

Integration of Ibunka Rikai in Japanese Language Learning: A Forethought

Yuniarsih, Eva Jeniar Noverisa, Zaenal Rafli, Syamsi Setiadi

Postgraduate Universitas Negeri Jakarta, Universitas Negeri Jakarta
yuniarsih_9906922011@mhs.unj.ac.id, evajeniar@unj.ac.id, zainal.rafli@unj.ac.id,
syamsi.setiadi@unj.ac.id

ABSTRACT

Language and culture have a close relationship. In this paper, it does not matter which came first, language or culture. Finding solutions to the problem faced by Japanese language learners who take part in student exchange programs or apprenticeship in Japan is necessary. What kind of difficulties they encounter in daily life, then how to avoid misunderstanding or conflict in the communication with Japanese are the things we must find. Thus, it is an obligatory to review cross-cultural understanding (Ibunka Rikai) in Japanese learning. The success of conveying information and the occurrence of smooth and effective communication between the speaker and interlocutors are determined by cross-cultural understanding in the language being studied. This significant role is to prove that language not only can be viewed as a structural system, but also as communicative and social. This paper aims to describe how close the relationship between Japanese language and culture. Qualitative approach with literature study method were used in this study. Based on Mahoney (2009), integrating culture and language teaching is a must. The understanding of the Japanese culture when learning language is believed not only to equip learners with the language, but also to foster them with cultural awareness. In order to foster cultural awareness in Japanese learning effectively, culture is not only taught in Kaiwa (speaking) lessons, but also in an integrated manner with other subjects.

Keywords: *cross-cultural understanding, ibunka rikai, Japanese learning, learning Japanese*

INTRODUCTION

In this globalized era of increasingly sophisticated technological advancements, there is a new generation known as "digital natives." Digital native is a term that refers to young people who have grown up with digital technology from an early age. They have been raised amidst the development of digital technologies such as computers, the internet, smartphones, and social media, thus having a high level of exposure and understanding of digital technology. The presence of these technologies has shaped the way they communicate, interact and get information. As digital natives, this generation is at the forefront of the ongoing digital revolution. However, to be able to face complex challenges and maximize potential in the digital era, they must have relevant and holistic skills (Yong & Gates, 2014).

The main principle of modern foreign language teaching methods is that language in the educational process should be considered not only a means of communication and knowledge, but also a way to get to know the character and cultural background of the nation. The knowledge about cultural of other nation has essential benefits. Firstly, knowledge of culture can provide a picture of the linguistics that develop in a nation. Secondly, by studying other cultures, one will have the opportunity to get to know their own culture better, to become more self-aware as representatives of their national community. The ability to speak foreign languages, especially Japanese, will help the global society in preparing themselves to face the demands of the twenty-first century.

Danasasmita (2008) stated that there is a high interest among the public in learning the Japanese language, as reflected by the numerous Japanese language learning programs available in formal institutions such as secondary schools and universities, as well as non-formal institutions such as language training centres. In line with the needs of the Japanese government for foreign workers, Indonesia has also been successful in sending 792 nurses starting from 2008. This fact opens up opportunities for the growth of new job opportunities domestically, particularly in training and teaching the Japanese language to workers.

The quantity of Japanese language learning in formal institutions is currently experiencing a decline. This is the effect of curriculum changes that happened in Indonesia. At the secondary school level (SMA/SMK/MA), Japanese language learning is no longer taught as a dedicated language class but as an interdisciplinary subject. In fact, in some schools, Japanese language learning has been completely eliminated and replaced with other subjects. However, this situation is contrary to the reality in the job market. As the demand for Indonesian workers in Japan increases, the number of language schools and vocational training institutions (LPK) that provide the necessary communication skills for Indonesian workers in Japan has been steadily increasing year after year. This means that the Japanese language is increasingly in demand and studied by the public in non-formal institutions. It is directly proportional to the increasing need of the government for Human Resources (HR) who have good Japanese language skills. Similarly, the interest of Japanese language learners to Japan both for study and internship is increasing. Although Japan is ranked as the country with the seventh largest number of learners according to QS World statistics, it does not mean that Japanese language learning outcomes can be smooth without problems in its implementation. These problems arise due to the lack of *ibunka rikai* (cross-cultural understanding) in learners.

