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Research Content Ideology in *Madogiwa no Totto-Chan* Novel by Tetsuko Kuroyanagi

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Abstract:

The research is focused on the ideological content in the Madogiwa no Totto-chan novel which was written by Tetsuko Kuroyanagi. The method which was employed in this research is the Content Analysis with the qualitative data analysis as the technique. The concept of qualitative data analysis is the concept of "Philip Mayring content analysis."

The conclusion of the result of ideological data interpretation in Madogiwa no Totto-chan novel by Tetsuko Kuroyanagi is Tetsuko Kuroyanagi's way of thinking is very influenced by his forefather's ideology. Japanese ideology which was studied in the research is Hakko Ichiu's ideology, firstly revealed by Jimmu Tenno, one of the Japanese emperors in 600 BC. Hakko Ichiu means "eight angles under who lived under a roof". This ideology appeared because in that era, Japanese people assumed that people around the world was one big family and Japanese people, as the descendant of God, became the leader of the world. It was also the reason of why Japan involved in World War II. However, in the Japanese modern society, Hakko Ichiu's ideology was more manifested in Bushido Principles the more operational principle and also the Japanese people's guidance in their character building. Thus, this Bushido Principle was decided to be the indicator for the value in the Madogiwa no Totto-chan novel.

Hakko Ichiu's ideology "eight angles under who lived under a roof" is reflected in the Tetsuko Kuroyanagi's life style which is Japan is the leader. Hence, that behavior appeared in the form of high integrity in field of humanity, without differentiating race, ethnic, religion, country, and social group. When he established a television program, "Tetsuko's Room" (Tetsuko no heya), which is the first talk show in Japan television which became very successful, Tetsuko Kuroyanagi started being "the phenomenon" in Japan. It was because at that time, Japanese women's role was still in contradiction between the impression as "the slave" of as "a wife". However, Tetsuko realized that Hakko Ichiu's ideology is no longer being able to be well-applied if Japanese women still have problem with gender and feminism.

From 113 data which identified contains ideologic sentences of the whole story in the book, there are ideological content of Genchi genbutsu, which means 42,48% of the whole story contains ideological content of Genchi genbutsu (knowing the truth). Ideological content of keisan (diligent and innovative) was found 26 of 113 data (23,01%). Ideological content of gimu (replying generosity) and kaizen (integrity) were found in balance. Gimu (obligation including to reply the generosity) as 8 of 113 data (7, 08%) and Kaizen (integrity) as 4 of 113 data (3,54%). Genchi Genbutsu means knowing about the truth, which literally is "go and see the problem". Genchi Genbutsu is the principle of thought in order not to be wrong in behaving and also to be the soul in other Japan ideological value.

Principle of Genchi Genbutsu is very predominant, which bases the big thought of Sosaku Kobayashi in education field. Sosaku Kobayashi, as a figure in Japanese education during the World War II, had vision and mission to build a magnificent school. In his opinion, "the education, no matter what the reason is, must be started as in elementary school. The number of the pupils consist in each class should not be more than 30 pupils. The school must be wise in determining the freedom in education and becomes the top in building pupils' character." Sosaku Kobayashi always reminds the teachers not to differentiate the pupils' plans with the teachers' plans. Let the pupils (children) be free in nature because their dreams and decisions are always bigger and more than what the teachers plan.

Keyword: Ideological content, Madogiwa no Totto-chan novel

1. Introduction

Education covers all aspects of life and vice versa, due to the fact that education is life itself. In Indonesian context, education has an essence as one of the capital or strength that can foster civilization of the nation. In addition, the mastery and the strengthening of language can develop and show the degree of civilization and the level of human culture. Through human civilization respect, we need to understand the ideology of other nations so that we can love our nation's ideology thoroughly.

Madogiwa no Totto-Chanis an education novel which made a great history in Japan publishing through the sell-out of more than five million books before the end of 1982 and undeniably broke the previous record as the best-selling book in Japan history.

Madogiwa no Totto-Chan novel has great education values, such as how to humanize human through education. If Ivan Illich offers an idea of "free from school", this novel offers the positive idea of "free schools". Despite the novel being set within the World War II, Madogiwa no Totto-Chan novel does not even sell any sense of despair. This novel instead seems very neutral in looking at the war phenomena and its impacts to the society (the victims of war). In general, this research aims to do the basic things in order to describe the content of ideology in the novel, especially educational ideology.

