as emblem because it can generally be translated as you or I depending on to where it pointing.
Hand waving

Picture 15

A celebrity making an entrance saying konnichiwa while waving her hand as picture 15. Her hand waving gesture in this situation is to accenting her word, indicating that she is greeting them. This gesture also categorizes as emblem, because it can be generally translated as "hello".

Picture 16

Depending on the situation, hand waving can indicate other than greeting. Taking picture 16 as an example. The situation is long haired Haruna explaining about the reason why she won't look at her boyfriend phone. She states that the reason why is because she doesn't want the same thing happens to her. This statement was accompanied with a hand waving that can generally be translated as "no". It is also categorizing as emblem, but looking from the situation this one indicating rejection and disagreement. As this gesture is being used to emphasis the verbal message, its function is accenting (Straker.2010).

Applause

Picture 17

Applause is primarily a form of commendation, acclamation praise or ovation. In

this situation where he finally being choose by customer after a really long time of waiting, his applause is indicating celebration. Its function is substituting because he is not stating his celebration verbally, and categorizing as emblem (Straker.2010).

Picture 18

As another gesture, function of applause can change depending on the situation. In picture 18, long haired Haruna making applause when listen to the man story about their first meet and how they become a couple. She is adoring it verbally together with several hand clap. In this situation it is indicating adoring and complimenting. Also as the gesture align with the verbal message its function changing from substituting to complementing (Straker.2010).

CONCLUSION

Face mask will muffle the speech and eliminating lip movement, a visual cues human brain use to understand speech. With 6 feet distance that have to be keep, it will be tough to hear someone speech especially if the one who talk don't speak loud enough. These reasons plus Japanese culture where they tend to give ambiguous answer or wants particularly when the rapport hasn't been developed will make communication in or with Japanese will become even harder. Because of this we need to find another way to understand speech without word which one of them is understanding kinesics.

Throughout reality show Ningen Kansatsu Monitaringu episode 240, there are various kinesics can be found. However, there are 13 kind of behavior that frequently happened. From facial expression there is rising eye brow. Eye widening, eye pointing, eye lowering, looking and glancing behavior from eye movement category. Vertical nods, horizontal nods, vertical jerks, tilting head to the side, finger pointing, palm pointing, hand waving and applause behavior from gesture category. It is all can be happened with or without verbal communication.

After being analyzed, data showed that Rising eye brow indicate questions, surprise. Eye widening indicate surprised. Eye pointing indicate pointing. Eye lowering indicate feeling sorry or one type of "bowing". Looking and glancing indicate asking for opinion. Vertical nods indicate agreement, attentiveness, minimal form of bowing. Horizontal nods indicate disagreement. Vertical jerks indicate acknowledgment, paying attention, end of statement or question. Head

tilting to the side indicate cogitation. Finger and palm pointing indicate pointing at me, you, things, or place. Hand waving indicate greeting, disagreement. Applause indicate admiring, adoring, complimenting, celebrating.

There are 5 main function from the behavior that can change depending on situation. First is accenting, it is for calling attention and creating emphasis. Second is complimenting which is similar to accenting but have wider range of message and need to be align with the verbal message. Third is regulating, used to regulate the communication. Fourth is repeating, it is for repeating the verbal message to complementing or accenting it. Fifth is substituting, used to replace verbal message.

This study only used one episode to get the data. Even there several segment in this one episode, this was not possible to tell whether a speaker's kinesics were idiosyncratic or something which was representative of Japanese culture as a whole. Because of this in the future it is better to use several data from different source with a better approach to get a better picture of Japanese kinesics as a whole.

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YOSAKOI JAPANESE CULTURE RECOGNITION OF STUDENTS AT SURABAYA

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ABSTRACT

Cultural development in a country can be supported by the people who do the spread of culture by way of promotion or introduce it to other countries. One way to introduce culture is to use cultural attraction is the dance (Tony Dian E, 2011), according to Candy No. 58, Guidelines Curriculum 13 the proposed definition of culture for the students is that teachers use the cultural elements, engage learners to conduct events culture, contonya is the art (dance). In connection with the introduction and training of Yosakoi Japanese culture among students at Surabaya, the country of Japan has spread the traditional culture in Indonesia through-fesvifal festival as a celebration of the sister city or twins. Sister city is the city government cooperation relations in Indonesia.

One of the actors is the sister city Kochi and Surabaya which has more than 15 years in a relationship of cooperation (www.surabaya.go.id/ sistercity). The process of settlement activities Community Services done well. But the implementation of steadiness in practice there are three students who have not been perfect, lacking in confidence. Based on the scores obtained as follows: 1. the average score is the sum of acquisition, namely 8 (11-3) the number of participants who appeared reduced to 3 participants that have not been perfect in Yosakoi movement divided by the total score of 11 (the number of students who appear) times 100 equal to 73 (B = good). 2. It needs the support of the school and parents in terms of providing full trust, so that learners feel valued for pecaya foster a sense of self-learner.

Keywords: *Japanese Culture, Yosakoi, Students*

I. BACKGROUND

Situation Analysis

In order to celebrate the sister city each year, Surabaya held a Yosakoi festival and dance competition Remo (local dance) / cross-cultural. But in the activities of Community Services this time, do not do cross-cultural dance, but the introduction of Japanese culture through training Yosakoi as the appreciation of environmental concern. Yosakoi first came to Indonesia in 2003 in the city of Surabaya. The Japanese government is interested in Surabaya because Surabaya is one big city after Jakarta for their mobility crowded by large port that serves as the entrance of trade and transit between islands and countries. Through yosakoi in Surabaya, Surabaya

city government can suck people's attention and generate interest to participate in the majority of people who love art (dance) to organize Yosakoi Matsuri (festival), although in the places of their own. Celebrations in Japanese is known as Matsuri. Each celebration and festival, held must have goals, objectives and certain values. While environmental awareness is meant is everything around humans (plants, garbage, etc.) and affect the development of human life, including hygiene impact on health (Act No. 23 of 2007).

In this regard, Prodi Japanese Education would like to introduce some tradition or culture famous of Japan on participants disik students at Surabaya related to the definition of culture in the Guidelines Curriculum 13, namely teachers (teachers) using cultural elements, engage learners to conduct events culture, such art (dance) to deliver value or moral obedience, obedience, respect, maintaining, preserving, etc. This activity is part of the community service activities, which aims to increase awareness and knowledge of students about the culture of Japan to the environment, which is about the cultural diversity in the form of a celebration as well as the famous festival in Japan, such knowledge would ojigi (how bending Japanese), the life, the work ethic and know the Japanese Yosakoi dance. Yosakoi dance is a dance with the characteristic movement of the hands and feet are dynamic. This dance evolved as a form of modern dance summer. While dancing on both sides of the hands of men and women of all ages rang percussion of wood called Naruko, philosophically Naruko used to repel the birds in the fields, as a symbol of Japanese culture is to maintain, cherish, preserve the surrounding environment, in accordance with definition of environment (Act no. 23 of 2007). Naruko holes on the bottom of the rope inserted, then spread throughout the fields. If there is a bird that approaches, the farmer pulled the rope which will then menyababkan small bamboo strips hit the board Naruko which will produce a loud sound. Then Naruko which was originally an equipment used in agriculture, into a musical instrument used in Yosakoi. At first Naruko form a medium-sized wooden board with small bamboo pieces on each side, then there is a hole in the top as the entry point of the rope. Later developed into the size of which can be grasped hands and raw materials made entirely of wood. In Yosakoi, Naruko gigunakan by holding long parts in both hands, and then swing it to the left and to the right so that the small pieces of wood on either side hit Naruko body will then produce a loud sound.

Through this activity, is expected to appreciate the vision and mission of SMPN 48 Surabaya, intelligent sound science and technology, based on the character IMTAQ, cultural and environmental awareness through training and the introduction of Japanese culture main Yosakoi dances the students at Surabaya. They Yosakoi dance through the learners are expected to take values and good moral message, which is about obedience, obedience, respect, maintain, conserve, etc. to be absorbed and used in social life.

How is the training and the introduction of Japanese culture through Yosakoi as the appreciation of environmental awareness for students at Surabaya?

