



**THE NOTIONS OF HONOUR AND LOYALTY  
VALUES IN JAPANESE SOCIETY AS REFLECTED  
ON TSUKIYAMA'S *THE SAMURAI GARDEN***

a final project  
submitted in partial fulfillment of the requirements  
for the degree of Sarjana Sastra  
in English

by  
Siti Nurjanah  
2211410001

**ENGLISH DEPARTMENT  
FACULTY OF LANGUAGES AND ARTS  
SEMARANG STATE UNIVERSITY  
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## APPROVAL

This final project has been approved by the board of examiners of the English Department of Languages and Arts Faculty of Semarang State University on February 18, 2015.

### Board of Examiners

**1. Chairperson,**

Dr. Abdurrachman Faridi, M.Pd.  
NIP 19530112199021001



---

**2. Secretary,**

Rini Susanti Wulandari, S.S., M.Hum.  
NIP 197406252000032001



---

**3. First Examiner,**

Dr. Rudi Hartono, M.Pd.  
NIP 196910201997022001



---

**4. Second Examiner,**


Bambang Purwanto, S.S., M.Hum.  
NIP197807282008121001



---

**5. Third Examiner as First Advisor,**

Mohamad Ikhwan Rosyidi, S.S., M.A.  
NIP 198012062009121001



---

Approved by

Dean of Languages and Arts Faculty,



Prof. Dr. Agus Nuryatin, M.Hum.

NIP 196008031989011001

## DECLARATION OF ORIGINALITY

I, Siti Nurjanah hereby declare that this final project entitled *The Notions of Honour and Loyalty Values in Japanese Society as reflected on Tsukiyama's The Samurai Garden* is my own work and has not been submitted in any form for another degree or diploma at any university or other institute. Information derived from the published and unpublished work of others has been acknowledged in the text and a list of references is also given.

Semarang, February 2015



Siti Nurjanah

SRN 2211410001

## **MOTTO AND DEDICATION**

*Do the best all the time up to the limit*

*Do not regret with your choice*

*Keep your chin up*

With gratitude and love to:

*My great mother, father, and brothers*

*My honourable lecturers*

*My beloved friends*

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I realize that nothing is perfect, so I would be very glad to have your corrections if you find mistakes or omissions. Finally, I hope that this research will be useful for the readers.

Semarang, February 2015

Siti Nurjanah

## ABSTRACT

Nurjanah, Siti. *The Notions of Honour and Loyalty Values in Japanese Society as reflected on Tsukiyama's the Samurai Garden*. Final Project. English Department. Faculty of Languages and Arts. Semarang State University. Advisor: Mohamad Ikhwan Rosyidi, S.S., M.A.

Keywords: Honour; Loyalty; Samurai

This final project is concerned with the analysis of the notions of honour and loyalty values in Japanese society as reflected on *The Samurai Garden* novel. This study was carried out (1) to explain the notions of honour and loyalty values in Japanese society as reflected on *The Samurai Garden* and (2) to describe the implementation of honour and loyalty values in Japanese society as reflected on *The Samurai Garden*. The method used in this final project is qualitative research. The procedures of collecting the data include reading, identifying, inventorying, classifying, selecting, and reporting. The procedures of analyzing the data includes finding any signs of the notions of honour and loyalty values, relating signs into the formula of semiotics' two order of signification, and interpreting the relationship of the found relation units. The notions of honour in the novel can be described as follows: (1) subjected others with great respect, (2) making someone proud and happy by doing or being something, (3) self esteem, (4) shame, (5) a reward, prize or title that publicly expresses admiration or respect, and (6) the quality of knowing and doing what is morally right (moral behaviour). The loyalty told in this novel is the quality of being loyal and a strong feeling of supporting someone or something. The characteristics of Japanese people affected by honour and loyalty values are reverence and well mannered, shame, discipline, and hard working. The readers are suggested to analyze other kinds of culture. By learning culture, student can get a lot of knowledge and broaden their vision and insight about the world.

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# CHAPTER I

## INTRODUCTION

The first chapter explains several points which consist of background of the study, reasons for choosing the topic, research questions, purposes of the study, significances of the study and outline of the report.

### 1.1 Background of the Topic

Many nations in the world have experienced decrease in terms of economy, culture, moral, etc. There are many factors which lead this problem, one of which is the decline of honour and loyalty of people toward others. The decline of these values indirectly effect people were lack of generosity, respect, sensitivity from level to the individual until the nation. In many societies, these core values have been missed. Perhaps Japan is today the only country in the world that in daily life possesses these characters.

McCraan (n.d.) states that Japan still remains a culture of shame, honour, and duty. It is strongly influenced by the history of Japan which cannot be separated from Samurai. Samurai was a member of a military class of high social rank in the 11th to 19th century in Japan. It was the class who brought Japan to be unified. Samurai had a warrior code called *Bushido* which is still preserved in modern Japan. The loyalty, honour, and respect virtue have significant roles in *Bushido*.

The values of loyalty, honour, and respect are ultimately to Japan, the Imperial House, and families. Japanese would do nothing to shame or dishonour their country or their family. According to Hurst (1990), Japanese are willing to do anything to defend the honour of their country or their family even by sacrificing their soul (*Harakiri/seppuku*). In the present, Japanese defend the honour by doing resign if they do a mistakes or corruption.

Japan is also a society of complicated relationships and obligations. When doing a business in Japan, never underestimate the importance of personal relationships or the roles of honour, loyalty, and saving face will lead to success (Roundy, 2009). Japanese emphasizes the honour and loyalty to the place where they work. They are willing to protect their company, customers, business partners, and their leader as far as they can.

Meanwhile, on mainland Japan, a negative effect was being drawn from the honour tradition: Japanese turned to suicide tactics, the use of *kamikaze* bombers, to evade the humiliation of defeat. Japanese pilots deliberately attempted to crash their aircrafts onto Allied ships because they believed that surrender was the ultimate dishonorable act. Young men volunteered to be *kamikaze* pilots in the hopes of showing patriotism and bringing honour to their families. *Kamikaze* pilots composed and read “death” poems, a custom from the samurai, who had done the same before committing *harakiri*. (McCrann:n.d.)

Therefore, it is important to learn these core values which can bring Japan to be a leader in the world. In order to know the notions of these core values, the

writer conducted a research. Honour and loyalty values have influenced Japanese society in all fields mainly in Japanese culture and characters. Japanese culture such as novels, anime, and films usually based on the Japanese history or true story.

There are many literary works talk about honour and loyalty values in Japanese society either films or novels. First, in the form of film, there is film entitled *Love and Honour* (2006) directed by Yamada, the honour and loyalty values is represented clearly. The story tells about a woman who is truly loyal to her husband. Although his husband is getting blind, she keeps taking care and respect her husband. Next, Film entitled *Himitsu no Akko Chan* directed by Kawamura (2012) emphasizes the loyalty to the work place.

