The Importance of Education in Improving Local Cultural Awareness in the Globalization Era: Japanese Language Studies in Cross-Cultural Communication

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Abstract. In the era of globalization, challenges in various aspects of life must inevitably be faced. The progress of science and technology which is marked by the rapid flow of information and communication systems without boundaries has an impact on the conformity of the world of education. The above must be immediately reduced to an educational setting that can lead students to find their identity. The negative impacts that will occur are intervened early, then structuring and planning are carried out towards a more targeted education pattern in order to save the younger generation from backwardness. Communication and information that occurs quickly out of control, especially in the field of education, must be utilized and empowered. Furthermore, the person concerned is able to equip himself in preparing for selection and sorting effectively and creatively to serve as a benchmark in carrying himself. To avoid misinterpretation or misunderstanding in Communication Cultural Internalization and intercultural communication, each participant keep trying to understand the language used by them, especially because language is one of the forms of culture that exists in a society which of course will also affect the way of thinking and the way of life of a person in a society.

Keywords: Local Cultural Awareness · Globalization · Japanese Language · Cross Culture

1 Introduction

Local culture is essentially a microculture that exists and lives together with other microcultures which in their interrelation build certain macrocultures. This kind of position demands a unique existence, which at the same time carries the imperative that, philosophically, the local culture must still be able to create its own history. Progressive potential is actualized without having to ignore the external frame that conditions it. The existing obstacles must be able to be overcome. In this context, expectations, setting directions and policies related to local culture will find relevance.

Efforts should be made to form a coherent unity between ideas and concrete manifestations. Methodologically the effort should be based on the principle of action and

reflection. On the one hand, these efforts contain concrete actions, while on the other hand, continuously raise awareness of the existing reality while at the same time fostering a desire and commitment to deal with it.

Efforts that can be made are to provide an understanding of behavior patterns, social institutions, and the meaning of life into the conformity of cultural understanding that should be coherently attached to the heart of every human being that tends to be forgotten. The reasons for the logical consequences above deserve attention. The higher the public awareness to realize the importance of language education as a harmonization, harmonization and at the same time educating the community. This should be motivated. Therefore, transcendental language education can be used as a basis for instilling a sense of love for the nation's culture and through education the potential of students is explored to be able to appreciate and be creative to the fullest.

This study is relevant to research [1] where the use of language is very important in understanding the community in an area because language is a cultural product used by people in everyday life. Through language we can even understand the mindset of the community and of course can interact better with the local community.

Based on this, the researchers are interested in conducting research on **"The Importance Of Education In Improving Local Cultural Awareness In The Globalization Era: Japanese Language Studies In Cross-Cultural Communication"**.

2   Method

The method used in this study is a qualitative research method. This method sees or analyzes qualitatively rather than in the form of numbers in terms of its findings [2] In terms of data collection the researcher uses a method called observation and interviews in order to get research results that are in line with the researchers' expectations [3]. Data collection techniques in this study researchers used unstructured interview techniques and participant observation in which researchers participated in activities [4]. To obtain qualitative data, the researcher uses data analysis from Miles Huberman where he explains 3 things: data reduction, data presentation, and drawing conclusions [5].

3   Result and Discuss

3.1   Cultural Understanding Mindset Autopsy

For now and in the future, realistic perspectives and important contexts that need to be considered in this context include, among others, the issue of the reality of local culture itself, along with its supporters, in the midst of the globalization process changes as well. Cultural phenomena, whatever their form, are unstable. Its instability, requires us not to think of it as something that is permanent. It is always in a changing and dynamic position. For example, about the Java language. If the Javanese language as Javanese human identity changes, then the Javanese human identity.

An understanding of culture and identity is not enough if it is done only by relying on the terminology of place. A good understanding of it will be achieved if it is positioned in the terminology of "traveling." This terminology includes culture and people who

are always on the quest from one terminal to another. Culture is also a "field" where travelers become travelers back and forth.

Why should the idea of cultural instability and identity in global discourse be taken into account when we talk about local culture. Because this situation leads us to understand that culture and identity are always a meeting and mixing of different cultures and identities. This is called cultural hybridity and identity. Established cultural boundaries are blurred and destabilized by the hybridization process. This is what is now happening to forth.