II. LITERATURE REVIEW

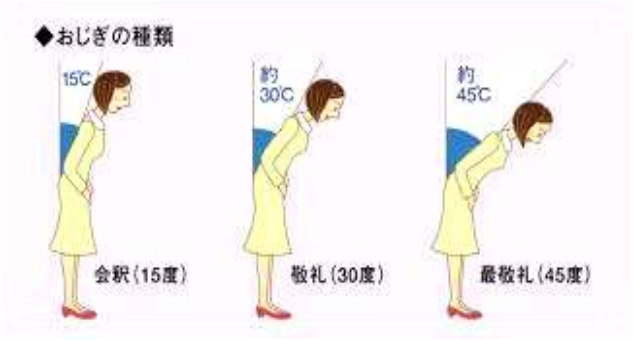
A. Culture

Culture according to Moran (2001) is a way of life that is constantly changing group of people, consisting of a set of practices relating to a set of products, which are based on a set of perspectives and occur in a particular social context. This definition view culture is formed of five interrelated dimensions, namely: products, practices, perspectives, communities and individuals. The product in this case is the utterances of the language, practice is practice attitude when using the language, the perspective is the perspective of learners to the specific language in which there are particular culture, society is a group of people who use a particular language while practicing a certain attitude and the individual is a person (learners) who learn a particular language and a particular attitude.

Kramsch (1993, cited in Crozet and Liddicoat, 1999) states that whenever the language used at the same time also the culture is practiced. When Japanese people introduce themselves, say thank you, greeting, apology, etc., the Japanese will do Ojigi (Amri, 2003)

B. Philosophy Movement Yosakoi

1. Ojigi



Ojigi is one of the activities in the Japanese culture to respect for others by bow. There are two type Ojigi: 1) Ritsurei is Ojigi done while standing. Ojigi This type is used when introducing themselves to others. 2) Zarei was Ojigi performed while sitting. Based on the intensity, Ojigi divided into three, the longer and deeper the bow body shows the intensity of feelings to be conveyed:

1.Eshaku (会 釈) is bent about 15 degrees.

2.Keirei (敬礼) which is the body was bent about 30 degrees.

3.Saikeirei (祭 敬礼) is the highest level, the body was bent about 45 degrees

Saikeirei very rare in everyday life, as it is used when expressing profound apology or perform prayers. For more warmed Ojigi done repeatedly. For example when I want to convey a feeling of profound apology.

Mistakes often occur when an Indonesia came to Japan or are new to the Japanese culture is when doing Ojigi, the face does not participate subdued but looking at the other person.

2. Procedures Ojigi

Stand with impeccable manners sepewrti in marching in front of the person / group of people or objects and then subjected / lean from the waist up so that it can be drawn a straight line from head to waist horizontally. Do it repeatedly to be able to live up to the Japanese people do. Some of the conditions of doing Ojigi: When introducing yourself (jikoshokai), apologize, when replying Ojigi. In this paper will be given an example of introducing ourselves (jikoshokai) in Yosakoi movement. Yosakoi is the ability to move his hands and feet dynamically to express, express and convey thoughts, ideas. As an extension of this limit can be said that the Yosakoi is a system of signs that can be heard (audible) and visible (visible) that utilizes a number of muscles and muscle tissues

Of the human body for the purpose and destination ideas or ideas are combined. Furthermore, Yosakoi is a form of human behavior utilizing the factors of physical, psychological, neurological, expressive so extensive, widely so it can be considered as the most important movement for social control. (Nihon Bunka, 2009).

Thus, the Yosakoi was more than just a movement or dance. Yosakoi is a tool to communicate ideas through movement organized and developed according to the needs of the audience. Yosakoi is an instrument that reveals to viewers almost directly, whether the audience understands it or not, good ingredients conversation and the penyimaknya, whether he be calm and able to adapt or not, when he communicates his ideas, whether he is alert and enthusiastic or not.

While training and familiarization said as a planned communication has resulted in a change of attitude, skills and knowledge in relation to specific goals related to patterns of behavior required to realize the full individual task or job. Thus achieving the goal of training and the introduction of increased knowledge

and skills and development of attitudes, which includes aspects of (1) an increase in knowledge, (2) improving skills, (3) a change in attitude, (4) behavior, (5) adaptability, (6) increasing integration, (7) increased participation, and (8) an increase in cultural interaction, that each phase of training should be meaningful and craving in training Yosakoi with regard to culture.

III. OBJECTIVES AND BENEFITS OF ACTIVITY

Purpose Activity

This activity aims to describe the training and the introduction of Japanese culture through Yosakoi as the appreciation of environmental concern for paserta students at Surabaya.

Resolution

Yosakoi deemed appropriate to introduce Japanese culture without abandoning their own culture, namely the local environment, due to the introduction of Japanese culture through training Yosakoi, learners inadvertently learn obedience, obedience, respect and preserve as the appreciation of environmental concern. Environment is everything around humans (plants, garbage, etc.) and affect the development of human life. The more skilled learners Yosakoi animate motion, then the harmonization movement, then the menyatulah soul to deliver moral values embodied in the Japanese culture.

Benefits

Target outcomes of the implementation of these activities are as follows:

1. For implementing the training (lecturer), this activity has implications for the professional development of lecturers mainly related to Community Services, which is one form of Tri Dharma College.
2. Training Partners (students), these activities impact on increasing skills and abilities of students in giving Yosakoi dance training for students of SMPN 48 Surabaya.
3. Another lecturer, these activities as reference peers to develop professionalism, especially in the manufacture of scientific papers Community Services (PKM), which will receive the benefits, eg for promotion, BKD, etc.
4. For trainees, this activity is helpful to mningkatkan knowledge of Japanese culture Country main Yosakoi dance practice on the local environment (cross-cultural).
5. Institute, this activity will produce, resource persons (lecturers and students as partners activities) that berlualitas that automatically higher education goal will be achieved optimally.
6. Partner Institutions, this activity will produce learners who qualified were cultured and concerned about the environment, so it automatically secondary basic education objectives will be achieved optimally.

IV. RESULTS AND DISCUSSION

Results

Ability Initial participants

The ability of early learners was measured by conducting a discussion or question and answer before the project is implemented, to determine the extent of knowledge of learners will be Japanese culture associated with Yosakoi, as follows:

1. learners who already know about Japan and its culture.
2. Some learners already know Yosakoi, but has never been altogethe
3. mempraktikannya practice.
4. learners Yosakoi want their training but do not know procedure.

From the discussion concluded that turns out students who need special attention in the practice Yosakoi, there are still shy, but on Saturday and next Sabttu they are increasingly flexible in Yosakoi movement.

Strengthening Process

Implementation of the consolidation process knowledge of Japanese culture in particular skills Yosakoi movement carried out simultaneously in the form of face to face meetings. The activities conducted in accordance with the agreed schedule. Whenever a meeting on average spent 2 hours 15 minutes with details of the introduction of Japanese culture in general, 30 minutes briefing material, 30-minute practice Yosakoi movement, 15-minute breaks and 30 minutes last confirmation.

Brazing is composed of lecturers in student aid Prodi Japanese Language Education Faculty of Language and Art UNESA.

Ability of Students End

After the delivery of content from presenters along with exercises that have been given, then at the end of the meeting the activities carried Yosakoi practices. Expected that all learners can Yosakoi dance movements in accordance with the time disediakan.Bagi learners who have the proper and dynamic movement will get a gift from the implementation team. The prizes there are two that are opted in to show them on 9th grade graduation ceremony in June 2015 on the anniversary of SMPN 48 in November 2015.

Perception of Students for the implementation of activities

To determine the perceptions of students, the implementation team distributing questionnaires after the training ended. Here are the results of a questionnaire stuffing recapitulation learners. From the questionnaire question No. 1 is how the mechanism of training on the training material Yosakoi happy? Or not happy ?, the answer is generally happy. Then the question of how to shape the movement into two pelatihanYosakoi fun? Or not? answer question No. 2 is a fun questionnaire, questionnaire No. 3 on the steps and keruntutan Yosakoi movement,

the movement of the body, hands, feet and head, is it hard? Or easy? Half answering difficult and half the answer is easy, difficult, especially in the movement of the foot, question No. 4 on the dynamics of movement Yosakoi they all answered dynamic, question No. 5 on the training process Yosakoi, they all replied fun, question No. 6 on the training atmosphere Yosakoi, they all pleasant answer, and the question no 7 on tutor Yosakoi all answered fun, because when students are having trouble mimicked Yosakoi they were led one by one by the coach.

Discussion

The ability of participants

The results show that the training of skills possessed learners after completion of training varies dance. There are learners who kemempuannya increasing rapidly, but some improvement samgat, good and some are quite alone and some have suffered a setback. This is because students there are other tasks, or there is a family event that can not regularly attend.

Strengthening Process

On the implementation of these activities, there are several obstacles mainly related to the presence of learners who frequently changing. At the beginning of the meeting attendance of learners to reach 50 but because there are extra activities outside of school pool which is very time consuming every Saturday from 06.00-10:00 pm so that students gradually reduced to 30 children. Training time is every Saturday at 09:00 to 11:00. But this is not discouraging because that is targeted is a maximum of 30 children, kurangpun not a problem due to the Yosakoi at least 5 people.