The last, film entitled *The Last Samurai* (2003) directed by Edward Zwick tells us about the last ancient line of warriors, the honourable Samurai, who dedicated their lives to serve the emperor and country. The conflict between American West and the Samurai group began when the American West come to Japan to modernize Japan. However, Samurai thought that to modernize here mean to decrease values, customs, principles, and culture of Japan itself. Then Katsumoto, the leader of Samurai group, lead to fight the American West to maintain the honour of Japan. (Murthiningsih 2012: 3)

Later on, in the form of novels, there are *Musashi* by Eiji Yoshikawa (2012) which is a Japanese classic, *Shogun* by James Clavell, *Taiko: An Epic Novel of War and Glory in Feudal Japan* (2012) by Eiji Yoshikawa. The



historical, linguistic, and cultural errors in this book made horrified the whole way through.

In conducting the research, the writer chose the novel entitled *The Samurai Garden* as a research object because it contains some interesting aspects. One of them is the honour and loyalty values which are showed in Matsu's behaviour, the real Samurai showed in the novel. He is a silent person whose heart actually full of kindness, warm feeling, love, braveness, respect, loyalty and etc. Matsu's character cannot be judged by his physical appearance.

There are some reasons why people enjoy reading novels. The first reason is that everything written in the novel gives the reader having interpretation or visualization in their own. The second is that the novel may have much beautiful words of implicit meanings which interact the readers. The third is the specific and personal purposes such as analyzing novels or criticizing them, while most people are only reading it to get some pleasure. Related to the study there are some reasons why the writer uses novel as the object of the study. First, the research sources in the novel are many more than in short stories, poems, or films. Second, we do not need to learn about lighting techniques, directing techniques, face or gestures expressions as we analyze a film.

As a literary work, a novel could reflect something existing in the real life which has some values as reflected through the behaviour of the character. Novel can make us to be the man who real lives in this world. It teaches us to be bright.

As D. H. Lawrence said in Matz (2004):

The novel is the one bright book of life. Books are not life. They are only tremulations on the ether. But the novel as a tremulation

*can* make the whole man-alive tremble . . . To be alive, to be man alive, to be whole man alive: that is the point. And at its best, the novel, and the novel supremely, can help you. It can help you not to be dead man in life.

*The Samurai Garden* told about Stephen, born to Chinese mother and Japanese father, who was sent out from Hong Kong to Tarumi, a small village in Japan because of having tuberculosis. In there, he lived in his grandfather's summer house with Matsu, the servant who cared the house. Matsu was a really quiet person. It made Stephen more filled loneliness. During time passed, he found out the triangle love between Matsu, Sachi, and Kenzo. They were old friends. Sachi suffered leprosy. In the end, he awarded that Matsu has taught him about the real honour and loyalty values.

The honour values in this novel can be stated as follows: (a) subjected others with great respect (b) making someone proud and happy by doing or being something, (c) self esteem, (d) shame, (e) a reward, prize or title that publicly expresses admiration or respect, and (f) the quality of knowing and doing what is morally right (moral behaviour). The loyalty values told in this novel is the quality of being loyal and a strong feeling of supporting someone or something. Matsu taught us how to be a loyal person. He loved Sachi without expected anything. He just wanted Sachi's happiness.

Finally, I analyzed the honour and loyalty values in Japanese as reflected on the novel. There are many signs of honour and loyalty values found in this novel. The last, I described the implementation of honour and loyalty values in Japanese society as reflected on the novel.

## 1.2 Reasons for Choosing the Topic

The reasons for choosing the topic are the following:

- 1) Analysis of the notions of honour and loyalty values in Japanese society is important to make the reader know how these values indirectly influence Japan be the one of greatest state in the world. The topic would be vital to a better comprehension and understanding of such phenomena. Honour and loyalty are the needed core values to lead a country to be better facing the global competition.
- 2) The writer chose the novel entitled *The Samurai Garden* as a research object because it contains some interesting aspects. One of them is the honour and loyalty values which is showed in Matsu's behaviour, the real Samurai showed in the novel. In addition, the words used are showed warm heart, goodness, graceful, etc.
- 3) There are many signs which lead to the honour and loyalty values in the novel. Therefore, I used semiotics approach in order to analyze the novel.

## 1.3 Research Questions

From the above description, there are two problems:

- (1) How are the honour and loyalty values in Japanese society reflected on *The Samurai Garden*?
- (2) How are the honour and loyalty values implemented in Japanese society as reflected on *The Samurai Garden*?

#### **1.4 Purposes of the Study**

Based on the problems mentioned above, the purposes of the study can be stated as follows:

- (1) to explain the honour and loyalty values in Japanese society as reflected on *The Samurai Garden*?
- (2) to explain the honour and loyalty values implemented in Japanese society as reflected on *The Samurai Garden*?

#### **1.5 Significances of the Study**

This study is expected to be useful for:

- (1) The readers, in giving some information about the notions of honour and loyalty values in Japanese society.
- (2) The readers, to offer supplementary knowledge for people who are fond of learning literature and social analysis chiefly pertaining to Japanese culture.
- (3) The student of English Literature program, to be used as additional data

#### **1.6 Outline of the Report**

This study is organized within five chapters as follows:

Chapter 1 deals with the introduction of the study. It contains the background of the study, reasons for choosing the topic, research questions, purposes of the study, significances of the study and outline of the report.

Chapter 2 presents the review of related literature. It discusses review of the previous studies, definition of novel, history of Japan, the concepts of honour

and loyalty values, Japanese culture, the theory and approach, biography of the writer, summary of the novel, and framework of the study.

Chapter 3 presents the method of investigation. It discusses research design, roles of the researcher, object of the study, types of the data, procedures of collecting the data, and procedures of analyzing the data.

Chapter 4 presents the findings and interpretations.

The last is chapter 5 that presents the conclusions and suggestions of all the process of the observation and suggestion.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This second chapter discusses review of the previous studies, definition of novel, history of Japan, the concepts of honour and loyalty values, Japanese culture, the theory and approach, biography of the writer, summary of the novel, and framework of the study.

#### **2.1 Review of the Previous Studies**

The researcher has not found out the study which is directly studies about *the Samurai Garden* novel. The researcher tried to relate the topic with the study which learnt on Japanese Culture related to honour and loyalty values. Murthiningsih (2012) in her final project, *Traditionalism for Patriotic Character Building in the last Samurai Movie*, the result of the analysis showed that Samurai committing *Hara-Kiri* to protect his honour. Before committing this tradition, they must do some rituals. Samurai is the one most of symbolizes identifying from Japanese Culture.

The second research is conducted by Hurst (1990), *Death, Honour, and Loyalty: The Bushidó Ideal*. The research discusses the concepts of *bushidó* and the term itself, for both the Western and Japanese. Then, the researcher examines the often linked concepts of loyalty, honour, and death in medieval and early modern Japan to see if in fact there is any consistent view of them, specifically a view to which the label *bushidó* can be attached.

Based on the previous studies, there was no research objecting *The Samurai Garden* to open up the notions of honour and loyalty values in Japanese society. That is why this study was conducted in order to find the notions of honour and loyalty values in different perspectives and to describe the implementation of these values in Japanese society as reflected on the novel.

