

THE LIFE PRINCIPLES OF BUSHIDO AS REFLECTED IN EX-SAMURAI IN JHON ALLYN'S *47 RONIN*

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Abstract

This research analyzes an issue of the life principles of Bushido inside the novel entitled *47 Ronin*. The purpose of this research is to describe Oishi Koronoshuke as the main character who is believed in *Bushido* and holds the life principles of Bushido as described in Ex-Samurai in Jhon Allyn's *47 Ronin*. Moreover, data were collected in forms of dialogues and narrations. By applying descriptive qualitative method, the researchers will describe the analysis to overcome the problem structurally. Further, to avoid broader discussion, the researchers only focuses on dialogues and narrations which taken from Oishi Koronoshuke as the main character. Finding showed as six principles of Bushido that stated in the theory, only five of those principles appear; *Yu* (Brave), *Jin* (Love and Doing Good), *Rei* (Respect), *Meiyo* (Honor), *Chugo* (Loyalty) in the novel entitled *47 Ronin*. As the conclusion, the novel entitled *47 Ronin* by Jhon Allyn's is reflecting about the life principles of Bushido, although Oishi Koronoshuke is ronin (Ex-Samurai) is still holding the life principles of Bushido. Bushido teaching belief Samurai to be a better warrior, better society and better future by having good attitudes and to love other people.

Key words: Bushido, Humanism Theory, *47 Ronin*.

INTRODUCTION

The diversity of people in this world are always interested to be discussed. People have different religion, ethic (Mandasari & Wahyudin, 2021), culture (Qodriani & Kardiansyah, 2018), (Oktaviani et al., 2020), custom or even appearance. Each country has its characteristics which is different from another country (Gulö, 2014), (Rido & Sari, 2018). As heritage of culture, we have keeps it as our characteristics. The diversity of culture itself brings people to the difference ideology and way of thinking. There are many countries have a strong cultures and traditions in the world. One of those countries is Japan. Japan is the developed country which has a strong culture and tradition. Japan culture is so diverse and unique, yet harmoniously blended, and give valuable assets to the world. Japan itself has a strong culture and traditions which are still exist until now. Japan has a rich heritage of culture like thought, philosophy, belief (Berlinda, 2015), (Mandasari, 2016), (Muliyah & Aminatun, 2020), (Mandasari, n.d.) and religion. In Japan there is a strong culture that never be separated from Japanese society which is call as Samurai. Samurai in the history actually only used as a warrior or a knight to project the kingdom or their lord,

but right now as a big heritage from Japan Samurai right now become a culture and never be separated from Japanese society.

Samurai is from the obsolete verb *Saburau* which mean “to serve. From those interested in Japanese history. The term of Samurai at that time were used as military nobility in the upper class of society and as a military they have to protect the kingdom or their lord until their death, from this point the role of Samurai is all about to serve in the sense of militarist or they call as a household knight. Although Samurai no longer exist, but the influence of those great warriors still manifests deeply in Japanese society as a culture and Samurai heritage can be seen all over Japan until know. During this research the researchers found something interesting inside of Samurai itself, after read the book about Samurai the researchers found that there is other name of Samurai that they believe as Ronin, is the other name of Samurai which mean “master-less of Samurai”. A Samurai could become master-less because of the death or fall of his master or they do failure from the mission.

The development of Samurai was followed by their behavior with form of ethical code of Bushido. The influence of the teachings of Bushido played a significant role in Japanese society. Bushido in earlier was used as code of ethics, controlling every aspect of the life of the Samurai. The main directions of the Samurai in the law is that they must develop ability by a sword and a variety of other weapons, dress and behave, in particular and prepare for death that can occur at any time while serving their master. The idea of Bushido can be found in one of literary work entitled *47 Ronins* by Jhon Allyn’s in Kyoto on September 10, 2012 by title Publishing. In this Novel, Jhon Allyn’s bring a character as ex-Samurai who believed the life principles of Bushido. The story of *47 Ronin* by Jhon Allyn’s is a historical non-fiction that was written based on events that have occurred in Japan on that time. History says, in 1703, 47 Ronin lead by Oishi Kuranoshuke attacked the residence of a high official palace Kira Kozuke to take a revenge for the death of their Lord named Asano Takumi. One day, Lord Asano invited to join state ceremony on Lord Kira Kingdom, Lord Asano is true Samurai, he did not like with the luxury of the palace ceremony. But as a daimyo, he attended this ceremony to show his loyalty to the Shogun Tsunayoshi. Kira is a palace official ceremonies and as a leader for all events at the palace. Lord Asano hated Kita, as well as Kira, he regarded that Lord Asano is honest samurai and educated in the old ways so that’s why Lord Asano become a threat to his lifestyle.

