

Cultivation of Character Values in *Choukai Kaiwa Shokyu Kohan* Course

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Abstract

Students who engage in the study of foreign languages may face the potential risk of experiencing a loss of their personal identity, as their sense of pride becomes intertwined with the cultural heritage of the country associated with the language they are acquiring. Students may also experience a decline in their sense of patriotism and attachment to their nation. Consequently, it is imperative to make concerted endeavors to incorporate character attributes within the curriculum provided. The present study employs a qualitative research approach that utilizes descriptive research methods. The individuals involved in this research were students enrolled in the Choukai Kaiwa Shokyu Kohan Course, which is a component of the Japanese Language Education Study Program. Data collection involved the utilization of many methods, including observation, interviews, documentation, and field notes. The character values have been derived from the Ministry of Education and Culture (2017). The data was analyzed to ascertain the character values that can be associated with the course themes and to classify the obstacles to fostering these character qualities. The Choukai Kaiwa Shokyu Kohan course offers the opportunity for the cultivation of several character traits, such as religiousness, honesty, discipline, industriousness, creativity, independence, curiosity, patriotism, sociability, and responsibility. The learning flow to teach character attributes consists of several steps: mite kangaeru (observe and think), miru-kiku-ittemiru (see, hear, ask, and experience), kiite kizuku (listen and notice), ruuru o hakensuru (analyze rules), tsukatte miru (practice and apply), Can Do chekku (check for proficiency), and seikatsu to bunka (life and culture). One of the challenges encountered in cultivating character values is the limited capacity of teachers to assess all student groups during the process of integrating them into discussion exercises. Additionally, it is worth noting that only a subset of character values may be effectively evaluated through assignments.

Keywords: value investment; character value; choukai kaiwa shokyu kohan

INTRODUCTION

There are several factors that serve as motivations for students when selecting Japanese as their field of study at the university level. The findings of the UNNES Japanese Language Education Study Program indicate that among the 82 students surveyed, a significant proportion (52%) expressed a keen interest in learning the Japanese language. This interest stems from their desire to acquire knowledge about the distinctive Japanese language and culture, particularly in relation to anime, manga, literature, and music. The subsequent response encompasses various aspirations, including a desire to pursue employment within a Japanese company (20%), engage in Indonesian-Japanese political affairs (2%), become a proficient interpreter (8%), exhibit interest in the disciplined and polite nature of Japanese individuals (5%), establish oneself as an entrepreneur in Japan (2%), undertake academic studies in Japan (5%), assume the role of a Japanese language educator (2%), acquire knowledge in emerging technological advancements in Japan (2%), and ultimately secure employment within the Japanese automotive industry (2%). The analysis of the survey data reveals that the primary motivation for individuals learning Japanese is a strong desire to acquire cultural knowledge.

In the process of learning Japanese, it is imperative to concurrently engage with the social and cultural aspects of the Japanese people. The study of the socio-cultural aspects of Japanese society is undertaken through dedicated courses as well as implicitly incorporated within the curriculum of other academic disciplines. The acquisition of a foreign language often leads pupils to engage in cognitive processes that involve thinking in the language under study. The phenomenon exerts influence on the behavioral patterns, cognitive processes, and verbal communication of students. The desired impact can have either a positive or negative effect. The Japanese society's positive influence on culture and habits can serve as a valuable reference and input for students, enabling them to incorporate these practices into their daily life. One potential drawback is the uncritical adoption and incorporation of harmful behaviors

and habits from Japanese society into the daily lives of Indonesians, even though such practices are incongruent with Indonesian customs and culture. Moreover, individuals also exhibit an excessive sense of pride in Japanese culture and tend to hold a negative perception of their own country. When solicited for viewpoints regarding various topics such as queuing habits, time discipline, trash management, and others pertaining to Japan and Indonesia, it becomes apparent that students tend to perceive Indonesia predominantly in a negative light. It is imperative to accord special attention to ensure that individuals in Indonesia maintain a sense of belonging and take pride in their national identity. The positive conduct that has been successfully instilled in Japanese society, such as queuing, time management, and effective waste disposal, is also being pursued in Indonesia. However, the tangible outcomes of these efforts are not yet comparable to those observed in Japan. A significant portion of individuals have incorporated these habits into their daily routines, but a notable minority remains unaware of their significance, resulting in incomplete adoption throughout various aspects of life. It is imperative to allocate specific attention to attitudes of this nature, to foster wisdom among students and facilitate their comprehension of the significant role they play as students. This recognition is crucial for the successful implementation of the positive habits and cultural values that our nation has diligently pursued, across all aspects of life. Consequently, students assume the role of agents in the realization of these objectives. It is imperative to proactively anticipate the negative consequences in order to prevent the erosion of students' Indonesian identity and the deterioration of their moral character, environmental consciousness, nationalistic fervor, and profound affection for their homeland.