## **2.2 Definition of Novel**

Novel is a great variety of writings that have in common only the attribute of being extended works of *fiction* written in prose (Abrams and Harpham, 2008). As an extended narrative, the novel is distinguished from the *short story* and from the work of middle length called the *novelette*; its magnitude permits a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained exploration of character and motives than do the shorter, more concentrated modes.

## **2.3 History of Japan**

Japan has experienced the government commutation several times. In the first, the government was Imperial (Yamato Dynasty) began in the third century. Eight centuries later, the imperial rules run well. While, the court expanded, the rural areas were neglected. As a result, estate holders developed military powers. Furthermore, the conflicts among Warlords ended Heian Periods. (Rutherford, 2003)

In 1185, Minamoto Yorimoto was victor of the estate-lord struggled and was granted the title of shogun. He established his base in Kamakura. Relations

between shogun and provincial military governors break down, leading to the chaotic Age of Warring States. Power of feudal lords had increased. Warlord Oda Nobunaga invaded Kyoto and conquered the provinces. This was the beginning of unifying the islands under one command. Nobunaga was assassinated and replaced by Toyotomi Hideyoshi, his right hand man. Hideyoshi continued Nobunaga's dream to continue the islands. All of Japan is under Hideyoshi's control in 1590. (Rutherford, 2003)

In 1600, Tokugawa Ieyasu took control Japan after defeating opposition Warlords in the Battle of Sekigahara. This era called Edo Period where the ruling Samurai be the most powerful group (Rutherford 2003:31). In 1853, Perry arrived with US naval ship and forced Japan to accept trade and diplomatic contract, it caused the shogun weakened. Later on, the Meiji Restoration returned the emperor to power. In 1872 Samurai class was abolished by imperial decree. It made Samurai class became the lowest class in that time. Meiji Restoration has changed the live of Samurai class. (Rutherford, 2003)

Although, the Samurai class has been abolished, the spirit is still preserved until today. Rutherford (2003) said that the rise of shogun and their samurai warlords instilled in Japanese culture ways of thinking and behaviour that persist even today.

#### **2.4 The Concepts of Honour and Loyalty Values**

McCran (n.d.) states that Japan still remains a culture of shame, honour, and duty. It is strongly influenced by the history of Japan which cannot be separated from Samurai. Samurai was a member of a military class of high social rank in the



11th to 19th century in Japan. It was class who brought Japan to be unified. *Samurai* had a warrior code called *Bushido* which is still preserved in modern Japan. The loyalty, honour, and respect virtue have significant roles in *Bushido*.

The values of loyalty, honour, and respect are ultimately to Japan, the Imperial House, and families. Japanese would do nothing to shame or dishonour their country or their family. According to Hurst (1990), Japanese are willing to do anything to defend the honour of their country or their family even by sacrificing their soul (*Harakiri/seppuku*). In the present, Japanese defend the honour by doing resign if they do a mistakes or corruption.

Japan is also a society of complicated relationships and obligations. When doing a business in Japan, never underestimate the importance of personal relationships or the roles of honour, loyalty, and saving face will lead to success (Roundy, 2009). Japanese emphasizes the honour and loyalty to the place where they work. They are willing to protect their company, customers, business partners, and their leader as far as they can.

Meanwhile, on mainland Japan, a negative effect was being drawn from the honour tradition: Japanese turned to suicide tactics, the use of *kamikaze* bombers, to evade the humiliation of defeat. Japanese pilots deliberately attempted to crash their aircrafts onto Allied ships because they believed that surrender was the ultimate dishonorable act. Young men volunteered to be *kamikaze* pilots in the hopes of showing patriotism and bringing honour to their families. *Kamikaze* pilots composed and read “death” poems, a

custom from the samurai, who had done the same before committing *harakiri*. (McCran:n.d.)

Honour values in Japanese society can be defined as follows: (a) subjected others with great respect, making someone proud and happy by doing or being something, (c) self esteem, (d) shame, (e) a reward, prize or title that publicly expresses admiration or respect, and (f) the quality of knowing and doing what is morally right (moral behaviour). Loyalty is the quality of being loyal and a strong feeling of supporting someone or something.

## **2.5 Japanese culture**

Japanese culture has been strongly influenced by the history of Japan which could not be separated from Samurai. Samurai was a member of a military class of high social rank in the 11th to 19th century in Japan. It was class who brought Japan to be unified. Samurai had a warrior code called *Bushido* which is still preserved in modern Japan. The loyalty, honour, and respect virtue have significant roles in *Bushido*. Here are some Japanese culture:

### **2.5.1 Religion**

Shinto is a religion unique to Japan, and its beliefs have influenced Japanese history and characters. Followers of Shinto worship the spirit of god *Kami*, whose nature is manifested in all the things around them such as rivers, mountains, trees, rocks, and animals. Shinto shrines are to be found throughout Japan in cities and countryside alike. (Scott 1992:15)

### **2.5.2 Sado : The Tea Ceremony**

It achieved the fundamental character under Toyotomi Hideyoshi's tea master, *Sen no Rikyu*. Making the tea is not the challenge; it is making it in the right spirit that consumes a lifetime of effort. Implements and procedures have values only towards a higher objective – the ability to show sublime hospitality. The years of training are to make the motions appear casual and effortless. (Rutherford, 2003)

### **2.5.4 Family values**

No doubt there is a proverb somewhere saying that obligation, like charity, begins at home. It is true, for example, that in Japan the eldest child is expected to care for aged parents. (Rutherford, 2003)

### **2.5.5 Art and Crafts**

#### 2.5.5.1 Ceramics

Japan is a treasure house of ceramics techniques, a craft that has attracted many students from abroad over the years. In general, pottery in Japan is stoneware or porcelain, that is, high-fired wares. (Rutherford, 2003)

#### 2.5.4.2 Textiles

Silks are the most famous and highly refined of Japanese textiles. (Rutherford, 2003)

### **2.5.5 Kabuki**

Kabuki is one of embodiment of traditional Japanese art in the form of classical drama. This art began to be known and developed in Japan in the Edo era, as a

form of cities art, especially from the merchants and craftsmen community. (Renariah, 2008)

## 2.6 The Theory and Approach

In this research, I used the theory of Semiotics. Saussure in Barthes (1986) gave a definition of Semiology or Semiotics. Semiotics is a general science of signs. This study aims to take in any system of signs, whatever their object and limits such as images, gestures, musical sounds, etc. which form the content of ritual, convention, and public entertainment.

This study also considers social phenomena or community and culture make up signs. (Endraswara 2013:36). In Semiotics, there are terms **signified** and **signifier**, in Saussurean terminology, they are called the components of the *sign*. The sign is placed in a series of terms which have affinities and dissimilarities with it: *signal, index, icon, symbol, and allegory*. (Barthes, 1986)

According to Sebeok (2001), a sign is any physical form that has been imagined or made externally (through some physical medium) to stand for an object, event, feeling, etc., known as a *referent*, or for a class of similar (or related) objects, events, feelings, etc., known as a *referential domain*.

