

Critical Thinking in Marugoto Textbook Based on Social Constructivism Learning Approach

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Education 4.0 requires learners to have critical thinking as a skill to be learned in this era. The rising popularity of Japanese language education has made a new arrival of a textbook called Marugoto. A question about how Marugoto in Education 4.0 can provide the awareness of critical thinking arises as the problem of this research. Therefore, this research aims to see whether Marugoto as a Japanese language textbook can provide critical thinking or not. In order to see it, this study use social constructivism theory argued by Lev Vygotsky to analyze Marugoto. This is a qualitative study which applies an analytical descriptive method in its explanation and textbook analysis framework to analyze Marugoto. The results of the analysis show that Marugoto textbook is suitable to be learned with social constructivism approach and it can provide the awareness of critical thinking in education. From the structure analysis, it can be seen that Can-do in JF Standard can be seen as Zone of Proximal Development or ZPD that serves as an area of knowledge that learners have to achieve through social interaction. On the other hand, content analysis conducted on this study shows that reflective questions featured in Marugoto make learners reflect their own cultural background and identity that enable them to build the awareness of critical thinking. This research also suggests a new prospect of research that apply Marugoto textbook in a classroom where teachers and students interact to clearly decide whether Marugoto can be used to provide critical thinking in education or not.

Keywords: Critical Thinking, Education 4.0, Learning, Marugoto, Social Constructivism

INTRODUCTION

Education 4.0 brings together education and advanced technologies to support learning dan teaching process in schools. Advanced technologies give many big opportunities for everyone involved in education to develop and produce more knowledge. Today, everybody, whether students or teachers can access unlimited source of information by internet, attend class by conference call, and many other things just by having a smartphone or a computer. This creates an unlimited sea of information that comes to us every day. To be able to decide which information is true or not requires a critical thinking.

Critical thinking skills is considered as one of the most important skills to be taught in Education 4.0. Critical thinking can be defined as a way to put ourselves in a critical disposition to ask a probing question, assess reasons, and identify fallacious arguments(Mason, 2009). Building a critical thinking awareness in education ensure us to identify which information is appropriate to construct our knowledge. In order to put critical thinking skills in education, one of the components that need to be examined is learning method. Along with this, this research proposes social constructivism theory as a learning method to develop critical thinking skills in education.

Constructivism is known as a learning method that focus on the idea that each individual construct reality for him or herself (Glaserfeld, 2002). In the context of education, constructivist learning method implies that a student must build his or her own knowledge by perceiving something with his senses. Building or constructing a knowledge on our own seems to be something common, but there are still beliefs that say a knowledge is acquired from others or something outside us. Constructivists, on the contrary, argues that a knowledge is not perceived directly and that we construct our view of the world based on sensory input of all kinds and the interaction of this input with pre-existing knowledge(Pritchard & Woollard, 2010, p. 11). Therefore, in constructivist's perspective, learning is not a process of receiving knowledge, but a process of interpreting knowledge received.

Discussing how knowledge is interpreted, constructivism is divided into two distinctive types, which is radical constructivism and social constructivism. Radical constructivists believe that we develop our individual view of the world alone. On the other hand, social constructivists, believe that we only build knowledge of our surroundings through social interaction. Social constructivism emphasizes on the role of culture and context in developing personal and shared interpretations and understanding of reality(Pritchard & Woollard, 2010, p. 11). In Education 4.0, social constructivism

becomes more applicable because cultural interaction becomes more intensive with the help of technology.

Language education is suitable to be applied with social constructivism learning method which focus on building shared knowledge in sociocultural context. Knowledge is seen to reside in linguistic artifacts, texts, documents, journals and to be communicated through lectures and discussions, all of which depend on language. Language is articulated through social interchange and meaning is achieved through social interdependence (Gergen, 1999). In language education, both students and teachers share their experience about culture and develop knowledge by articulating language.

It can be seen that the popularity of language education keeps rising, one of which is Japanese language education. Based on surveys conducted by Japan Foundation in 2015, Japanese language education is being implemented in 137 countries and regions, also the number of institutions involved is 16,179 institutions. It is also known that the number of Japanese language teachers is 64,108 people and the number of Japanese language learners is 3,655,024 people in 2015. It should be noted that the number of self-studying Japanese language learners, for example through television, radio, books, magazines, internet, etc. are not included in this number (The Japan Foundation, 2017). The rising popularity in Japanese language education is also followed Japan Foundation's effort to produce a textbook for Japanese language, called Marugoto.

