Intercultural Aspects in Teaching Japanese as a Foreign Language in Indonesia as a Means of Character Education of Japanese Literature Students

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Abstract: *This article aims at presenting insights regarding the formation of students' character education through the learning of foreign language with intercultural insight. The primary focus of this study is to examine the extent to which students know and understand the cultural differences between Japanese and Indonesian culture, especially in Japanese literature students in nonverbal communication that will be able to form the character of the students themselves. Questionnaires were employed mainly to collect data. The subjects participating in this study were thirty students of Japanese Literature. Findings revealed that on the basis of 10 questions about the cultural knowledge, the respondents who know the Japanese culture were 50%. Only one question was known by 70% of the respondents. More than 60% of the respondents do not know the eight out of ten questions. It can be concluded that based on the ten questions, the respondents generally do not know the Japanese culture.*

Keywords: Japanese, foreign language learning, intercultural learning, character education.

1. Introduction

The position of foreign language learning in the current frame of Indonesian education can not be underestimated. English, Japanese, Korean, Arabic, French and so forth are mushrooming in Indonesian education both formal and informal education. Mastery of foreign languages is important because it will open opportunities for the Indonesian nation to be able to communicate with other nations in the international world (Wei, 2010). Another thing is the era of globalization today the development of information technology that increasingly sophisticated technology greatly facilitates the occurrence of communication between humans in the world (Hockly, 2012, Blake, 2009, Gibson, 2008). On the other hand, foreign language learning in the world of education will open the horizons and horizons of a person. This is in line with Wittgenstein's opinion quoted by Santoso (2012, p97) which says: *Die Grenze meiner Welt ist die Sprache*. My world limit is the language. Thus, if a person possesses a language well, then the "boundaries of the world" will be wider. But the mastery of language alone will not be separated from the foreign culture itself. Every language in this world has the character and character of each language that will not be separated from the culture of the State itself. That culture can affect the language of a society, so that in any society, language is a reflection of the culture of that society (Nida, 2009). As Watanabe (1995) quoted by Soepardjo (2008) suggests, the cultural definition associated with the principle of intercultural communication will differ depending on which angle it sees. The cultural term associated with the principle of intercultural communication, can be viewed in micro or macro. Another opinion conveyed by Sumardjo (2005) Culture is to meet the needs of the community itself (self-sufficient). Culture is therefore peculiar to every community. Another thing with Rodriques that quoted by Nguyen (2017, p146) language competence and culture are intimately and dynamically connected, as the ability to communicate in a language requires knowledge of seeing, explaining and acting properly in accordance with the

culture associated with the language (Omaggio & Hadley, 1986). By using language, people can express their culture, customs and ordinances of their lives. So that between cultures and languages has an inseparable attachment. As has been said by Göbel & Hesse (2004) in Gobel & Helmke, (2010, p. 1572) within the context of foreign language teaching, knowledge about other cultures, openness and empathy toward other cultures, critical involvement with intercultural topics, the readiness to put one's own convictions into perspective, and the ability to deal with people from different cultures are to be promoted.

One of them is considered by the researchers is a model of learning Japanese language learning process of Japanese Literature students. Among the Japanese lesson models that lack the culture in the learning process is one of them is learning Japanese language more focused on learning linguistics and literature. Basically, learning Japanese language will not be separated from the learning culture especially with the purpose of communication. An expert on the proverb "good at speaking, but stupid culture" (Chick, 2009) implies that someone who studies a particular language without understanding his culture has the potential to be a fool. Thus, by using language, people not only articulate experiences, facts, ideas and events to each other, but convey also one's beliefs, perspectives, attitudes and character.