Sebeok (2001) divided signs into six types. The first type of sign is the *symptom*. The bodies of all human being produce symptoms as warning signs, but what they indicate will depend on the species. The second type of sign is the *signal*. All human being are endowed with the capacity to use and respond to species-specific signals for survival.

The next three types of signs are taken from Peirce 's classification of signs as, *icons*, *indexes*, and *symbols*. An *icon* is a sign that is made to resemble, simulate, or reproduce its referent in some way. An *index* is a sign that refers to something or someone in terms of its existence or location in time or space, or in relation to something or someone else. A *symbol* is a sign that stands for its referent in an arbitrary, conventional way.

The sixth, and final, type of sign is the *name*. This is an identifier sign assigned to the member of a species in various ways, as we shall see subsequently, that sets the specific member of the others. A human name is a sign that identifies the person in terms of such variables as ethnicity and gender. Added names (surnames, nicknames, etc.) further refine the 'identity referent' of the name. (Sebeok, 2001)

In Linguistics, the notion of sign does not give rise to any competition between neighbouring terms. The sign is therefore a compound of a signifier and a signified. The plane of the signifiers constitutes the *plane of expression* and that of the signified the *plane of content*.

The semiological sign is also, like its model, compounded of a signifier and a signified (the colour of a light, for instance, is an order to move on, in the Highway Code), but it differs from it at the level of its substances. Many semiological systems (objects, gestures, pictorial images) have a substance of expression whose essence is not to signify; often, they are objects of everyday use, used by society in a derivative way, to signify something: clothes are used for protection and food for nourishment even if they are also used as signs. We

propose to call these semiological signs, whose origin is utilitarian and functional, *sign-functions*. (Barthes, 1986)

Then, the **signified** is not 'a thing' but a mental representation of the 'thing'. Saussure himself has clearly marked the mental nature of the signified by calling it a *concept*: the signified of the word ox is not the animal ox, but its mental image. (Barthes, 1986)

The **signifier**, the nature of the signifier suggests roughly the same remarks as that of the signified: it is purely a *relatum*, whose definition cannot be separated from that of the signified. The only difference is that the signifier is a mediator: some matter is necessary to it. But on the one hand it is not sufficient to it, and on the other, in Semiology, the signifier can, too, be relayed by a certain matter: that of words. This materiality of the signifier makes it once more necessary to distinguish clearly *matter* from *substance*: a substance can be immaterial (in the case of the substance of the content); therefore, all one can say is that the substance of the signifier is always material (sounds, objects, images). In Semiology, where we shall have to deal with mixed systems in which different kinds of matter are involved (sound and image, object and writing, etc.), it may be appropriate to collect together all the signs, *inasmuch as they are home by one and the same matter*, under the concept of the *typical sign*: the verbal sign, the graphic sign, the iconic sign, the gestural sign are all typical signs. (Barthes, 1986)

The clarification of the signifiers is nothing but the structuralisation proper of the system. What has to be done is to cut up the 'endless' message constituted

by the whole of the messages emitted at the level of the studied corpus, into minimal significant units by means of the commutation test," then to group these units into paradigmatic classes, and finally to classify the syntagmatic relations which link these units. (*Barthes, 1986*)

**The significant correlation:** The sign is a (two-faced) slice of sonority, visuallity, etc. The *signification* can be conceived as a process; it is the act which binds the signifier and the signified, an act whose product is the sign. (*Barthes, 1986*)

Barthes has drawn a pattern of a semiological system as follows:

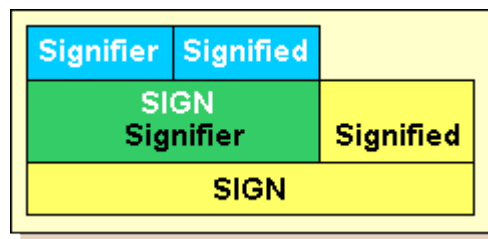


Figure 2.1 Formula of Semiotics' Two Order of Signification

It can be seen that in myth there are two semiological systems, one of which staggered in relation to the other: a linguistic system. The language (the modes) of representation which are assimilated to it) which is called the language-object, because it is the language which myth gets hold of in order to build its own system and myth itself, which it is called metalanguage because it is a second language, in which one speaks about the first. When, he reflects on a metalanguage, the semiologist no longer needs to ask himself questions about the composition of the language object, he no longer has to take into account the details of the linguistic schema. He will only need to know its total term, or global

sign, and only in as much as this term lends itself to myth. This is why the semiologist is entitled to treat in the same way writing and picture: what he retains from them is the fact that they are both signs, that they are both reach the threshold of myth endowed with the same signifying function, that they constitute, one just as much as the other, a language object. (Barthes 1991: 114)

The aim of semiological research is to rearrange the functioning of the systems of significations other than language in accordance with the process typical of any structuralist activity, which is to build a simulacrum of the objects under observation. To undertake this research, it is necessary to accept from the beginning a limiting principle. This principle, which once more we owe to linguistics, it is the principle of relevance (*Barthes, 1986*). Furthermore, Bressler (1998) stated that in the semiological research, the researcher does not deal with the importance of the author, any historical or literary period, or particular textual elements or genres. It is about discovering any element of truth within a text. This methodology shows the process of decoding a text in relationship to the codes which are provided by the structure of the language.

## **2.7 Biography of the Writer**

Tsukiyama was born in San Francisco, California to a Japanese father from Hawaii and a Chinese Immigrant mother from Hong Kong. She attended San Francisco State University, where she received both her Bachelor of Arts Degree and a Master of Arts Degree in English with an emphasis in creative writing. She lives in El Cerrito, California.



Currently, she is the Book Review Editor for the online magazine The Water Bridge Review and has worked as a part-time lecturer in Creative Writing for San Francisco State University and a freelance book-reviewer for the San Francisco Chronicle.

*She is the recipient of the Academy of American Poets Award and the PEN Oakland/Josephine Miles Literary Award. Her works as follows; Women of the Silk (1991), The Samurai's Garden (1996), Night of Many Dreams (1998), The Language of Threads (1999), Dreaming Water (2002), The Street of a Thousand Blossoms (2007), A Hundred Flowers - A Novel (2012)*

From 1997-1999, she was a judge for the Kiriyaama Book Prize. She has been a guest speaker at the Hong Kong International Literary Festival as well as the Sydney Writer's Festival. In September 2001, she was one of fifty authors chosen by the Library of Congress to participate in the first National Book Festival in Washington D.C.

## **2.8 Summary of the Novel**

The novel told about Stephen, born to a Chinese mother and a Japanese father, who was sent out from Hong Kong to Tarumi, a small village in Japan because of having tuberculosis. His parents sent him to Tarumi not only to recuperate but also to get him away from his younger sister, Penelope, before he infected her. In there, he lived in his grandfather's summer house with Matsu, the caretaker of the family property.

At first, Stephen thought that his time in Tarumi would be too quiet and got bored. He planned to paint in order to chase away his loneliness. In addition,

Matsu was really quiet person. Stephen was amazed by Matsu's calm. Later on, he formed a friendship with Matsu. The friendship went smoothly when Stephen met Sachi, the woman whom Matsu helped through her treatment as leprosy sufferer. Matsu quickly became a complicated character and Stephen caught up in Matsu's life.