When ethnicity is understood as a cultural concept centered on the sharing of cultural norms, values, beliefs symbols, and practices, then language actually becomes the main tool. It is stated so because ethnicity is actualized in a number of ways, such as in the way we talk about group identity. What we think of as our identity is so dependent on what we think we are not. This becomes important when we want local culture to survive, so we need to develop assertive skills when dealing with foreign cultures, or "others that are not us". However, behind that, we should not think about the need to form a "culture police." Let the community enter individually in a situation of "cultural awareness" of their choice, in the sense that they still have the freedom to enter the meaning-making process.

Regulations set out in relation to culture, if needed and desired, should still be something alternative, and not something massive, either with, through, or about local culture. In this way, it is still implied that something is being strived for, has been achieved; and not just what is already there and presented before us, be ascribed. This kind of perspective at the same time avoids the situation of simply accepting the given; not a process, but only a meaning-getting event; which in the end only continues and controls: the aspects of culture that are now living as heritage are the best and therefore must be passed on and passed on again.

3.2   Education for the Development of Assertive Skills in Foreign Cultures

Education can be placed strategically, namely when education is interpreted as an effort to develop human resources in the broadest sense, including in terms of developing assertive skills against foreign cultural influences. Education certainly takes place in a certain cultural climate. Our current cultural situation is a changing situation, one of whose roots has been described above: changes caused by local-local encounters; local-national; local-global. The question then is: why must assertiveness be done through education and in what way? Or, which assertive skills need to be instilled or internalized through education?

The most important thing to realize is that education without a cultural orientation causes the emergence of spirituality that is dry from values. While on the other hand, culture in the end will only fade as a source of value without its conscious and educated supporters. In this connection, education should be interpreted as a process in which it is possible to transmit and develop cultural values as well as a process of performing intergenerational cultural values.

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supporters. In this connection, education should be interpreted as a process in which it is disadvantaged materially. Therefore, education as already stated, once again, can be considered as a means to develop assertive skills that can help us in observing any changes that could be misleading.

The values contained in the local culture should be treated as a basis when dealing with foreign cultures. In this way, the culture that is then formed will have roots. Local culture serves as a source or reference for new creations, for example in language, art, social order, technology, and so on, which are then displayed in cross-cultural life. In this context, the education chosen should be oriented towards achieving cultural awareness namely awareness of cultural diversity. We as a nation are never singular, but plural. Thus, local wisdom contained in certain local cultures becomes an unavoidable thing, because through the exchange of understanding between local cultures it becomes something that must be realized.

This will become clearer when we realize that post-colonial culture, as we lived for a long time as a colonized nation in the past, is basically a dialectical cross between the "other" and the urge to create and re-create a local identity that is independent. This too is a truth.

Educational motivation as an effort to develop assertive skills should place local wisdom as a central issue in general in order to find and finally, if desired, establish identity, which may be lost due to the inevitable dialectical crossing process, or due to acculturation and transformation that has been, is being, and is being done. Will keep happening. Efforts to find a new identity on the basis of local identity are important for the unification of the nation's culture based on the old local identity of the archipelago. So, education that should be implemented in this context is education that is oriented towards the growth and development of cultural awareness. The final end achieved is not a situation, as Fromm [6] said, necrophily, namely feelings of love for everything that is tangible, without the soul of life, but a situation of biophile,

What is called local wisdom contains the culture of the past. This can also serve to build a longing for the life of the ancestors, which is the pillar of today's life. In this way, cultural awareness can be grown. In this way, public awareness of the history of the nation's formation can be grown. The assumption that what is relevant to life is only "the here and now" can also be avoided. Local wisdom can be used as a bridge that connects the past and the present, between the ancestral generation and the present generation, in order to prepare for the future and future generations. In turn, it can also be used as a kind of glue and unifying knot between generations.

3.3 Language as Communication Cultural Internalization and Intercultural Communication

Language is a statement of one's thoughts through onomata (names of objects) and rhemata (speech) which is a reflection of one's ideas in the flow of air through the mouth. Language is as a tool for interacting with humans, a tool for thinking, and channeling the meaning of trust in society.

Apart from being a means of communication and interaction, language also has an important meaning as a method of learning in the scope of the language itself. Language

also functions as the identity of a tribe or nation because of its uniqueness. Because every tribe or nation certainly has a different language.

