Case Studies of Foreign Folklore in Language and Culture Learning as a Media for Developing Islamic Character Values FAST

Vera Yulianti [1], Feri Ansori [2], Sherien Sabbah [3], Bahrul Ulum[4]

{vera.yulianti@uai.ac.id}

Japanese Language and Culture Department, Faculty of Humanities, University of Al-Azhar Indonesia[1]
Chinese Language and Culture Department, Faculty of Humanities, University of Al-Azhar Indonesia[2]
English Language andCulture Department, Faculty of Humanities, University of Al-Azhar Indonesia[3]
Islamic Religion Education Department, Faculty of Psychology and Education, University of Al-Azhar[4]

Abstract. Through case studies in foreign folklore, foreign languages and cultures learning could be integrated into the developing good human characters process. In Islamic values, good-human characters should reflect FAST's Islamic values (*Fathonah, Amanah, Siddiq, and Tabligh*). Therefore, this study aims to examine the FAST Islamic values in folklore cultures with Indonesian, Japanese, Chinese, and Western cultural backgrounds through case-based learning research. The results showed that in Indonesian, Japanese, Chinese, and Western folktales, there is wisdom of local cultural values relevant to FAST values that could develop learners' intercultural understanding of each other.

Keywords: Japanese, Chinese and English folktales; Islamic values; local wisdom intercultural understanding

1 Introduction

Various language and cultural researchers have widely developed the use of folklore as a medium for learning foreign languages and cultures as part of intercultural literacy education [1]–[3]. Both in terms of cultural content and linguistic studies, the research and development of folklore as part of intercultural literacy education has been carried out with a fairly wide range of research. Likewise, its application has been widely carried out by teachers in language and culture classes in primary, secondary, and higher education units[4]–[9].

In Indonesia, the adaptation of folklore as a learning medium for character building is generally carried out on the folklore of the archipelago to promote local cultural wisdom [10]–[13]. In addition, there is also previous research on foreign folklore as part of language learning, culture, and character building [14]–[16]. However, research on the use of folklore as part of

character education is generally carried out to the extent of studying only the local cultural values of a nation and less exploring religious values in folklore [17]–[19] . Research that links religious values with moral messages in folklore does not explicitly link the relevance of cultural values and religious values, especially values in Islam. Likewise, the studies conducted are not through case studies of comparisons with the study of Islamic personal character values, namely Fathonah, Amanah, Siddiq, and Tabligh (FAST), which usually appear in the main characters or supporting protagonists in folklore [19], [20]. Islamic character values should be studied in an integrated manner in intercultural studies by using folklore as a medium for learning foreign languages and cultures to form superior human character, especially the character of a Muslim who should prioritize FAST Islamic values.

Therefore, this research aims to study FAST Islamic values in folklore cultures with Indonesian, Japanese, Chinese, and Western cultural backgrounds through case-based learning to be developed into learning materials for Islamic values across disciplines. A multidisciplinary approach, in this case, linguistics, culture, literature, and Islamic religious education, is needed to conduct this study.

Research has proven that language skills can be optimized when learning is integrated with cultural aspects [9] because discourse understanding cannot be separated from the cultural context. Oakley et al. (2017) proved through research that digitizing folklore in a contemporary form will have a positive impact on four aspects, namely grammar skills, technology use, intercultural skills, and variations in foreign language learning practices [4]. Various studies that develop folklore media to improve reading literacy are growing [5], [7], [21]. These previous studies not only examined the benefits from the linguistic side of language teaching alone but also examined the cultural values that became the moral message of folklore [9], [22], [23].

The cultural values that emerge as a result of these previous studies are generally values related to human relationships, such as the value of loyalty, honesty, hard work, and religious values. Related to religious values that are often found in folklore are the values of belief in something supernatural that will help during difficulties in people who maintain human values [24], [25]. Efforts to integrate culture as part of intercultural literacy that should connect people with people from different cultural backgrounds as carried out by the Confucius Institute at UAI [26], or through various classroom action research as carried out in the Japanese Language and Culture Study Program [27] and the English Language and Culture Study Program [28] are appropriate. However, studying cultural values in foreign languages and culture learning should also be integrated with interdisciplinary Islamic studies [29].