Matsu's younger sister was also one of the lepers. All who were infected felt they had dishonoured their families, and Matsu's sister took her own life to bring back the honour to her family. Sachi said that she has tried to do the same, but she was too weak to do *seppuku* in order to defend her family's honour. It was Matsu who helped Sachi found her way to Yamaguchi—the Village of the Lepers. During time passed, he found out the triangle love between Matsu, Sachi, and Kenzo. They were old friends. As Stephen befriends Matsu and Sachi, he discovered that both were complicated humans with loves, dreams, and desires. He also learnt about himself through the process.

Stephen was also forced into an adult role as he learnt that his parent's marriage was in jeopardy. Stephen's mother told him of his father's affair and asked him to intervene. Stephen avoided the situation as much as possible to intervene when he was with his father. Then, he must admit that he was disappointed when he realized that his father truly had an affair with a Japanese woman and did not intend to end the relationship. His father still had the same feeling toward his family, but, Stephen was lack of respect to his father. Thus, Matsu told him to remain honouring his father.

Stephen did not feel like to prepare his back to his home in Hong Kong. He knew that he must return to his mother, but he has become caught up in his friendships in Tarumi. The book ended as Stephen boarded the train back to his family and his life in Hong Kong.

This was about more than mere acceptance of one's fate. It requires using one's skills, abilities, and the positive elements of one's environment in order to transcend the hardships that abound in life and to expose the beauty that exists in the world. It is about relationships (love and hate), beauty (internal and external), the damage caused by prejudice, lessons of youth and old age, concepts of yin and yang, natives and foreigners, privilege and poverty, and class differences.

## **2.9 Framework of the Study**

In investigating the notions of honour and loyalty values in Japanese society as reflected on the novel, I used semiotics approach. First, I revealed any signs found in the novel that related to the discourse of the notions of honour and loyalty values in Japanese society. Second, I analyzed those signs to reveal their primary and secondary meaning based on Barthes' two order of signification system. Finally, from the meanings that have been analyzed, it could be seen how the notions of honour and loyalty values in Japanese society were constructed.

Here is the scheme that described this study:

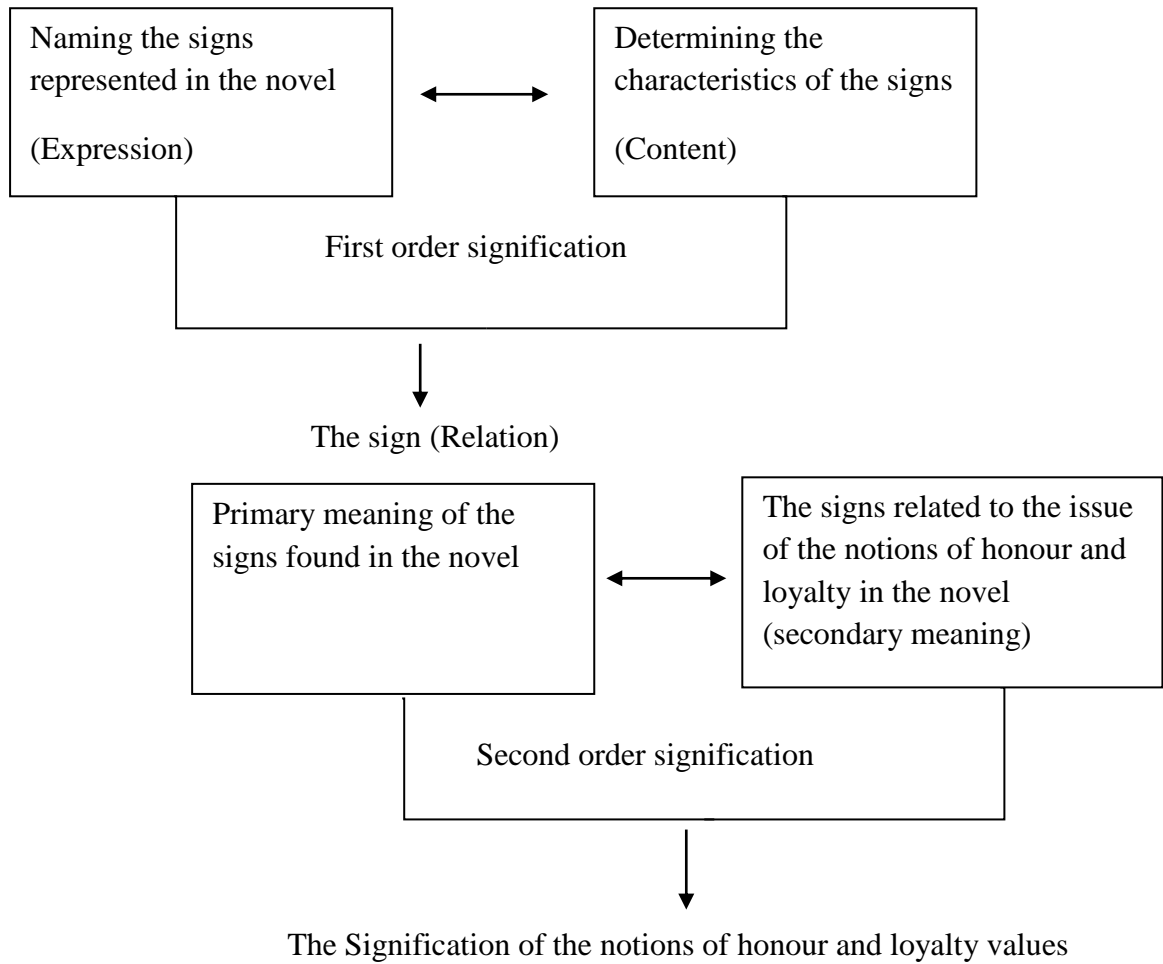


Figure 2.2 Framework of the Study

## **CHAPTER III**

### **METHOD OF INVESTIGATION**

Method of investigation is needed to obtain data and it is extremely important parts in all scientific research. The method contains research design, roles of the researcher, object of the study, types of the data, procedures of collecting the data and procedures of analyzing the data.

#### **3.1 Research Design**

The study used qualitative research methods. According to Sugiyono (2012), this kind of research based on post-positivism, used to examine carefully in natural condition of the object, where the researcher as the key instrument. Furthermore, Sukmadinata (2012) describes that qualitative research is a kind of research which pointed out to describe and analyze phenomena, events, social activity, attitudes, beliefs, people thoughts either individual or groups.

Loncoln and Guba in Sugiyono (1985:60) discern the qualitative research as naturalistic research. The researcher tries to understand how people see sense from the surroundings. According to Flick, Kardoff, and Steinke (2004:8) qualitative research has a strong orientation to everyday events and/or the everyday knowledge of those under investigation. Action processes – for instance, the development of advisory conversations – are situated in their everyday context.

