

Yellow Pumpkin in the Mishinotakukanito's Child Story

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Abstract: This study aims (1) to reveal the Japanese philosophy of “Yellow Pumpkin” and (2) to actualize Japanese cultural content of “Yellow Pumpkin” in the Japanese child story *Mishinotakukanito* by Matsuoka Kyoko. This is a qualitative study focusing on the relevance of interpreting of a socio cultural phenomenon in the Japanese child story *Mishinotakukanito* linguistically by analyzing the illocutionary act of “Yellow Pumpkin” to reveal the philosophy through “Religion” theory and to explore the cultural content of Japanese child story *Mishinotakukanito* through “Cultural Reference” theory. The result of this study showed (1) the presence of early teaching of Japanese philosophy of “simplicity and obedience”, (2) the actualization of cultural content of “Perseverance” and “Pursuit of Knowledge”.

Key words: illocutionary act, *Mishinotakukanito*'s child story, Yellow Pumpkin

1. Introduction

1.1 Background

Child's story books ensconce in children's literature, which according Nurgiyantoro (2006) children's story book is believed to contribute significantly to intellectual development, imajmasi developments, the growth of a sense of social and multicultural also religious insight like as reflected in the *Mishinotakukanito* child's story by Matsuoka Kyoko's. Authors of children's literature (children's story) can be anybody, whether viewed from the age and profession. Child's story writer should take a child's perspective in expressing his idea. Children's story book is widely available in Japan, one of which is the *Mishinotakukanito* child's story who used the title upside down. Deliberately written thus by the author to attract children's interest reading, *Mishinotakukanito* actually is *Tonikakutanoshimi*. When Japanese children are just beginning to be able to read often be interference between how to read Japanese characters topbottom-right-left and left-right, which is how to read Japanese characters. *Tonikaku* is lexical meaning “however”, and *Tanoshimi* lexical meaning “having” that grammatically meaningful “thanks anyway” and **the pragmatic meaning** “self surrender”. This is in accordance with Japanese religion in *Zen* the Buddhist concept of “self surrender” in fate, as reflected in **the illocutionary act implicit supposition the Japanese language in “yellow pumpkin”** *Mishinotakukanito* child's story as a form of significant contribution to Japanese society religiousness in a *Mishinotakukanito* child's story by Matsuoka Kyoko. These Child's story were written by Matsuoka Kyoko from Joshi Gakuin University Kobe, then he continue study to Graduate Program at Western University, Michigan America. After graduating Matsuoka Kyoko often conduct research at the same time writing children stories. Writing “yellow pumpkin” *Mishinotakukanito* child's story is inspired by Edo city is

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now called Tokyo. Inspired by Edo city in the 1860s when Japan began to open the door for outside world and trying to absorb as much as possible, as quickly as possible *science*, technology, administrative system of the western world in order to maintain and strengthen his country independence. This effort running success but arose argument of Westernization total to Japan that ignores customs and spirit of Japan which is very valuable is the wrong thing. This triggers the birth of *Wakon Yoosai* derived from the word *Wa* means Japan, *Kon* means the heart or soul, *Yoo* means the western world, whereas *Sai* means the talent or physical ability. So *Wakon Yoosai* means Japanese hearts and be western science. *Wakon Yoosai* rooted in the concept *Bushidou* namely: (1) loyalty, (2) simplicity, (3) diligent and (4) search for knowledge. As the influence of *Zen* Buddhist religion of Japan with a concept of self surrender through fidelity, simplicity, and diligent but has west science through search science. Through *Wakon Yoosai* this is the Japanese accept the technology and industrialization that influence it, including western clothing style *Youfuku* and western cake's style *Yougashi* are reflected in “yellow pumpkin” *Mishinotakukanito* child's story as part of its significant contribution the children's story to insight of multicultural. Displaying westernstyle clothes *Epuron*, i.e., “apron” and western-style cakes *Pai* is western-style “pie” is marked by kana word in *Epuron* and *Pai* as a shape of contribution of significant for child story toward intellectual development through the development of language. Beside that also visible from the pictures on child's story which is the result of inspiration from the ancient western painted by a painter Ookoso Reiko graduates from Postgraduate program in Aoyama University that often painted pictures for kids stories. Child story (yellow pumpkin) *Mishinotakukanito* packages for makes children, parents, teachers, and also everyone who reads to get something valuable which is constitutes education about life that's learning something that seems trivial (simple) a wasted in a dirty place useless (yellow pumpkin seeds), which is a cultural “knowledge search” (science thirsty/learning). When the beans are treated will make a tremendous benefit, not only for ourselves but for the life of the child's king, all the kids, everyone. This is as a form of child's stories significant contributions to social education sense of “care” is the culture of “industrious” (trying hard) implications to the future, is the riddle of life and existence. When the puzzle is beginning to emerge, it was already a “presuppositions” attitude accompanied surrender, as the implementation of significant contribution educational development of children's story of imagination, leading to religious. “Assume” attitude accompanied by submitting to contain the charge of religious education in the nation of Japan, the philosophical foundation of the Japanese. This is the center this research attention as they are written on the title story for children *Mishinotakukanito* Kyoko Matsuoka's work, which can strengthen the reason for the philosophy of the Japanese nation.