One approach to cultivating character values among students who possess a strong sense of national identity and a deep appreciation for their own culture is the integration of character values within the existing curriculum. The course in question is the *Choukai Kaiwa Shokyu Kohan* Course. This course aims to enhance the listening and speaking abilities of students in their second semester. Novice students are encouraged to reinforce and cultivate their character qualities as they embark on their initial stages of foreign language acquisition. The desired outcome is for individuals to retain their

Indonesian identity and cultivate a profound attachment to their home country, notwithstanding their advanced proficiency and expertise in the Japanese language. The incorporation of character values into the curriculum will be tailored to align with the specific themes addressed in each chapter as outlined in the lesson plans.

The Ministry of Education and Culture (2017) has outlined a set of character values, which include religiousness, honesty, tolerance, discipline, industriousness, creativity, independence, democracy, curiosity, nationalistic spirit, patriotism, respect for accomplishments, sociability, peace-loving nature, enthusiasm for reading, environmental consciousness, social concern, and responsibility.

It is imperative to undertake this task, as students who engage in the study of other languages may be susceptible to a potential loss of their own cultural identity, arising from an excessive sense of pride in the national culture associated with the language they are acquiring. Students may experience a decline in their sense of national identity and patriotism if they are not consistently reminded of and encouraged to cultivate their Indonesian cultural identity. According to Darmayanti and Wibowo (Febriyanti, 2023:32-33), Soekarno consistently emphasized the significance of fostering a sense of national identity through the implementation of national and character building, as well as the adherence to the principles of Pancasila.

Education, as defined by the Law on the National Education System Number 20 of 2003, Chapter I Article 1, encompasses a deliberate and organized endeavor to establish an environment conducive to learning and facilitate a learning process that enables students to actively cultivate their inherent capabilities, including religious and spiritual fortitude, self-discipline, personal growth, intellectual acumen, virtuous character, and the necessary aptitudes required for their own benefit, as well as the betterment of society, the nation, and the state. Education is a collective endeavor undertaken by society and the nation to equip the younger generation with the necessary skills and knowledge to foster a more sustainable community and national existence in the forthcoming years. Marzuki (2017) asserts that the primary objective of education is to cultivate individuals who possess intellectual, emotional, and spiritual maturity. These

factors serve as the foundation for the evolution of human existence, as individuals and members of society, in terms of their behavior. Furthermore, it is imperative to prioritize the conscientious preservation and safeguarding of the indigenous culture that is intrinsic to the nation, despite the escalating forces of globalization. It is evident that a significant number of young individuals exhibit a diminished regard for their local culture, hence potentially influencing societal behavior and customs. It is imperative to preserve local wisdom and cultural values to prevent their extinction. Consequently, the younger generation should demonstrate increased concern for the local cultural values inherent to the Indonesian nation (Rifai, Pranjanti, and Alimi, 2017: 8).

Character refers to a distinctive attribute inherent in an object or individual, serving as the foundation for shaping the object's nature or the individual's personality. The development of character fosters ongoing personal growth, as it cultivates qualities such as constancy, honesty, and enthusiasm. The concept of character is commonly linked to attributes such as nobility, morality, and many forms of intelligence, including intellectual, spiritual, emotional, and social intelligence. The development of character is not an independent process, but rather is shaped by several factors such as the familial, communal, and educational environments. The development of a child's character is significantly impacted by the parental function as educators within the familial setting, as well as the role of educators within educational institutions.