An evaluation conducted by the Japanese Language Education Study Program for students conducting study programs and internships in Japan illustrates that problems often occur due to misunderstandings when communicating with Japanese people, by doing habits that Indonesians think are not big mistakes. Such problems arise due to the lack of "*ibunka rikai*" in learners. Before going to Japan, learners need to learn about the culture and rules that must be obeyed while in Japan. A way of thinking "how about just later" should be changed to "what to do later" as a preventive measure. For

example, we must throw away the habit of doing something without thinking and change it into a habit of think first before doing something. This act is necessary as preventive measure to avoid unwanted misunderstanding.

THEORETICAL FRAMEWORK

Cultural differences and how the way of thinking will be a problem in cross-cultural learning (Grant & J. L Lei, 2001). Studying a country to find out how it was formed, the economic and social life of its people and the norms that apply there, is a must for students who learns Japanese. This is important to prevent misunderstandings due to differences in culture and mindset.

Tylor (2017) argues that culture is a unity of characteristics inherent in individuals as part of society. These characteristics include mindset, science, religion, arts, customs, values and norms, laws, habits and other abilities related to survival needs.

Cross-cultural understanding is crucial to be implemented and integrated in Japanese language learning and training, as it can improve learner's understanding of the language content learnt. In addition, their motivation can also increase because learning becomes more interesting and not monotonous. The boredom that arises in the classroom can also be minimised. *Ibunka rikai* in Indonesia has been widely applied to Japanese language learning, including in the Japanese Language Education Study Program, Faculty of Language and Arts, Universitas Negeri Jakarta. Besides being integrated into linguistic learning materials, cultural materials are also specifically studied in the *Ibunka Rikai* course. However, there are still some issues in the field.

According to the journal "*Discussion on Culture Introduction in Japanese Language Learning*", the relationship between culture and Japanese language learning is closely related (Li, Y., 2014). That means language and culture are a unity that must be integrated. Studying a foreign language should be accompanied by cultural knowledge of the community that uses that foreign language. The teaching of the Japanese language is not only intended to equip learners with the language itself but also to cultivate cultural awareness. By adopting this approach, learners can communicate effectively in Japanese.

According to Mashfufah et al. (2019), whose research focused on "*Analysis of Cross-cultural Understanding in Japanese Learning on Japanese Textbook (Marugoto A1: Activity)*," stated that activities that contain the concept of cross-cultural understanding based on the Japan Foundation Standard are activities that integrate Japanese culture in learning materials. Learners are asked to connect the Japanese language they have learned and understood with the culture.

According to Yu, D. (2022), whose research focused on "*A Study on the Cross-Cultural Literacy Among College Japanese Learners*," stated that foreign

language learners judge their own cross-cultural ability based on their ability in a foreign language. This happens because they are influenced by a foreign language teaching model that focuses on strengthening Japanese language skills for a long time. The development of cross-cultural understanding ability is a long-term project, which is a multifaceted and dynamic process. Therefore, before building an educational environment with cross-cultural competence, it is necessary to explore in-depth open cross-cultural competence training models based on strong theories and diverse practical exercises.

Komisarov, K. (2018) in his research entitled "Cross-cultural communication and the Japanese language education", explains that learners should master cross-cultural communication (regarding the lifestyles of Japanese and other countries) along with their mastery of verbal communication (regarding vocabulary and its use) and interpersonal communication (regarding the desire to understand each other comfortably). In other words, cultural elements should be learned along with basic language lessons in the hope that it will help Japanese learners from the beginning get used to the Japanese mindset which is reflected in the way they speak.

Research by Sutjiati et al., (2018), in an article entitled "The Comprehension of Japanese Culture in Learning Japanese as Foreign Language", the results showed that by understanding Japanese culture, learners can understand how to communicate better, and it has a positive impact on improving Japanese language skills.

These studies show that language and culture, as well as cultural understanding in Japanese language learning, are intertwined. Meanwhile, the phenomenon that occurs due to the lack of cross-cultural understanding must be addressed immediately. Therefore, it is necessary to conduct research that confirms that there is a strong relationship between culture and Japanese language learning. The focus of this study is to understand the extent of the relationship between language and culture and how cross-cultural understanding can be integrated in Japanese language learning.