The problem of this research will focus on how Marugoto textbook can provide critical thinking skills in education if it is applied with social constructivism learning approach. Marugoto will serve as the main object to be discussed and analyzed in this research. This is a qualitative research that conducts analytical descriptive method in its explanation. In analyzing textbook, this research applies textbook analysis framework by Valverde et al.(2002) that focus on structure and content analysis. Marugoto textbooks that will be analyzed are those in elementary levels, which are Marugoto A1, Marugoto A2-1, and Marugoto A2-2. Chapter 11 and Chapter 12 from Topic 6 in Marugoto A2-1 will be taken as a sample in content analysis.

LITERATURE REVIEW

No.	Citation	Title	Research Objective	Theoretical Framework	Variable	Result
1.	(Popplewell, 2010)	Are We There Yet? An Analysis of Multicultural Content in The Early Childhood Education Specialization Textbooks Used by One University's Teacher Preparation Program	To analyze the depth, breadth, and relevance of multicultural content in childhood education specialized textbooks; to determine whether the content of these textbooks was comprehensive in three multicultural themes; a common knowledge base, a cultural and linguistic diversity; and an experimental base	Parla's multicultural education theory; Freire's critical pedagogy	17 textbooks assigned to preservice teachers for early childhood education specialization courses at a large regional university in Oklahoma	Findings revealed limited access to multicultural topic and themes in the textbooks
2.	(Kivunja, 2014)	Do You Want Your Students to Be Job-Ready with 21 st Century Skills? Change Pedagogies: A Pedagogical Paradigm Shift from Vygotskyian Social Constructivism to Critical Thinking, Problem Solving and Siemens' Digital Connectivism	To review the learning paradigms that have guided pedagogy over the centuries and to argue that a shift is needed in pedagogy and curriculum towards a paradigm that emphasizes critical thinking and problem solving.	Siemen's social connectivist paradigm	Learning paradigms	A proposal to change pedagogical paradigm shifts consist of four domains; Traditional Core Skills (TCS), Learning and Innovation Skills (LIS), Career and Life Skills (CLS), and Digital Literacy Skills (DLS)
3.	(McKinley, 2015)	Critical Argument and Writer Identity: Social Constructivism as a Theoretical Framework for EFL Academic Writing	To explain the interrelationship between the elements of cultural practices in academic discourse, writer identity, and critical thinking, and argue how this is influenced by the sociocultural values of academic discourse.	Vygotsky's social constructivism	Student's English as a Foreign Language (EFL) Academic Writing	By viewing EFL writing through a social constructivist lens, the interrelationship in EFL writing shows how critical thinking process are shaped by awareness of sociocultural conventions of academic discourse, and how critical thinking arises from a writer identity

						aligned with the culture of English academic writing.
4.	(Esaputra, 2017)	Evaluation of Marugoto and Minna no Nihongo upon Usage in Japanese Language Learning at Universitas Indonesia's Japanese Studies	To understand the compatibility of Marugoto in Japanese Studies at Faculty of Humanities, Universitas Indonesia compared to Minna no Nihongo on Japanese language education.	Andrew Littlejohn's learning material analysis and evaluation	Marugoto and Minna no Nihongo Textbooks	The results show that Marugoto can't replace Minna no Nihongo as a material for Japanese studies at Faculty of Humanities, Universitas Indonesia' Japanese language education, yet it can still be supplementary materials on conversation exercises.
5.	(Wulandari & Saragih, 2018)	An Analysis of "Marugoto: Japanese Language and Culture" Textbook from Bloom's Taxonomy Perspective of Cognitive Sphere	To determine the quality of Marugoto A1 textbook.	Bloom's Taxonomy	Marugoto Textbook (<i>katsudō</i> and <i>rikai</i>)	The results show that Marugoto A1 book achieves "excellent" results on qualification C1, C2, C3, C4, a "good" result at C5, and "very less" on C6.

Based on the literature review, it can be seen that the first three literature focus on textbook analysis, social constructivism theory, and a newly proposed learning paradigm that emphasizes critical thinking and problem solving. Popplewell (2010) tried to analyze whether multicultural content lies within several educational textbooks. Then, Kivunja (2014) proposed a new paradigm shift to build critical thinking and problem-solving skills to adapt with 21st century. Mc Kinley (2015), on the other hand, revealed that EFL academic writing shaped critical thinking process by awareness of sociocultural conventions of academic discourse. Popplewell's research showed that textbooks can be analyzed and deconstructed to see what content it's holding and how significant it is in education. On the other hand, Kivunja and Mc Kinley's researches proved that critical thinking skills can be developed in education.