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As per the definition provided by the Big Indonesian Dictionary, the term "planting" refers to a systematic procedure or course of action employed to sow or establish vegetation. Planting, in this context, refers to a method or procedure aimed at fostering a desired action or behavior to develop within an individual. In the context of this discussion, the term "value" is defined as the monetary worth assigned to an item or concept, particularly in relation to its anticipated price. It is often used to denote an intangible quality that might be perceived as being significant or worth. Furthermore, the concept of value can also be seen as a quantifiable measure of intelligence, characteristics, or entities that hold significance or utility for the betterment of humanity. According to Mulyana (2012), the concept of value pertains to the reference and conviction that guides decision-making. This concept encompasses the process of value evaluation, which extends beyond a simple binary response of "yes" or "no". Based on the above viewpoints, it can be inferred that the act of instilling values entails the deliberate cultivation of a set of principles that are perceived as virtuous, advantageous, and aligned with one's belief system, thereby shaping one's cognitive and affective patterns that subsequently impact their conduct.

A study conducted by Ma'rifatani (2015) investigated the growth of character values among high school students through religious education, as documented in the research article titled "Model of Penetration of Character Value for High School Student Based on Religious Education". The objective of this study is to ascertain the framework for instilling character qualities rooted in religious education among high school students at SMA Negeri 9 Bandar Lampung. The study will involve school officials as respondents, as well as religion teachers specializing in Islam, Christianity, Catholicism, Hinduism, and Buddhism. The findings indicated that the approach of integrating character values into high school students' education through religious instruction within intracurricular activities involves incorporating discreet curriculum elements. These elements take the form of integrating all subjects and internalizing concepts prior to commencing the subject matter. This is achieved through activities such as reading short verses, engaging with books, or engaging in prayer for a duration of 15 minutes. In

contrast, extracurricular activities can foster a conducive and religious atmosphere through the implementation of various strategies. These strategies include the distribution of pamphlets, leaflets, and banners that contain written moral messages in strategic locations, the establishment of stringent school rules and regulations to support character development initiatives, and the organization of birthday celebrations. Religious holidays are observed by individuals and communities as significant occasions within their respective religious traditions. These holidays can hold deep spiritual and cultural A subsequent study was carried out by Dewani (2016) titled "The Utilization of Religious Values and Ethics in Shaping Student Character at SMA Negeri 1 Karangtengah Demak." The findings of the study indicate that SMA Negeri 1 Karangtengah employs various methods to incorporate religious and ethical values into its educational framework. These methods include regular activities, extracurricular activities, and religious activities. The desired character education values that are aimed to be instilled in the students encompass religious values, honesty, tolerance, discipline, social care, environmental care, and responsibility. The implementation of religious and ethical principles at SMA Negeri 1 Karangtengah encounters occasional challenges, necessitating effective strategies to mitigate these hurdles. The subsequent study was carried out by Najib, M (2017), under the title "Inculcation of Educational Values Through Excellent Programs at MAN Lasem." The findings indicated that the core principles instilled in the flagship program encompassed religious values, discipline, autonomy, diligence, integrity, reverence for accomplishment, and accountability. These principles were imparted using pedagogical strategies such as exemplification, motivation, and habituation. The implementation of advanced program-based learning incorporates many pedagogical approaches, educational resources, and technologies, as well as comprehensive assessment and monitoring strategies. Furthermore, there exist other challenges, including the constraint of limited time and the complexities associated with comprehending the subject matter. To provide further elucidation, presented above is a comprehensive outline delineating the research domain.

Previous studies have investigated the process of imparting values in the context of this investigation. The distinction lies in the fact that prior studies focused on the implementation of a specific school program to instill religious values, whereas the present study investigates the cultivation of character values as outlined by the Ministry of Education and Culture (2017). These character values encompass religious devotion, honesty, tolerance, discipline, industriousness, creativity, independence, democracy, curiosity, patriotism, appreciation for achievement, friendliness and effective communication, peace advocacy, a penchant for reading, environmental consciousness, and social responsibility. The character values have been modified to align with the themes outlined in the Semester Learning Plan (RPS) and subsequently incorporated into the lectures of *Choukai Kaiwa Shokyu Kohan*.