3. Ability of Students End

There are two phases: first they were awarded meraka displayed when there is a grade 9 learners graduation in June 2015 and on the anniversary of one School in October 2015. The first appearance of success, proven by pengapload an on You Tube and the response of the audience applause festive, besides the results of a questionnaire that was distributed to the audience when menonoton Yosakoi very happy because agility, dynamism Yosakoi movement, exciting, bring a new spirit. Similarly Also penaimpilan to two on the anniversary of one School which was also attended by a Native Speaker of The Japan Foundation Michio Takasaki Sensei were welcomed by the school principal and the entire staff when looking appearance Yosakoi by students of SMPN 48, Takasaki found remarkable appearance learners and also other spectators alike argue that learners and estetic compactness, dynamism movement that raises new spirit that evokes the work ethic, enthusiasm for learning for students. This is because the training process is not just to train movements but also about philosophy Yosakoi movements because there is the spirit contained in every movement, causing the atmosphere to life. As for the success rate of movements Yosakoi is as follows:

Salam (Aisatsu)

E = very poor (0-39) D = less (40-55)
C = sufficient (56-69) B = good (70-84) A = excellent (85-100)
Cultural interaction

E = very poor (0-39) D = less (40-55)
C = sufficient (56-69) B = good (70-84) A = excellent (85-100)

V. CONCLUSION

Conclusions

The process of settlement activities Community Services done well. But the implementation of steadiness in practice there are three students who have not been perfect, lacking in confidence. Based on the scores obtained as follows:

1. Scores on average is the sum of acquisition, namely 8 (11-3) the number of participants who appeared reduced to 3 participants that have not been perfect in Yosakoi movement divided by the total score of 11 (the number of students who appear) times 100 equals 73 (B = good).
2. It needs the support of the school and parents in terms of providing full trust, so that learners feel valued for pecaya foster a sense of self-learner.

Suggestions

Similar activity is expected to run routine by Prodi Japanese Language Education. In addition to fulfilling its obligations as the task of the Tri Dharma College. It can also be used as a gathering place by the school, the outside community, native speakers are certainly related to such activities.

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Japanese Literature Writers and Works during Japanese Occupation of Indonesia on *Djawa Baroe* (1943-1945)

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ABSTRACT

After the outbreak of The Second Sino-Japanese War in 1937 until the end of The Greater East Asia War in 1945, the Japanese government sent many writers as war correspondents and soldiers to China and Southeast Asia areas during the Greater East Asia War. At the same time, the War Literature genre is also immensely developed with the increasing number of war-themed poems, novels, or dramas and the massive publication of propaganda-themed writings in Japan and areas occupied by Japan, including Indonesia. This research aims to find and analyze the Japanese writers' presence and works recorded in Djawa Baroe magazine (1943-1945). The research method used is analysis descriptive. This research has shown that there are three categories of Japanese writers in Djawa Baroe. The first is the writers who had been in Indonesia, and their articles were published in Djawa Baroe, like Mikawa Kiyo, Fujokyu Masaki, and Abe Tomoji. The second is the writers who participated actively during the Japanese Occupation of Indonesia, and their articles were published in Djawa Baroe, like Oya Soichi and Takeda Rintaro. The third is the writers who may have never been in Indonesia, but their works were republished in Djawa Baroe, like Hino Ashihei, Kawai Tetsukichi, Kikuchi Kan, and some Crossroad Story (Tsuji Shosetsu)'s writers like Inoue Tomichiro and Miyauchi Kanya. These Japanese writers and their works played an important role in politics and literary development in Indonesia through their war propaganda-themed articles and works during the Japanese Occupation

Keyword: *Djawa Baroe, Japanese Writers, Japanese Occupation of Indonesia*

INTRODUCTION

War Literature in Japan is called *senso bungaku*. Keene (1978) explained that the literature of the war in Japan has emerged since the Japanese Invasion of Manchuria in September 1931- February 1932 but nevertheless that it developed rapidly in the period 1937 from the outbreak of the Second Sino-Japanese War until the end of the Greater East Asia War (Daitoa Senso) in 1945. During the war, the Japanese government sent many writers as war correspondents and soldiers to China and many Southeast Asia areas. At the same time, the War Literature genre is also immensely developed with the increasing number of war-themed poems, novels, or dramas and the massive publication of propaganda-themed writings in Japan and areas occupied by Japan, including Indonesia. These writers usually represented governments or newspaper offices from specific regions in Japan.

From the battlefields, they described the situation there in the form of travel diary, short stories or novels that published in Japan and became very popular among Japanese readers at the time.

The Greater East Asian War or in Japanese is called *Daitoa Senso* or *Ajia Taiheiyo Senso,* usually said to have been triggered by Imperial Japanese Air Navy Service upon the United States' naval base at Pearl Harbor in Hawaii. Nevertheless, Kurasawa (2016) stressed that at about the same time, the Japanese Army also landed in Malaya and then the Philippines to invade British colonies. After Malaya, Singapore, and the Philippines were conquered, Japan then headed to Indonesia. On January 11, 1942, there was the first attack on Tarakan Island. After that, the first landing on Java island took place on March 1. In a reasonably short time, on March 9, 1942, Indonesia (was called the Dutch East Indies at that time) officially under Japanese occupation.

After Japan's victory over Indonesia, the Asahi Shinbun publishing company was ordered to establish Japanese-language newspapers in Java and South Kalimantan, Osaka Mainichi Shinbun Company in Sulawesi, and Yomiuri Shinbun in Seram Island. Asahi Shinbun formed the Jawa Shinbunsha Company in Jakarta. The company published the Jawa Shinbun newspaper from December 8, 1942, to September 28, 1945, and the photogravure magazine *Djawa Baroe* from January 1, 1943, to August 1, 1945. (Kurasawa: 2016). Unlike other newspapers or magazines published at the time, *Djawa Baroe* was written bilingually in Indonesian and Japanese. Also, because it belongs to the category of photogravure magazine, *Djawa Baroe* was dominated by photographs. In terms of content, this magazine preached Japan and Indonesia's political and war conditions. However, it also contained socio-cultural and agricultural articles, Indonesian and Japanese literary works, film synopsis, Japanese lessons.

In order to smooth the occupation of Java Island, in August 1942, *Gunseikanbu* (Japanese Military Government Official) formed *Sendenbu* (Propaganda Department). Furthermore, on April 1, 1943, the Jakarta Cultural Center, or in Japanese called *Keimin Bunka Shidosho*, was established as an organization outside *Sendenbu* (Kurasawa, 2015). This office's main objectives are to promote traditional Indonesian art, introduce and spread Japanese culture, and educate and train Indonesian artists. The office consists of 5 sections: literature, art, painting and carving, music, plays, and films. A Japanese head each section, and his representative is Indonesian. ("Poesat Keboedajaan Melangkah," 1944). For example, the head of literature is Takeda Rintaro, his deputy is Armijn Pane, and his companion is Usmar Ismail (Tjasmadi, 2008).

Related to literature during the Japanese Occupation, Himemoto (2011) analyzed the literary works written by Indonesian writers under the Jakarta Cultural Center. The works of these writers should have contained Japanese war propaganda in accordance with *Sendenbu* objectives. But in fact, these works rather actually illustrate their hope for independence for Indonesia. This can happen by the creativity of writers to circumvent the censorship imposed on literary works. In addition, the presence of figures like Takeda Rintaro who sincerely wanted independence for Indonesia also plays a very important role.

Usmar Ismail, who was working at the Jakarta Cultural Center, adapted Kikuchi Kan's play *Chichi Kaeru* (Father Return) into a play titled *Ayahku Pulang* (also means father return in English). A brief description of the play and Kikuchi Kan can be found on *Djawa Baroe* in the author's biography section of *Nogikoe no Heishi* (Nogiku's Soldier) published on *Djawa Baroe* February 15, 1944. Anwar (2018) analyzed Kikuchi Kan's original Japanese play and Usmar Ismail's adaptation version. In the adaptation play, Usmar Ismail made several changes to the story. The play background Meiji 40s (1907) period in Japan was changed to Indonesia during the Japanese occupation. He also added Islamic elements such as "Ramadan," "Eid al-Fitr," and "Takbir" that were found in Indonesian society majority. Also, Usmar changed the character of the "father" to be softer in *Ayahku Pulang*. Various adjustments made by Usmar Ismail make the play *Ayahku Pulang* easier to be accepted and enjoyed by literary readers in Indonesia.