1.2 Problem Formulation

- (1) How “Pumpkin Yellow” philosophical content in the children's story *Mishinotakukanito*?
- (2) How “Pumpkin Yellow” actualize cultural content in children's story *Mishinotakukanito*?

1.3 Objective

- (1) Knowing “Yellow Pumpkin” philosophical content in the Japan children's story *Mishinotakukanito*.
- (2) Actualize how “Yellow Pumpkin” cultural content in the Japan children's story *Mishinotakukaniro*.

1.4 Benefit Research

The benefit of this research is divided over the benefits of theoretical and practical benefits.

Benefit this research is expected to contribute to the development of linguistics and literature using literary discourse that focuses on Japanese children's story.

1.5 Research Scope

Scope of this study is "Pumpkin Yellow" in the children's story Mishinotakukanito Kyoko Matsuoka's work.

2. Literature Review

2.1 Religion

Language always occurs in a world inhabited together. What is important is not just one person speaking, but some people who use the same language. Through the language of man standing in the midst of a society and harmony, as well as with the previous generation. In human language in everyday life colorful, contemplation of a philosopher, a poet's mind, and note that all logistical interpenetrate, to seek a more in-depth description which oversees the various applicable laws in the symbolic interaction between people, which is a puzzles of life and existence (Peursen, 1980, p. 8). Puzzles already beginning to emerge, when the use of the word "no" Japanese arimasu to inanimate objects and imasu for living things, that something is "no", that nature is such, it has become something which "assumes". Everything that there "may be disclosed", "can be opened" by using the categories that connects an object with one of the properties. A poet and a philosophy of Metaphysics projected values plus objects that lie on the white screen behind the world of everyday experience, reflected in the story of Japanese kids "Yellow Pumpkin" Mishinotakukanito that there is meaning behind something that looks the pumpkins as a form of "body rough" while inareshimokaogaasa, inareshimokakaisu, mishinotakukanito represents the "spirit" of these pumpkins. Metaphysics, i.e., theories about what lies behind the world who are constantly moving, which is proposed, by Plato and Plotinus (Peursen, 1980, p. 100). This philosophy of reaching a second thought to the back of an existing, finding its roots, opening new dimensions. This is addressed in depth and existential in stream called the Zen Buddhist concept of "surrender" which revealed his presence in silence zazen for intellectual self-discipline through teka-teki/mengandaikan Koan, which will bring enlightenment/light, who arrived Satori from the top, then realized when he is absorbed in part the void that will reveal something was behind him (to surrender). Existential philosophy of Zen is the nur from above for the children's story writer Kyoko Matsuoka. This was realized when he felt a "baby bird" of a place to rest on the head, which inspired her to write a story book for children the first time. Since then he kept up communication — again with the children by opening a home library Katei Bunko (<http://www.kogumasha.co.jp/data/1351.htm>) (As proof of the source triangulation). "Son of a bird" is also the enlightenment/nur Satori in a children's story Mishinotakukanito shown by Ojisama (Son of King) when he was struck by the presence of "baby bird" that is visible from the window. Immediately after the king's son's character forming experience intellectual self-discipline through puzzles/supposed Koan to read the writing on display at the "pumpkin", which reads inareshimokaogaasa, inareshimokakaisu, mishinotakukanito.