METHOD

The research employed a qualitative methodology, specifically utilizing a descriptive research method. The objectives of qualitative research can be categorized into three distinct areas: description of the research subject, exploration of meaning and phenomena, and elucidation of underlying factors (Pahlevyannur et al., 2022: 11). The participants in this research consisted of second-semester students enrolled in the Japanese Language Education Study Program, specifically those who were enrolled in the *Choukai Kaiwa Shokyu Kohan* Course. The data collection technique is a crucial and deliberate process, as its primary objective is to get relevant and reliable data (Sugiyono, 2016: 196). The data collection methods employed in this study encompassed many techniques, including observation, interviews, documentation, and field notes. During the initial phase, referred to as the stage of gathering information on research potentials and issues, the necessary data was acquired through the utilization of questionnaire and interview methodologies. The researchers administered a closed model questionnaire to student participants to collect the necessary data for the development of the *Choukai Kaiwa Shokyu Kohan* learning design based on an analysis of student needs. To gather comprehensive data for this study, a series of interviews were done with multiple students at no cost. The subsequent phase involves data reduction, namely the

categorization of information acquired from students pertaining to character values that necessitate incorporation into the learning process, subsequently to be formulated and organized into instructional materials for *Choukai Kaiwa Shokyu Kohan*. The methodical presentation of character value data that can be imprinted in the learning of *Choukai Kaiwa Shokyu Kohan* is accomplished through a narrative format, ensuring ease of comprehension. In order to address the issue of character values in the *Choukai Kaiwa Shokyu Kohan* course material, it is necessary to analyze the acquired data and draw appropriate conclusions. The objective is to determine how these character values can be effectively incorporated into the learning process, while also identifying any potential obstacles that may hinder their implementation in the *Choukai Kaiwa Shokyu Kohan* courses.

To accomplish the research aims, the problem-solving approach employed involved initiating field studies during the initial phases to identify potential issues that were present. The findings of the field study indicate that there are apprehensions over the potential erosion of students' character values, as well as the diminishing knowledge and comprehension of local culture and wisdom that may arise from the study of Japanese language and its associated social culture. The findings of the field study serve as the foundation for the development of educational programs that include character qualities. The use of the design outcomes is observed in the context of learning, namely in the *Choukai Kaiwa Shokyu Kohan* course. Following the implementation of the design outcomes, a comprehensive evaluation is conducted to ascertain the challenges encountered in fostering character qualities inside the *Choukai Kaiwa Shokyu Kohan* course. The series of activities will yield research findings encompassing character values that can be cultivated and applied to learning topics, comprehension of the learning process of *Choukai Kaiwa Shokyu Kohan* through the integration of character values, and identification of the challenges encountered when instilling character values in the *Choukai Kaiwa Shokyu Kohan* course.

RESULTS AND DISCUSSION

Character values adjusted with the course topic

The topics covered in the *Choukai Kaiwa Shokyu Kohan* course include "Living in Tokyo," "Listening to Classical Music as a Hobby," "Spring in Japan," "Good Weather," "This Park is Spacious and Beautiful," "Please Go Straight," "Is 10 o'clock okay?", "Have you seen the Night View?", "Japanese Pronunciation is Difficult," "I Want to Visit Japan Someday," "What Do You Have?", "It Looks Delicious," "Do You Have Any Business with Mr. Tanaka?", "Can I Use This?", "You Should Exercise," "I Swim and Run," "I Received a Birthday Present," and "Do You Think a Party is a Good Idea?" The subjects mentioned above can be associated with various character qualities, such as religious character values, honesty, discipline, hard work, creativity, independence, curiosity, national spirit, love for one's country, environmental consciousness, social duty, interpersonal skills, and a sense of responsibility.

Process in the cultivation of character values in *Kaiwa Shokyu Kohan*

The implementation of the *Kaiwa Shokyu Kohan choukai* lecture is carried out using the learning flow as follows.

1) Mite kanggaeru

One possible way to approach this issue is to consider the potential implications.

The *mite kanggaeru* stage is the preliminary phase prior to the dissemination of the material. The teacher extends an invitation to engage in prayer as a means of incorporating religious principles. Subsequently, the process is furthered by providing a comprehensive outline of the subject matter to be examined and acquiring an understanding of the objectives of the educational endeavor. During this phase, the instructor provides visual aids such as pictures, films, and photographs to facilitate student observation. Additionally, a series of thought-provoking questions are posed to encourage critical thinking about the given context, enabling students to identify relevant language, idioms, and rules applicable to the issues under discussion. The purpose of this practice is to cultivate and stimulate the curiosity of students.

Figure 1 depicted in the presentation illustrate the current situation in Japan and Indonesia. The purpose of this initiative is to enhance students' understanding of their surroundings and Indonesia as a whole, with the aim of cultivating a deep affection for their homeland, fostering a nationalistic spirit, promoting environmental consciousness, and nurturing social responsibility.