Related to the Japanese writers and works in *Djawa Baroe*, Anwar (2020) analyzed the propaganda elements found in five Japanese literature works published in *Djawa Baroe*, including *Kichizo kemedan Perang*, Di Tempat Asoehan Garoeda, Batoe, Peradjoerit Nogikoe, and Perkawinan 25 tahoen. These five works were already published in Japan before they were published in *Djawa Baroe* in Indonesia. The five stories have very different settings and plots but have something in common regarding powerful propaganda elements. These include nationalism, voluntary and sincerity attitude, and dedication to the Japanese Military Government while instilling hatred for the Dutch Indies East Government.

This paper researched the Japanese literary writers who were mobilized by the Japanese military government during Indonesia's Japanese occupation and recorded in *Djawa Baroe* magazine. Analyzing their works and activities during the Japanese wars, especially the Japanese Occupation in Indonesia, will obtain an overview of the influence of Japanese writers' mobilization to the Japanese Occupation areas, especially Indonesia.

METHODS

The method used in this paper is a descriptive analysis by searching for facts to analyze them further. The primary data source is *Djawa Baroe* magazine, which was first published on January 1, 1943. During the 2.5 years of its publication, there were a total of 63 editions of *Djawa Baroe*. The focus of the research was articles related to Japanese writers at the time. For example, news articles, essays, and fiction writing include short stories and plays and short stories called Crossroad Story. The data was further attributed to the writers' background and their activities to see how many Japanese writers were published in *Djawa Baroe* and the extent of their role in the development of the literary world in the Era.

RESULTS AND DISCUSSION

Since the first edition published on January 1, 1943, *Djawa Baroe* consisted of 28 pages. However, since the March 1, 1943 edition, the

number of pages had increased to 36 pages. The articles contained are very diverse, for example, Japanese political and war news, industry, literature, and arts. It also contained caricatures and advertisements. Literary works such as short stories or poems listed the author's name, but many other articles in *Djawa Baroe* are anonymous.

Based on the research to the whole articles from 63 editions, the results show that at least 18 Japanese writers found in *Djawa Baroe*. These results then divided into three categories:

1. The writer who had been in Indonesia, and his article was published in *Djawa Baroe*. Those in this category are Mikawa Kiyo, Fujokyu Masaki, and Abe Tomoji.

   Mikawa Kiyo, September 28, 1900- July 2, 1987) was a female writer born in Kanagawa. After the Greater East Asia War began, Mikawa Kiyo along with several female writers, including Hayashi Fumiko, was sent to cover Malacca, Java, and Bali as military writers, *jugun sakka*. The result of the coverage in the form of an article titled "Children of the Southern Region" was published in *Djawa Baroe* edition of May 15, 1943.

   In the article, Mikawa wrote about children and schools in Malacca, Java, and Bali. She described how schools in Singapore, which had previously been in poor condition, had become very good since the Japanese undertaken them. According to her, education in the British or the Dutch Occupation area deliberately only taught very basic knowledge. This condition is in contrast to Japan, which will best-educate the children so in the future they can be useful and accountable to their homeland (Mikawa, 1943).

The next writer was Fujokyu Masaki, February 26, 1887- July 30, 1962), a Nagano-born doctor and writer. He was in Java as an army press member *rikugun hodo han-in*). His essay titled "Iboe Nippon" (Japan's mother) can be found in the June 1, 1943 edition of *Djawa Baroe*.

In his essay, Fujokyu describes how Japan has been considered the 'Mother Land' for a long time. As a mother, Japan does not have selfishness. Japan, as an 'Ibu-Nippon' has always sacrificed and is an excellent example for her children. According to Fujokyu, 'Ibu-Nippon' used to be only domestically guarded, which can be interpreted as domestic in Japan. However, the current and future of 'Ibu-Nippon' will be the light that illuminates all of Asia. 'Ibu-Nippon' will be referred to as 'Ibu-Daitoa' or 'Greater East Asian mother.' When associated with the current conditions, this parable created by Fujokyu is in line with the famous propaganda of the Japanese Imperial Government during the Greater East Asia War as "Japan the light of Asia, Japan the protector of Asia, Japan the leader of Asia." Fujokyu stressed out that the 'Son of Greater East Asia,' which can be

interpreted as Asian countries under Japanese rule, in the future would thank 'Ibu-Nippon' for all the good they had received (Fujokyu, 1943).

The next author is Abe Tomoji, June 26, 1903- April 23, 1973), who was born in Okayama. He was known as a novelist, critic, and translator. Abe left for Java as an Army Press Member, *rikugun hodo han-in*,) like Fujokyu Masaki. Abe wrote several works set in Indonesia, such as his essay collection *Report from Jawa, the Island of Fire, and from Bali*, *Hi no Shima Jawa, Baritō no Kí*) published in 1944. His article titled "Mendarat di Djawa" (landing in Jawa) was published in *Djawa Baroe*, March 1, 1944.

This article is an essay on Abe's experience while participating in the troops landed on Java island on February 28, 1942. In contrast to the storytelling style of Fujokyu Masaki and Mikawa Kiyo, Abe's work is more of a travel diary in which he describes in detail the conditions in which the ship will land and those around him. In the end, he tells a little about a Japanese man called Ichiki, who had spent his 20 years life in Indonesia before the war began. He mentioned that while in Indonesia, Ichiki had sacrificed his energy and passion for the sake of Indonesian people.

2. Writers who participated actively during Indonesia's Japanese occupation and whose articles were published in *Djawa Baroe*. Two writers in this category are Oya Soichi and Takeda Rintaro.

The articles written by Oya Soichi and Takeda Rintaro can be found in the May 1, 1943 edition of *Djawa Baroe* about the establishment of Jakarta Cultural Center. As mentioned in the previous section, Oya Soichi is the head of the office and the head of the film section. Oya Soichi, September 13, 1900- November 22, 1970) was an Osaka-born journalist, *haiku* and nonfiction writer. As a teenager, he actively wrote essays and *haiku* in *Shonen* and *Shonen Kurabu* magazines. Oya (1971) expressed his confusion about continuing his career in literature or continuing his family business. In 1937, he also covered the battlefield in Nanjing. During the Greater East Asian war in 1941, he traveled to Java as a member of the Navy's propaganda team, *kaigun sendenhan*).

The article written by Oya Soichi in *Djawa Baroe* is titled "Tentang Bahagian Film." In the article, Oya tells about the film's condition in Java at the beginning of the Japanese Occupation. For example, about Javanese people who love to watch movies so that the cinema buildings were always full. He revealed the Japanese government plan to start the first 'news film' in the South. Besides, they will also begin the filming of Indonesian-language stories located in Java.

The next writer is Takeda Rintaro. Takeda, May 9, 1904- March 9, 1946) is a Japanese novelist born in Osaka. Like Oya Soichi, Takeda Rintaro played a significant role, especially in literature in this day and age, because of his position as the head of the literature department with Armin Pane at Jakarta Cultural Center. Takeda came to Java as an army journalist, *rikugun hodo han_in*) like Abe Tomoji. *Jawa Sarasa* is one of his books written based on his experiences landing in Java and encountered the Javanese people for the first time.

In his article titled "Selintas Kesan Waktoe Pemboekaan Kantor Poesat Keboedajaan," he expressed his impression when he first arrived in Java in March 1942. According to him, the Dutch people in Java do not have a high culture because they read detective novels and their wall decorations in paintings of natural scenery that do not have high art value. Takeda emphasized that a nation that wants to progress must have high-value arts. He deeply regretted that Indonesia has been in such a condition for 300 years. With the arrival of Japan, he assured the *Djawa Baroe* readers that conditions would change. Therefore he urged all the people of Java to fight together to drive out the enemy and to build its art level.

3. The writers most likely has never visited Indonesia, but their works was republished in *Djawa Baroe*.

The author, who belongs to the third category, is divided into two based on their works, including short stories (including plays) and Crossroad story.

From January 1 to March 15, 1944, *Djawa Baroe* published four short stories and one serial play. The five works and their writers are as follows:

- Short Story "Kichizo ke Medan Perang" by Hino Ashihei, published on January 1, 1944. In his letters, the main character tells his brother his daily life on a battleship heading to the battlefield in China. The horses on board remind him of Kichizo, a beloved horse of his acquaintance named Uhei.
- Short Story "Di tempat asuhan Garuda" Niwa Fumio, published on January 15, 1944. The story is about Captain Nakamura who talked about his experience flying with a small reconnaissance aircraft over the Indian Ocean.
- Short Story "Batoe" by Kawai Tetsukichi, published on February 1, 1944. This is a story of a young soldier who is forced to return to his hometown without going to the battlefield.
- Short Story "Perajurit Nogiku" by Kikuchi Kan, published on February 15, 1944. The story is about two sisters who sent *imonbukuro* (soldier's comfort bag) to a Japanese soldier on the battlefield.
- Play "Perkawinan 25 tahun" by Sasaki Takamaru, published in two editions on March 1 and 15, 1944. This short story is about a Japanese couple who come to Java to open land long before the outbreak of war in the Greater East Asia War. The wife decided to return to Japan to raise their children and to study medicine.