In the data collection of qualitative research, analytical and interpretative procedures are bound, to a considerable extent, to the notion of contextuality. Data are collected in their natural context, and statements are analysed in the context of an extended answer or a narrative, or the total course of an interview, or even in the biography of the interview partner (Flick, Kardoff and Steinke 2004:8).

In this research, the contemplation capability of the researcher about his or her actions and observations in the field of investigation is taken to be an essential part of the discovery and not a source of disturbance that needs to be monitored or eliminated (Flick, Kardoff and Steinke 2004:8). The point of view of the researcher is done to seek a better understanding of social realities and to draw attention to processes, meaning patterns, and structural features. (Flick, Kardoff and Steinke 2004:3).

Qualitative research does not simply describe the reality. It makes the unusual, unexpected, and undiscovered things as a source of insight or mirror led to self recognition. Qualitative data as used in this study was in the form of words, phrases, sentences, written dialogues, and explicit as well as implicit meanings found in the novel that shows the notions of honour and loyalty values in Japanese society.

For the last, Bogdan and Biklen, as quoted by Sugiono (2012), formulate the characteristics of qualitative research as follows:

- a. Qualitative research has the natural setting as the direct source of data and the key of instrument.

- b. Qualitative research is descriptive. The data collected is in the form of words of pictures rather than number.
- c. Qualitative research is concerned with process rather than simply with outcomes or products.
- d. Qualitative research tends to analyze their data inductively.
- e. “Meaning” is of essential to the qualitative approach.

### **3.2 Roles of the Researcher**

In conducting this research, the researcher played some roles during the process of investigation:

#### ***3.2.1 Data Collector***

As a data collector, I collected the data by reading the novel and identifying the selected data in the form words, phrases, sentences, and paragraphs related to the problems. I also collected the data from the other resources, such as books, journals, final projects, films, internet, dictionaries which related to the topic.

#### ***3.2.2 Data Analyzer***

After collecting the data, I was as a data analyzer, analyzed the data which were collected previously.

#### ***3.2.3 Data Reporter***

The last role was as data reporter. I reported the result of the investigation based on the research problems.

### **3.3 Object of the Study**

There were two objects of this study. First, the material object was the study of a novel entitled *The Samurai Garden* by Gail Tsukiyama. Second, the formal object was the study of the specific aspects of the novel.

#### ***3.3.1 The Material Object***

The material object of this study was novel *The Samurai Garden* written by Gail Tsukiyama in 1994. In this novel, I represented the nowadays Samurai in the character Matsu. The Samurai values were still preserved in Japanese society. Samurai values are honour, loyalty, courage, humility, patience, generosity, and self-control. The values brought Japan to be a leader country in the world.

The novel told about Stephen, born to a Chinese mother and a Japanese father, who was sent out from Hong Kong to Tarumi, a small village in Japan because of having tuberculosis. His parents sent him to Tarumi not only to recuperate but also to get him away from his younger sister, Penelope, before he infected her. In there, he lived in his grandfather's summer house with Matsu, the caretaker of the family property.

At first, Stephen thought that his time in Tarumi would be too quiet and got bored. He planned to paint in order to chase away his loneliness. In addition, Matsu was really quiet person. Stephen was amazed by Matsu's calm. Later on, he formed a friendship with Matsu. The friendship went smoothly when Stephen met Sachi, the woman whom Matsu helped through her treatment as leprosy sufferer. Matsu quickly became a complicated character and Stephen caught up in Matsu's life.



Matsu's younger sister was also one of the lepers. All who were infected felt they had dishonoured their families, and Matsu's sister took her own life to bring back the honour to her family. Sachi said that she has tried to do the same, but she was too weak to do *seppuku* in order to defend her family's honour. It was Matsu who helped Sachi find her way to Yamaguchi—the Village of the Lepers. During time passed, he found out the triangle love between Matsu, Sachi, and Kenzo. They were old friends. As Stephen befriends Matsu and Sachi, he discovered that both were complicated humans with loves, dreams, and desires. He also learnt about himself through the process.

Stephen was also forced into an adult role as he learnt that his parent's marriage was in jeopardy. Stephen's mother told him of his father's affair and asked him to intervene. Stephen avoided the situation as much as possible to intervene when he was with his father. Then, he must admit that he was disappointed when he realized that his father truly had an affair with a Japanese woman and did not intend to end the relationship. His father still had the same feeling toward his family, but, Stephen was lack of respect to his father. Thus, Matsu told him to remain honouring his father.

Stephen did not feel like to prepare his back to his home in Hong Kong. He knew that he must return to his mother, but he has become caught up in his friendships in Tarumi. The book ended as Stephen boarded the train back to his family and his life in Hong Kong.

This was about more than mere acceptance of one's fate. It requires using one's skills, abilities, and the positive elements of one's environment in order to

transcend the hardships that abound in life and to expose the beauty that exists in the world. It is about relationships (love and hate), beauty (internal and external), the damage caused by prejudice, lessons of youth and old age, concepts of yin and yang, natives and foreigners, privilege and poverty, and class differences.

### ***3.3.2 The Formal Object***

The formal object of this study was about the notions of honour and loyalty values in Japanese society. There were some signs concerning the notions and loyalty values in the novel. Therefore, I used semiotics approach by Roland Barthes to uncover the representation of honour and loyalty values as reflected on the novel.

### **3.4 Types of the Data**

The data used in this study were the data containing explicit or implicit meanings which were relevant in the analysis of the topic. The data were classified into primary data and secondary data. Primary data were taken from the quotations in the novel, while secondary data were the supporting data obtained from books, dictionaries, journals, websites and/or articles correlating with the topic.

### **3.5 Procedures of Collecting the Data**

The procedures of data collection in this study was divided into several steps, they were:

#### ***3.5.1 Reading***

The first and basic step in analyzing *The Samurai Garden* was reading. Reading the stories for analysis was different with reading stories for pleasure. In order to get the whole idea of the story, I read *The Samurai Garden* for several times.

### 3.5.2 Identifying

During the reading, I identified *The Samurai Garden* by underlining the sentences, phrases, and utterances of the characters contained in the novel which was related to the problems in this study. Then, I numbered the data collected. The process of marking, then, was applied to identify the data in the form of paragraph and sentences which contained additional information.

### 3.5.3 Inventorying

Inventorying means the activity of listing the identified data and put them into a table. The table consists of the data which have been identified before, they were; number of the data, location (page, paragraph, line), sentences or utterances, and interpretation. The data was presented in the appendix in the last part of this final project. Below was the example of data:

Table 3.1 Example of Data

No.	Page/ paragraph/ line	Sentences/ utterances	Interpretation
1.	125/1/1	<p>“How did you get the materials up here?” I asked. It was the first time I realized that everything had to be carried up to Yamaguchi.</p> <p>“In the beginning, we could not have survived without his help. He is the true <i>Kami</i> of Yamaguchi, which is what must have brought him here today.”</p>	Matsu is the <i>Samurai</i> who protected Yamaguchi all the way.

### ***3.5.4 Classifying***

In this step, the data was classified into some categories. The relevant data was selected to answer the research questions. It meant that only relevant data was selected to answer the problems.