METHODS

This research uses a qualitative approach with a library research method. Library Research is an activity of reviewing written sources to obtain research data and information, both from scientific journals and relevant proceedings. According to Zed (2008: 3), library research is a series of activities that include how library data is collected, read, recorded, and analysed according to theoretical principles.

The data used is literature data that has been carefully selected and sorted out in obtaining information related to *ibunka rikai* in Japanese language learning. Data sources for analysis were obtained from various relevant research sources published in online journals.

RESULTS AND DISCUSSION

Language and Culture

Language is a product of culture. On the other hand, the formation of culture is inseparable from the role of language. Language and culture are interconnected with thinking. The way of thinking is influenced by the structure of the language. The hypothesis that states that a speaker's way of thinking is influenced by their language is known as the hypothesis of linguistic relativity. This perspective emphasizes that the way of thinking differs among communities due to the influence of how they speak and their linguistic abilities. The differences in thinking patterns occur because each language has its own unique way of expressing meanings about the surrounding environment. Sapir-Whorf also agrees with the theory of linguistic relativity, according to him the language structure used by an individual will affect how the person thinks and behaves. Differences in language lead to cultural variations and thinking patterns, as language serves as a medium for expressing thoughts (Wedasuwari, 2020).

Suzanne K. (Komisarov, 2018) states that cognitive linguistics was born from the thoughts of a number of researchers in the 1970s who were interested in the study of the relationship between language and mind. The importance of cognitive approaches in linguistic research and language education can be easily proven, if one observes linguistic phenomena such as cognitive dissonance (cognitive conflict). Cognitive dissonance is a state where a person feels discomfort and psychological tension when trying to connect his thoughts and actions with others in the process of communication. This happens because he has conflicting thoughts within himself, such as his understanding of an idea, beliefs, values, and emotional reactions. Cognitive dissonance theory was developed in 1957 by Leon Festinger (Komisarov, 2018).

Real-life examples can be found in how language guides an individual's perspective to visualize and classify natural phenomena in their surroundings. For example, Americans can only categorize the word 'rice' into one category, namely rice, while Javanese people are much more than that (in Dardjowidjojo, 2018). The same concept is also found in Japanese. For example, the verb 'to use' in Indonesian can be described into 7 categories in Japanese, namely *kiru*, *suru*, *maku*, *hameru*, *shimeru*, *haku*, and *kaburu*. Unlike the Japanese, Indonesians are led by their language to visualize the word '*memakai*' as just one category. In other words, language assists in categorizing experiences, and these experiences are translated differently by different languages.

Language is a medium of communication between individuals and with individuals themselves. Language allows humans to exchange and express thoughts that ultimately give birth to new ideas or ideas that produce culture.

Aitchison (2008) argues that "Language is patterned system of arbitrary sound signals, characterized by structure dependence, creativity, displacement, duality, and cultural transmission". In line with this

opinion, Kramsch (Risager, 2006) also explains that language functions as a medium of expression and symbol of a culture. A person can express their point of view, attitudes, beliefs, facts, ideas, and experiences and events in their life to others. Experience is created because of language. Experience becomes meaningful if it is conveyed to others through language. Observation of the way language is used can be a step used to get to know each other.

Mansoor (2001) argues that the uniqueness of language lies in its close relationship with the culture of the people who speak it. Language is arbitrary, meaning its vocal symbol system allows all individuals within the same culture or individuals outside that culture who have learned the cultural system to communicate or interact socially (Finocchiaro, 1964).

Due to the arbitrariness of language, any society from different regions can agree to create their own symbols or language. This is why each ethnic group can have its own language as a means to communicate their culture. On the contrary, culture itself serves as a platform for the development of a language. Sumarsono (2002) states that language is a container of social aspirations that conveys every activity and habit in the speaking community, a container for expressing culture to technology that was born by the community as its creation. In a certain period of time, language is a recording tool for all events in a particular society. Some cultural characteristics of a society are reflected in the language used, so that it can trace cultural phenomena through its language. This is because language is used as a medium of expression of the thoughts and feelings of its users. Therefore, language and culture are inseparable elements. Some theories supporting the relationship between language and culture according to Reisinger (2009) include Communication Resourcefulness Theory (CRT), Expectation Theory (ET), and Constructivist Theory.