In addition to the short stories and plays above, a new literary genre began to be published in *Djawa Baroe* on April 1, 1944, and for the second time on November 1, 1944. The genre is called Crossroad Story (Tsuji Shosetsu). Based on the explanation in *Djawa Baroe*, Crossroad Story is a very short story that was

deliberately made as an attempt to thank for the services of soldiers on the battlefield ("Kissah Sepandjang Djalan, "1944). The list of Crossroad Story and the writers in *Djawa Baroe* as follow:

- "Torpedo" by Inoue Tomoichiro published on April 1, 1944.
- "Iboe" by Akiyama Rokurobei published on April 1, 1944
- "Nama[2] Kapal Perang dan Artinja" by Miyauchi Kanya published on November 1, 1944.
- "Terong" by Sakurai Chuon published on November 1, 1944.
- "Peta Boemi dan Penggambaranja" by Hata Koichi, published on November 1, 1944.
- "Memberi Hormat" by Kankichi Ryu published on November 1, 1944.
- "Ditengah Djalan" by Hanihara Ichijo, published on November 1, 1944
- "Semangat Berdjoeang" by Kitamura Komatsu, published on November 1, 1944.

According to the brief explanation in *Djawa Baroe*, the entire short stories categorized in Crossroad Story was written by Japanese writers who were active at the time. Based on the research on these writers, the stories were also published in Japan before being republished in *Djawa Baroe*. For example, Akiyama Rokurobei's "Iboe," first published in Akiyama's book titled (*Kaiso to Jikaku*, Reminiscences, and Awareness) published in Japan in 1943.

CONCLUSION

There were many Japanese writers mobilized by the Japanese Imperial Government since Japan's war with China in 1937 until the Greater East Asia war in Southeast Asia. During that period, literary works were deliberately created in favor of Japanese war propaganda. The research on *Djawa Baroe* shows that there was a total of 18 Japanese writers whose writings were published in *Djawa Baroe* in 2.5 years of publication. Those writers divided into three categories: the writers who have been in Indonesia and whose articles are published in *Djawa Baroe*, the writers who participated actively during the Japanese occupation of Indonesia and whose articles are published in *Djawa Baroe*, and the writers who have most likely never visited Indonesia but whose writings were republished in *Djawa Baroe*. For writers who have been in Indonesia, there are various ways they entered Indonesia. For example, as Naval propaganda team member, Army press member, and Military writers.

All of the writers and their works have played an essential role in Indonesia's politics and literary development through their war propaganda-themed articles and works during the Japanese Occupation. For example, Oya Soichi and Takeda Rintaro played an active role in Indonesia during the Japanese Occupation. Meanwhile, Hino Ashihei and Kikuchi Kan and the

writers of Crossroad Story also played a role in enriching literary insights, especially the war literature of *Djawa Baroe* readers.

This paper limited the object on *Djawa* Baroe magazine. During Indonesia's Japanese occupation that lasted 3.5 years, many newspapers and magazines were published, such as *Asia Raya*, *Pandji Poestaka*, and *Tjahaja*. The entire media are very interesting object to research related to the existence and role of Japanese writers and their work to get a complete picture of the mobilization of the Japanese writers to Indonesia during the Japanese occupation.

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Kissah sepandjang djalan (April 1, 1944). *Djawa Baroe*, p.30.

Poesat keboedajaan melangkah (April 15, 1944). *Djawa Baroe*, p.8.

SEKUHARA (Sexual Harassment) as a Representative of Gender Discrimination in *Out* Novel by Natsuo Kirino,

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Background of The Studies

Natsuo Kirino is currently the best-selling author in Japan for the suspense novel. Natsuo Kirino is a writer who dares to make a new breakthrough in the realm of modern Japanese literature which has been dominated by male authors. The Out novel, published in 1997, made it a success. In addition, the novel led him to become the first Japanese writer to be nominated for the prestigious MWA Edgar Allan Poe Award as the best novel in the suspense category (2004).

In *Out,* Natsuo Kirino tells the life of four working class women with their respective burdens and having the same fate, namely no happiness and no freedom. They are Masako from her ostracized life, Yayoi from domestic violence, while Yoshie and Kuniko are out of financial trouble

Therefore, Out is considered interesting to be investigated because it shows the figure of a woman who fights against oppressive patriarchal culture. This work shows a claim against moral norms prevailing in society which is often used as a tool of male domination which is legalized by the patriarchal system to place women as objects of domination. The lawsuit is influenced by the women's transformation movement through the feminism movement which aims to break down the patriarchal ideology which is detrimental to many women.

Research Problem

This study focuses on discussing the problem of sexual harassment (sekuhara) as a form of gender discrimination in the novel. This research question is outlined into two questions, namely

1) How is the practice of sekuhara depicted in *Out* novel by natsuo Kirino?
2) What purpose or aspect do the women want to fight for as portrayed in Natsuo Kirino's *Out*?

Research Objectives

This study aims to explain how is the practice of sekuhara depicted in *Out* and what purpose or aspect do the women want to fight for as portrayed in *Out*. In this case, the researcher attempt to reveal the practice of sekuhara and how the women selected as the resistance of women in an attempt to defend themselves.

Theoretical Approach

As the work of women's writing, Natsuo Kirino writings express thoughts and feelings of women and contain a wide range of solutions offered by women to get out of the problems they experienced of gender inequality. Her writings were highly acclaimed. The plot is so interesting, very intelligent in describing the

character, and has a unique perspective on the portrayal of Japanese society.

This was as proposed in the perspective of a postmodern feminist that states that women's writing is a writing that is liberating for the women to express their writings experiences that allow to bring change for women to gain equal rights as men (Tong, 2010: 293). In other words, the various injustices that harm women's issues can be resolved by the women themselves by means of expressing their thoughts and feelings through writing.

In order to explain the problem on the basis of the theory used above refers to the concept of feminist Simone de Beauviour because Natsuo Kirino regard to the work that is loaded with women's issues. In the novel Out, Natsuo Kirino apparent desire express feelings, thoughts, and problems of women in his time are still very relevant today. The thought of Simone de Beauviour contained in the book The Second Sex. This book became an important milestone and the beginning of the outbreak of feminism as a discourse and as a movement.

Research Method

The research method is a particular way which used in a study to solve the problem or answer the filing. Faruk (2012: 24-25) mentions there are two methods in the study, that is (1) data collection method, which means a set method or technique to get empirical facts related to the issue of research literature and (2) data analysis method, that is a set of ways or techniques to draw a relation between the data and other data which is based on a scientific knowledge. In this study, both methods are used to extract the practice of sekuhara depicted in *Out* and what purpose or aspect do the women want to fight for as portrayed in *Out.*

Analysis

#Subject and object relationships

(馬鹿野郎(ばかやろう)！)健司(けんじ)が怒鳴(いかりお)り、右手(みぎて)をさすりながら風呂場(ふろば)に入(はい)るのを横目(よこめ)で見(み)ながら、夫(おっと)の右(みぎ)の拳固(げんこ)で殴(なぐ)られたと知(し)った。弥生(やよい)は痛(は)みに一一いてしばらく横(よこ)たわっていた。(た)風呂場(ふろば)からは、烈(はげ)しい水(みず)の音(おと)がしてい(オウト: 53)

As a woman, this situation doesn't make women dialectical because it only fulfills the will of men. Women in patriarchal culture are considered as male servants at home, doing domestic works at home. Domestic works at home is an obligation for women in patriarchal culture, such as cooking, preparing food, cleaning the house, even the reproductive process. Men are considered kings who need to be worshipped and praised. Even when all of the works have been done, women still experience violence from male dissatisfaction.

Violence against women is any act that results in physical, sexual or psychological misery or suffering in women, including threats of certain acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in a private life environment.

雅子(まさこ)はそれに答(こた);えずにカローラに寄(かろ)りかかり(ら)、台風(よ)の到来(たいふうとうらい)を予感(よかん)させる不安(ふあん)な

色の空を見上げた。ヨシエの果てしない繰り言を聞いていると、出口の見えないトンネルに閉じ込められた気分になる。そんなことはもうどうでもよかった。自由になりたい。あらゆることがら自由になりたかった。それができない人間繰り言の日常に埋没するしかない。今の自分がそうであるように。（オウト:278）

Natsuo Kirino through this quote seemed to want assert that the struggle for freedom is sought out by women in cooperating in criminal actions eventually just become apparent. Masako felt the empty herself as a woman, does not even know the purpose for everything he does for other people. Yayoi as woman who never fully be subject. Masako is present as an object over others, namely women who find themselves in need of narcissistic others because he was able to and did not have a shortage of himself. Women of this type fill his ego with itself as the most important object.