Efforts to build a generation with Islamic characters, namely fathonah, amanah, siddiq, and tabligh, have been pursued through formal and non-formal education channels [30]. The character of fathonah, which means intelligent in Arabic, does not only mean intelligent in academics. Fathonah refers more to a character who can sort out good and bad [31]. This character is needed in individuals who are potential leaders of the nation because this character is part of the spirit of leadership. In Japanese culture, this trait appears with the cultural term 賢い (kashikoi; intelligent), which means being able to make decisions by considering the good and bad sides of a problem [32]. In Western cultural management, this trait is called wise leadership, an absolute criterion a leader must possess, whether the leader of a company, country, or other institution [33]. Amanah, which means trustworthy in Arabic and honesty in

everyday life, is also a necessary leadership trait. In Japanese culture, the word 信頼 (shinrai; trustworthy) means that being able to keep the trust of others is a character of the Japanese nation that has been passed down from generation to generation [34], [35]. Meanwhile, the character Siddiq, which comes from the Arabic word shadaqa, means honesty, which is the essence of all goodness in life. In Japanese culture, this character is known as 誠実 (seijitsu; honesty), which means individual honesty, which is strongly held by the Japanese and is taught from early childhood education [36]. Finally, the character of tabligh, which means to convey the truth in a broader life context, means to actively educate the values of truth in the social sphere [37].

The previous studies reviewed above show various efforts to integrate the Islamic character values of FAST, which is the character of Prophet Muhammad, in Indonesia's primary to higher education. Unfortunately, these integration efforts have only focused on Islamic religious education subjects, courses, science education, or science majors in higher education. Only a few efforts have been made to integrate with humanities education, especially linguistics and culture.

Case-based learning is a learning process that prioritizes efforts to find alternative solutions to various problems through various cases encountered [38]. This learning process requires analytical power through high-order thinking skills (HOTS) [39]. In language and culture education, case study-based learning is often carried out through an intercultural literacy approach, namely comparative analysis of cultural approaches of different nations to a problem or case under study. Through this comparative analysis, insights are gained about things that are similar and different viewpoints, which then become a reference in various alternative solutions [40].

Such a learning context will provide positive perspective learning for students because it provides insight to see a problem comprehensively from different sides. In the context of cross-disciplinary character building, a case-based learning approach is considered appropriate to find common ground. The stages of case-based learning are carried out through the stages of extracting problems, collecting data considered as parts to be studied to find solutions, and discussing alternative solutions to the cases discussed [41].

From the various previous research studies mentioned above, the urgency of using folklore with an intercultural case study approach in learning language and culture has the potential to be a medium for building superior human character. Folklore media full of cultural wisdom content enhances human values such as honesty, compassion, belief in the supernatural, and others. However, the intercultural case study approach with the learning media of folklore stories that have the potential for superior human character building in various previous studies still needs to be done with an interdisciplinary approach with a religious point of view as a comprehensive guide. Al-Azhar University of Indonesia, which has an Islamic Interdisciplinary Studies course, should study through case studies with a humanities approach for learning in language and culture study programs so that students can think critically about FAST Islamic characters in their scientific studies, including folklore studies.

2 Methods

This research was conducted using the content analysis research method. The folktales used for the case study were selected based on the criteria that the folktales from Japan, China, and the West have similarities in the stories but have their cultural peculiarities in the intrinsic and extrinsic elements of the stories and are considered to be full of moral values of national character that will be compared with the Islamic character values of FAST.

The legend used for the Japanese case study is Tomoe Gozen, the story of a woman who was famous as a formidable warrior during the Japanese samurai period. Like Tomoe Gozen, the Chinese legend analyzed in this study is the legend of Mulan. Mulan

is also famous as a strong woman who disguised herself as a man to replace her sick father and represent her family in the war effort. Meanwhile, the Western legend used is the legend of Pocahontas. Pocahontas was a famously brave woman in the Indian tribe that later became a Western tribe.

3 Results and Discussions

3.1. Case Study of Character Fathonah (Wisdom)

(1) そして巴に関しては次のような説明がなされています。色白で髪が長く、非常美しい顔立ちをしてい、男でもなかなことができな強弓を引く人物であり、馬城であろうが地上であろうが、刀を持てば、相手が鬼でも神でも立ち向かっていく一騎当千の女武者だったようだと。実際に戦においては男の武将と並んでも遜色のない手柄をたびたび立てていることも記されています。

She was fair, with long hair and a very beautiful face,She was a person who could draw a powerful bow that even men could not easily draw, and whether on horseback or on the ground, if she had a sword in her hand, she would stand up to any opponent, be it a demon or a god; in fact, it is written that she often took credit in battle for deeds equal to those of male generals.