Figure 1. Example of picture as the course material delivery (Marugoto A1-1 Rikai)

In this visual representation, the educator is actively engaging in a pedagogical approach aimed at eliciting comprehensive insights from students regarding the city of Tokyo, with a particular emphasis on its contextual circumstances, and other pertinent aspects, all conducted in the Indonesian language. Subsequently, the instructor exhibited an image of Jakarta, a prominent urban center inside the Indonesian archipelago. Following this, the students were tasked with conducting observation and furnishing an extensive array of information pertaining to the city of Jakarta.



Figure 2. Illustration of Jakarta City

Following the acquisition of information pertaining to the cities of Tokyo and Jakarta, the instructor proceeds to elucidate the learning objectives by aligning them with the contents delineated within the student handbook.

During this phase, pupils are encouraged to independently attempt reading and comprehending Japanese text, albeit occasionally encountering unfamiliar characters. The implementation of this measure aims to cultivate a strong work ethic among students. The teacher deliberately refrains from providing explicit instructions on how to read kanji to foster a sense of curiosity and independent exploration among students.

2) *Miru-kiku-ittemiru*

During the *miru-kiku-ittemiru* phase, students are instructed to engage in auditory perception by listening to the audio material. Subsequently, they are prompted to assess their understanding abilities by simultaneously listening to the audio while directing their attention towards the accompanying visual aids, such as photographs and illustrations. Subsequently, the pupils proceeded to replicate the actions in a subdued vocal manner. During the act of listening. In addition, pupils were requested to commit to memory language that they deemed significant. During this phase, one of the character values that can be cultivated is the virtue of curiosity. Students are enticed to cultivate a sense of curiosity and inquisitiveness towards the subject matter they encounter, prompting them to go deeper into their studies. Furthermore, the instillation of character qualities is characterized by their independence. Students are motivated to proactively commit language to memory and ascertain its relevance for future use during practical conversations and speaking engagements.

3) *Kiku-kizuku*

The *kiku-kizuku* stage is the third step in the developmental process. During this phase, the instructor proceeds to play the audio. The audio recordings encompass a range of discussions occurring in diverse situations and contexts. During the auditory session, students concurrently engaged with visual aids in their handbooks, with the

objective of comprehending the dialogue and effectively seeing its progression. In this manner, children can acquire knowledge about vocabulary, sentence structures, and idioms that are commonly encountered within the scenarios and contexts they engage in during listening activities. Furthermore, pupils will also encounter regularly utilized Japanese terms. At this juncture, the character trait that can be cultivated is curiosity. Furthermore, the cultivation of ethical character values is also fostered. Being honest in this context entails being truthful with oneself, acknowledging that if one does not comprehend the subject matter, seeking clarification from peers or the instructor is a viable option to enhance understanding. Furthermore, the significance of the virtues of diligence and self-reliance. During this stage, the auditory stimulus is not solely perceived on a single occasion. When the audio is played, students make repeated attempts to autonomously comprehend the discourse's structure and substance, while also identifying frequently employed phrases in various contexts, aided by visual aids. The virtue of diligence is also cultivated during this phase. Students engage in the process of discerning the rules governing the utilization of sentence forms or patterns by means of the conversations they encounter. In addition to this, the teacher's communication of the aims of this *kiku-kizuku* stage also reflects the character value of discipline. Students are enticed to cultivate discipline by the attentive engagement of listening to audio content while simultaneously perusing visual aids in their educational handbooks. By exhibiting self-discipline in effectively managing their time, it is anticipated that pupils would promptly grasp the presented subject.

4) *Ruuru o hakensuru*

By engaging in several instances of dialogue, it is anticipated that students would develop the ability to discern the structure or arrangement of sentences as well as their intended significance, afterwards enabling them to independently determine their appropriate usage. During this phase, it is possible to inculcate character characteristics such as diligence and self-reliance. Individuals engage in independent exploration of language patterns and their corresponding meanings by analyzing

conversational examples obtained through audio sources. Upon repeated listening, individuals who fail to comprehend the material may seek clarification by consulting their peers or instructors. Furthermore, it is worth noting that curiosity can also be cultivated during this particular phase. The students engage in multiple iterations of listening to the audio, which encompasses various instances of conversational samples. Subsequently, they endeavor to independently discern the underlying pattern and ascertain the governing principles dictating its usage. Following the identification of the rules, the instructor proceeds to provide tasks in order to assess the students' comprehension and accuracy. During this phase, the trait of curiosity is also cultivated, namely through enticing pupils to identify terminology, idioms, and sentence structures that are present in the given theme.