Based on this, explicitly emphasized that every process of learning a foreign language should include learning culture in order to create a student with a character. This raises a question whether between foreign languages learning is intercultural-speaking Japanese language can contribute to character development in foreign language learners in Indonesia. As Samovar, Porter, & Stefani (1998) point out, intercultural communication occurs when messengers and message recipients are of different cultural backgrounds. Whereas, Gudykunt, Kim in Atsuko, Tokui, (2002: 15) quoted by Soepardjo, 2008) defines intercultural communication as an abstract process and an integrated

activity and meaning in communication between people of different backgrounds. While Jandt (1998, p. 36) interprets intercultural communication generally refers to face-to-face interaction among people of diverse culture. This is the reason why the researcher took the theme "Intercultural Aspects in Teaching Japanese as a Foreign Language in Indonesia as a Means of Character Education of Japanese Literature Students". The author feels the need to search the extent to which learners know and understand Japanese language and culture as a foreign language. Because the biggest obstacle for Japanese language learners outside Japan is not being able to directly know or feel the difference, and not knowing how to behave according to the culture of the target language. In addition to knowing the extent to which the knowledge and understanding of learners about Japanese language and culture, the researchers also want to know whether between foreign language learning is intercultural language Japanese can contribute in the development of character in self-learners of foreign languages, especially students majoring in literature.

Language is the most important means for communication between human beings, the relation between language, culture, and their mutual interactions have high significance (Yağiz & Izadpanah, 2013, p953). Language and culture are closely connected to each other. Language embodies and transfers culture. Varieties in language use within culture create different views Fishman cited in Risager (2006) formulates three close links between language and culture by stating that language is "part", "index", and cultural "symbol." As a "part" of culture, language plays an important role as a bridge in cultural understanding, especially for those who want to learn more about the culture. As the cultural "index", language reveals the way of thinking or organizing experiences in a particular culture. "Symbolic" culture, and the movement of language employs language as a symbol to mobilize the population in defending (or attacking) and supporting (or rejecting) the cultures associated with it. In viewing the connection between language and culture, Yağiz & Izadpanah (2013, p.213) Draw culture as a body of knowledge of common beliefs, behaviors and values appear to be the factor of establish and interpret the meaning in both verbal and nonverbal language. While, Kramsch (1998) cited in Risager 2006) sees language in its functions of expressing, displaying, and symbolizing cultural reality. By using language, people not only articulate their experiences, facts, ideas and events to each other, but also convey their attitudes, beliefs, and perspectives. Language displays also cultural reality by helping humans create experiences. The experience becomes meaningful when the language becomes the medium.

Defining intercultural competence is a complex task. At the heart of intercultural competence is the preparation of the cultural background (Sinecrope and Watanabe, 2012). Chick (2009), states that Intercultural Competence is the ability to move from an "ethnocentric" attitude to another culture's respectful attitude, leading to the ability to behave appropriately in a different culture or cultures. Rather, it is defined in terms of the intercultural competence, which is "the ability of a person to behave in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures" (Atay, D., Kurt, G., Ersin, P., & Kaslioglu, 2009) Intercultural competence is capable of generating cultural sensitivity, which is marked by a change from the one that "sees reality only from the point of view of its own culture" towards "being aware of many other points of view in this world culture." Developing Intercultural Competencies in the learner is a Challenging for teachers. This requires that teachers not only have a strong understanding of intercultural concepts but also creatively devise effective methods of how the ideal of intercultural concepts can be applied in class (Wastono, 2017, p4). Moloney and Harbon (2010) note that within the context of language classrooms intercultural practice "(p.281). When language skills and intercultural competencies become linked in a language classroom, students become optimally prepared for participation in a global world (Mueller & Nugent, p2).

Elkind & Sweet in Rohinah: (2012) Character education is the deliberate effort to help people understand, care about, and acts upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want to be able to judge what is right, care in the face of pressure from without and temptation from within. Researchers as lecturers in the Japanese Literature Study Program once gave a question to the students, "If you learn Japanese, do you know the difference between Japanese and Indonesian people?" Then most of the students answered the difference physically. Then the researcher replied "one of the most basic differences is the Japanese people are known to be much disciplined in any case, especially time. If an Indonesian is famous for his time-lapse, then do not expect you to do the same in Japan. The Japanese do not like to wait and waste time, because for them time is money. It is one of the different forms of Japanese custom with Indonesian people which is one form of character education that can be perceived directly by the students, a form of introduction of positive cultural differences conducted by researchers to students in order to become a form of effective character education. Basically, character education is moral education or morality that is based on universal moral values (Kaur, 2015). The value of behavior in relation to God Almighty, person, fellow creature, environment and nation that arises in mind, feeling, behavior and deeds. The purpose of character education itself is to improve the quality of education processes and outcomes that lead to the formation of character and noble character of learners. Through this character education they are expected to be able to independently improve and use their knowledge, study and internalize and personalize the values of character and noble morality so as to be manifested in everyday behavior (Mulyasa 2011).