Communication Resourcefulness Theory (CRT) explains how individuals utilize their cognitive, affective, and psychomotor resources when engaging in social interactions with individuals from different cultures. Culture plays a significant role in developing knowledge, motivation, and cross-cultural encounter skills. Someone with an individualistic cultural background and someone with a collective cultural background will have different attitudes. Although the Japanese people have a collectivist culture (*shudanshugi*), they also have a high uncertainty avoidance culture, which makes them tend to be cautious towards strangers. This makes it challenging for Japanese language learners to familiarize themselves with Japanese people. In contrast, Indonesians with a low uncertainty avoidance cultural background and open-mindedness will be more receptive to foreigners such as the Japanese and be willing to learn something new from them. Indonesians with such open-mindedness can accept different cultures more quickly than Japanese people. If it is connected to Boas' theory that language structure will affect the way of thinking, then nations whose people have open minds such as Indonesia and the UK tend to have relatively similar language structures. While Japanese culture tends to be close to the same as Korean culture, so it has the same relative language structure as well. Sapir Whorf argues

that every language speaker will see the world differently according to the structure of the language (Wardhaugh, 1986). That means the same thing will be seen and interpreted differently by Indonesians and Japanese.

Expectation Theory (ET) explains that an individual's social behaviour and communication style are influenced by their expectations of how others should behave or communicate. In this context, communication is influenced by an individual's way of thinking, and one's way of thinking is influenced by their culture. One's self-concept, social roles and status, interactions with society, stereotypes, knowledge, attitudes, and beliefs all shape expectations. Having a good understanding of others and their culture reduces prejudice, negative attitudes, and self-expectations towards that person. As an example, when a Korean or Japanese person spontaneously says, upon seeing a cute Indonesian baby, "The baby is cute like a pig." In this situation, culture will play an important role. Indonesians who hear this do not need to think negatively of Koreans and Japanese who reflexively say these things. The Indonesian will understand that this is due to cultural differences and ways of thinking. For the Japanese and Koreans, pigs are cute and cuddly animals, whereas for Indonesians, especially for Muslims, pigs are seen as animals that are forbidden to eat and unclean to handle, not something that can be said to be cute.

Cultural differences give rise to differences in perception. Behaviours, customs, thinking patterns, values, norms, and ways of expressing ideas that emerge as products of another culture can create negative perspectives because they may not align with the values present in one's own culture. This can lead to misunderstandings and conflicts among communities of different cultures. *Ibunka rikai* is therefore necessary to minimise misunderstandings.

Culture determines how one should behave. In Japanese culture, the Japanese people highly value the assessment or recognition of a person's status. In their high-power distance culture, professional status holds great importance. Indonesians need to understand the Japanese culture's high regard for professional status, in order to avoid any mistakes when communicating with Japanese business counterparts. This culture is very visible during business introductions by exchanging business cards (meishi cards). In addition, seating positions have been arranged according to their professional status. In contrast, in low power distance cultures such as Australia, attempting to assess someone's professional status is considered uncommon and can potentially hurt someone's feelings.

In Japanese society where hierarchy is important in terms of age, status, and position, these hierarchical values can also be seen in the school environment where individuals will respect and give priority to teachers and seniors. Relationships based on hierarchy like this do not fade away even after individuals have separated. Just like the relationship between teachers and students, even if the students have graduated and achieved success

surpassing their teachers, they will still show respect to their teachers when they meet. This vertical societal system also influences the use of language, especially in terms of politeness principles.

In the Japanese language, there are various levels of honorific language and plain language. One of the functions of honorific language is to show respect to the interlocutor based on their age, position, or status. Japanese people commonly use honorific language (*sonkeigo*) when speaking to superiors, seniors, teachers, or individuals older than themselves. Meanwhile, for things related to themselves, they will use language to lower their position (*kenjogo*). The existence of levels of politeness in Japanese is a result of the existence of social classes in Japanese society.

In the constructivist theory, individuals can develop new knowledge by integrating accommodation and assimilation processes into a new cultural environment through the learning process. For example, when learning Japanese, you are indirectly learning the culture of your nation.

New experiences gained through learning the language and culture will be assimilated by individuals into their pre-existing culture or beliefs. Therefore, it is not surprising that Japanese language learners who are already working in Japanese companies have their mindset and daily habits influenced by the corporate culture of the company they work for. Similarly, Japanese individuals who have been in Indonesia for a long time are influenced by Indonesian culture. There are also young Japanese people who, when participating in student exchanges in Indonesia, are willing to use online motorcycle taxis. Similarly, for Indonesians working part-time (*arubaito*) in Japan and returning home late at night, it becomes a common practice.