5) *Tsukattemiru*

At this juncture, pupils are instructed to engage in paired speaking exercises, wherein they employ the expressions previously encountered in the listening dialogues. At this juncture, the character values that can be cultivated are those of effective communication and creativity. Students can engage in conversation practices using the order demonstrated in the preceding example or they may choose to employ alternative versions. The aforementioned variances pertain to variations observed in dialogue sequences, sentence patterns, and the quantity of vocabulary terms employed. The sequence of dialogues may exhibit variations that differ from previously exemplified patterns, as they possess the freedom to decide their own course. In addition to the sequential arrangement of the discourse, pupils have the option to employ diverse sentence structures. Sentence patterns are not exclusively confined to the ones currently under study; learners are also permitted to employ sentence patterns they have previously acquired, as long as they remain functionally appropriate within the context of the topic being examined. Individuals are also granted the freedom to employ an extensive range of words as they perceive to be appropriate and essential. One such character trait that can be cultivated is the virtue of respect. During interpersonal communication, it is essential for students to

demonstrate mutual respect for one another's expressions, encompassing knowledge, ideas, and other related aspects. This can be achieved by providing responses that prioritize the preservation of the other person's emotions and by maintaining an open-minded attitude towards divergent viewpoints, among other considerations. Another character that can be cultivated is a character that is amiable and adept at communication. Conversation exercises are employed to entice students into cultivating a friendly and conversational demeanor. The cultivation of a friendly demeanor can be fostered by carefully selecting one's words during conversations with others, so promoting a harmonious exchange that avoids causing offense to the interlocutor.

6) Can Do Chekku

During the sixth step, students were instructed to independently assess whether they had achieved the aim and were also requested to provide their own written feedback on the assessment form. The character trait that is cultivated throughout this developmental phase is honesty. Students are instructed to exhibit integrity, namely by being truthful with themselves while completing the can do mastery sheet. Individuals assess their own comprehension of the acquired knowledge. Presented in the figure 3 is an illustrative instance of a can-do sheet.

トピック	お名前	No	Can-do (達成) 難し、まだない (2)	難し (3)	No	トピック	コメント	(日/月/年)
1 新しい友達を New friends	1 いい名を教えてください Tell me a good name	1	<input type="checkbox"/> 自分の名前の読み方と書ける (ローマ字で書いて) ことができます	<input type="checkbox"/> 難し	1	☆☆☆		(/ /)
		2	<input type="checkbox"/> 誰かの名前の読み方と書ける (ローマ字で書いて) ことができます	<input type="checkbox"/> 難し	2	☆☆☆		(/ /)
	2 誰が眼鏡をかけている人ですか She is the person wearing glasses	3	<input type="checkbox"/> 誰かの衣服や髪型について詳しくお話しできます	<input type="checkbox"/> 難し	3	☆☆☆		(/ /)
		4	<input type="checkbox"/> 誰かの第一印象についてお話しできます	<input type="checkbox"/> 難し	4	☆☆☆		(/ /)
2 店で食べる Eating out	3 おすすめは何ですか What do you recommend?	5	<input type="checkbox"/> レストランに入って予約したい場所を言えます	<input type="checkbox"/> 難し	5	☆☆☆		(/ /)
		6	<input type="checkbox"/> 手書きのメニューを翻訳できます	<input type="checkbox"/> 難し	6	☆☆☆		(/ /)
		7	<input type="checkbox"/> レストランで注文したお皿の値段についてお話しできます	<input type="checkbox"/> 難し	7	☆☆☆		(/ /)
		8	<input type="checkbox"/> 簡単な理由で注文したものをキャンセルできます	<input type="checkbox"/> 難し	8	☆☆☆		(/ /)
	4 どうやって食べますか How do you eat this?	9	<input type="checkbox"/> 料理に注文するときの量をお話しできます	<input type="checkbox"/> 難し	9	☆☆☆		(/ /)
		10	<input type="checkbox"/> 友人に食事をするときのしぐさをお話しできます	<input type="checkbox"/> 難し	10	☆☆☆		(/ /)
		11	<input type="checkbox"/> 料理の食べ方を言えます	<input type="checkbox"/> 難し	11	☆☆☆		(/ /)
		12	<input type="checkbox"/> 誰かの国の料理の食べ方を先生から聞えます	<input type="checkbox"/> 難し	12	☆☆☆		(/ /)

Figure 3. List of the target Can do checking.