Samani and Hariyanto (2011, p46) states character education is a planned effort to make learners recognize care, and mengiternalisasikan values so that learners behave as human beings. In line with Mulyasa (2011, p9) argues character education emphasizes exemplary, environmental creation, and habituation. Character education has a higher level with education of understanding. This is shown by the scope of implementation that is not limited to the learning process. While Endang Sumantri in Rohinah (2012), in character education there are six main ethical values as embodied in

the aspen Declaration are: 1) trustworthy such as honesty and integrity, 2) treat others with respect (Treats people with respect), 3) responsible, fair, 5) caring, 6) good citizen Based on the opinion that has been stated previously, actually learning Japanese culture on Japanese literature students can be used as a means of character education that is very effective to give birth to students of good quality of science and character. The learning of Japanese should be integrated with a cultural understanding that can ultimately lead the learner to understand deeper the culture he possesses and the culture he studies.

Indonesia is a very heterogeneous developing country from the social and cultural side. While Japan is a developed country that still has a unique unique culture that is maintained by tradition. These cultural equations and differences should be able to provide an understanding that affects the potential of the individual students of cognitive, affective, conative, and psychomotoric. This target has not been focused on Japanese literature students. This is one of the tasks of science that can move the power of thought, feeling, and motivation to act according to moral values that can be included in the planning of learning (Syllabus and SAP) learning courses of Japanese literature courses.

Culture is the crystallization of values and lifestyles adopted by a community. The culture of each community grows and develops uniquely, because of the different patterns of community life. Differences in the communication culture between Indonesia and Japan are numerous and may vary widely perceived by each person and may also differ according to the area of the culture as well as possibly change over time. Although Japanese culture and Indonesian culture is a hight context culture, there are differences in communication habits as well as in nonverbal communication (Setyanto, 2013:18-19).

2. Methods

This study employed the mixed method design which is the combination of qualitative and quantitative approach to collect and analyze data (Creswell &Clark, 2007). In recent years, integrating qualitative and quantitative methods becomes common in research (Bryman, 2006) because mixed method design can provide detailed and comprehensive data in order to achieve the research objectives and answer the research questions. The question refers to Setyanto's research results (2013), with the addition of the researcher. It is also accompanied by observations and reference study systems to generate appropriate learning strategies that can shape the student's character. In this study, the variables were: 1. participants' demographics, 2. participants' overallperceptions of Japanese facilitated teaching/learning.

The accessible student population (classes) for the study was approximately 30 Japanese students. Researchers visited the selected class and asked all students to participate in the questionnaire. In the end, 30 students participated in this study, accounting for approximately 1/10 of the overall population.

A large-scale self-report survey was used to collect data for this study (see Appendix A). This instrument was developed by researchers based on information obtained from literature review in the field of learning / learning Japanese. Research question as a guide: The questionnaire is made by giving two choices of "know" and "do not know" answers. It contains 10 open questions. Participants were asked to choose between two answers that the students felt.

The available questions are in the guutman scale format, the cumulative scale. If the respondent accepts a heavier weighted statement, he or she will affirm other less weighty statements, consisting of several hierarchically sorted questions, the Guttman Scale is used for clear and unambiguous answers EXAMPLE: Sure-no, True-false, Ever- not yet, Agree-disagree, Positive-negative.

To determine the validity of the contents of the instrument, as stated by Gay, Mills, & Airasian (2006) as an instrument that measures what is meant or claimed is measured, the researchers present it to a panel of experts, who are required to validate the contents of survey instruments by ensuring the overall inclusivity all variables being investigated and to verify that the question is addressed for all research questions. Experts are also asked to review surveys for things like unclear, confusing, ambiguous or repetitive instructions, and overly complex or difficult sentence structures. The researchers then revised the instrument based on the constructive feedback received from the examiner. To establish the reliability of the survey instrument used, the researcher used the re-test / retest method using 25 students, the number of students in regular class size. These students are not the subject of this reported study. The identical survey was completed by the participants twice. There is a one-week waiting window between the administration of the first and second instruments. In addition to the test / retest method, the researchers also tested the Alpha Cronbach reliability. Cronbach Alpha values for various parts of the instrument ranged from 0.893.