2.2 Cultural References

Nababan (1984, p. 49) explicitly states that culture is a system of rules of communication and interaction that allows a public place, maintained, and preserved. In other words, culture is everything that concerns human life as well as interaction or communication devices in use, i.e., language and other nonverbal communication tool. Koentjaraningrat (1992), using something he called a "cultural frame", which has rejected two aspects namely (1) a form of culture and (2) cultural content. Cultural manifestation in the form of (a) the result of ideas, (b) behavioral, (c) physical or object. Meanwhile, the contents consist of seven elements of culture that are universal,

meaning that there are seven elements in every human society in this world. The seven elements are: (1) language, (2) system technologies, (3) the system of economic life or livelihood, (4) social organization, (5) knowledge systems, (6) religious system, and (7) arts. According Koentjaraningrat, language and culture is part of scope or below the cultures. Indeed in ancient times when human beings consist of only small groups scattered in several places on this earth, language is a key element that contains all other elements of human culture. Now, after another and the elements of human culture that has evolved, the language is only one element only. However, its function is important for human life. Since the function of language is essential for human life in society, in this case Japan, Japanese society is a means of ongoing interaction in the community so that in the act of speaking behavior must be accompanied by the prevailing norms in Japanese culture. System-language acts of behavior by cultural norms is called the language of ethics. Language ethically speaking in this children's story *Mishinotakukanito* closely related to the ownership of the code language, social norms, and cultural systems prevailing in a society. Hence, ethically speaking children in the story *Mishinotakukanito* among others will be "set" (a) what to say at a time or under certain circumstances (situations) in particular with respect to participants' socio-cultural status in Japanese society (b) What are the most variety of language fair use in the social situation of Japanese culture (c) of when and how to use a turn to speak and interrupt other people (d) when to be silent (e) how the quality of voice and physical stance when speaking. Departing and the things mentioned above, it is associated with children's story *Mishinotakukanito* in this research is the most reasonable language varieties used in the sociolinguistic situation of Japanese culture in relation to the assumption implicit illocutionary act through *Mishinotakukanito* children's story because it includes individuals, conflicts that occur in Japanese culture. Children's story "yellow Pumpkin" in which there *Mishinotakukanito* individuals, conflicts, as the depiction of Japanese society and culture are all that when viewed through the concept of *Bushido* is a Japanese national ethics so far (Bellah, 1992, p. 88). The concept of *Bushido* was reflected through: 1) Loyalty 2) Simplicity 3) Craft 4) Search firm belief that science is reinforced by Nitobe in Toda (2006, p. 203) as follows: "Although it is not spoken word, *Bushido* was and still remains a land of soul and strength us". The concept of *Bushido* is the absorption of attitude by the influence of Japanese *Zen* Buddhist religion. *Zen* is the "spirit" guiding path in life, whereas an attitude that is reflected in the concept of *Bushido* is a "body roughly", because *Zen* Buddhism teaches peace of heart, sincerely obedient to something that is reflected in attitudes through the concept of *Bushido* (Triangulation theory). "Spirit" in the street guide and a reflection of the attitude of *Zen* through one of the *Bushido* concept of "Simplicity" that looked at the children's story *Mishinotakukanito* evident in the following data "Simplicity" contained in the cultures is reflected in the illocutionary act:

1) 今、台所でたねおみつけたんですよ、何のたねかわからないのだから、楽しみだ からまいて みようと おもってね、とおばさんほ 答えました (ima, daidokoro de tane o mitsuketandesuyo. Nan no tane ka wakaranainodakaredo, tanoshimi dakara maite miyou to omotte ne, to obasan wakotaemashita) (Matsuoka Kyoko, 1998). "Today I found a handful of seeds in the kitchen. Do not know exactly whether it's beans but because I am happy to try sowing to plant it. That aunt replied." "Simplicity" is reflected in the underlined sentence is "not wasting it detects something, though it was only a handful of seeds that do not really know whether it's seed." With this attitude of "modesty" (modesty) having a fat aunt, rejoice appreciate something that found a reflection and philosophy of Japan Wakon Yoosai clever Japanese take the west. "Simplicity" is the manifestation and the hearts of Japan to try to sow and plant it immediately, as the implementation and western knowledge is always optimistic to do something good. "Trying to sow and watering although seeds do not exactly know whether it is". "Trying" is "Prediction". "Prediction" is a possibility of a nuanced philosophical inference.

3. Research Methods

3.1 Research Approaches

This research includes qualitative research that focuses on the effect (impact) and a variety of factors, gives the meaning (signification) on social phenomena (Miles & Huherman, 1984) in Sunarto (2001, p. 135). The relevance of the meaning of social phenomena in this study is the meaning of language in a socio-cultural phenomenon in the children's story by Matsuoka Kyoko, *Mishinotakukanito* work of analyzing the "pumpkin". This study also provides an illustration of yellow squash in a story for children *Mishinotakukanito*. In addition, this research will actualize how pumpkins contained in story *Mishinotakukanito* child's story.