From this story the researchers interested to analyze this novel because the author of this novel was from foreigner. The name is Jhon Allyn, studied Japanese at Stanford University and was stationed in Japan during the early years of the U.S occupation. After returning to the U.S he entered UCLA (University California, Los Angeles) where he received master's degree in Theater Art in 1951, and went on to specialize in Japanese theater, receiving a doctorate in Theater History. After he received his a doctorate in Theater history, he tried to wrote historical fiction novel in the tittle *47 Ronin* which tell about the journey revenge of Oishi Kuranashuke and his mans. From this novel, Jhon allyns wrote about any kind events which enrich the reader good of history, the culture of imperial Japan in the early 18th century, the spirit of Samurai, loyalty, patience and strategy (Kardiansyah & Salam, 2020), (Simamora & Oktaviani, 2020), (Ayu et al., 2017), (Pratiwi & Ayu, 2020), (Aminatun et al., 2019) to face the enemy. From this also give the researchers knowledge about the history of Japan and also from culture, and Bushido teaching give valuable life into the researchers characteristic. Finally, this analysis and discussion of this paper will be focused on the life Principles of Bushido as can be seen by some of ex-Samurai in character as describe in Jhon Allyn's 47 Ronins. The researchers will applied philosophical approach and used Humanism theory.

LITERATURE REVIEW

The Concept of Humanism

In this research, the researchers deals with Bushido issue that the focus of Bushido is Humanism, so the theory of the origin of Humanism is really needed here. Bushido teaching that human are teachable, improvable, and perfectible through personal and communal especially including self-cultivation and self-creation. Humanism is philosophy or practice that is based on human behavior as individual. It is believed that human are able to improve themselves through teaching and self-creation. Humanism theory learning is trying to understand from perspective of behavior individual, In addition the flow of humanism look at the development of the human personality (Sulistiani et al., n.d.), (Saifuddin Dahlan, 2013), (Yunara & Kardiansyah, 2017), (Sulistiani et al., 2021). This approach is how human beings establish themselves to do positive things. The ability called as human potential and usually focuses on the development of this positive capability.

The researchers connecting Humanism with Bushido that humanism because the basic of Humanism is rather look at the development of the human personality. This approach saw the events that how they do something positive. This positive capability is referred to human potential and humanist usually focuses the teaching on the positive development capabilities. As the teaching of Bushido that focuses on the refinement of one ethics and personal virtue in Samurai. Humanism is applicable to this research because as same as Bushido theory that the concepts of Bushido is still for Samurai to develop their moral code and effectiveness (Utami et al., 2020), (Meliasari et al., 2018), loyalty (Sulistiani et al., 2019), (Sulistiani & Tjahyanto, 2016), (Sulistiani & Tjahyanto, 2017), martial arts mastery and honor to death.

The Concept of Bushido

Bushido is a combination of various rules or teachings from various institutions unity. Actually Bushido is fundamental a mechanism of the principles of the moral system which is formalized as early Samurai code and the emphasis on austerity, loyalty, martial arts mastery, and honor until death.

Bushido stressed this concept on this teachings, and it was well recieved by the Japanese people, it is developed in their society by Samurai and become the culture to teach their society and the teachings still exist until now and still contributes the ideas toward society to keep the heritage of culture and tradition from Japan. Based on Nitobe, Bushido teachings can be summarized by six main principles or ways; Gi, Yu, Jin, Rei, Meiyo, and Chugo.

***Gi* (Honest)**

The concept of *Gi*, if we translated is (義 - Rectitude) Keeping Honest. When someone become Samurai, they have keep their honest with themselves or their lord. *Gi* or rectitude are like a bone, where they are domiciled as main support. When there are no bones, it is impossible if the body can stand. This is also same like Samurai, when somebody to be Samurai this principle is the basic principle of bushido. From this teaching a Samurai have to keep the ethics, morality, and truth. Rectitude is the most important value of Bushido and all aspects of Samurai life, especially between thoughts, words (Pranoto & Afrilita, 2019), (Pranoto & Afrilita, 2019), (Damayanti & Subriadi, 2017), and actions. This value

is highly regarded in the philosophy of bushido, and is the basis for human beings to understand more about morals and ethics.