2. Ideology

2.1. Definition of Ideology

The term "ideology" was coined by Antoine Destutt Tracy (1757b-1836), a French philosopher. According to Tracy, ideology is a branch of philosophy that called as "science de ideas" (science of ideas). In 1796, he defined ideology as the science of human mind which is able to show the right path of the future. Hence, at the beginning of its appearance, ideology came as the science of the occurrence of ideals and ideas.

In the journal of Japan Association for Interpreting and Translation Studies, ideology is a system of ideas and beliefs that are born from the influence of economy base, politic, law, philosophy, moral, and etc., which exist in certain communities. Moreover, it gives an influence on society and forms a sense of value, a sense of morality, and aesthetics.¹ In this context, ideology simply describes as a relationship between society including what kind of society it is and what kind of relationship the society should have.

According to Levefere, ideology is a conceptual network which is constructed from the behavior and the way of thinking which are acceptable in certain society at particular era. Definition of Levefere ideology is not only limited to the political scope, but also the combination of the behavioral, habitual and belief pattern within society.

Through some experts statements on the definition of ideology, it can be concluded that ideology is a science of ideas, belief and values from the core religious teachings or beliefs of a set of political, law, philosophical, moral, socio-cultural ideas, and etc., in the form of rational concepts covering aqidah and solutions to all human life problems which are arranged as a system of power protection to legitimize social interests and serve as a tool for understanding and regulating human life in achieving equality and common welfare and balancing it based on the thoughts and beliefs.

The reality shows that there is nothing in this world that cannot be separated from ideology as Basnett and Lefevere statements which quoted by Hoed that every aim or every reproduction must be overshadowed by a certain ideology.

2.2. The Study of Ideology in Literary Works

In the literary works, poetics is formed by two elements which are set of literature equipment, genre, motive, prototype of illustration or situation, symbol, and etc., and the concept of how the literature functions in the whole society system. From the second element, it can be concluded that it is strongly related with the ideological influence from the outside of poetics scope and is described by the ideological cause in the environment of literature system. Poetics can be defined as the standard of literature which determines whether the literature is accepted or not by the educators or the critics.²

2.3. Research Method

In this research, the method used to analyse the Indonesian translation of Madogiwa no Totto-Chan novel is Content Analysis. On the other hand, the research used qualitative data analysis technique through concept "Philip Mayring content analysis model"³

¹ YIN, Yongsun. "The effect of ideology on writing in the Chinese version of *Kagi*: Focusing on the content associated with 'sex' Interpreting and Translation Studies.No.11,2011.pp. 123-126 by The Japan Association For Interpreting Translation Studies.

²SUN Ruo Sheng " *The Role of Ideology and Poetic in the Process of Translation: Focus on the Word in Japanese version of Relance d'alma Japonesa*, " Interpreting and Translation Studies, no.12, 2012. Pages 275-289@by the Japan Association for interpreting and Translation Studies.

³Ismail Nawawi, Metode penelitian Kualitatif, h.249

2.4. Japanese Ideology

In the history, Japanese Ideology is Hakko Ichiu which means "eight angles under who lived under a roof". At that time, Japanese people assumed that people around the world was one big family and Japanese people, as the descendant of God, became the leader of the world. The thought that the emperor is the embodiment of the real world came from Shintoism. This teaching has been ingrained in the roots of Japanese culture. Even in the Meiji era, Shinto became a national religion.

Hakko Ichiu was first revealed by Jimmu Tenno, one of the Japanese Emperors in 600BC, and written in Kojiki and Nihon Shoki at Nara era. At that time, Hakko Ichiu was considered as a manifestation of Shintoism like a way of worship to show the loyalty of Japanese people to their God. Therefore, Japanese people obediently follow Hakko Ichiu.

Ideology of Hakko Ichiu is supported by Bushido Principle and some of Japanese philosophies quoted from Noken book and Discovery Channel which become the guidance in identifying the ideology in Madogiwa no Totto-chan novel by Tetsuko Kuroyanagi.

2.5. Bushido Principle

The characteristics of Japanese people are not formed in such a short time. The history of Japanese characteristics began to form during Tokugawa shogunate. Today, the samurai, which consists of government employees and armed forces still hold the spirit of Bushido Principle to influence Japanese society. Bushido, which means the way of life of a soldier, has important cultural and ethical values that becomes a national code of ethics.

