

REFERENCES

- Albrecht, M. C. (1954). The relationship of literature and society. *American Journal of Sociology*, 59(5), 425–436. doi:10.1086/221388
- Arif, K. (2021). *Representasi Perilaku Budaya dalam Novel Persiden*. (Thesis). Malang: Universitas Muhammadiyah Malang. Accessed on 20 October 2022 from <https://eprints.umm.ac.id/71724/>.
- Barker, C. (2003). *Cultural Studies: Theory and Practice*. London: SAGE Publication Ltd.
- Bogdan, D. (1986). Virtual and actual forms of literary response. *Journal of Aesthetic Education*, 20(2), 51–57. doi:10.2307/3332692
- Craig, T.J. (2015). *Japan Pop: Inside the World of Japanese Popular Culture*. Routledge.
- Davies, R & Ikeno, O. (2002). *The Japanese Mind: Understanding Contemporary Japanese Culture*. Japan: Tuttle Publishing.
- Doi, L. T. (1973). The Japanese patterns of communication and the concept of amae. *Quarterly Journal of Speech*, 59(2), 180-185.
- Doi, L. T. (2013). Amae: a key concept for understanding Japanese personality structure. In *Japanese culture* (pp. 132-139). Routledge.
- Fowler, A. (1971). *Form and Its Alternatives* || The Life and Death of Literary Forms. *New Literary History*, 2(2), 199–216. doi:10.2307/468599.
- Go, K., Hirasawa, N., Kasai, H., & Kurosu, M. (2006, October). Supporting "Omoiyari": A Design issue in Post-Ubiquitous Society. In *2006 SICE-ICASE International Joint Conference* (pp. 5444-5449). IEEE.
- Gould, L. (2016). *Globalism and Nationalism in Transnational Japanese Literature*. (Thesis). USA: Texas A&M University.
- Hall, S. (1997). *Representation: Cultural Representations and Signifying Practice*. London: SAGE Publication Ltd.
- HAMAACKI, J., HORI, M., MAEDA, S., & MURATA, K. (2012). CHANGES IN THE JAPANESE EMPLOYMENT SYSTEM IN THE TWO LOST DECADES. *Industrial and Labor Relations Review*, 65(4), 810–846. <http://www.jstor.org/stable/24368500>

- Hara, K. (2006). The concept of omoiyari (altruistic sensitivity) in Japanese relational communication. *Intercultural Communication Studies*, 15(1), 24.
- Hidasi, J. (2014). *Kinship Terminology from a Cultural Perspective: Japanese versus Hungarian* in “The Society for Gender Studies in Japanese”.
- Kitagawa, J. M. (2021). *On Understanding Japanese Religion* ([edition unavailable]). Princeton University Press. Retrieved from <https://www.perlego.com/book/1990205/on-understanding-japanese-religion-pdf> (Original work published 2021)
- Koesnosoebroto, S. B. (1988). *The Anatomy of Prose Fiction*. Jakarta: Depdikbud Dirjen Dikti Proyek Pengembangan Lembaga Pendidikan Tenaga Kependidikan.
- Kono, S., & Walker, G. J. (2020). Theorizing ikigai or life worth living among Japanese university students: A mixed-methods approach. *Journal of Happiness Studies*, 21(1), 327-355.
- Kono, S., Walker, G. J., Ito, E., & Hagi, Y. (2019). Theorizing leisure's roles in the pursuit of ikigai (life worthiness): a mixed-methods approach. *Leisure Sciences*, 41(4), 237-259.
- Kumano, M. (2018). On the concept of well-being in Japan: Feeling shiawase as hedonic well-being and feeling ikigai as eudaimonic well-being. *Applied Research in Quality of Life*, 13, 419-433.
- Longhurst, E. N. (2020). *Omoiyari: The Japanese Art of Compassion*. London: HarperCollins Publishers.
- Mathews, G. (1996). The Stuff of dreams, fading: Ikigai and "the Japanese self". *Ethos*, 24(4), 718-747.
- Mathews, G. (1996). *What makes life worth living? How Japanese and Americans make sense of their worlds*. Berkeley, CA: University of California Press.
- Mizuki, T. (2017). *Lonely Castle in the Mirror*. Tokyo: Poplar Publishing. Translated to English by Phillip Gabriel in 2021.
- Mitchell, W. J. (1980). Spatial form in Literature: toward a general theory. *Critical Inquiry*, 6(3), 539–567. <https://doi.org/10.1086/448064>
- Norbury, P. (2017). *Japan – Culture Smart: The Essential Guide to Customs and Culture*. London: Kuperard, Bravo Ltd.