Yu (Brave)

The term of *Yu* if we translated (勇 - Courage) Brave to face the difficulties. Samurai become the armed at that time they have to be brave with all conditions and have to be brave to take a right decision in every conditions. *Yu* or courage are not talk about how bravely Samurai face the enemy or how to defeat the enemy but also courage in here is doing what is right. Courage is a character and attitude to survive for the sake of Truth, even if they got of pressures and difficulties to face it. Courage is also a characteristic of the samurai, they are ready to risk anything, including risking their lives on behalf of faith. *Yu* or courage are the important ethical in all aspects of Samurai. The values related with *Yu* is the basic to determines the life of the community and the nation of Japan. *Yu* is an expression of the soul of honesty and determination to defend the truth. Although in establishing the truth got lot of pressure and prepared to accept the risks in efforts to resolve the problem or difficulty.

Jin (Love or Doing Good)

The term of *Jin* if we translated is (仁 – Benevolence or Love) *Jin* in the form of concern for the environment, concern for social problems of society. *Jin* or benevolence is magnanimity, affection for others, sympathy and pity. The teaching of Bushido has the aspect of a balance from Confucius between the masculine (*Yin*) and feminine (*Yang*). *Jin* represent the feminine nature is love. Although practicing swordsmanship and war strategy, the samurai must possess love others, love, and care. Compassion and concern not only aimed to their lord, but on humanity. This attitude must remain demonstrated to their daily activities both in bright daylight, and in the darkness of night (Puspita & Pranoto, 2021), (Sari, n.d.), (Sinaga & Pustika, 2021), (Puspaningtyas & Ulfa, 2021), (Muliyah et al., 2020).

Rei (Respect)

The term of *Rei* if we translated is (礼 - Respect), Samurai is not only have to respect with other samurai but also have to respect with other people around them. A Samurai never be rude and careless, but always use the code of ethics is perfect all the time. Being respectful

not only show at leaders and parents, but the guests or ready ever encountered. Being respect includes how to sit, talk, even in treating objects or weapons.

Meiyo (Honor)

The term of *Meiyo* if we translated is (名誉 - Honor) Keeping Honor Yourself. From the quotations above show that in this book for the samurai way of keep honor is to run the code of bushido consistently over time and do not use short way that break morality of Bushido. The sense of honor in this book told that Samurai have to keep the honor for personal dignity and worth, because Samurai educated to follow the duties and privileges of their profession. Samurai has a high self-esteem that they keep the way of honorable behavior. One of the ways they keep the honor is not wasting time and avoiding behaviors that are not useful.

Chugo (Loyalty)

(忠義 - Loyal) Keeping loyalty to the Lord and Teacher. *Chugo* or Loyalty is the most distinctive of virtue in feudal era in Japan. As a Samurai the loyalty is a must for them, because the duty of Samurai is someone mean “to serve” in the sense that today we speak of serving in army, It was shown by the high dedication in performing the task. The loyalty of a Samurai is not only when leaders or their Lord in a successful and growing condition. Even in condition something unexpected happens, they have shows their loyalty. a lot of the burden of leadership experience problems, a knight remained loyal to his leader and do not leave whatever the cost.

METHOD

This research is designed to explain the life principle of Bushido as described in Jhon Allyn's *47 Ronin* novel, in doing this research, the descriptive qualitative methods is employed. The characteristics of descriptive method are focused on recent and actual issue and the data are collected. Thus, this research will describe the character in the novel toward the life principle of Bushido as described in Jhon Allyn's *47 Ronin*. In solving the problem, the researchers has the data to complete the analysis and to support the explanation. The data source in this research is the novel entitled *47 Ronin* by Jhon Allyn's published in 2012. Meanwhile, the data are dialogues and narrations related to the issue of the life principle of Bushido which are taken from the novel *47 Ronin* by Jhon Allyn's.

RESULTS AND DISCUSSION

The Existence of *Yu* (Brave)

The aimed of this principle is to teach a Samurai not only talk about how bravely Samurai face the enemy or how to defeat the enemy but also courage in here is doing what is right. Samurai at that time they have to be brave with all conditions and have to be brave to take a right decision in every conditions.