Nitobe revealed that:

*"Bushido which had originally developed from the practical necessities of warrior, came to be popularized by Confucian moral ideas, not only as the morality of the warrior class but as the cornerstone of national morals."*⁴

Bushido Philosophy greatly upholds patience, mind and feeling, focusing on the mental and spiritual aspects rather than the outer and material aspects. This mental aspect is considered to be more powerful than the outward and material aspects. Nitobe also emphasizes that Bushido's spirit has important cultural values, they are: fairness value, courage value, goodness value, politeness value, sincerity value, honor value, loyalty value, discipline value and introspection. Bushido's spirit is the base of the national moral of the Japanese nation.

The Japanese philosophy that supports Hakko Ichiu's ideology is as follows:

- a. *Kaizen*. *Kai* defines as change, *zen* means good. *Kaizen* is *ongoing and continuous improvement*, which means a high and continuous increase. This is a high commitment to work.
- b. *Hansei*. *Hansei* define as contemplation, which means a *never ending correction* that is endless improvement. This method makes extraordinary system of life.
- c. *Keishan*, the principle of *Keishan* encourages the Japanese to continue to innovate in a sustainable, especially in the workplace.
- d. *Ganbaru*
According to some Japanese dictionaries, *Ganbaru* is defined as "*Doko made mo nintai shite doryoku suru*" (persevering to wherever and trying all out). Not just fighting perfunctory and if affected by feeling lazy or a lot of obstacles then it can stop. *Ganbaru* is the character of "hard" and "tight".
- e. *Makoto*. *Makoto* means being earnest, always saying and being honest, not cheating to friends or opponents.
- f. *Genchi Genbutsu*
Genchi Genbutsu is literally "*go and see the problem*". This is not just theory but a direct attitude to face the problem to know the truth and the condition of the problem.
- g. *Shuudan shugi (Flocking)*

In addition, Hakko Ichiu's ideology is also supported by the principles in the Samuarai discipline that is now invested in developing the economy, maintaining the dignity and honor of the nation firmly and intact. The principle that is held firmly by the Japanese samurai are:

1. Gi (integrity) is to maintain honesty.
2. Yu (Courage) is courageous to face difficulties.
3. Jin (generosity) means to have the nature of affection.
4. Rei (Respect)
5. Makoto or Shin (honesty and truthful sincerity), which means being truthful- sincerity.
6. Meiyo (honor) is to maintain self-respect.
7. Chuugo (loyal) is keeping loyalty to one leader and teacher.
8. Tei (Respect the Old Man)

The principles of samurai construct 4 characters called On, Gimu, Giri, and Ninjo whose meaning is as follows:

1. On is moral duty. This principle is the principle of repay the favor.
2. Gimu is obligation, which is the obligation to repay the favor.
3. Giri means kindness, which is willing to help others who need help or a help in any way.
4. Ninjo means a sense of affection, which is instilling empathy towards fellow human beings.

⁴Izano, Nitobe. *Bushido: The Soul of Japan*. Tokyo, Tuttle Corp (1996), h.23

Madogiwa no Totto-chan's novel that written by Tetsuko Kuroyanagi is an educational novel genre, containing the true story of an elementary school in Tokyo, Japan towards the end of World War II. The Straits Times in his commentary on the novel on the cover of this novel reveals that as soon as this book appeared in March 1981, millions of Japanese were fascinated by the message: the love and understanding of all children who might be considered 'bad boys'. Parents through this story will also be flabbergasted. If Ivan Illich offers 'free from the School' then the authors present 'free schools'.

Tetsuko Kuroyanagi, who at that time became an Elementary School student, reveals the great ideas of Sosaku Kobayashi in the education field, which is how humanize human beings through education.

Regarding the biography of the novelist *Madogiwa no Totto-chan*, Tetsuko Kuroyanagi, who was born on August 9, 1933 in Nogisaka, Tokyo, is a famous international Japanese actress, a talk show host, an author of the bestselling book, World Wide Fund for Nature advisors, and Goodwill Ambassador for UNICEF. He is famous for works of charity, and is considered one of the first Japanese celebrities that achieve international recognition.