Data (1) is data from the Japanese legend of Tomoe Gozen. This data shows that Tomoe Gozen was a woman who fought in war with men, and even had skills with various weapons such as swords and bows that surpassed those of men. The use of weapons to kill opponents requires a high level of skill and intelligence acquired through long periods of diligent practice. In Japanese culture, this skill and intelligence is called kashikoi (賢い). Kashikoi is the intelligence to solve problems by using certain skills acquired through diligent practice [32].

(2) 花木兰从小活泼好动，缠着父亲学了不少武艺。她每天苦练功夫，渐渐地，连父亲花弧也不是她的对手了。

Hua Mulan grew up active and pushed her father to learn a lot of martial arts. She practiced kungfu hard every day, and gradually even her father, Hua Hu, was no match for her.

Data (2) is from the Chinese folktale Mulan. Just like Tomoe Gozen, Mulan's character is also portrayed as a woman who has various martial arts skills acquired through perseverance. Mulan's character is in line with the ancient Chinese culture that one must master 6 basic skills in life, namely: rites, music, archery, chariot racing, calligraphy, and mathematics. The Chinese believe that these basic skills form the attitude of complete intelligence in life.

(3) "I don't have to be born as a boy. A girl can do everything a boy can do. Only better!" Pocahontas

leaves the Pocahontas left the group and ran toward the mountain. [...] But Pocahontas could not be brought back. She climbed up the Mountain and into the cave. On the ledge of the cave, she saw a baby owl that had fallen from its tree. It was scared. Pocahontas picked it up. "Hey, buddy, where's Mommy? Come here, show me your tree." She climbs She climbs up the tree and puts the baby back in its nest, then she sits down on the branch. She turns around and sees the sky. "Wow!!!"

Data (3) is describing the character of Pocahontas, a western legend. Pocahontas is a girl who strongly believes in the equal responsibilities of men and women in helping others, so she has the courage to help anyone who needs help, even if it means taking a risk. In Data 3, Pocahontas shows her courage by climbing into the cave to help the trapped baby owl. This courage is described in the Western character as bravery [33].

From the above three data, the local wisdom that emerges in accordance with the character of Fathonah is the full intelligence and courage to fight or help others, obtained through diligent learning over a long period of time in both Japanese, Chinese, and Western cultures. Thus, it can be concluded that in the intercultural context, Fathonah in terms of intelligent or wise leadership should not be mastered in a shortcut way, but should be mastered through lifelong learning [32] ,[33].

3.2. Case Study of Character Amanah (Trustworthy)

(4) ここまで義仲に追従してきた巴ですから、彼女にはそれなりの覚悟がありました。そうやすやすと戦場を離れるつもりはありません。し、かし義 仲の必死に解く姿を目の当たりにした巴は彼の心中お察しします。「ああ 、いい敵はいないものでしょうか？最後の姿をお見せしたいのに」そう言った巴の目に大力と評判の敵将恩田八郎の姿が映りました。すると、巴は恩田をむんずとつかむとそのまま馬から引きずり下し首をねじ切ってしまいます。この首を置き土産に巴は鎧兜を脱ぎ捨てると東国へと走り去って 行きました。以上が平家物語に記述されている巴御前の様子です。

Tomoe had followed Yoshinaka, so she was prepared to leave the battlefield. She had no intention of leaving the battlefield so quickly. Tomoe, however, saw Yoshinaka's desperate

attempts to untangle himself, and she could understand his feelings. He said, "Ah, is there no good enemy? I wish I could show you the last of him.

As Tomoe said this, he saw the image of Hachiro Onda, an enemy general with a reputation for great power. Tomoe grabbed Onda by the throat and pulled him down from his horse. Tomoe grabbed Onda by the neck and pulled him off his horse. With this head as a souvenir, Tomoe took off his armor and rode to the east. This is how Tomoe Gozen is described in the Tale of the Heike.