“Whether we succeed or not, we are sure to join you and this gives us courage in our undertaking. The forces we oppose are superior in number but with our spirit we are sure to vanquish them or to die trying.” (Allyn, 2012;224)

From this quotation above the existence of *Yu* or brave really happen in this novel and also reflected to Oishi. By showing this quotation how the braveness of Oishi really happen in this novel, **“We are sure to join you soon and this gives us courage in our undertaking”**. After waiting for long time, the time has come to take revenge. Oishi went alone to get last respect and asking permission to take revenge from Lord Asano cemetery. Oishi also tell that the forces (*Ako-Roshi*) are ready event the number of forces oppose are superior than his forces. “The forces we oppose are superior in number”. From this quotation Oishi told that the loyal forces under control by Oishi are ready to take a revenge even they know if they were taking a risk of their life. The men from *Ako* had defiantly disregarded the *Shogun's* law, but by dying for their lord they showed their devotion to what they considered the higher morality.

The Existence of *Jin* (Love or Doing Good)

The demand of Samurai is only have a good skill swordsmanship and doing good in war strategy, but also Samurai must possess love with others, and care from their family, Lord, kingdom, and the society inside of the kingdom. As the teaching of Bushido, *Jin* or benevolence is magnanimity, affection for others, sympathy and pity. The teaching of Bushido has the aspect of a balance from Confucius between the masculine (*Yin*) and feminine (*Yang*). *Jin* represent the feminine nature is love.

“What about Lady Asano?” Oishi asked quickly. “Do you know what’s happened to her?”

“Gone.” Said Hara with a sob. “As soon as our Lord was dead, the soldiers of court came to the mansion and confiscated everything. All of us were turned out and Lady Asano was sent back to her parents home. She is not to return to Ako or attempt to contact any member of the family on pain of death.”(Allyn, 2012;56)

From this quotation above show that the existence of *Jin* is really happen on this novel, the quotation took from dialogue from Oishi and Hara (*Ashigaru*). As the teaching of Bushido that Samurai must be have good skill swordsmanship and doing good in war strategy, and also Samurai must possess love others. *Jin* of Oishi it is proven by this quotation. **“What about Lady Asano?”**. When Oishi hear news about Lord Asano was die and Oishi was stunned, speechless to hear that news. By showing this quotation the researchers know that *Jin* in this novel really happen and was reflected to Oishi character because as the teaching of *Jin* Oishi really worried about Lord Asano family like Lady Asano. Oishi felt a worried at his heart. Oishi thinking of Lady Asano as a daughter of Lord Asano because the orders of *Shogun* that to surrender the castle at *Ako* to *Shogun*’s representative which mean that Lady Asano and all Asano family not have any residence and maybe the worse thing is they will get isolated by *Shogun*’s or doing *seppuku*.

The Existence of *Rei* (Respect)

A Samurai never be rude and careless, but always use the code of ethics is perfect all the time. Being respectful not only show at leaders and parents, but the guests or ready ever encountered. Being respect includes how to sit, talk, even in treating objects or weapons.

“There is no question of loyalty,” he said. “We’re all loyal. The only question is how we can best show that loyalty. And I say that if we *don’t* take revenge on Kira, we’re bound to appear as coward and weaklings in the eyes of our countrymen!”.

Oishi Answered him icily. “And I say it doesn’t matter what anyone thinks as long as we’re convinced in our own minds that we’re right. Think for a moment of our mistress, Lady Asano, and of her little daughter. Will taking the life of miserable creature like Kira, help regain their Home? More likely they could only be executed along with the rest of us for our unsuccessful attempt. Consider also what such open rebellion would mean to Ako. Will the encestors of the Asano family be pleased to have their tombs desecrated in view of a ruined castle?” (Allyn, 2012;71)

From this quotation above show that the existence of *Rei* or respect is really happen in Oishi character. As a samurai Oishi have to show this principle by his action to response

Hara (*Ashigairu*) emotion. **“And I say it doesn’t matter what anyone thinks as long as we’re convinced in our own minds that we’re right”**. This quotation show how Hara (*Ashigairu*) getting mad to take revenge to Lord Kira soon after Lord Asano was died. In the perspective of Hara if they do not take revenge on Lord Hara, they will be known as cowards and weaklings people. As the leader of Samurai of *Ako*, Oishi show his kindly respect to hear what Hara want to say and doing. Oishi know the condition in *Ako* that they lost their lovely Lord who always they serve in many time. Not only reduce Hara emotion but also Oishi give understanding about Lord Asano family. Oishi said that they have to consider with Lord Asano family if they just thinking about how to taking Kira life, it doesn’t meant Lord Asano family will be save. If they just over thinking about this, Lord Asano family will be executed because of their action.