In order to identify meaningful ideological sentences, this study identifies the data based on Bushido principles that are considered more operational and concrete in building Japanese characters. When identified and classified, the contents of the story in the novel Madogiwa no Totto-chan contain the principles of Bushido as follows:

No	Ideological Values	The Number of Data Section of 156 Data Amount	Percentage
1	Genchi Genbutsu (Know the Truth)	48	42,48%
2	Keishan (Diligent, innovating)	26	23,01%
3	Gimu (Repay the favor)	8	7,08%
4	Ganbaru (Hard work)	5	4,42%
5	Ninjo (Empathy)	5	4,42%
6	Chuugo (Loyalty)	5	4,42%
7	Kaizen (Integrity)	4	3,54%
8	Shuudan Shuugi (Flocking)	4	3,54%
9	Rei (Respect)	3	2,65%
10	Makoto (honesty and truthful sincerity)	3	2,65%
11	Yu (Courage)	2	1,77%
12	Jin (Generosity)	0	0,00%
13	Giri (Kindness)	0	0,00%
14	Meiyo (Honor)	0	0,00%
15	On (Moral duty)	0	0,00%
16	Tei (Respect the old man)	0	0,00%
Total		113	100,00%

Table 1: Identification table of ideological values contained in Novel Madogiwa no Tottochan

Based on the table, it shown that Madogiwano Totto-chan novel in his ideological sentences contains almost all the Japanese principles, namely Genchi Genbutsu (Know the Truth); Keishan (Diligent, innovating); Gimu (Repay the favor); Ganbaru (Hard work); Ninjo (Empathy); Chuugo (Loyalty); Kaizen (Integrity); Shuudan Shuugi (Flocking); Rei (Respect); Makoto (Honesty, truthful, sincerity). From 113 data that contains ideological sentences throughout the story, there are 42.48% of the content of the Genchi genbutsu principle. Keisan principle (diligent, innovate) as much (23.01%). Gimu principle (repay the favor) and kaizen (integrity) are found in balance. Gimu (obligation including repay the favor) as much as 7, 08% and Kaizen (integrity) as much as 3.54%. The Genchi Genbutsu Principle, Keishan (Diligent, Innovate), and Gimu (Repay the favor) shown to be very dominating. The principles of Ganbaru (Hard work), Ninjo (Empathy), and Chuugo (Loyalty) look balance. This shows that, while trying hard, do not put aside the sense of empathy, and must remain loyal to others. Ganbaru (Hard work) must also be based on empathy and is based on high loyalty on matters pertaining to what it seeks. Another principle that also looks balanced are Kaizen (Integrity) and Shuudan Shuugi (Flocking). This suggests that group fanaticism should be based on high integrity for larger interests, not just group interests on a smaller scale. Another principle that also looks balanced are Rei (Respectful) and Makoto (Honesty, truthful, sincerity). This indicates that honesty and sincerity brings respect, and on the contrary, respect must come from an honest heart and sincerity to honor. Other principles that are not listed in the ideological sentence, but from the moral message in the whole story seems that the principles also exist, such as Jin (Generosity), Giri (Kindness), Meiyo (Honor), On (Moral duty), Tei (Respect the old man). It is highly visible from the excellent relationship between the school and the parents of the novelist.

The most dominant principle that is seen is the Genchi Genbutsu Principle. This principle really lies behind the great thoughts of Sosaku Kobayashi in education field. Tetsuko Kuroyanagi, who describes Sosaku Kobayashi as a Japanese educational figure during World War II, has the vision and mission to set up an amazing school. This knowledge was acquired by Sasaku Kobayashi through a long series of studies that spent two years in Europe, from 1922 to 1924.

School educational system was studied by Sasako Kobayashi from his teacher named Shunji Nakamura who argued that "education is whatever the reason, must be started since elementary school. The largest number of students in a class must be 30 children. Schools should be wise in determining the freedom of education and upholding the personalities of children. Sasako Kobayashi always reminds the teacher not to compartmentalize the child with the teacher's plan. Let the children loose in the wild. The ideal of a child is far greater than the teacher's plan.