### ***3.5.5 Selecting***

After classifying the data, the next step was selecting the classified data. I selected some relevant data by bolding the sentences, phrases which I used as result of the data analysis.

### ***3.5.6 Reporting***

The last step was reporting. In this step, I reported the data in the appendix.

## **3.6 Procedures of Analyzing the Data**

In this study, I applied semiotics approach to discover the notions of honour and loyalty values as reflected on the novel. There were some of the procedures of data analysis as follows:

- a. I selected and ordered the data into the provided table to find any signs of the notions of honour and loyalty values in the novel.
- b. I related the signs into the formula of semiotics' two order of signification as Barthes stated (1986).

Table 3.2 Example of the Relation Units

<p>Expression Monster</p>	<p>Content They did something bad/harm to others</p>	
<p>Relation/ Expression (secondary) Monster causes harm to others.</p>		<p>II. Content (secondary) A Wicked person did something bad/harm to others</p>
<p>III. Relation  The monster in the novel is the symbol of a wicked person. It was proved by evidence listed below. Monster and the bad guy cause harm/bad to others.</p>		

- c. Finally, I interpreted the relationship of the found relation units to discover conclusions about the notions of honour and loyalty values in Japanese society.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

The objectives of this study are to explain the honour and loyalty values in Japanese society as reflected on *The Samurai Garden* and to describe the implementation of these values in Japanese society as reflected on *The Samurai Garden*. The conclusions can be stated as follows:

- a. The notions of honour in the novel can be described as follows: (1) subjected others with great respect, (2) making someone proud and happy by doing or being something, (3) self esteem, (4) shame, (5) a reward, prize or title that publicly expresses admiration or respect, and (6) the quality of knowing and doing what is morally right (moral behaviour). The loyalty told in this novel is the quality of being loyal and a strong feeling of supporting someone.
- b. Honour and loyalty values embedded in Japanese society one through the spirit of *Bushido* (The Way of Samurai) which is still preserved until today. *Bushido* values emphasize on integrity, courage, generous, honour, loyalty, and honesty. The honour values have some understandings; respecting others and admiration. Then, *Bushido* has influenced the thinking and behaving ways of Japanese. The ways of thinking and behaving brought on the characteristics. The characteristics of Japanese people affected by honour and loyalty values are reverence and well mannered, shame, discipline, and hard working.

## 5.2 Suggestion

This study is expected to be useful for the readers especially for general and for the English literature students in particular. The object of this study is a novel which emphasizes honour and loyalty values in Japanese society. The students should analyze creatively and deeply in order to find the hidden meaning or the hidden things related to the story. This final project studies about the notions of honour and loyalty values in Japanese society as reflected on *The Samurai Garden*. Related to the topic, the students of English Department or the readers are suggested to analyze other kinds of Japanese culture, such as Samurai, the tea ceremony, traditional architecture, and others. By learning culture, eastern culture or western culture students can get a lot of knowledge and broaden their vision and insight about the world.

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## APPENDIX

## 1. Overall Data

No.	Page/ paragraph/ line	Sentences/ utterances	Explanation
1.	125/1/1	<p>“How did you get the materials up here?” I asked. It was the first time I realized that everything had to be carried up to Yamaguchi.</p> <p>“In the beginning, we could not have survived without his help. He is the true <i>kami</i> of Yamaguchi, which is what must have brought him here today.”</p>	Matsu is the Samurai who protected Yamaguchi all the way.
2.	67/1/6	<p>Kenzo stepped back. “You really a monster!” he roared. He began to laugh hysterically. Sachi turned away from Kenzo and quickly picked up the scarf to cover her face. I gripped the door frame tighter. I wanted to do something to help her, but I knew it was not my place. Swallowing hard, I waited to see what Matsu would do.</p> <p>“A monster!” Kenzo shouted. Then Matsu regained his voice.</p>	These utterances happened in the situation when Kenzo had known the real condition of Sachi who turned out into bad-looking. He could not face the fact, so, he shouted that Sachi was a monster.
3.	43/6/21	<p>“Didn’t her family care what happened to her?”</p> <p>“Her family gave up on Sachi a long time ago.”</p> <p>“They disowned her because of the disease?” I asked, flushed with anger.</p> <p>Matsu shook his head, then said, “It wasn’t so simple. It was a question of honor. Once she became afflicted with the disease, it was Sachi who chose not to dishonor her family any more than she had.”</p>	Stephen was curious if Sachi’s family gave up on her because of the leprosy. This condition could be accepted by him because of different understanding. It was not simple problem.
4	131/2/12	By seventeen, I had shamed my family twice; first, when the	In Japanese culture, someone who has

		disease chose me, and then when I was too weak to honor them with my death. “My father had hoped that by my ending my life, he could retain the honor of our family. And in the end, I didn’t even allow him to have that.	dishonoured the family had better to do <i>seppuku</i> in order to defend the honour of the family.
5	91/7/17	I have found great honor working for your <i>oji-san</i> and your <i>o-tosan</i> ,” Matsu answered.	Japanese has great honour and loyalty toward their leader.
6	69/9/25	“I have misled him, dishonoring myself and our friendship,” Matsu said as he emptied his glass.	Japanese has great honour and loyalty toward their friends.
7	104/10/36	“I was honored to be his friend and hold his secrets. I never meant to betray him. In the end, it was he and I who were so much alike: faithful to the same woman for all these years”	Japanese has great honour and loyalty toward their friends. They would do nothing to dishonour their friendship. Japanese has custom to prioritize others. It is the custom Matsu do towards his friend, Kenzo to marry Sachi although he had feeling toward Sachi.
8	119/1/1	Those lives lost in the name of our Imperial Majesty have obtained great honor.	Japanese has great patriotism. They would do everything to defend their country.
9	28/7/17	“I would be honoured if you would come and visit me again,” Sachi said.	Japanese has custom to serve others. They are very honoured to be visited by others.
10	35/6/17	“I wonder if I could have the honour of speaking with you for a moment,”	Japanese are well mannered. They would use polite words for asking something.
11	42/10/25	Sachi glanced down at me and said, “if you like to see the garden, I would be honoured to show you,”	Japanese has custom to serve others. They are willing to guide others to enjoy surroundings.
12	130/3/5	“Please, if you’re up telling me, I would be honored to hear it.	Japanese are well mannered. They would use polite words for

			asking something.
13	54/11/24	I'm very honored by your visit," I managed to say, lowering myself gently back down.	Japanese has custom to serve others. They are very honoured to be visited by others.
14	58/8/20	I'm honored that you cared enough to ask," Sachi said.	Japanese are well mannered. They would use polite words to others even to refuse others' demand.
15	112/8/25	"Keiko-san, would you do me the honor of sitting with me in the garden for a moment?"	Japanese are well mannered. They would use polite words for asking something.
16	86/1/8	By the time I heard him return, I was already in my darkened room, pretending to be asleep.	Stephen decreased his respectful toward his father since his father had an affair with a Japanese woman.
17	51/1/13	Who was this woman who had stolen my father's love?	Stephen was curious who had stolen his amazing father's love. He had a principle, a man should be loyal to a woman but his amazing father had ruined his faith.
18	87/2/3	Matsu came to the kitchen doorway, wiping his hands on a towel. "I am going to Tama later. You might like to see it." "What's there?" I asked. Matsu smiled. "It's a shinto shrine. Didn't your go-ryoshin ever tell you about the one at Tama?"	Tama Shrine is a Shinto shrine. Shinto is a religion unique to Japan.
19	109/2/11	Matsu had told me that, unlike the Tama Shrine where births and marriages were celebrated, burials were always Buddhist ceremonies.	The differences between Shinto Shrine and Buddhist Temple are, Shinto Shrine where births and marriages are celebrated, burials are always Buddhist ceremonies.
20	9/6/37	My father told me that Matsu	Matsu's family was very