The researchers asked students in the selected classes to participate in the study. Upon arrival to each class, the researchers introduced themselves, explained the purpose of the visit, emphasized that participation was totally voluntary, and then administered the questionnaire to the participants. Voluntary participation was ensured both through explicit verbal and written explanations. The participants could withdraw from the study at any time and that their participation would in no way influence their academic standing in the class where the questionnaires were distributed. Participants were informed verbally and in writing that they could decline to answer any items on the questionnaire. The subjects gave their consent by completing and returning the questionnaire. Data analyses included the used of summary descriptive statistics, cross tabulations, test for equality of variance, t tests, correlations, ANOVA and post hoc tests.

3. Result and Discussion

In the questionnaire, the question given is a question to know the extent to which students know some cultural differences communicate between Japan and Indonesia by

knowing the differences between the two cultures can affect the character of students.

The descriptive results, question and t-values obtained as t-test results are presented in Table 1 below. The question of the questionare are; (1) do you know how the response of the Japanese when listening to other people talk? (2) do you know how the Japanese people are, in terms of apologizing, thanking and praising? (3) do you know some Japanese gestures that are different from Indonesians? (4) do you know whether ordinary Japanese or not touch the other person when communicating with others? (5) do you know in Japan the people introduce themselves with each other name card? (6) do you know about the concept of time used by Japanese people? (7) do you know that in Japan applied a moral education to their school? (8) do you know that students in Japan do not rely on gadgets in all situations? (9) do you know that reading a book is an addiction to the Japanese? (10) know how the Japanese appreciate others who are talking.

Table 1: Result of Questionnaire of

Question		N	%	t-value
1. Do you know how the response of the Japanese when listening to other people talk?	Know	9	30%	0.256
	Don't know	21	70%	
2. Do you know how the Japanese people are, in terms of apologizing, thanking and praising?	Know	7	23%	0.078
	Don't know	23	77%	
3. Do you know some Japanese gestures that are different from Indonesian gestures?	Know	11	37%	1.623
	Don't know	19	63%	
4. Do you know whether or not ordinary Japanese touch the other persons when communicating with them?	Know	8	26%	0.369
	Don't know	22	74%	
5. Do you know that in Japan you introduce yourself with a mutual name card?	Know	15	50%	1.723
	Don't know	15	50%	
6. Do you know about the concept of time used by the Japanese?	Know	12	40%	1.434
	Don't know	18	80%	
7. Do you know that in Japan moral education is taught at school?	Know	19	63%	1.658
	Don't know	11	37%	
8. Do you know that students in Japan do not rely on gadgets in all situations?	Know	17	57%	1.734
	Don't know	13	43%	
9. Do you know that reading a book is an addiction to the Japanese?	Know	21	70%	1.534
	Don't know	9	30%	
10. Do you know how the Japanese respect other people who are talking?	Know	11	37%	1.548
	Don't know	19	63%	

From the results of questionnaires distributed to 30 students of Japanese literature by asking 10 questions about the cultural knowledge of Japanese people there is a question that answered students know by 50% and only 1 question answered by the student with the amount of 70%, while the other 8 questions answered by students with no Know with value above 60%. From the results that have been found can be concluded that the 10 questions given by researchers to the average student does not know the culture of the Japanese people completely. Actually, in the questionnaires filled with respondents were also asked to write what lessons can be taken by students from the question that have been given, because in this study more focus on intercultural Japanese in character education students. While for students who do not know about Japanese culture can be given when the courses can be connected with Japanese culture.

When the t-score is examined, it is clear that there is a statistically significant difference between students who know Japanese culture and students who do not know Japanese culture, although this is not particularly obvious. One possible explanation of these findings is that Japanese Literature students have not yet taught Japanese Culture in the process of pursuing; only still focusing on grammar only. In the context of education, Japanese grammar learning should also be given a description of Japanese culture in order to shape the character of the student especially with students Japanase Literature. Thus, lecturers and students can improve the self character of the learning process.