In particular, many experts develop language functions according to the means of use. However, basically, language can function in accordance with the wishes of the user if the language used in communication can convey meaning or provide information for other people who are invited to communicate. In social life, many models of language use are carried out by humans, the language models used will certainly have different functions and impacts. The extent to which the language model will affect the function of language use and the relationship between language and culture will be discussed in this section.

It has been confirmed by linguists that language as a means of communication is genetically only present in humans. In its implementation, humans are able to form symbols or give names to mark every reality, while animals are not able to do it all. Language lives in society and is used by its citizens to communicate. The survival of a language is strongly influenced by the dynamics that occur in each speaker and is related to everything experienced by the speaker. In other words, the culture that surrounds the language will also determine the face of the language itself.

Language diversity (multilingualism) cannot be separated from cultural diversity (multiculturalism). In terms of culture, language is a cultural aspect, the wealth of language is something that is beneficial. The various languages will reflect the cultural richness that exists in the user community (multicultural). However, when viewed in terms of language, multilingualism can cause problems in communication.

Sociolinguistics is not just a mixed discussion between linguistics and sociology or other social sciences, but it also includes the principles of every aspect of life related to social and cultural functions. Therefore, so that this discussion does not expand, the author limits it to "Language and Culture" as a cultural aspect of everyday life.

3.4   The Concept of Strangers in Cross-Cultural Communications Studies

When planning to do business with people who have different cultures, a person will be able to communicate effectively when he has studied the culture. After all, when planning to live in another country, he must also have prepared the language he must master.

In addition, when living in another country, it would be nice for the person to know more or less the culture and customs that apply in that country. Of course, foreign languages cannot be learned in a short time. However, starting to get to know a few foreign language words for a relationship in a business environment is a good step that always needs to be developed. In addition to learning the language, you should also read books and articles about these foreign cultures, and then ask your business partners directly. Try to concentrate on studying issues related to cultural history, religion, politics, values and customs.

Learning what a person can do about a particular culture is actually a good way to discover how to send and receive messages across cultures effectively. However, there are two important things to keep in mind, namely, first, don't be too sure that someone will be able to understand other people's culture completely or perfectly. Second, don't get carried away easily into generalizing patterns of behavior from someone from a

different culture. Learning cross-cultural communication skills will generally help one adapt to any culture, especially if one is dealing with other people of different cultures. The following are some pointers or tips that one needs when dealing with other people of different cultures:

Assume different until an equation has been proven. Don't assume that other people have the same view until it actually comes true. Dare to take responsibility when communicating. Don't assume that it's someone else's job to communicate with other people. Don't give an opinion. Learn to hear a complete story and accept differences without giving opinions or judgments about them. Show an appreciation. Learn how an appreciation is communicated through a gesture, eye contact, and the like in different cultures. Empathy. Before conveying a message, try to imagine how the other person feels how and why communicating. Resist ambiguity/ambiguity. Learn to control disappointment in confusing situations.

Don't look at anything superficial. Don't be bothered by things like clothing, appearance, or environmental discomfort. Patient and persistent. When someone communicates with other people who have different cultures, don't give up easily.

3.5 Behavioral Awareness in Intercultural Communication

Intercultural communication is a communication process that occurs between people who have different cultures, whether racial, ethnic, socioeconomic, or a combination of all differences. Intercultural communication continues to grow, especially when humans can freely communicate because of technological developments.

Culture is a way of life that develops and is embraced by the community and lasts from generation to generation. Communication that exists because of differences is the result of the diversity, experience, values, and perspectives of each culture. Hamid Mowlana said that intercultural communication is a human flow across national boundaries. Meanwhile, Fred E. Jandt said that intercultural communication is a face-to-face interaction between people who have differences in their culture.

Communication that occurs between cultures is often heard. This is because their different cultures or lifestyles will create misunderstandings between the two individuals. Thus, it is necessary to have something that can reduce the level of misunderstanding between the two individuals so that there is no conflict. It can be found in both verbal and nonverbal language. The role of language today is a tool that plays an important role in intercultural communication. By using Indonesian or the national language, it will minimize misunderstandings. Because, language itself can sort out which one is angry, which one is happy, and which one is sad. Also, language is symbolic of taste.

3.6 Case Examples of Differences in Intercultural Communication

It is conceivable if we communicate with people from other nations whose languages, cultures, and mindsets are different. Of course, it is more complicated than the same nation, because it will be required to be able to understand their mindset, culture, and even their communication system.