Tomoe's loyalty to her master Yoshinaka is depicted in data (4). Although Yoshinaka asked her to leave the battle, Tomoe went forward to kill her opponent to protect her master. This loyalty to one's lord or superior in Japan is part of the Bushido teachings, which is the code of ethics of Japanese knights during the Edo period that in modern times continues to be maintained in everyday life. Loyalty in Bushido is called 忠義 (chugi). Chugi in the Japanese is in line with the concept of Amanah in Islamic society, which is to maintain the trust of others [35].

(5) 第二天一大早，木兰悄悄出了门。她买回一匹白马，配上新马鞍，又买了一身盔甲，女扮男装穿戴整齐后，回到了家里。

　Early the following day, Mulan quietly left the house. She bought back a

　white horse with a new saddle and a suit of armor, and after dressing up in

　her female disguise, she returned home.

In data (5), Mulan shows loyalty to her family. In order to replace her father, who was obliged to join the war as the head of the family, she disguised herself as a man and bought equipment to fight to replace her father, who showed loyalty to maintain the family's good name. In Chinese philosophy, this character of loyalty is called Zhong (忠), which is one of the central teachings in Confucianism.

(6) Ah! Powhatan's daughter! What are you doing here?"

"Trying to stop this war! It will bring nothing but ruin to both our people!"

"To your people! We are going to take over your forest!"

"The forest belongs not just to us humans; it belongs more to the trees and

creatures of the forest. They give us food and shelter. They give us our lives,

　and we give them nothing in return, but still, they can share their home with

us; why can we share?"

Data (6) shows the character and attitude of Pocahontas, who is loyal to her tribe and nature. She valiantly tried to stop the war to protect her tribe and nature, that a prolonged war would also damage. In Western society, loyalty is essential in maintaining business and personal relationships.

A comparison of the case studies of the folktales of Tomoe Gozen, Mulan, and Pocahontas above shows that the attitude of Amanah in the context of intercultural society can be understood as loyalty to superiors (忠義 Chuugi in Japanese belief), obedience and loyalty to

family (忠 Zhong, which is one of the main teachings in Confucianism), and loyalty to maintain business and personal relationships in Western society.

3.3. Case Study of Character Siddiq (Honesty)

Unlike the previous two characters (Fathonah and Amanah), a character like Siddiq does not appear in the legends of Tomoe Gozen or Mulan. However, this character can be seen in the legend of Pocahontas.

> (7) And my father wants to add your camp to his tribe. We must stop them!"

The quote in data (7) is where Pocahontas told Captain John Smith that her tribe would attack the settlers. Pocahontas' honesty is not a betrayal of her tribe but a form of honesty and an effort to stop the war that has occurred.

Honesty, as demonstrated by Pocahontas, is called honesty in Western society. The honesty seen in Data (7) shows that honesty can also mean telling the truth without taking sides. This character is in line with Siddiq's character, who places great importance on honesty to the truth.

3.4. Case Study of Character Tabligh (Conveying the Truth)

> (8) "What's wrong with being able to knit and sew?" Mulan stared and asked, "What's wrong with girls? When you guys are out there fighting in the war, the clothes and shoes you wear are all made for you by girls."

In data (8), Mulan expresses the attitude that educates the people around her that there should be no distinction between the rights and duties of women and men in human relationships. Mulan said that the duty to defend the country is the duty of men and women, just as the duty to do household chores is equal for men and women. Mulan's attitude aligns with the Tabligh character, which is to educate the people around her with the truth.

> (9) The language of love is when you do not want to hurt anyone when you wish every creature well, and when you respect every creature's right to live. This is the language of love that every being understands.

> (10) "Stop, please stop! If man and animal can become friends, why can't man and man become friends!" "Instead of going to war and killing each other? Why can't we just trade with each other and live together peacefully and happily!" Eventually, man learned that man and man, man and beast, must live together in harmony. For a life that is peaceful and joyful.

In line with Mulan's attitude, Pocahontas' attitude in data (9) and (10) also shows a character in line with Tabligh. Pocahontas educates the people around her with the truth that people should love and respect each other (9) and not attack each other but live in peace (10).

Hence, through comparing the legends of Mulan and Pocahontas, it can be seen that in an intercultural context, the character of Tabligh can be interpreted as an attitude of educating the surrounding community with truth values such as mutual respect, love and not distinguishing rights and duties from one another [37].