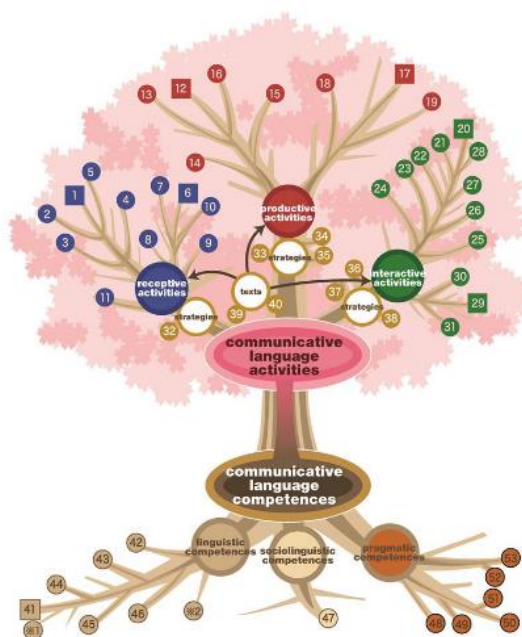
The other two literatures discussed about Marugoto textbook, especially from its content quality. Esaputra (2017) argued that Marugoto textbook is not suitable for Japanese studies at Faculty of Humanities, Universitas Indonesia' Japanese language education compared with Minna no Nihongo. Wulandari and Saragih (2018) explained that Marugoto A1 textbook (*katsudō* and *rikai*) lacked of C6(creating) indicator or could be said that Marugoto A1 doesn't encourage its learners with "creating" skills. These two researches are two of a few that discuss about Marugoto textbook in Japanese language education.

From these researches, we can see that there is still no research discussing about textbook based on social constructivism theory. It also refers that Marugoto textbook has never been discussed based on social constructivism theory. Also, critical thinking skills which is encouraged 21st century where Education 4.0 belongs should be one of components included in textbook, Marugoto without exception. Therefore, this research will try to discuss Marugoto textbook structure and content from social constructivism theory to ensure whether critical thinking skills are relevant in this textbook or not.

MARUGOTO IN SOCIAL CONSTRUCTIVISM LEARNING APPROACH

Discussing about Marugoto structure, should first be started with JF Standard which is the base curriculum used to create Marugoto. JF Standard focus its purpose on the idea that people can communicate in Japanese language to achieve mutual understanding. JF Standard has been developed in order to be practically useful in different educational contexts around the world. The levels in JF Standard are not based on how many grammar or words someone knows, but on what kind of tasks someone can accomplish known as "Can-do". Can-do describes someone's ability at completing tasks that are divided into six levels from A1 to C2 which is the same levels as those used in CEFR (Common European Framework of Languages).

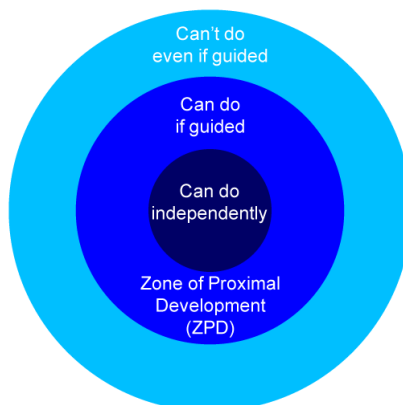
Japanese language proficiency based on JF Standard can be observed through JF Standard tree. Part of JF Standard tree where the branches spread out and produce flowers show specific communicative language activities. On the other hand, the roots from JF Standard tree show communicative language competences. Each of these parts are represented by Can-dos. Can-dos represented by the upper branches where flowers are blooming are divided into receptive activities, productive activities and interactive activities, while Can-dos represented by the roots are divided into linguistic competences, sociolinguistic competences, and pragmatic competences. All these Can-dos served as learning objectives in Japanese language proficiency(The Japan Foundation, n.d.).



Picture 1: JF Standard Tree

Source: https://www.jpff.go.jp/e/about/result/ar/2013/03_02.html retrieved 27th July 2019

Can-do as the learning objectives or targets in JF Standard should first be discussed here. From the viewpoint of Vygotskian social constructivism, Can-do can be considered as ZPD (Zone of Proximal Development). Zone of Proximal Development is a notional area of understanding or cognitive development that is close to but just beyond learners' current level of understanding (Pritchard & Woollard, 2010). From the illustration below, we can see that ZPD is located in an area where learners can do if they are guided. It means that the ability to understand something that we haven't know before can be achieved if we are involved in social interaction. In social constructivist perspective, if learners are to make progress, they must be helped to move into that zone and then beyond it to a new and higher level (Vygotsky, 1978).