The presence of women as Masako Out has been growing in confidence in the woman around him. The emergence Masako who live in the freedom of thought and action make it a source of inspiration for of other women. Such the awareness finally bring a sense of shared kinship and in others of women. Eventually formed the group solidarity that unites them in a liberation movement. Although essentially solidarity that exists becomes false because it does not find completion and other problems are present to cover other issues.

#Women's awareness

(早(はや)く女(おんな)に振(ふ)られりゃいいのよ。それが諸悪(しょあく)の根源(こんげん)でしょ！） 突然(とつぜん)、鳩尾(みぞおち)に何かーーく重(おも)い物(もの)がーーじ込(こ)まれた。気(き)を失(うしな)いそうなほどの激痛(げきつう)がーーい、弥生(やよい)はその場(ば)に倒(の)れた。息(いき)が吸(す)えなくなって悶絶(もんぜつ)しながらも、いったい何(なん)が起(お)きたのか訳(やく)がわからない。言葉(ことば)にならない呻(うめ)きを発(はっ)していると、今度(こんど)はエビ(えび)のように丸(まる)めた背中(せなか)を蹴(け)られ、悲鳴(かなお)を上(うえ)げた。（オウト:52-53）

However, women are not entirely unconscious beings. Although women in patriarchal culture are naturally submissive and obedient under men, women are able to make life planning on their own. He appeared as an abundant and sufficient figure so that he could plan upon himself. As the following quote, Natsuo Kirino describes a female figure who began to rebel and was no longer able to accept the conditions she received. She was not only silent, but began to dare to speak out.

#The Rise of Women

幾多(いくた)の慌(あわ)ただしい朝(あさ)を過(す)ごしてきたことだろう。一番早(いちばんはや)く起(お)きて朝食(ちょうしょく)を作(つく)り、弁当(べんとう)を詰(つ)め、洗(すすぐ)。物(もの)を千(せん)し、身繕(みづくろ)いをし、不機嫌(ふきげん)な子供(こども)を灘(なだ)なだめすかして保育園(ほいくえん)に送(おく)って行(い)く。いつも静(しず)かにの時計(とけい)を眺(ちょう)め、腕時計(うでどけい)を覗き込(こ)み、あくせくと走(はし)りまわる生活(せいかつ)。朝刊(ちょうかん)を読(よ)むーも本(ほん)を選(えら)ぶゆとりもなく、眠(ねむ)る時(とき)は常(つね)に一眠時間(みんじかん)を逆算(ぎゃくさん)し、たまの休(やす)みは 山(やま)のような洗濯物(せんたくもの)と掃除(そうじ)にーわれる

日々(ひび)。侘びしさや後ろめたさとは　無縁(むえん)の強(つよ)く正(ただ)しい日々(ひび)。（オウト:321）

As in the following quote described by Natsuo Kirino how women can accept objectification from men, not negatively but positively, i.e. as an attempt to improve (enrich) the limitations of their perspective. Natsuo Kirino wants to assert that women play a very dominant role in the family. Women are not just complementary, but also become the control of the wholeness of the household, especially in the family sphere. Natsuo Kirino also asserts here that the presence of women is no longer solely in the domestic arena only as a lasting support for men who always come to bring life and all possibilities from the outside world. Men are no longer the essential beings who are fully responsible as the breadwinners outside the hosue, but women can also play that role at once

#Freedom

（ぱぱア(あ)は黙(だま)ってろ！）のことだったので騒(さわ)ぎにはならなかったが、雅子(まさこ)の心(こころ)の奥底(おくそこ)で目(め)に見(み)えない深(ふか)い場(ば)がはっきりと刻(きざ)まれた。男(おとこ)であることがそんなに偉(えら)いことが。大学(だいがく)をでればそれでよいのか。自分(じぶん)の経験(けいけん)も向上心(こうじょうしん)も、この職場(しょくば)で持(もち)ことは許(ゆる)されないのか。これまでにも考(かんが)えなかった訳(わけ)ではない。しかし、雅子(まさこ)は金融(きんゆう)の仕事(しごと)が好(す)きだったのだ。だが、これまでかもしれない、という絶望感(ぜつぼうかん)が生(しょう)まれいた。（オウト: 172）

As mentioned in the quotation above, women are portrayed as being able to transcend the limits of their abilities, dare to argue, seek to demonstrate also their abilities, and challenge men that they are also capable of doing work that men can also do. Through this quote, Natsuo Kirino begins to describe that women are not weak figures, as it has been believed all this time that they cannot speak, cannot resist, and can only accept all the conditions given by men that make them absolute objects. Women can also present as subjects of desire.

(まだよ。まだ許(ゆる)さない)(な)弥生(やよい)はさらに絞(しぼり)けた。(に)このまま死(し)んでしまえばいい、(え)と思(おも)ったのは　正確(せいかく)な気持(きも)ちではなかった。(た)健司(けんじ)という男(おとこ)の顔(かお)を見(を)たくない、喋(しゃべ)るのを聞(き)きたくない、そんな一心(こころ)だった。（オウト:55）

Natsuo Kirino describes that in women have great power that women do not realize themselves. As human beings, women also have an awareness to change as a free gesture. When they have experienced long-standing pain, they can finally present themselves as an absolute subject figures.　In the excerpt, Natsuo Kirino shows how a figure who has been considered only a mere object can also present as a subject, even beyond what was thought all this time. A quote showing a woman who dares to speak up all the feeling that weighs on her as a result of the violent actions committed by men.

それなら、これまでの自分(じぶん)はどうなるのだ。雅子(まさこ)は深爪(ふかづめ)に近(ちか)いほど短(みじか)く切(き)られた自身(じしん)の指(ゆび)の爪(つめ)を眺(なが)めた。弁当工場(べんとうこうじょう)の仕事(しごと)のために、二年間(にねんかん)一度(いちど)も長(なが)く伸(の)ばしたこ

とはない。青白い手は、過剰な殺菌消毒のためにすっかり荒れている。信金で二十年間働いてきたこと。子供を産み、家事をして、家族と暮らしてきたこと。あの日々は何だったのだろうか。休に染みついたこれらの痕跡は、紛れもなく雅子自身にほかならなかった。佐竹は虚ろな夢に生き、雅子は現実を隅から隅まで舐めて生きる。雅子は、自分の欲しかった自由は、佐竹の希求していたそれとは少し違っていたことに気が付いた。(オウト: 447)

In the women's, men looking for "The figure of the Other" as a life partner. Men through his ambivalent feeling makes women as a source of inspiration in which the men were able to conquer at will. Men dreamed of her in serenity and adequacy among all the hustle and bustle of all these difficulties and become a part of her mind. This dream incarnate in the person of the expectations of women as mediators between something that is foreign to the male, and a friend who is identical with him. Women against men with unique abilities, women are also conscious beings can physically although it seems dominated by men. (Beauvoir: 2003: 214).

Women's liberation efforts will be meaningless if it is done by positioning himself as a subject. If women are oppressed then she will try to find a way out so that he could continue to appear as the subject in relation to men. Effort out of the objectification of women and appears as a subject in a way that kinship foster togetherness women.

In addition to group unity and revival, liberation effort shackles of patriarchy also pursued through economic independence of women leaders in Out. Economic independence will be effective when it has the support of social, political, and cultural. Economic independence is a key prerequisite for achieving the freedom of movement of women to patriarchy. As long as women have not been able to meet the needs of his own life, then women will depend on other people. Human needs, for example, eating, board, and clothing.

Conclusion

1. In *Out* novel, female characters are presented by Natsuo Kirino as a platform to convey the life experiences of women who experience being decomposed as objects in manifestations of gender injustice.
2. The awareness of women finally manifested in the form of collective resistance. Forms of resistance not only in the forms of ideas, but it is done in the form of a controversial action. Such actions include explicitly stated that he did not want to be treated arbitrarily so that working with fellow women in the same boat. Women realized that they had higher levels of reasoning, moral, and emotional equal to men, so women are not just a tool or instrument for happiness or perfection of man. Women are agents of reasoning whose self-esteem is in its ability to determine their own destiny.
3. The analysis shows that sekuhara experienced by female in *Out* novel occurs

because of the patriarchal ideology in Japanese society which has been rooted for centuries in all aspects of life, including in the family and work environment. The female characters which presented by Natsuo Kirino in *Out* novel represent women who are shackled but with an awareness of shared solidarity against and undermining patriarchal dominance .