4 Conclusions

Through case studies of legends in Indonesian, Japanese, Chinese, and Western folklore, the wisdom of local cultural values relevant to FAST values can be found to develop learners' intercultural understanding of each other. The character of Fathonah is full of intelligence and courage to fight or help others, which is obtained through diligent learning over a long period in Japanese, Chinese, and Western cultures. In addition, the character of Amanah in the context of cross-cultural societies can be understood as loyalty to superiors (忠義 Chuugi in Japanese belief), obedience and loyalty to family (忠 Zhong, which is one of the central values of Confucianism), and loyalty to maintain business and personal relationships in Western societies. In addition, the character of honesty shown by telling the truth impartially in Chinese and Western legends is consistent with the character of Siddiq, who attaches great importance to honesty to the truth. Finally, the character of Tabligh can be interpreted as educating the surrounding community with truth values such as mutual respect, compassion, and not discriminating between each other's rights and duties.

References

[1] T. Immerry and F. Dahlan, "FUNGSI FOLKLOR DALAM CERITA RAKYAT: UPAYA MENYANDINGKAN BUDAYA JEPANG, INDONESIA, AMERIKA ," *Seminar Nasional 25 Tahun Jurusan Sastra Asia Timur Fakultas Ilmu Budaya Universitas Bung Hatta*, pp. 105–115.

[2] Y. Muneyoshi and S. Keizo, "DANANDJAJA: A Comparative Study of Japanese and Indonesian Folklores".

[3] A. de Bruijn, "From Representation to Participation: Rethinking the Intercultural Educational Approach to Folktales," *Children's Literature in Education*, vol. 50, no. 3, pp. 315–332, Sep. 2019, doi: 10.1007/s10583-017-9330-x.

[4] G. Oakley, M. Pegrum, X. B. Xiong, C. P. Lim, and H. Yan, "An online Chinese-Australian language and cultural exchange through digital storytelling," *Language, Culture and Curriculum*, vol. 31, no. 2, pp. 128–149, May 2018, doi: 10.1080/07908318.2017.1386193.

[5] J. Owens and N. Johnson, "Connecting Reading, Writing, and Culture through a Literacies-based Approach to Narrative," *JALT PanSIG Journal*, pp. 133–141, 2016.

[6] S. J. Kim, A. Song, G.-L. Lee, and A. Bach, "Using Animated Folktales to Teach Cultural Values: A Case Study With Korean-American Bilingual Kindergartners," *Journal of Research in Childhood Education*, vol. 32, no. 3, pp. 295–309, Jul. 2018, doi: 10.1080/02568543.2018.1464528.

[7] T. H. N. Pham, "Folktales as a Valuable Rich Cultural and Linguistic Resource to Teach a Foreign Language to Young Learners," *International Journal of Education*, vol. 1, no. 1, pp. 23–28, 2016.

[8] S. Sukmawan and L. Setyowati, "Environmental Messages as Found in Indonesian Folklore and Its Relation to Foreign Language Classroom," *Arab World English Journal*, vol. 8, no. 1, pp. 298–308, Mar. 2017, doi: 10.24093/awej/vol8no1.21.

[9] E. Namaziandost, A. Sabzevari, and A. Hashemifardnia, "The effect of cultural materials on listening comprehension among Iranian upper-intermediate EFL learners: In reference to gender," *Cogent Education*, vol. 5, no. 1, p. 1560601, Jan. 2018, doi: 10.1080/2331186X.2018.1560601.

[10] E. Junaini, E. Agustina, and A. Canrhas, "ANALISIS NILAI PENDIDIKAN KARAKTER DALAM CERITA RAKYAT SELUMA," *Jurnal Ilmiah KORPUS*, vol. 1, no. 1, pp. 39–43, Aug. 2017, doi: 10.33369/jik.v1i1.3202.

[11] A. Setyawan, S. Suwandi, and St. Y. Slamet, "CHARACTER EDUCATION VALUES IN PACITAN FOLKLORE," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, dan Seni*, vol. 18, no. 1, p. 90, Nov. 2017, doi: 10.24036/komposisi.v18i1.7925.