No	Data No.	Ideological Expressions	Translation	Meaning
1	57	「...世に恐るべきものは、目あれど美を知らず、耳あれども楽を聴かず、心あれども真を解せず、感激せざれば、燃えもせず...の類である。」 "....Yo ni osorubeki mono wa, me aredo bi wo shirazu, mimi aredomo gaku wo kikazu, kokoro aredomo shin wo kaisezu, kangeki sezareba, moe mo sezu.... no tagui dearu"	To be feared in this mortal world is the kind of people who do not understand beauty even though they have eyes, do not hear music rhythm even though they have ears, do not have the truth despite having heart, never touched and not excited. (Page 76)	Human who does not understand beauty despite having eyes, does not hear the rhythm of music even though it has ears, has no truth despite having a heart, is never touched and uninspired, is a person who endangers himself and others.

Table 2: Example of Data Tables of the Expressions Genbutsu Principles (Knowing the Truth)

From the identification of the utterance that contains the Genchi Genbutsu principle, it can be deciphered that knowing the truth in question means knowing the truth in belief in its ideological principle, underlying the notion that in any case the truth must be understood, acknowledged and accepted as truth.

Children should be accustomed to learn directly from nature, because nature is both a teacher and a science. Nature also shows many things about the occurrence of a process and this can be a lesson. Learning by observation can provide maximum knowledge. Children should also be treated as people who have a personality. People who endanger themselves as well as others are people who do not understand beauty despite having eyes, unable to listen to the rhythm of music despite having ears, having no truth despite having a heart, never touched and not excited.

Keisan principle is found a lot. The Keisan Principle encourages the Japanese to continue to innovate on a continuous basis, especially in the work field. This principle demands the craft, sincerity, interest, and confidence, and willing to learn from others. This principle of Keisan has begun to be seen in Sosaku Kobayashi's career. He practiced a curriculum that was free enough to develop the personalities of each child and awaken their self-esteem. The lesson ends in the morning and after the afternoon break, time is spent walking, collecting plants, sketching, singing, or listening to teachers' stories.

No	Data No.	Ideological Expressions	Translation	Meaning
3	5	なにしろ、一時間目が始まるときに、その日、一日やる時間割の全部の科目の問題を、女の先生が、黒板にいっぱい書いて、さあ、どれでも好きなのから、始めてください」といったんだ。だから、生徒は、国語であろうと、算数であろうと、自分の好きなのから始めていっこうに、かまわないのだった。(Hlm. 44) Nanishiro, ichijikanme ga hajimaru toki ni, sono hi, ichinichi yaru jikan wari no, zenbu no kamoku no mondai wo, onna no sensei ga, kokuban ni ippai ni kaicchatte, "Saa, doredemo suki na no kara, hajimete kudasai" to ittanda. Dakara, seito wa, kokugo de arou to, sansuu de arou to, jibun no suki na no kara hajimete ikkou ni, kamawanai no datta.	At the start of the first hour, a teacher writes all the questions for all the lessons scheduled for the day on the board until full. "Come on the kids. You can start from anything you like. "So, every student can start from the lesson they like.	Education should also pay attention to the child's talents and interests.

Table 3: Example of Data Tables of the Expressions of Keishan Ideology (Diligent, Innovate)

In the Keisan Principle (an endless innovation) education must be enjoyed by every student so that the children do not want to play hooky. Education should also pay attention to the child's talents and interests. The true way of learning is to seek knowledge with curiosity. A growing child with high self-esteem will make them happy in telling stories. Schools that capable of providing a full experience with surprising new things, will be able to bring children really enthusiastic on school activities.

No.	Data No.	Ideological Utterances	Translation	Meaning
3	5	なにしろ、一時間目が始まる時に、その日、一日やる時間割の全部の科目の問題を、女の先生が、黒板にいっぱい書きちゃって、「さあ、どれでも好きなのから、始めてください」といったんだ。だから、生徒は、国語であろうと、算数であろうと、自分の好きなのから始めていこうに、かまわないのだった。(Hl m. 44) Nanishiro, ichijikanme ga hajimaru toki ni, sono hi, ichinichi yaru jikan wari no, zenbu no kamoku no mondai wo, onna no sensei ga, kokuban ni ippai ni kaicchatte, "Saa, doredemo suki na no kara, hajimete kudasai" to ittanda. Dakara, seito wa, kokugo de arou to, sansuu de arou to, jibun no suki na no kara hajimete ikkou ni, kamawanai no datta.	In the beginning of the first lesson, the teacher wrote all problem sheets for the entire scheduled subjects that day on the whiteboard until it covered all of the board. "Come on kids, start from whichever you like." So, every student is allowed to start with their own favorite lesson.	Education must take children's talent and passion into account.