Picture 2: Zone of Proximal Development

Source: <https://sites.google.com/site/qim501eiddmockingjay/discussion> retrieved 27th July 2019

If we consider Can-do as ZPD, it implies that Can-do is also a zone or area of understanding that learners have to move into. It also requires social interaction or guide from the more knowledgeable others to achieve it. By arranging Can-do in language learning, learners can measure their own level of understanding. As communication works between two or more people, Can-do in JF Standard should be actively implemented by focusing on social interaction as well. To make a clear objective and a model of an ideal Japanese language education based on JF Standard, Japan Foundation created a textbook that we have known as Marugoto.

Marugoto is a textbook created based on JF Standard and heavily emphasizes on Can-do in its learning process. It consists of two books, which are *katsudō*(かっとう) and *rikai*(りかい). *Katsudō* is designed for its learners who want to use Japanese language as soon as possible. It is developed to provide its learners with practical communication skills in daily context. *Katsudō* textbook contains many listening and conversation materials for its learners to empower their receptive, productive and interactive abilities. *Rikai*, on the other hand, focus its content on Japanese language understanding. It is developed to understand Japanese language vocabulary, grammar, and discourse understanding in daily communication systematically. *Rikai* contains many questions and answers, listening comprehension and reading comprehension materials.

From the main structure of Marugoto textbook, *katsudō* and *rikai* can be seen as a manifestation of JF Standard tree in communicative language activities (branches that produce flowers) and communicative language competences (roots). Marugoto suggests using this book starting from *katsudō* followed by *rikai*. This structure is inherent to a constructivist approach, as it put value in communication. Emphasizing communication can also be counted as one of sociocultural activities that cover these books(Lantolf & Thorne, 2006). By designing *katsudō* to have practical communication skills, Marugoto allows its learners to engage in sociocultural interaction especially concerning Japanese language. *Rikai* as it more focus on language competences strengthen learners' cognition of Japanese language in order to build more systematic knowledge in communication.



Pictures 3: Marugoto Textbooks; A1, A2-1, and A2-2 (left to right), *katsudō* and *rikai* (up to below)
Source: marugoto.org retrieved 27th July 2019

Each book contains nine “Topics (トピック)” from different themes concerning daily life. Every Topic contain two chapters and is shown in different color which represent its theme. For example, green color represents a Topic concerning eating habits and everything in its context, blue color represents a Topic regarding self, family, and so on. Each Topic is also inserted with intercultural knowledge. An intercultural situation is often put in the pictures, illustrations, photos, listening and conversation materials in each Topic. Following JF Standard’s purpose in achieving mutual

understanding in intercultural language communication, Marugoto inserts cultural knowledge by starting from Japanese culture, continued by reflecting each own culture to developed intercultural knowledge for its learners.

Gómez(2010) argued that sociocultural activities in education build a cultural identity. Sociocultural activities can be seen in many Topics because it is designed in social life context that people commonly experience. These Topics does not only concern about Japanese culture, but also how Japanese culture deal with other cultures. By learning communication through Topics and engaging in cultural discourses, learners construct their own cultural identity and take that identity on their own. This identity shows how Marugoto build intercultural knowledge to its learners.

The last part of the book is self-assessment part to manage learners' own learning progress. As Marugoto focus on its learners to make independent progress in their study, self-assessment becomes important to measure how capable someone is. Self-assessment in Marugoto is using Can-do checks and portfolio for reflection and recording of learning process. Can-do checks are filled within three range of scores from "done" to "well done" and comments. Portfolio is a task managed by learners' own selves that usually consisted of their own writing that has been checked by teachers.

As mentioned before when discussing about JF Standard, Can-do serves as ZPD in learning process. Marugoto encourage learners to examine their own learning and levels of understanding by inserting Can-do checks as self-assessments in every Topic. Portfolio also helps learners to keep track of what progress they have made and identify their own gaps in every subject they learn. Through its structure, Marugoto which is designed in sociocultural context becomes the pivotal point where learners can develop their ZPD. Specifically, in learning process, an adequate social interaction followed by self-assessment is the key to move throughout the ZPD and grasp the best knowledge possible.

Besides ZPD, another main concept in Vygotskian social constructivism is scaffolding. Scaffolding is defined as activities that support learners as he or she is led through the ZPD(Wood, Bruner, & Ross, 1976). Scaffolding is also interpreted as an intervention to provide support for the initial performance of tasks to be later performed without assistance (Greenfield, 1984). An act of scaffolding can vary from giving a short and concise question to something more elaborate, such as suggesting a further information or a different approach to solve a problem. Teachers as the main role in scaffolding must know the right time and the right place to intervene in a discussion. The emphasis must be on support and development rather than giving answers (Pritchard & Woollard, 2010). Rather than simply ensuring the task is completed or the question has been answered, teachers must access learners' level of comprehension and then work slightly beyond that level, drawing the learning into new areas of exploration (Rogoff, 1990). These main points of scaffolding can further be observed in the structure of both Marugoto textbook, *katsudō* and *rikai*.