[12] F. Youpika and D. Zuchdi, "NILAI PENDIDIKAN KARAKTER CERITA RAKYAT SUKU PASEMAH BENGKULU DAN RELEVANSINYA SEBAGAI MATERI PEMBELAJARAN SASTRA," *Jurnal Pendidikan Karakter*, vol. 7, no. 1, Aug. 2016, doi: 10.21831/jpk.v0i1.10731.

[13] M. Ahmadi, S. D. Ardianti, and I. A. Pratiwi, "NILAI PENDIDIKAN KARAKTER DALAM CERITA RAKYAT SENDANG WIDODARI KABUPATEN KUDUS," *PROGRES PENDIDIKAN*, vol. 2, no. 1, pp. 1–6, Jan. 2021, doi: 10.29303/prospek.v2i1.55.

[14] V. L. Dewanty, G. N. Deandra, P. N. S. Alika, and G. Farisya, "Japanese Language Learning Through Folklore Themed Instagram," 2021. doi: 10.2991/assehr.k.211119.108.

[15] E. M. Sofa, "Moral Values in Western and Indonesian Stories: A Research on the Stories for the Ninth Grade of Junior High School," *Journal of English Education and Teaching*, vol. 4, no. 3, pp. 449–465, Sep. 2020, doi: 10.33369/jeet.4.3.449-465.

[16] D. Salsabila, M. B. Simanjuntak, and S. Sutrisno, " THE PERSONALITY OF THE MAIN CHARACTERS IN THE FILM â€œMULANâ€ DIRECTOR NIKI CARO".

[17] M. Kristanto, "PEMANFAATAN CERITA RAKYAT SEBAGAI PENANAMAN ETIKA UNTUK MEMBENTUK PENDIDIKAN KARAKTER BANGSA," *Mimbar Sekolah Dasar*, vol. 1, no. 1, Apr. 2014, doi: 10.17509/mimbar-sd.v1i1.864.

[18] N. P. Parmini, "Eksistensi Cerita Rakyat dalam Pendidikan Karakter Siswa SD di Ubud," *JURNAL KAJIAN BALI*, vol. 5, no. 2, 2015.

[19] W. O. Halfian, "NILAI-NILAI PENDIDIKAN KARAKTER DALAM CERITA RAKYAT 'I LAURANG,'" *ETNOREFLIKA: Jurnal Sosial dan Budaya*, vol. 8, no. 3, pp. 186–194, Oct. 2019, doi: 10.33772/etnoreflika.v8i3.810.

[20] K. Winarsih, T. Priyadi, and A. Wartiningsih, "NILAI-NILAI BUDAYA DALAM ANTOLOGI KUNANG-KUNANG CERITA RAKYAT SELAKAU TIMUR," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, vol. 11, no. 2, Feb. 2022, doi: 10.26418/jppk.v11i2.52996.

[21] S. M. Lwin, "PROMOTING LANGUAGE LEARNERS' CROSS-CULTURAL AWARENESS THROUGH COMPARATIVE ANALYSES OF ASIAN FOLKTALES," *TEFLIN Journal - A publication on the teaching and learning of English*, vol. 27, no. 2, p. 166, Oct. 2016, doi: 10.15639/teflinjournal.v27i2/166-181.

[22] H. P. Widodo, "Engaging young learners of English in a genre-based digital storytelling project Final report," *Cambridge University Press Teacher Research Programm*, 2016.

[23] M. Teranishi, Y. Saito, and K. Wales, Eds., *Literature and Language Learning in the EFL Classroom*. London: Palgrave Macmillan UK, 2015. doi: 10.1057/9781137443663.

[24] I. S. Adeani, "NILAI-NILAI RELIGIUS DALAM CERITA RAKYAT CIUNGNAWARA IKIN SYAMSUDIN ADEANI," *Jurnal Literasi*, vol. 2, no. 1, 2018.

[25] S. Syuhada, A. Murtadlo, and A. Rokhmansyah, "Nilai Dalam Cerita Rakyat Suku Dayak Tunjung Tulur Aji Jangkat Di Kutai Barat: Kajian Folklor," *Jurnal Ilmu Budaya*, vol. 2, no. 2, pp. 188–195, Apr. 2018.

[26] F. Ansori, "Pusat Bahasa Mandarin Universitas Al Azhar Indonesia: Refleksi dan Proyeksi Hubungan Sosial Budaya China-Indonesia," *JURNAL Al-AZHAR INDONESIA SERI HUMANIORA*, vol. 4, no. 1, p. 11, Jan. 2018, doi: 10.36722/sh.v4i1.246.