Table 4: Table of Utterances Embodying Keishan Ideology (Diligence, Innovation)

According to the Keisan Principal (unrelenting innovation), education must be mentally enjoyable for every student so that they won't have the desire to skip class. Education must also take children's talent and passion into account. The true way of learning is by seeking for knowledge with high curiosity. A child who grows up with high self esteem will make him love to tell stories. A school which is able to give fully new and surprising experiences will make children act enthusiastically toward school activities.

No.	Data No.	Ideological Utterances	Translation	Meaning
1	2	ママは、この退学のことを、トットちゃんに話していなかった。話しても、何がいけなかったのか、わからないだろうし、また、そんなことで、トットちゃんが、コンプレックスを持つのも、よくないと思ったから、(いつか、大きくなったら、話してしまう)と、きめていた。Mama wa, kono taigaku no koto wo, Totto-chan ni hanashite inakatta. Hanashitemo, nani ga ikenakatta no ka, wakaranai darou shi, mata, sonna koto de, Totto-chan ga, konpurekkusu wo motsu no mo, yokunai to omotta kara, (itsuka, ookikunattara, hanashite shimau) to, kimete ita.	Mom did not tell anything about Totto being expelled from the school to that kid. She also didn't want her child to feel inferior. So, she decided to tell that story once Totto has grown up.	Parents have to be able to defend their children's self esteem.

Table 5: Table of Utterances Embodying Gimu Ideology (Obligation)

In terms of concept of obligation, school and parents would best synergize in building children's character. The applied curriculum at school could be oriented to the most relevant aspects to face life problems.

No.	Data No.	Ideological Utterances	Translation	Meaning
1.	83	偉いのはいつも男の子だった。トットちゃんの知っている、子供のいっぱいいる家でも、いつも、御飯でも、おやつでも、男の子から先だったし、何かその家の女の子が、いうと、お母さんが、「女の子は、だまってらっしゃい」 Erai no wa itsumo otoko no ko datta. Totto-chan no shitteiru, kodomo no ippai iru ie demo, itsumo, gohan demo, oyatsu demo, otoko no ko kara saki datta shi, nanika sono ie no onna no ko ga, iu to, okaasan ga, "Onna no ko wa, damatte rasshai"	All this time, Totto thought that the society would always admire a boy. In most of the families with many children that he knew, boys are always prioritized, either in dinner time or leisure time. And if a girl in that family has something to say, her mom would say "girls should just remain silent."	Children can sense the existence of gender issues in their environment. An ideal understanding needs to be instilled toward this case.

Table 6: Table of Utterances Embodying Ninjo Ideology (Affection)

In the concept of Ninjo (affection), facilitating children with sufficient education is also a form of affection. Parents must help seek the best solution for their children's problems and strive for the best education through the school that fits the children's character where they can adapt well, appreciate each other, and learn together. In the concept of affection, children are also taught not to ask other people things that would probably hurt them, to be able to sense others' grief, and shall there be any child who sense the gender issues in his/her environment, he/she is to be directed to think positively, proportionally, and ideally.

No.	Data No.	Ideological Utterances	Translation	Meaning
4	104	日本の空に、いつアメリカの飛行機が爆弾をつんで、姿を見せるか、時間の問題、といわれているとき、 Nihon no sora ni, itsu Amerika no hikouki ga bakudan wo tsunde, sugata wo miseru ka, sore wa, jikan no mondai, to iwarete iru toki,	At that time, the danger of air strike from American air force above Japan had been so urgent and the clock was ticking. However, in Tomoe, which on its yard was a line of railway coaches, a headmaster and his student made promise for the future, more than 10 years ahead.	However, it gets, every child must be able to look at his future optimistically.

Table 7: Table of Utterances Embodying Shuudan Shugi Ideology

In the Shuudan Shugi concept (collectiveness), through the pleasant and intimate society, children will feel comfortable within their peer and will be able to develop a sense of collectiveness. And however, it gets, every child must be able to look at his future optimistically.