3.2 Source Data

Data source is the place where the data obtained (Neustupny, 2002, p. 15). The data sources of this research is the work of children's story *Mishinotakukanito* by Matsuoka Kyoko. Data of this study is whether and how pumpkins pumpkins contained in a child's story *Mishinotakukanito*.

3.3 Data Collection Techniques

Data collection in qualitative research, among others, carried out by a study which documents include diaries, autobiographies, and the like (Sunarto, 2001, p. 151). Based on this study of the documents in this research is the study of children's story in a children's story book *Mishinotakukanito* Kyoko Matsuoka's work.

3.4 Data Validity

To check the validity of data triangulation (cross examine). Triangulation is the technique that utilizes the data validity checking something else out that data, for checking purposes or as a comparison to data. In Moleong (1989, p. 195) distinguishes four kinds of triangulation as a technical inspection data, by exploiting the use of sources, methods, investigators, and theories. Validity of research data using four types of triangulation.

(1) Triangulation of sources within qualitative methods means comparing and checking behind the degree of trust of any information obtained through time and different tools (Moleong Patton, 1989, p. 195). It can be reached by road: comparing data observations (what he says in private by investigators about the profile of children's story *Mishinotakukanito* with what people say in public in this case via the internet Kogumasha.co.jp/data/1351.htm, 13/01/2006).

(2) Triangulation method of checking the degree of confidence in some data sources by the same method by comparing the data observed by researchers in this children's story *Mishinotakukanito* interpretation with the results of interviews with native speakers about the contents of the document that is story for children *Mishinotakukanito*

(3) Triangulation with investigators, according to Patton in Moleong (1989, p. 196) that is by utilizing other researchers or other observers for the purpose of checking back story for children *Mishinozakukanito*. The other way is to compare the results of an analyst's interpretation of work by other analysts. This study utilizes other observers or other analysts, evidenced by the paper the results of the International Seminar on Japanese Studies and Japanese Language Iokakarya on September 16, 2006 at the Faculty of Letters, Airlangga University organized by the Association of Japanese Language Education Studies Korwil East Java and Bali, in cooperation with the Japan Foundation. In addition, evidenced by the Proceedings International Seminar on the International Seminar on Cultural Studies Japan on November 11, 2006 in Surabaya State University organized by the Center

for Japanese Studies (PKJ) Unesa Research Center worked with the Japan Foundation.

(4). Triangulation with the theory, according to Patton in Moleong (1989, p. 196) is basing the assumption that certain facts in this case children's story can be checked Mishinotakukanito degree of trust with one or more theories. This is called the explanation of the appeal (a rival explanation).

3.5 Data Analysis Techniques

Analysis using the pattern used by Miles and Huberman (1984), i.e., pieces of children's story fragment Mishinotakukanito interpretable, triangulated, and drawn conclusions: the first analysis done by interpreting the child's story Mishinotakukanito using triangulation theory of religion to know what there is pumpkin in a story for children Mishinotakukanito.

The second analysis was done by interpreting the child's story Mishinotakukanito using triangulation theory of cultural references to how the actualization of these pumpkins.

4. Research Results

4.1 Yellow Pumpkin Philosophical Content in Children Story *Mishinotakukanito*

Japanese philosophy is rooted in the Zen Buddhist religion of Japan that has been realized through the concept embodied in Wakon Bushidou "take Japan" is "loyalty"/"compliance" and "simplicity" as shown on the following data:

2) さいごに、いつそうゆつくりと、三つ目のかぼちゃを出して、「これか、みしのたくかにとでございます」とおばさんは、大臣にむかってうやうやしくおじぎをしながら言いました。(Saigo ni, issou yukkuri to, mittsume no kabocha o dashite, [kore ga, mishinotakukanito de gozaimasu] to, obasan wa, daijin ni mukatte uya uya shiku ojigi o shinagara iimashita). "The latter, aunts plump pumpkins out of the three with Iebih slowly [This is mishinotakukanito] turning on the prime minister as he bowed a sign of respect". (Matsuoka Kyoko, 1998). Mishinotakukanito actually tonikakuranoshimi, which means everything is fun/whatever happens **fun, whatever unpleasant** means grateful. Tonikakutanoshimi, containing loads of philosophy is to teach children to always be grateful for any situation. Children should think, be thought-ira, may assume about something, but when in reality does not match what he predicted will not have to be disappointed because whatever the circumstances, any fact that is good, but still useful for self-first more for others. Therefore we must be grateful to any circumstances.