[27] V. Yulianti, I. Mayuni, and N. Lustyantie, "Developing Sociolinguistic Awareness of Indonesian Learners Through Online Intercultural Exchange in Japanese Language Learning," in *Proceedings of the 1st International Conference on Innovation in Education (ICoIE 2018)*, Paris, France: Atlantis Press, 2019. doi: 10.2991/icoie-18.2019.90.

[28] S. Sabbah and P. Ayuningtyas, "Pemahaman Identitas dan Toleransi Keberagaman Budaya Mahasiswa Sastra Inggris UAI Melalui Puisi Multikultural Kesusasteraan Inggris: Sebuah Kajian Multikulturalisme," *JURNAL Al-AZHAR INDONESIA SERI HUMANIORA*, vol. 4, no. 2, p. 94, Jan. 2018, doi: 10.36722/sh.v4i2.264.

[29] I. Mawardi, "PENDIDIKAN ISLAM TRANSDISIPLINER DAN SUMBER DAYA MANUSIA INDONESIA," *Jurnal Pendidikan Islam*, vol. 28, no. 2, p. 253, Feb. 2016, doi: 10.15575/jpi.v28i2.547.

[30] E. Setyowati, *Pendidikan Karakter FAST (Fathonah, Amanah, Shiddiq, Tabligh) dan Implementasinya di Sekolah*. Yogyakarta: Deepublish, 2019.

[31] M. Yani, "Konsep Dasar Karakteristik Kepemimpinan Dalam Pendidikan Islam," *Jurnal Al-Hikmah*, vol. 3, no. 2, 2021.

[32] G. D. Hook, L. Lester, M. Ji, K. Edney, C. G. Pope, and L. van der Does-Ishikawa, *Environmental Pollution and the Media Political Discourses of Risk and Responsibility in Australia, China and Japan*. Routledge, 2017.

[33] M. S. Rao, "Smart leadership blends hard and soft skills," *Human Resource Management International Digest*, vol. 21, no. 4, pp. 38–40, May 2013, doi: 10.1108/HRMID-04-2013-0023.

[34] M. Arimoto, "The Prospect of Educational Assessment as a Secret Ingredient of Effective Pedagogy in the Context of Japanese Kizuki (with- it-ness) Based on 'Evidence-informed Principles for Effective Teaching and Learning' The Prospect of Educational Assessment as a Secret Ingredient of Effective Pedagogy in the Context of Japanese Kizuki (with-it-ness) Based on 'Evidence-informed Principles for Effective Teaching and Learning' clarify Kizuki in school-based settings".

[35] H.-Y. Su, "Business Ethics and the Development of Intellectual Capital," *Journal of Business Ethics*, vol. 119, no. 1, pp. 87–98, Jan. 2014, doi: 10.1007/s10551-013-1623-4.

[36] B. L. de Mente, *Japanese Samurai Code: Classic Strategies for Success*. Tokyo: Tuttle, 2004.

[37] Muhammad Fendik and Eni Fariyatul Fahyuni, "MANAJEMEN PRAKTIK KERJA LAPANGAN DAN ISLAMIC CULTURE TERHADAP PERUBAHAN SOFT SKILLS PESERTA DIDIK," *Risâlah, Jurnal Pendidikan dan Studi Islam*, vol. 8, no. 3, pp. 987–1002, Oct. 2022, doi: 10.31943/jurnalrisalah.v8i3.315.

[38] D. R. et. eal Hancock, *Doing Case Study Research: A Practical Guide for Beginning Researchers*, 4th ed. New York: Teachers College Press, 2021.

[39] S. M. Brookhart, *How to Assess Higher-order Thinking Skills in Your Classroom*. Alexandria: ASCD, 2010.

[40] A. D. Cohen and N. Ishihara, *Teaching and Learning Pragmatics*. London: Routledge, 2010.

[41] M. C. Bueno-Alastuey and M. Kleban, "Matching linguistic and pedagogical objectives n a telecollaboration project: a case study," *Comput Assist Lang Learn*, vol. 29, no. 1, pp. 148–166, Jan. 2016, doi: 10.1080/09588221.2014.904360.