4. Economic independence of women has been obtained in the novel Out was entirely freed from the shackles of patriarchy.

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ONLINE LEARNING IN KANKO NIHONGO SUBJECT: A SWOC ANALYSIS

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ABSTRACT

Online learning is a learning method that is quite effective during the Covid 19 pandemic. The learning process that is carried out into virtually classes. There are some advantages and disadvantages of online learning process. Therefore, it is necessary to evaluate how the online learning process in the Kanko Nihongo subject. The method of this study is qualitative descriptive by SWOC analysis. Data collection was carried out through observation, questionnaires, interviews and documentation on learning from the Kanko Nihongo subject. The informants involved in this study were 38 students of the Japanese Department. Our analysis show that online learning in the Kanko Nihongo subject has the flexible learning in time and places, not necessarily face-to-face in class. But it seems difficult to mastery features learning management system (LMS) for both lecturers and students in short time. Both lecturers and students are challenged to learn more deeply about mastering the features contained in the learning management system (LMS). The internet connection was not stable enough as well. However, lecturers have the opportunity to develop and designs more effective online learning methods from now on.

Keywords: online learning, kanko nihongo, swoc analysis, learning management system

INTRODUCTION

The World Health Organization (WHO) on March 11, 2020 declared Corona Virus Disease 2019 (COVID-19) as a pandemic. This points to the sustaining risk of further global spread (Ducharme, 2020). On March 2, 2020, the first case of Covid-19 in Indonesia was reported. As of September 19, 2020 Indonesia had confirmed 240,687 COVID-19 cases and 9,448 deaths (Tim Komunikasi Komite Penanganan Corona Virus Disease 2019 dan Pemulihan Ekonomi Nasional, 2020). The COVID-19 pandemic has affected all sectors, including education. The Covid-19 pandemic requires educational institutions, including university, to make adjustments in the administration of education. One of them changed the oflline teaching and learning method (face-to-face) to be online.

The impact of Covid-19 on education can be seen in two different perspectives. One is the positive impact, this pandemic can accelerate education based on the 4.0 industrial revolution. Marrying the teaching and learning process with learning technology is an important thing in the era of education 4.0. This is to prepare the younger generation to face the challenges and disruptions of 4.0 industrial revolution (Modh, et all, 2019). However, there are significant challenges in implementing the online learning. One of them, switching to an online mode overnight make teaching challenging and hard for some educators because they have not used to equipment for online learning models. In addition, there are also challenges related to IT infrastructure and the condition of some students who have problems accessing

online learning (Dhawan, 2020). The changing learner profile and learner behaviours in online learning, far-reaching impacts on the way teachers teach. Online learning is dynamic and crucial that teachers constantly review their practice. There has been shift of pedagogy towards an individualised, small group orientated, multi-dimensional model of teaching (Sun, 2017).

In an effort to prevent the spread of COVID-19, Udayana University since the end of March 2020 has also implemented online learning. To support the implementation of online learning, Udayana University provides the Online Academic Service for E-learning (OASE) as an online learning portal. In addition, lecturers and students also have account to access to video conferencing applications. Although technology and media for online learning are already available at Udayana University, lecturers still need to pay attention to related matters, such as appropriate online learning plans. Online learning is not only related to the availability of technology and media but also aspects of learning, such as content, lecture models, and assessment process.

One of the subject at Udayana University that has been implemented online is the Kanko Nihongo subject. This paper examines the implementation of online learning in the Kanko Nihongo subject to find strengths, weaknesses, opportunities, and challenges. This can be a reference for improving the quality of online learning in this subject in the following semester.

METHODS

The study is qualitative descriptive and tries to evaluate the implementation of online learning in Kanko Nihongo subject. The SWOC analysis was conducted to understand strengths, weaknesses, opportunities, and challenges associated with online learning in the Kanko Nihongo subject. The data used in thus study was obtained through observation, questionnaires, interviews, and documentation. Observations were made on the online learning process in the Kanko Nihongo subject. Questionnaires were distributed using the google form application to determine students' responses to online learning process. There were 38 respondents. Interviews were conducted with selected informants (15 people) to find out more in-depth information related to online learning process. Documentation technique is used to understand various policy products applied in Indonesia and Udayana University related to online learning.

DISCUSSION

1. Description of Kanko Nihongo Subject

The Kanko Nihongo subject is a compulsory subject for 2 credits in one semester that can be taken by the 6th semester students of the Japanese Literature Department, Faculty of Humanities, Udayana University. In this subject, various topics related to tourism industry are discussed, especially the introduction of Japanese in the tourism sector, which includes hotels, travel agencies, and restaurants. Through learning the Kanko Nihongo subject, students are expected to be able to use and apply intermediate level Japanese used in the world of tourism, such as: hotels, restaurants and tour guides in the form of role plays and reports (presentations).

The Kanko Nihongo subject topics:
1. Introduction to tourism in general
2. How to planning and booking vacation packages (tour packages)
3. The type of transportation is used in tourism industry
4. Accommodation
5. Introduction to food and beverages and dining etiquette
6. How to handle telephone calls
7. How to listen the other person well

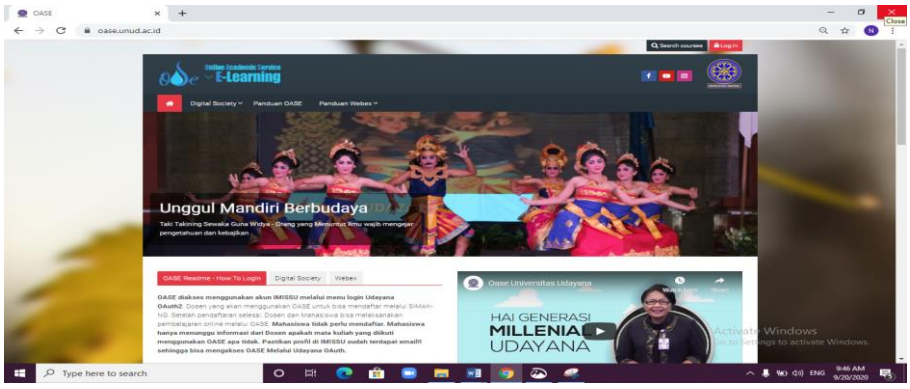
8. How to handle guest complaint
9. Introduction to tourist attraction

2. Online Learning Media in Kanko Nihongo Subject

Online learning in Kanko Nihongo subject is conducted through video conference as virtual classrooms for replace face to face classes. Lecturer and student can communicate virtually through video conference which can be run on personal or mobile devices such as personal computers, laptops, notebooks, tablets and smartphones. Video conference can be seen as below.

Picture 1. Video Conferencing Process in Kanko Nihongo Subject

Online learning in the Kanko Nihongo subject also is conducted through OASE. OASE is a Learning Management System (LMS) which have functions to carry out Moodle LSM-based online learning. OASE stands for Online Academic Service for E-learning which also functions as an online learning portal which was originally designed for the implementation of full online and blended learning subjects at Udayana University. However, since March 2020, OASE has been fully functional in organizing online learning.



Picture 2. OASE Page Image

3. Online Learning Process in Kanko Nihongo Subject

A. Online Learning Process Through Video Conference Platform

Learning through the video conference is an online method other than OASE that utilizes internet technology to provide a communication platform between lecturers and students. All users of this online learning method are given access to communicate, interact and can be used to replace face-to-face classes.

In the online learning of the Kanko Nihongo subject, video conference platforms using plays a very important role in interacting with students. Students are not only given learning through OASE, but also need a place to communicate as well as face-to-face learning in class. Methods through class or virtual discussions like this are held several times a semester. Especially if we want to make sure students can really understand the topic being discussed. One of the topics discussed through the video conference is about the basics of listening, as listed in the image below. The material on this topic has actually been uploaded beforehand at OASE, however, students need to get a deeper explanation of the details of the material because the topic leads to soft skills mastery. Mastery of soft skills to be able to listen to the conversations of the interlocutors is the basic attitude that prospective staff who wish to work in the hospitality sector must have. Through 2 (two) way communication that is manifested in this virtual classroom, understanding of the material is believed to be deeper.

The advantage of using this video conference as mentioned in the top of this paper is that during the implementation of this online lecture, the lecturer as the host can record. So that the recording results can be provided on the OASE page and can be watched repeatedly by students.

B. Online Learning Process Through OASE

Some methods are used through OASE for online learning which are expected to increase student motivation. Methods of providing material are carried out through some features available in OASE and adjusted to the needs of the Kanko Nihongo subject contents. The features used are:

1. Add Files

Files uploaded can be in the form of word DOC/DOCX file, PowerPoint file and others. Most of the subject content used were handout about explanations related to a certain topic, new vocabulary list, and PowerPoint file. In addition, homework given to student mostly by this feature as well. The topic of terms at airport immigration is one of the images of the add file feature here below.