3) 「これを聞くとおばさんは自分の庭に、大きなスイカがごろごろなっているところが目に見えるような気がしてきました」。(Kore o kiku to obasan wa jibun no niwa ni, ookina suika ga gorogoro natteiru tokoro ga me nimieru youna ki ga shite kimashita). "Seeing this, the fat aunt felt as if the imagined and assume the bulbous-Rumbi watermelon fruit in his garden" (Matsuoka Kyoko, 1998).

In data 3 me ni mieru youna means as 'imagined' the Japanese philosophy of cultural references that is reflected through the award of ilokasi native speakers to imagine circumstances presented by the speakers, is one of reflection and the **simplicity** of the concept of Bushido. Loads philosophy of education is due to language education on ethics related to social norms of society of Japan, how to be quiet imagine/suppose illocutionary speakers as illocutionary act against petutur effects. Reticence reflected, and the concept of "surrender" which reveals its presence by: silence (zazen) for intellectual self-discipline through the puzzle/assume (Koan), which will lead to a sudden enlightenment (Satori) and above, as shown on the following data:

4) 「教えてくださってありがとうございます。スイカができれば、あなたにも差し上げますよ」。(Oshiete kudasatte arigatou. Suika ga dekitara, anata nimo sashi agemasuyo). “Thanks for the lighting. Later on when semangkanya been fruiting you also will I give” (Matsuoka Kyoko, 1998).

Japanese philosophy assumption in the Japanese children's story on the data 4 in Mishinotakukanito happened is because the speaker **promises** that will give a watermelon to the speakers, as securities competence in petutur to act, is the sudden enlightenment (Satori) after imagining the situation and her garden as a form of silent (zazen) and the puzzle/assume (Koan), represents the “spirit” guide of the loyalty and embodied in the concept of Bushido is a Japanese national ethics. **Loyalty** by **promising** to give something to the speakers because it had been given information about the seeds planted by petutur and as **gratitude** was included in the works reveal psychological attitude toward the condition that is implied (implicit), this is the implication to education that is taught on the children to **reciprocate** a good person, do not forget the people who already teach good things through a concept of **fidelity/adherence**

4.2 Yellow Pumpkin Actualization of Cultural Content in Child Story *Mishinotakukanito*

5) さあ、それからたいへんです。おおじ様はまえよりもつと勉強しなければなりません。どの先生も首にされてはたいへんと、まえよりうんとねっしんに教えるようになったからです。(Saa, sore kara ga taihen desu. Oojisama wa mae yori motto benkyou shinakereba narimasen deshita. Dono sensei mo kubi ni sarete wa taihen to, mae yori un to nesshin ni oshieru youni natta kara desu.) Whoa, now heavy. Prince must learn to be more energetic than before. Because it will take effect on the firing of teachers who taught him, that determines the fate and seriousness (Matsuoka Kyoko, 1998).

“Must be” significant “if not ...” will have an impact ... including the “necessity” expressed by Hiroshi Matsuoka applied to the data 82 in the children's story “pumpkin” Mishinotakukanito. “Must” is the implicit meaning of “otherwise” is a softening of a threat that will impact ...Embraced the concept of Japanese culture (Bushido) “craft” and “seriousness” is the effect of “necessity”. This is what is the implication of Japanese culture through the implicit assumption Japanese to education in children's story “pumpkins” Mishinotakukanito, which is taught to the children of an obligation which must be lived by every human being diligent and serious manner in order to become a responsible human answered. The occurrence of these implications is that the concept (Bushido) is a national ethic of the Japanese people until now in both real life and that was reflected in children's stories, is the influence of the spirit guide of the (Zen) and the Buddhist teachings, to “surrender”.

6) 大様とお妃様は大臣から詳しい話を聞きました。お二人はふとつちよおばさんを、おおじ様の特別料理人として、やとうことにしました。おおじさまが「みしのたくかにと」を食べたくなったとき、いつでも食べられるようにしたのです。(Oosama to okisakisama wa, daijin kara kuwashii hanashi o kiki mashita. Ofutari wa futoccho obasan o, Oojisama no tokubetsu ryouri nin toshite yatou koto ni shimashita. Oojisama ga [Mishinotakukanito] o tabetakunatta toki, itsu demo taberareru youni shita no desu). “The king and queen., Talking from the prime minister listened to stories about all the things, they finally picked up a fat aunt as a special cook. So that whenever a prince wants to eat (Mishinotakukanito) He became able to eat it”. (Matsuoka Kyoko, 1998). “Taberareru” means “to eat”, “form” “can” is one form of epistemic modality “certainty”; youni Shita means “determined”. “Defined can eat” is and what was not able to eat, but because of a decision (no intention) then set to be able to eat. This is an act that caused by the “pumpkin” (Mishinotakukanito) raised by aunts fat, felt by Sri queen is very beneficial for the health of the little prince. The effect is the enactment of a decision that obese aunt became a special chef's palace and the implications for the little prince in which he all the