No.	Data No.	Ungkapan Ideologies	Terjemahan	Makna
3	86	毎日、自分の好きな科目から勉強してよくて、『人の声がうるさいと、自分の勉強が出来ない。』というようじゃ困る。どんなに、まわりが、うるさくても、すぐ集中できるように！』という風に教育されてるMainichi, jibun no suki na kamoku kara benkyou shite yokute, ["Hito no koe ga urusai to, jibun no benkyou ga dekinai. To iu you ja komaru. Donna ni, mawari ga, urusakute mo, sugu shuuchuu dekiru youni!"] to iu fuu ni kyouiku sareteru	Every day, Tomoe's children may start the lesson with their favorite subject. Therefore, they are trained to not be disturbed by others' voices during studying. They are educated to quickly concentrate even though their surrounding is very noisy.	Even though faced with a variety of problems and disturbances, determination is something that needs to be instilled in one's self so that the process of achieving a goal can be well done. (Isshokenmei)

Table 8: Table of Utterances Embodying Ganbaru Ideology

Ganbaru is a principal to always survive, to keep fighting and to not backing down even though facing tough situation. Earnestness is an inseparable part from the *Ganbaru* concept. Someone has to keep fighting until the desired goal is achieved. (*Isshokenmei*). A strong motivation in one's self is needed to achieve an objective although the situation is unpleasant (*mochibeasyon*). Even in a critical moment, education is a very important thing and can determine a nation's advancement (*Akiramenai*).

3. Closing

Japanese Hakko Ichiu Ideology is embodied with Japanese people's principals, whereas if the entire principals are implemented with highly integrity, then Japan can still become an advanced nation in science, technology, and characters.

The showing principals from the novel Madogiwano Totto-chan in many of its ideological sentences are embodied with Japanese principals, which are Genchi Genbutsu (awareness of truth); Keishan (diligence, innovation); Gimu (take and give); Ganbaru (hard work); Ninjo (empathy); Chuugo (loyalty); Kaizen (integrity); Shuudan Shuugi (collectiveness); Rei (respect); Makoto (honesty, sincerity). Genchi Genbutsu (awareness of truth), Keishan (diligence, innovation), and Gimu (take-and-give) are the most prominent. Ganbaru (hard worked), Ninjo (empathy), and Chuugo (loyalty) seems balanced. This shows that even though one works hard, he shall not get rid of empathy and needs to be loyal to others. Ganbaru (hard work) also needs to be based on empathy and high loyalty towards the things that he strives for. Another principal that seems to be balanced is Kaizen (integrity) and Shuudan Shuugi (collectiveness). This shows that group fanaticism must be based on high integrity for the greater ends, not merely for certain group's interest in a smaller scale. Another principal that seems balanced is Rei (respect), and Makoto (honesty, sincerity). This shows that honesty and sincerity will bring respect, and on the other hand, respect must come from an earnest and sincere heart to respect.

Genchi Genbutsu becomes the basis to develop character to determine the right attitude in facing problems. Genchi Genbusu is also a mindset so that one will not be misled in behaving. It is also something that embodies other philosophies of Japanese people.

The most important thing in this research result is how we can learn to be a nation whose ideology contains vision to become world leaders. Becoming a world leader involves a lot of aspects and indicators, and we can see how Japan with its Genchi Genbutsu principal (awareness of truth), keisan (diligence, innovation), and Kaizen (integrity) is willing to be the most advanced nation in terms of science, technology, and character.

Hakko Ichiu ideology (8 edges under 1 roof) is mirrored in life morals of Tetsuko Kuroyanagi. Japan dreams to be the world leader, so that such attitude shows in a form of high integrity regarding humanity without discriminating race, tribe, religion, and social groups. Tetsuko Kuroyanagi is still a 'phenomena' in Japan, since at that time women's role in Japan was still a contradiction of impression as a 'slave' and a 'wife'. However, Tetsuko fully realized that the Hakko Ichiu ideology is impossible to be properly implemented if Japanese women still has issues with gender and feminism.

Japan instills a high work ethic and emphasis moral concepts strictly through education. To the Japanese, successful people are those who can control themselves and make peace with their personal ego (Shuudan Shugi). People who harm themselves and others are those who do not understand beauty despite having eyes, unable to listen to rhythm of the music despite having ears, do not own truthfulness despite having a heart, and are never touched nor spirited.

The Japanese's principles are deeply instilled in themselves without anyone watching, and this is called the Kaizen principle (integrity). Human with integrity will obey the principal that he follows by himself.

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