This research seeks to analyze Intercultural Aspects in Teaching Japanese as a Foreign Language In Indonesia as a Means of Character Education Of Japanese Literature Students. the results of questionnaires distributed to 30 students of Japanese literature by asking 10 questions about the cultural knowledge of Japanese people there is a question that answered students know by 50% and only 1 question answered by the student with the amount of 70%, while the other 8 questions answered by students with no Know with value above 60%. From the results that have been found can be concluded that the 10 questions given by researchers to the average student does not know the culture of the Japanese people completely.

Differences in the communication culture between Indonesia and Japan are numerous and may vary widely perceived by each person and may also differ according to the area of the culture as well as possibly change over time. Although Japanese culture and Indonesian culture is a high context culture, there are differences in communication habits as well as in nonverbal communication (Setyanto, 2013). In some studies that have been done by previous researchers, researchers take some cultural differences of communication and custom between Japanese and Indonesian people, as follows: (1) Distance and touch, when communicating with other people, people who cultured Japan including people who do not normally touch the other person's body, in other words when compared with Indonesia kwantitas very little. In Indonesia with new people known not a few people who talk while touching other people's body parts, such as holding the shoulders, pulling hands and others (Setyanto, 2013). In this example it can shape the character of the student to be someone who can appreciate others. This is a form of moral education to the students to respect each other and treat people with respect). (2) time concept that exists in communication between cultures is the "monochronic time" that the execution of everything on schedule has been made,

and the "polychronic time" which is more concerned with human relationships and other things compared to the schedule already available. Japan is a country with a monochronic time pattern, while Indonesia tends to polychronic time (Akihito, 2010). The Japanese are disciplined in any case, especially the time. Indonesians are famous for their stalling habits, Japanese do not like to wait and waste time, because for them time is money. This is an example of a good character for students, because as a student must have a character that can be an example to others, with respect to the time it will be able to finish what will be done well. It is a form of responsible character and self-discipline. (4) get acquainted, the thing to be noticed when acquainted with the Japanese is not shaking hands but bend first (Ojigi). Ojigi is also commonly used in various things such as martial arts, greeting members, honor members, apologize, say thank you, and others. The Japanese are very respectful of privacy so do not be careless talk should talk about light things. While the Indonesian people when they met each other shake hands. It is a form of character treats people with respect. (5) go to Visit, in Japan, except when invited to a dinner party, or a drinking party, playing to a friend's house is unusual. For example, planning to play should contact first, and go to a friend's house without notice is considered very disturbing. While in Indonesia go play to a friend's house or acquaintance without promise or prior notice is a common thing. Like when out of town, if there are friends who live in the city, then without notice to the friend's house is not a strange thing, maybe even friends will feel happy, and not feel disturbed (Setyanto, 2013). In the differences between these two cultures greatly affect the character of the students; this can be used as a form of student character. By studying Japanese culture will lead the students to a better character. By understanding these differences can form the character of treats people with respect (setyanto, 2013).

4. Conclusion

To avoid misunderstandings of communication, especially misinterpretation of meaning, then the intercultural competence of important languages is taught to Japanese language learners as a foreign language. Intercultural competence building in Japanese language teaching class as a foreign language must be included in learning plan (syllabus and lesson plan) of course study of Japanese literary program. Through the cultural content presented, learners are trained to interact with native Japanese speakers who have deep cultural differences. The importance of cultural understanding by language learners, so as to reduce the misunderstandings that occur due to cultural misunderstandings between language actors and by deepening the culture of the target language will itself shape the character of a student. Actually, the questionnaires filled with respondents also asked them to write what lessons or value the students could take because this study focuses more on intercultural Japanese aspects in their character education. There are six cultural differences between Japan and Indonesia in shaping the character of the students namely, distance and touch, the concept of time, getting acquainted, go visit, stunned the heads of others, and speaking has good character values in guiding students to be

the people, caring for themrselves and others, and mutual respects among human beings.

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