time (whenever he wanted) to be able Inareshimokaogaaa, Inareshimokakaisu, Mishinotakukanito which is actually an implicit assumption of “pumpkin”. The implicit assumption made by this fat aunt, made the little prince was intrigued, and challenged to know and learn what exactly is the meaning and the implicit assumption is made by fat aunt. Curiosity and want to learn something is an implication of the Japanese culture of Bushido concept, one concept is the “search science”, is an education that teaches the children to always learn from any way affect the following actions:

7) それ以外のときにも、おおじさまはお城の外で、子供たちと遊ぶことをゆるされましたし、時には子供たちがお城に来ることもできるようになりました。不思議なことには、それ以来おおじ様は、算数や法律の勉強が、ちつともいやではなくなったのです。(Sore igai no toki ni mo, Oujisama wa oshiro no soto de, kodomo tachi to asobu koto o yurusaremashitashi, toki ni wa kodomo tachi ga oshiro ni kuru koto mo dekiru youni narimashita. Fushigi na koto ni wa, sore irai oojisama wa, sansuu ya houritsu no benkyou ga, chotto mo iya dewa naku natta no desu). “In another time, the prince is also understood to play with other children outside the palace and also sometimes to be able to come to visit the prince’s palace, and not a bit strange prince refuses to learn math, science, law, and others.” (Matsuoka Kyoko, 1998). “Dekiru youni narimashita”, means being able to. Being able is a condition that was not able to now be able to and no element of intention (natural), occurs because of an illocutionary act the speaker (a fat aunt) that affects the actions listener (the palace), which allows children and ordinary people can come to visit the little prince. Also affects (Fushigi) is a strange thing as a pumpkin-actualization that is reflected in the provision of motivation to learn by fat aunt in the little prince to learn math, science, laws, etc. as a form of Japanese cultural implications of the concept of Bushido is 'craft 'in learning, it teaches the children to study hard so that their studies can achieve his desire/goal:

8) さて、ある年の夏も近づいたころ、そうです。ふとつちよおばさんのかぼちゃが最近の実をつけたところ、大様とお妃様は、となりの国のごこんれいにまねかれて、一月ほどたびにお出かけになることになりました。(Sate, aru toshi no natsu mo chika tsuita koro, sou desu. Futoccho Obasan no kabocha ga saikin no jitsu o tsuketa tokoro, Ousama to okisakisama wa, tonari no kuni no gokon rei ni manekarete, hitotsuki hodo tabi ni odekake ni naru **koto ni narimashita**). “Some time later, as summer approached. Well that’s it. At that time my aunt fat pumpkin plants have started to change. Sri king and queen will set a visit to neighboring countries.” (Matsuoka Kyoko, 1998).

King and queen to visit other countries shows that Japan began to open the door to the outside world and trying to absorb as much and as quickly as possible science, technology, administrative system of the western world (science search) to defend his country is a load of

Japanese culture that has implications on the education of children have a cultural base that is searching science (thirst for knowledge) towards all that useful.

5. Conclusion

Conclusions and research findings with the title “Yellow Pumpkin Story Children in Mishinotakukanito Kyoko Matsuoka works” is:

(1) Early education about the “loyalty” (compliance) and “simplicity” is a philosophical pumpkin in the children's story Mishinotakukanito

(2) Early education about the culture of “craft” (trying hard) and the “search for knowledge” (thirst for knowledge) is the actualization of pumpkins in children cenita Mishinotakukanito.

6. Suggestion

Some suggestions are put forward based on the results of this study are:

(1) For the learner language and literature should expand the knowledge about the Japanese literature that focuses on children's story.

(2) For language and literature teachers should:

(a) Teaches language and literature using literary discourse in particular children's story because the story of a child is a positive thing for the development of linguistics and literature

(b) Children's story will be more effectively learned by foreign language learners because the language is simple but it contains the philosophy and cultural content that can educate the learners a good level of basic to high level even for lifelong learning.

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