		has lived alone and taken care of my grandfather's beach house for the past thirty years. After his parents died, he was given the choice either to join my grandfather's beach Hong Kong house hold, or stay in Japan by himself to care for the beach house. Matsu has worked for our family since he was a boy, and his parents worked for my grandfather before that.	loyal toward Stephen's family. Even, the loyalty was for generations.
21	10/3/17	We proceeded through the <i>genken</i> , the entrance room, which had a wooden bench where shoes are to be removed ... I asked my mother why we had to change our shoes before going into a house. She said it had to do with the Japanese custom of cleanliness, of not taking dirt from the streets into the house, and also because of the delicacy of <i>tatami</i> mats lining the floor inside.	Japanese highly respect the custom of cleanliness. There is much dirt from streets, it is better to not take it into the house.
22	15/4/17	"Is there anything you need?" he asked. His hoarse voice vibrated through the small room.	Matsu did not like when Stephen follow him to the kitchen. It was enough to make him felt uncomfortable. Matsu finally looked up, no longer able to ignore Stephen. Without being impolite, he shifted uncomfortably and asked Stephen.
23	18/1/4	Every part of the garden seemed to have a sturdiness about it, even with its quiet grace.	Matsu's garden have a sturdiness.
24	22/3/6	I was too shy to do anything," He smiled at himself. "Besides, I was the owner's son, and we were kept apart by class and custom. Your grandfather and grandmother had other plans	It describes the class system in Japan.

		for me in those days.”	
25	23/10/30	“When someone of those who had the disease were no longer wanted by others in town, they took what few belongings they had and went up into the mountains, hoping to die peacefully, away from cruelties of the healthy.”	The lepers are forced to live outside the city or in a separated area (Yamaguchi).
26	25/5/11	... the missing fingers and toes, the large, gaping holes in the sides of their faces, the mangled features that had once been noses and ears. It looked as if they were all wearing monstrous masks that I kept waiting for them to remove.	The lepers’ faces were frightening.
27	29/1/1	“She was once of the most beautiful girls in all of Tarumi, perhaps all of Japan!	It relates Sachi to Matsu’s garden, beautiful.
28	30/10/29	“I suppose it does Sachi good to see a young, handsome face now and then. Unfortunately, she has had only mine for too long.” “You have a strong face. A face someone doesn’t forget.” “Like a monster,” Matsu added. “Like a samurai,” I said.	It relates Matsu to Samurai, he had a strong face.
29	31/6/24	... Matsu’s garden whispers at you, never shouts; it leads you down a path hoping for more, as if everything is seen, yet hidden. There’s a quiet beauty here.	Matsu’s garden offers the tenderness and beauty.
30	35/14/33	“Most of the young men have joined the army,”	It shows the honour to the Imperial.
31	38/9/22	Your <i>oji-san</i> was a very good-looking, intelligent man. He knew what his assets were and sometimes like to flaunt them.” Matsu paused, then quickly added, “But never in a way that offended anyone. Everyone in Tarumi liked your <i>oji-san</i> . He was very generous man.”	It shows the honour to the employer.
32	67/10/35	...especially not from someone as	It is described that Kenzo

		cruel as Kenzo....	is a wicked person.
33	75/5/11	“Matsu didn’t want to tell you that I could no longer go down to Tarumi. My presence there has brought great dishonor to all of you.”	It shows the notion of honour, shame.
34	105/8/14	“ I had hoped to give Sachi some peace of mind when I left,” Matsu continued,” I didn’t want to leave her so alone. But I made the mistake of telling her Kenzo hadn’t suffered much. Sachi just looked at me in disbelief, then in a voice full of defeat, she whispered,’But haven’t we all been suffering for years?”	It shows Matsu’s strong feeling to support Sachi.
35	112/7/20	“There is no excuse for my <i>oto-san</i> to have have been rude to you,” she whispered.”He has brought shame to our family.”	It shows the notion of honour, shame.
36	119/9/21	I wished I could be as certain as Matsu, who never seemed to have a second thought about anything. He was always as definite as stone.	It relates Matsu to the character of Samurai, certain.
37	123/13/31	“Matsu-san and you, Stephen-san, are the braves one.	It relates Matsu to the character of Samurai, brave.
38	127/2/5	“How are they able to grow here?” I asked, amazed that anything so delicate could grow among rocks. Sachi smiled. “One of the small miracles of life,” she said. “As Matsu would say, you cannot change the will of gods once it is set. The bubble-shaped buds sprouted up on tall, thin stems like sticks of incense. “They’re beautiful,” I said. “And persistent,” Sachi laughed. She held a bud gently between her fingerd. “They’re called ballon flowers.	This is the relation between Balloon Flowers and Stephen’s character.



39	130/6/9	“You are as persistent as these flowers, Stephen-san,”	Stephen is a persistent person who always continues doing something.
40	140/3/28	“They were all monsters,”	Sachi calls the lepers monsters because they are frightening.
41	148/7/32	“The kindness of these villagers soon made me see how wrong I was in the thinking they were monsters. They brought me rice and what little they could spare to help me feel more comfortable. In turn, I began to work in the vegetable garden, gather wood for the fire, and carry water from the stream,”	This is Sachi’s utterances which describes the kindness of the lepers who lived in Yamaguchi. Although, they had monstrous face, they are truly kind-hearted.
42	164/14/32	As always, sachi was kind and wise.	This is Stephen’s narration which describes Sachi’s character.
43	175/1/6	Not only was it a day to honor the dead, it was a homecoming, a celebration of “ <i>urusato</i> ”, one’s birthplace and spiritual home. People born and raised in Tarumi would return yearly for the <i>O-bon</i> Festival. After a trip to Buddhist Temple to visit the graves of their ancestors, there would be food and dancing in the village to entertain the returned spirits.	This is Stephen’s narration which describes <i>O-bon</i> festival, a day to honour and entertain the returned spirit
44	178/6/24	“He was always quiet and hardworking,”	It is Fumiko’s utterances which describes Matsu’s character.
45	179/2/14	I could see that they must have been up for hours, preparing food to bring to the graves of Tomoko and their parents. On the table were bowls of pickled vegetables, deep-fried tofu, rice balls filled with red beans, and salted fish.	This is Stephen’s narration which describes Matsu’s family food preparation for celebrating <i>O-bon</i> festival.