The following is an example of a case of misunderstanding due to differences in the frame of mind based on the author's experience. Misunderstanding on the part of

foreigners. Japanese people especially women don't want to be asked about personal things. As in this case, what offends a stranger in communication is when the inter-locutor asks personal questions. These things, for example asking about age, types of cosmetics used, etc., are considered by foreigners to be very personal matters and are not consumed by other people, let alone by the general public and people who are not well known. Meanwhile, in our view these things are natural things that should be used as communication materials because after the communication process ends there is no need to remember anymore.

The following is a rather unique communication case when a Japanese guest lecturer (native speaker) is having a conversation on the terrace of the department's office and can look freely in any direction. At that time, in the corridor of the Faculty, two female students he did not know were busy whispering about something. Maybe because the two students were very close, the two of them held hands, even one of them put his hand on the shoulder of his interlocutor. Seeing this, the guest lecturer asked whether it was common in Indonesia for two lesbians to make out in public. In the lecturer's view, if the one who was making out in the corridor was a man and a woman, then it was a natural thing.

In addition to the cases above, there are many things that create misunderstandings in intercultural communication, such as the following examples of cases of misunder-standing on the part of Japanese language learners. It should be noted that the habits or customs of Japanese society are sometimes not found in the culture of the Indonesian people, so that there are no equivalent words or expressions in Indonesian. Example: in Japanese culture when someone meets someone for the first time one day, usually they will say greetings such as ohayoo gozaimasu or konnnichiwa, or konbanwa which literally means "good morning", "good afternoon", and "Good night". Meanwhile, at the time of parting the greeting is not used in the context of Japanese culture. They will use the expression sayonara, or soredewa of the eyes, or other similar expressions with the nuances of farewell.

Meanwhile, in the context of Indonesian culture, "good morning", "good afternoon", and "good evening" can also be used as farewell greetings. With these differences in cultural backgrounds, Japanese language learners (Indonesians) often use the context of Indonesian culture which is directly (textually) translated into Japanese. In other words, at the time of farewell, use the greeting ohayoo gozaimasu or konnichiwa, or konbanwa because students use the Indonesian cultural frame of mind.

Another interesting example is when a beginner Japanese learner deals with greet-ings. At that time he was Home Stay at a Japanese house in Japan. When the night was late, he was sleepy wanting to sleep earlier than the owner of the house. He says words to go to bed that are used out of context. He greeted konbannwa, who should have said oyasuminasai. Amused, the Japanese answered oyasuminasai.

Here's a case of misrepresentation that is quite ridiculous. One day there was a Japanese language learner (A) while in Japan he was active in a social gathering for Japanese mothers. One day after practicing the choir/chorus, several Japanese mothers (B) invited the Japanese learner to join them for lunch by saying; B: isshoni hirugohan o tabemasenkahungry, A immediately answered: ee, iidesune. They hurried off, and ordered their own food. After eating, A was confused because he saw the women lined

up in line in front of the cashier. He was surprised, and realized himself that the invitation does not mean free or not paying at all but must be paid individually. Luckily he had enough money with him.

The above phenomenon shows that person A's mindset as a foreigner in Japan is far different from the mindset of the local Japanese. For him, this is unusual for Indonesians in general. According to him, whoever invites, he is the one who pays unless there is a prior agreement. There are still many misunderstandings that occur in intercultural communication, therefore based on the facts above, it is proven that there is a relationship between language behavior and social (cultural) behavior. The culture referred to in the transition process is the habit, the prevalence of a person's speech act or the source language community which is then "translated" into the target language.

4   Conclusion

Basically, Communication Cultural Internalization and intercultural communication go through the same process. The difference between intercultural and intercultural communication lies not in the process but in the assumption among the communication participants that what they are dealing with is a person or a foreigner. This assumption will develop so that each communication participant or speech participant builds a subjective discourse to view his or her partner. Language originates in the unconscious human mind. Therefore, all human minds work in the same way, whatever the apparent language differences, all languages are organized according to the same principle.

Furthermore, culture is also the creation of the same unconscious thought process; so that the structural picture of social organization is nothing but the mirror of these languages. As a result, the human mind structures the world of language and behavior (social organization) in the same way. This is a common opinion of linguistic scientists, but as Muslims, of course we realize that the language was directly taught to Adam and passed down to his descendants. So there is scientific speculation and a transcendental aspect in language acquisition.

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