Individuals accommodate new experiences and knowledge gained in a different cultural environment by changing their perspectives. If the experience does not align with their beliefs, they will not force themselves to assimilate it. Instead, they position the new experience from a different perspective as a form of mutual respect between different cultural communities. The theory of the relationship between language and culture is further supported by Ahmad Mujib (in Chaer, 2014), who categorizes it into two categories. The first category is theories that state a subordinative relationship (language under the scope of culture), and the second category is theories that state a coordinative relationship, which means a relationship of equal status and importance.

Culture and Communication Linkages

Tylor (2017) argues that culture is a unity of characteristics inherent in individuals as part of society. These characteristics include patterns of thought, science, religion, art, customs, values and norms, laws, habits and other abilities related to their survival needs.

Hall (1959) argues that communication and culture are inseparable. Societies are formed through communication, and culture emerges from the communication and agreements within that society. Objects in nature, symbols, and other elements originate from the collective agreement

within a society on how they are perceived, interpreted, and communicated among members. In short, all communication symbols inherently have their cultural contexts and meanings. Ngugi wa Thiong'o also argues that communication creates culture, and culture serves as the infrastructure for communication. Language influences culture, and culture, in turn, influences the overall values in the world (Thiong'o, 1986). On the other hand, Brian V. Street suggests that "culture is a verb, not a noun", emphasizing that culture is an active process in shaping meaning (Street, B., 1993).

Learning a foreign language may appear challenging because it involves the complexity of linguistic elements and various sociocultural aspects of the language. This aligns with the statement by Liddicoat et al. (2004), which asserts that language cannot be seen merely as a structural system but also as a communicative and social one.

Culture and human social life are inseparable (Aprilianti et al., 2018:40). The understanding of the relationship between communication and culture needs to be explored as a study of intercultural communication (Samovar and Porter). It can convey concepts, categories, and even labels that culture produces, which is how humans communicate and perceive the world. People from similar cultures will share similar or overlapping perspectives on social facts or events. In short, culture and communication have a mutually influential and reciprocal relationship.

The explanation above is also consistent with the study conducted by (Sutjiati et al., 2018), where the data collected in their research was related to the learning of *Nihon Bunka* (Japanese culture), emphasizing the importance of cultural understanding in foreign language learning, particularly in learning the Japanese language, and the influence of culture on language proficiency. Furthermore, Mahoney (2009) emphasizes the importance of teachers in the process of teaching cultural understanding through language instruction.

Ibunka Rikai in Japanese Language Learning

Ibunka Rikai plays an important role in cross-cultural communication, especially in achieving mutual understanding and mutually beneficial cooperation. By mastering the Japanese language, one can broaden and deepen their knowledge of Japanese culture, develop communication skills that go beyond a monocultural perspective and embrace a more multicultural approach, as well as become more sensitive to Japanese culture.

Apart from stimulating a deeper understanding of Indonesian culture and fostering a sense of love for one's homeland, becoming acquainted with Japanese culture has positive impacts. It enables learners to possess proficient language skills, complemented by a cultural understanding. Achieving this helps to avoid misunderstandings in communication.

Therefore, having a strong command of the Japanese language would be meaningless without adequate knowledge of Japanese culture. It would only lead to misinterpretations during communication. Based on these considerations, it is essential to introduce culture in Japanese language learning.

Based on these considerations, culture becomes crucial to be introduced in Japanese language learning. According to Busri et al., (2016), learners with good intercultural understanding will be able to accurately explain the culture of the target language to a community of the same culture. Likewise, they can introduce their own culture to another cultural community in an appropriate context without offending their culture. Relevant research has been conducted by Elmes (cited in Ani et al., 2020), where he explains the interrelationship between culture and language, as well as the importance of implementing cultural understanding in foreign language learning. *Ibunka rikai* has already been included in the Japanese language textbook (Ani et al., 2020). The connection between culture and language presented in the textbook needs to be understood by instructors so that they can assist learners in studying and comprehending the target language.