The Existence of *Meiyo* (Honor)

The sense of honor in this book told that Samurai have to keep the honor for personal dignity and worth, because Samurai educated to follow the duties and privileges of their profession. Samurai has a high self-esteem that they keep the way of honorable behavior. One of the ways they keep the honor is not wasting time and avoiding behaviors that are not useful.

Oishi abruptly left the theater, his little group following, with Shindo and Koyama bowing in Recognition to Okaru who politely nodded in return. Oishi missed this interchange; he was still thinking about his own disgraceful behavior. (Allyn, 2012;151)

From this quotation show that the honor of Oishi is still appear in this novel even he is as a *Ronin* now. As the teaching of Bushido that Samurai have to keep this principle for personal dignity but not only keep his honor as a Samurai but also they have to keep the honor of his Lord, clan, even his family. **“Oishi abruptly left the theater”**. This quotation took from the narration Oishi leave the theater after he make a noisy in there. In the theater see a performance that tell about a noble lady but the actress no have attitude as a noble lady, and Oishi thing that that not a true noble lady. There is a Samurai with a big body show his exasperated to Oishi and tell that Oishi more lees good manner then the actress after Oishi become Ronin. Because of that Oishi was startled for a moment and getting mad and drawing his sword to that Samurai. Oishi sensed this and felt greatly embrassed because of that Samurai, Oishi thought that what he doing is wrong because that just a

performance, he do not think that his attitude is more worse than the actress. Oishi deliberately fell on his opponent which meant that Oishi lose in this battle. After that Oishi leave the theater because he think that he will keep his honor then he continue his battle which make his honor more worse than this. From this quotation really show that Oishi still keep his honor and still apply the principles of Bushido even Oishi become a *Ronin*.

The Existence of *Chugo* (Loyalty)

It has been explained previously on the chapter two. Loyalty is the most distinctive of virtue in feudal era in Japan. As a Samurai the loyalty is a must for them, because the duty of Samurai is someone mean “to serve” in the sense that today we speak of serving in army, It was shown by the high dedication in performing the task. The loyalty of a Samurai is not only when leaders or their Lord in a successful and growing condition. Even in condition something unexpected happens, they have shows their loyalty. A lot of the burden of leadership experience problems, a knight remained loyal to his leader and do not leave whatever the cost.

This section of the century was known for its strong adherence to the traditional virtues of the samurai and there was no one more generous, more brave, more earnest in trying to live up to those ideals than Lord Asano. Oishi would follow such master anywhere, even to the grave if necessary, and he would have no hesitation in drawing his dirk and joining him at this very moment if the thought the gesture would accomplish anything. (Allyn, 2012;63)

From this quotation shows that the teaching of Bushido was really happen in this novel. The principle of *Chugo* which mean Loyalty reflected in Oishi character. This quotation took from narration of Oishi when he remember about Lord Asano who the most kind people in this nation and there was no one more generous, brave, than Lord Asano. Oishi has followed Lord Asano as a samurai for a long time and almost dedication of his life with Lord Asano. The loyalty of Oishi really reflected in this novel, through this quotation, the loyalty of Oishi is still to Lord Asano even his Lord was die.

“Oishi would follow such master anywhere, even to the grave if necessary”. From this quotation Oishi would followed his master anywhere and he have no hesitation in drawing his sword and Oishi will always be like that because Oishi always give his loyalty to Lord Asano. From this Oishi is ready to take a revenge if it necessary and will take his life. Oishi will be proud if what Oishi doing is right meant that Oishi will give his last loyalty

to Lord Asano family and joining with Lord Asano if revenge would be accomplish anything.

CONCLUSION

This novel explains the characteristics of people who are believed to be Bushido and apply the life principles of Bushido. From the analysis, it can be stated that six principles at Bushido were found in this novel, the researchers can conclude that *47 Ronin* novel reflected the character of Oishi Koronoshuke in this novel by applying those principles as thought of Bushido to implement those principles in daily life by having a good acts, attitude, and love one another. After analysed the novel *47 Ronin* by Jhon Allyn, the researchers know that Oishi Koronoshuke is still holding the teaching of Bushido although he is a *Ronin*.

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