- Oehlmann, R., & Chaudhry, H. (2013). Omoiyari and reference place: team support based on multi-modal communication. *Procedia Computer Science*, 22, 1126-1135.
- Prasol, Y. (2022). *Intertextual Component of The Representation of Japan in the Novels of Haruki Murakami and David Mitchell*. ScholarWorks.
- Ramadhani, W. S. (2017). *Social and Cultural Substance in Traditional Japanese Society that Reflected in the Short Story Natto Kassen created by Kikuchi Kan*. (Thesis). Semarang: Diponegoro University. Accessed on 1 February 2023 from http://eprints.undip.ac.id/52786/1/Skripsi_Full.pdf.
- Ramšak, P. (2021). Ishiguro's Japanese-English Identity and His Reception Internationally and in Slovenia. *Acta Neophilologica*, 54(1-2), 99–114. <https://doi.org/10.4312/an.54.1-2.99-114>
- Ratna, N. K. (2011). *Antropologi Sastra: Peranan Unsur-unsur Kebudayaan dalam Proses Kreatif*. Yogyakarta: Pustaka Pelajar.
- Rosenberg, L. J., & Thompson, G. J. (1986). *Deciphering the Japanese cultural code*. *International Marketing Review*, 3(3), 47-57.
- Rubino, D. (2018). *HOW STUDENTS OF JAPANESE PERCEIVE AND USE TECHNOLOGY*. (Post-graduate Thesis). USA: University of New York.
- Saito, M. (1982). Nemawashi: A Japanese form of interpersonal communication. *ETC: A Review of General Semantics*, 205-214.
- Seki, K. (1971). *The Circle of On, Giri, and Ninjo: Sociologist's Point of View*. Japan: Hokkaido University.
- Seligman, M. E. P. (2011). *Flourish: A visionary new understanding of happiness and well-being*. New York: Simon and Schuster.
- Smith, H. W., & Nomi, T. (2000). Is Amae the Key to Understanding Japanese Culture. *Electronic Journal of Sociology*, 5(1), 1-14.
- Statistics Bureau, Ministry of Internal Affairs and Communications. (n.d.). *Statistics Bureau Home Page/Summary of Third Basic Complete tabulation results*. <https://www.stat.go.jp/english/data/kokusei/1995/15133.html>
- Buell, L., Heise, U. K., & Thornber, K. (2011). Literature and environment. *Annual Review of Environment and Resources*, 36(1), 417–440. <https://doi.org/10.1146/annurev-environ-111109-144855>

- Travis, C. (1998). Omoiyari as a core Japanese value: Japanese-style empathy. *Speaking of emotions: Conceptualisation and expression*, 55-81.
- UNICEF. (2020). *World's Richest Countries Grappling with Children's Reading and Math Skills, Mental Well-Being and Obesity*. Florence: UNICEF. Accessed on 20 October 2022 from <https://www.unicef.org/press-releases/worlds-richest-countries-grappling-childrens-reading-and-math-skills-mental-well>.
- Watt, I. (2011). *The Rise Of The Novel: Studies in Defoe, Richardson, and Fielding*. United Kingdom: Random House.
- Wellek, R., & Warren, A. (1956). *Theory of literature* (Vol. 15). New York: Harcourt, Brace & World
- Whiten, A., Hinde, R. A., Laland, K. N., & Stringer, C. B. (2011). Culture evolves. *Philosophical Transactions of the Royal Society B*, 366(1567), 938–948. <https://doi.org/10.1098/rstb.2010.0372>
- Williams, R. (2011). Culture is ordinary (1958). *Cultural theory: An anthology*, 5359.
- Williams, R. (1961). 2. The Analysis of Culture. In *The long revolution* (pp. 41-71). Columbia University Press.
- Wulan, Francisca N. R. (2010). *Japanese Cultural Westernization in the 1920s Reflected through the Main Characters in Junichiro Tanizaki's Naomi*. (Thesis). Yogyakarta: Universitas Sanata Dharma. Accessed from https://repository.usd.ac.id/26590/2/064214056_Full%5B1%5D.pdf on 20 October 2022.