Guidebooks also play a significant role in the classroom learning process. They serve as a reference and primary source of teaching materials in Japanese language learning. This book is also used as a reference for monitoring and evaluating the learning process. An example of such a guidebook used by Japanese language instructors at the Secondary School level since 2017 is *Nihongo Kirakira*. This book is published by *Erlangga* in collaboration with The Japan Foundation. Each chapter of the book consists of skill sections (can-do statements that outline the targeted learner abilities), knowledge sections (containing vocabulary lists and phrase explanations), activity sections (involving learning activities such as role plays, interviews, and presentations), as well as discussions on the comparison of Indonesian and Japanese cultures, which are included at the end of each chapter. Thus, language learning does not focus on structural activities to master the use of vocabulary and sentence patterns alone, but is also accompanied by providing knowledge about the differences between Indonesian and Japanese culture. Understanding how *Ibunka Rikai* can influence the learning process is important because it brings various benefits not only to learners but also to instructors themselves. If instructors and learners can understand the interconnection between language and culture effectively, the learning goals can be easily achieved (Tjaturrini, 2014).

Each method and technique of teaching naturally has its strengths and weaknesses; therefore, they should be adapted to the context without disregarding the learning objectives in order to enhance intercultural competence.

CONCLUSION

The interaction facilitated by the blending of people from various places and different languages will lead to processes of diffusion, acculturation, and cultural assimilation. This intercultural interaction will influence the

local language, which is an integral part of the cultural elements. Language represents the cultural identity of a nation. By understanding a language, one can comprehend the culture of another nation. The linguistic structure, following its language norms, can reflect the prevailing social system. In speech acts or communication, the differences in vocabulary and expressions adapted to the interlocutor demonstrate the existing culture. Vocabulary and expressions within a language that undergo rapid development are directly proportional to the advancement of science and technology. Thus, language can depict the phenomena occurring at that time.

Language creates a harmonious life as it encompasses consensus, mutual understanding, and complementation through negotiation. A polite and strong personality is reflected in the language one uses. Moreover, language fosters a harmonious life when it embraces open-mindedness, mutual understanding, and complementation in diverse cultural contexts, as it is built on agreements and consensus.

Instructors of Japanese language nowadays understand the importance of *Ibunka Rikai* in Japanese language learning. However, this understanding must be accompanied by the ability to design and implement effective teaching practices. The challenges lie not only in carefully selecting materials, linguistic input methods, and culturally appropriate aspects within the teaching context but also in their practical application. Addressing these challenges is crucial to ensure effective language instruction. Similarly, the learning outcomes need to be clearly stated and measurable. Cultural and language instruction should be integrated, not only in speaking (*kaiwa*) lessons but also in every other subject. This way, the hope is that problems and conflicts arising from miscommunication during interactions with Japanese individuals can be avoided through a good understanding of *Ibunka*.

Moreover, it is important to conduct observations of students to assess the extent of their *Ibunka Rikai* as a preventive measure. Instructors also need to delve deeper into the methods and techniques of classroom instruction when integrating *Ibunka Rikai* with language materials comprehensively.

REFERENCES

- Aitchison, J. (2008). *Linguistics*. London: Hodder Headline.
- Ani, N. P. S. M., , Suartini, N. N., & Sadyana, I. W. (2020). Implementasi Pemahaman Lintas Budaya dalam Pembelajaran Bahasa Jepang di Kelas XI BB 1 SMA Negeri 4 Singaraja. *Jurnal Pendidikan Bahasa Jepang*, 6 (1), 54 – 61.
- Aprilianti, F., Marzuki, M., & Utami, S. (2018). Keterampilan Gerak Tari Kreasi

dengan Pendekatan Quantum Teaching di Sekolah Dasar. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa*, 7(8), 10 – 11.
<http://dx.doi.org/10.26418/jppk.v7i8.27351>.

Busri, H., Irawati, R. P., & Nawawi, M. (2016). Pemahaman Lintas Budaya) Dalam Bahan Ajar Nusus Adabiyah (Analisis Teks Sastra). *Jurnal Penelitian Pendidikan*, 33(1), 35 – 58.

Chaer, A. (2014). *Linguistik Umum*. Jakarta: Rineka Cipta.

Danasasmita, W. (2008). Guru Bahasa Jepang di Indonesia: Peluang dan Tantangan. *Jurnal Bahasa Asing*, 4(4). 1 – 18.