第２課
旅行に必要な書類

問題１　同じ意味の言葉を選びましょう

immigration officer	（自動入国審査）
passport	（到着ビザ）
boarding pass	（入国係官）
immigration card / disembarkation card	（パスポート）
immigration	（入国カード）
disembarkation	（検疫）
sightseeing / pleasure	（指紋認証）
holiday / vacation	（観光客）
tourist	（入国管理）
fingerprint recognition	（入国）
automated passport control	（搭乗券）
arrival visa	（観光）

問題３話しましょう

1．ホテルや飛行機を予約するためどんな方法しましたか。
2．オンラインで予約したことがありますか。
3．どんなサイトを利用しましたか。

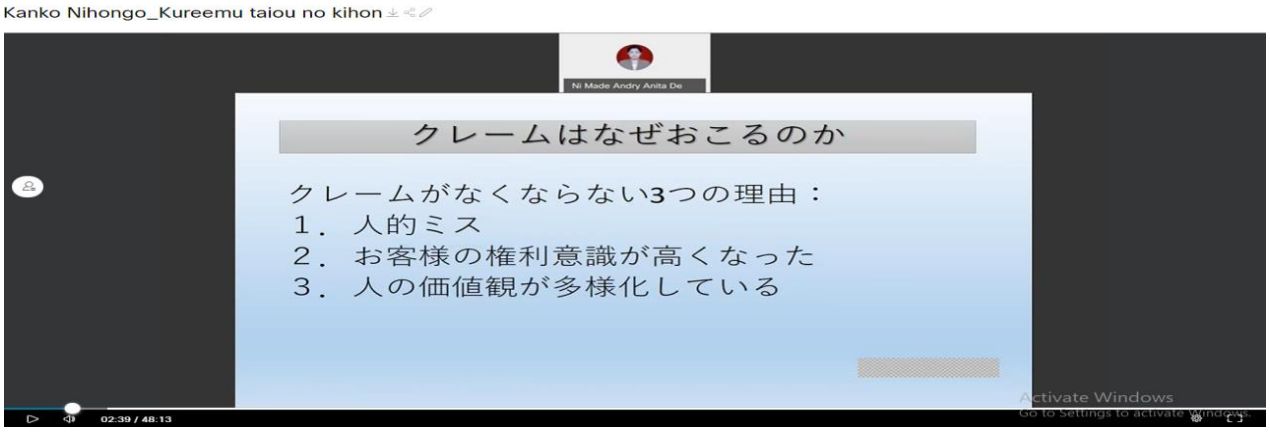
Picture 3. Add Files Feature on OASE

2. Add Video in to LABEL or PAGE

This feature is used to be able to display videos on the OASE page. Videos related to the topics of the Kanko Nihongo subject quite enough available on YouTube. This feature is popular enough among students. Because students can also learn many things from both audio and video in same time. Below are some videos related to the topic of working in hospitality as a front office staff and how to check in at a hotel's videos.

Picture 4. Add Video Label or Page Feature on OASE

Besides being able to provide videos from YouTube, the LABEL or PAGE feature can be used to display previously recorded video lectures. This video lecture can be watched repeatedly so that students can access it many times.



Picture 5. Video Record of Lecture Uploaded on OASE

3. Add Website / URL Links

In this feature, students are given a link related to international and Japanese etiquette. This link is intended to provide practice reading, understanding and listening to information in Japanese language and character.

Picture 6. Add Website/URL Links on OASE

C. Online Learning Assessment

Online learning assessments in the Kanko Nihongo subject have been categorized into:

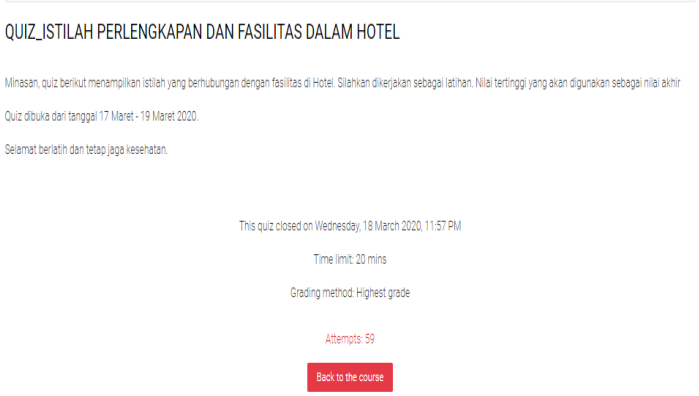
1. Assignment

In the assignment category assessment, students are given activities such as: writing papers, create scenario and practice the role play in video or audio recording, making presentations related to the topics in Kanko Nihongo subjects.

Picture 8. Assigment Features on OASE

2. Quiz

In the quiz category assessment, students are given an evaluation about topic to measure their understanding of the material that has been given.



Picture 9. Quiz Feature on OASE

3. Forum

In the forum category, students are given the opportunity to discuss a topic. The opinions of each student can be read by all other students.

Picture 10. Forum Feature on OASE

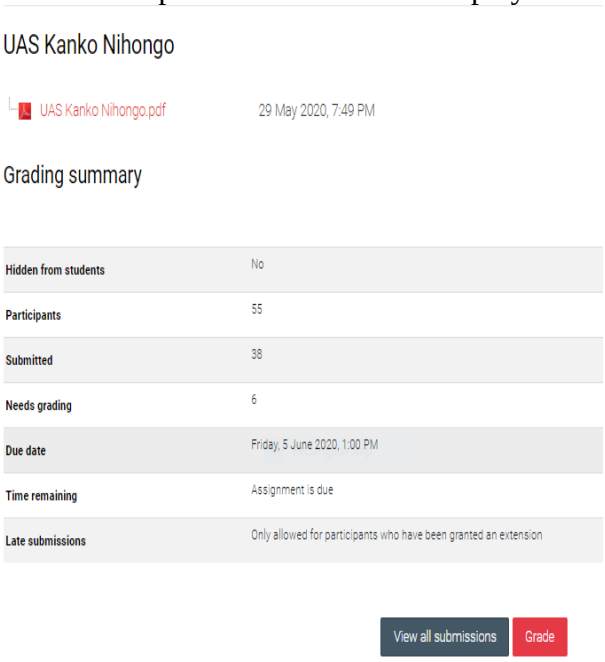
4. Midterm Exam

Evaluation of the material in the middle of the first semester was carried out by providing questions related to the topic of the Kanko Nihongo subject.

Picture 11. Midterm Exam on OASE

5. Final Exam

Evaluations for second half semester given to student for create scenario and making video role play. Student have been uploaded their video role play link into OASE page.



Picture 12. Final Exam on OASE

4. SWOC Analysis of Online Learning on Kanko Nihongo Subject

A. Strengths

1. The online learning offers flexibilities in time and space. Both of lecturers and students can access this subject at any time of day or night. They can participate in classes as long as they provided internet access and devices (computer, notebook, tablet, mobile phone, etc) for online learning.
2. It is possible for the lecturers to provide many materials which can access by students any time. The documentations include live discussion or virtual class documents, role play recording documents, audio recording documents and teacher's tutorial documents. Through this documentations providing, students can access them every time they need.

B. Weaknesses

1. Lack of information and communication technology (ICT) skill is a problem faced by lecturers. Lecturers needed more time for learning regarding to ICT issues and how to use the features of OASE properly and effectively.
2. Preparing an online learning need more time than conventional learning at class. This is because all the materials learning have to input in OASE.
3. The internet connection is not stable enough sometimes during lecturing hours.

C. Opportunities

Lecturers have the opportunity to develop more effective online learning methods. Planning and making an effective online learning designs should be a good way to improve online based learning.

D. Challenges

Because Kanko Nihongo subject is one of online based learning, so lecturers and students can challenge their skill in information and communications technology (ICT) through learning management system (LMS) in OASE. Teachers can improve their ICT through training regularly organized by the Udayana University.

CONCLUSION

Online learning in Kanko Nihongo subject is conducted through video conferencing applications and OASE (Online Academic Service for E-learning). Even though the face-to-face learning is replaced by online learning, the learning process still complies with the standards applied at Udayana University. Online learning has strengths, such as flexibilities in time and space. In addition, online learning media also provides a variety of features that can make learning fun and interesting. On the other hand, in the online learning process of the Kanko Nihongo subject also has weaknesses such as the lack of lecturers's skill on information and communication technology (ICT) and internet connection problems. Online learning provides opportunities for lecturers to develop effective online learning. In online learning, lecturers and students can challenge their skill in information and communications technology (ICT).

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