Students are requested to document their accomplishments in terms of their comprehension of the subject matter, regardless of their level of understanding. Has

the objective of achieving the desired outcome been met or not? The act of assigning a star in the star column serves as a means of indicating the number of achievements that can be fulfilled. Furthermore, participants were instructed to provide an assessment of their comprehension level and provide written feedback elucidating the reasons for their understanding or lack thereof pertaining to the recently acquired knowledge.

7) *Seikatsu to Bunka*

This section encompasses a diverse array of photographs depicting the lifestyle and cultural practices of the Japanese populace. This image serves as a means for students to get insights about the lifestyle, habits, and cultural aspects prevalent in Japanese society. Following their acquisition of knowledge regarding the lifestyle, habits, and culture of the Japanese populace, they were then prompted to examine the lifestyle, habits, and culture of the Indonesian community. Students are required to furnish a comprehensive account pertaining to the lifestyle, habits, and culture of the Indonesian populace, specifically focusing on the cultural and habitual aspects that are prevalent within their immediate vicinity. At this developmental stage, it is possible to cultivate character values such as a sense of nationalism and a deep affection for one's homeland. The instructor endeavors to elucidate and acquaint pupils with the Indonesian way of life, customs, and culture by eliciting responses from other classmates hailing from several places around Indonesia, each showcasing their distinctiveness. The inclusion of students with diverse regional origins from Indonesia will enhance the educational experience of their peers by broadening their knowledge base. This knowledge holds significant importance for individuals presently engaged in the study of Japanese language, as it may facilitate enhanced engagement with Japanese individuals in subsequent encounters. When engaging in interactions with individuals from Japan, they possess the capacity to respond to inquiries regarding the nature of Indonesian culture, the customary practices of Indonesian individuals, and furnish more insights pertaining to

Indonesian cultural aspects. Furthermore, one of the character values that can be cultivated is the virtue of responsibility. The dissemination of information regarding Indonesian culture to Japanese individuals necessitates a certain level of student accountability, since they acquire and subsequently transmit this knowledge. The primary requirement for the information presented is that it must be verifiable and supported by evidence.

Obstacles in the process of cultivation of character values in *Choukai Kaiwa*

***Shokyu Kohan* Course**

Choukai Kaiwa Shokyu Kohan Course encounters challenges in cultivating character values due to several difficulties. (1) One such problem pertains to the difficulty in effectively monitoring the extent to which all students integrate the re-instilled character values, particularly during conversational exercises. This is due to the continued implementation of online learning, which restricts students from individually verifying their performance during in-class dialogue tasks. (2) The assessment of character values may only be conducted for a limited number of values through the assignments provided in the format of video chats and conversation scripts. (3) This course is limited to instilling only 11 characters' qualities, as they are not adaptable to the topics outlined in the student handbook.

CONCLUSION

The conducted research focuses on the cultivation of character values within the *Choukai Kaiwa Shokyu Kohan* Course. The findings indicate that the program effectively instills various values, including religious values, honesty, discipline, hard work, creativity, independence, curiosity, national spirit, love for the motherland, friendship/communication, and responsibility. The pedagogical approach for teaching character qualities encompasses several key components, namely *mite-kiku-ittemiru* (observe, listen, and experience), *kiku-kizuku* (reflect and internalize), *ruuru o*

hakkensuru (establish rules), *tsukattemiru* (apply in practice), *Can Do chekku* (self-assessment), and *sekatsu to bunka* (daily life and culture). Character qualities are imparted in accordance with the learning theme at every stage of the learning process. In the process of instilling character values, there exist several challenges. Firstly, teachers face limitations in their ability to monitor all student groups during conversation exercises conducted in the classroom. Secondly, the assessment of character values is primarily reliant on assignments, which restricts the evaluation to only a few specific values. Lastly, the *Choukai Kaiwa* Course offers a total of 11 character values that can be cultivated. In this discourse, we will be examining the concept of "Shokyu Kohan."

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