Dardjowidjojo, S. (2018). *Psikolinguistik Pengantar Pemahaman Bahasa Manusia*. Jakarta: Yayasan Pustaka Obor Indonesia.

Finocchiaro, M. (1964). *Teaching children foreign language*. New York: Mc Graw Hill.

Grant, C. A., & J. L. Lei. (2001). *Global Constructions of Multicultural Education: Theories and Realities*. New Jersey: Lawrence Erlbaum Associates, Inc.

Hall, E. T. (1959). *The Silent Language*. New York: Doubleday.

Komisarov, K. (2018). Cross-cultural communication and the Japanese language education. *The Peculiarity of Man*, 27, 169 – 179.

Li, Y. (2014). Discussion on Culture Introduction in Japanese Language Learning. *International Conference on Education, Language, Art and Intercultural Communication (ICELAIC)*, 377 – 380. DOI: 10.2991/icelaic-14.2014.95

Liddicoat, A. J. (2004). Intercultural Language Teaching: Principles for Practice. *The New Zealand Language Teacher*, 30, 17 – 24.

Mahoney, C. (2009). Teaching Culture in the Japanese Language Classroom: a NSW case study. *New Voices*, 3, 104 – 125.

Mansoer, P. (2001). *Semantik Leksikal*. Jakarta: Rineka Cipta.

Mashfufah, U., Aibonotika, A., & Nimashita, H. (2019). Analisis Pemahaman Lintas Budaya dalam Pembelajaran Bahasa Jepang pada Buku Teks Pembelajaran Marugoto A1: Aktivitas. *Jurnal Online Mahasiswa Bidang Keguruan dan Ilmu Pendidikan*, 6(1), 1 – 11.

Reisinger, Y. (2009). *International Tourism: Cultures and Behavior*. Oxford: Elsevier Ltd.

Risager, K. (2006). *Language and culture: Global flows and local complexity*. Clevedon: Multilingual Matters.

Street, B. V. (1993). *Culture is a Verb: Anthropological aspects of language*

and cultural process, in: Graddol, D./Thompson, L./Byram, M. (eds): *Language and Culture*, Clevedon: British Association of Applied Linguistics.

Sumarsono. (2002). *Sosiolinguistik*. Yogyakarta: Lembaga Studi Agama, Budaya dan Perdamaian.

Sutjiati, Neneng, Rasiban, & Meilia, L. (2018). The Comprehension of Japanese Culture in Learning Japanese as Foreign Language. *Proceedings of the Tenth Conference on Applied Linguistics and the Second English Language Teaching and Technology Conference in collaboration with the First International Conference on Language, Literature, Culture, and Education (CONAPLIN and ICOLLITE 2017) – Literacy, Culture, and Technology in Language Pedagogy and Use*, 737- 740. DOI: 10.5220/0007174207370740

Thiong'o, N. W. (1986). *Decolonising the Mind: The Politics of Language in African Literature*. Harare: Zimbabwe Publishing House.

Tjaturrini, D. (2014). Pengaruh Budaya Dalam Pembelajaran Bahasa (Asing). *Proceedings International Seminar Language Maintenance and Shift IV*, 434- 437.

Tylor, E. G (2017). *Antropologi*. Jakarta: Erlangga.

Wardhaugh, R. (1986). *An Introduction to Sociolinguistics*. Malden: Basil Blackwell.

Wedasuwari, I. A. M. (2020). Kajian Literatur: Bahasa, Budaya dan Pikiran dalam Linguistik Antropologi. *Wacana: Majalah Ilmiah Tentang Bahasa, Sastra Dan Pembelajarannya*. 20, 2 (Jun. 2022), 1–5. DOI: <https://doi.org/10.46444/wacanasaraswati.v20i1.186>.

Yong, S., & Gates, P. (2014). Born Digital: Are They Really Digital Natives? *International Journal of e – Education, e – Business, e – Management and e – Learning*, 4(2), 102 – 105. DOI: 10.7763/IJEEEE.2014.V4.311

Yu, D. (2022). A Study on the Cross-Cultural Literacy Among College Japanese Learners. *International Journal of Education, Culture and Society*, 7(4), 227-230.

Zed, M. (2008). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Pustaka Obor Indonesia.