Starting from *katsudō* which focus on practical communication, Marugoto always open every lesson with pictures relevant to the Topic which is called *tobira* (とびら). *Tobira* is then followed by Can-do lists that should be accomplished in the Topic related. In *tobira*, given pictures serve as a means to activate learners' schemata or prior knowledge. Having prior knowledge help learners to understand their context of learning. In constructivist approach, *tobira* builds a cultural context which is important as a first step to construct learners' own knowledge. Learners are reminded of what they have known and use that knowledge to achieve the Can-dos listed. As Can-do serve as ZPD, Marugoto as a textbook guide its learners to be able to achieve what they "Can-do". In other words, *tobira* serves as an introduction to ZPD in a cultural context of learning.

After *tobira*, *katsudō* is usually divided into three until four sections in each chapter. The first section is an introduction to vocabulary that related to the Topic. In *katsudō*, vocabulary is introduced by listening and saying the words or called *kiiteimashō* (聞いて言いましょ). First, learners should look at the pictures, then listen to the audio played and say the words spoken a few times. From this section and so forth, scaffolding is the most dominant way that will guide learners to move into their ZPD as in *kiiteimashō*. By doing *kiiteimashō*, learners build their knowledge about necessary vocabulary and practice saying it in Japanese language. Besides that, the first section always ends with

a question about how that vocabulary exist in our own culture. This question brings a reflection for us to look at what do we have in our knowledge so that the words that have been learned can be remembered more commonly.

The second and third sections come with listening comprehension or *kikimashō*(聞きましよう) and conversation practice or *pea de hanashimashō*(ペアで話しましよう). However, in Marugoto A2-1 and Marugoto A2-2, grammar discovery or *rūru wo hakkenshimashō*(ルールを発見しましよう) is also inserted between *kikimashō* and *pea de hanashimashō*. In *kikimashō*, a conversation between people from different background are given in various situation and context. After learners understand the conversation by listening to it several times, they will be encouraged to find out the grammar pattern in a sentence by discussing that in *rūru wo hakkenshimashō*. At last, they implement what they have listened and discussed in *pea de hanashimashō*. These three parts in the second and third sections of *katsudō* can be considered as the main part of *katsudō*'s main purpose in serving practical communication activities. In Vygotskian perspective, cognitive and language development are shared by a person's interaction with others(Moore, 2000). As practical communication activities are also part of cognitive and language development, these sections plot a systematical way to achieve it by starting from listening, discussing, and speaking.

The fourth section usually varies in odd chapters and even chapters. Odd chapters usually contain activities like reading or *dokkai*(読解), while even chapters are filled with life and culture discussion or *seikatsu to bunka*(生活と文化). In this section, learners are encouraged to look at daily materials they will engage in Japan. In *dokkai*, the knowledge gathered from the first three sections are tested to understand a text and its context. Reading is a complex interaction between reader and text, shaped by prior knowledge, experiences, attitude and the language community which is culturally and socially situated (Certeau & Rendall, 1984). It implies that Marugoto also wants to achieve a sociocultural understanding through text. And then, in *seikatsu to bunka*, Marugoto applies its intercultural learning principle to achieve mutual understanding between learners from different cultural background. This section is strongly suggested with discussion between learners and teachers so that each learner can reflect onto their own background and bring a mutual collective understanding. Another scaffolding process is important especially in this section so that learners can construct their knowledge with social interaction, not by listening to teachers' theoretical explanation.

The next thing that will be discussed is the structure of *rikai*. The structure of *rikai* is mainly the same as *katsudō* except that it is focusing on communicative language competences. Every same part in *rikai* and *katsudō* will not be discussed further. Like *katsudō*, *rikai* also displays with *tobira* with the same pictures in *katsudō*. The difference is that in *rikai*, Can-do is replaced by sentence patterns that learners should be able to speak and understand after learning the chapter. Sentence patterns offered in *rikai* are based on conversation so learners can develop their knowledge in a situated context. There are also two starting questions before the main sections to trigger learners' background knowledge about the Topic that will be discussed.

Rikai is divided into four until six sections in each chapter with generally same pattern in *katsudō*. First, *rikai* use the term characters and words or *moji to kotoba*(文字とことば) for vocabulary practices. If vocabulary practices in *katsudō* focus on saying the words, *rikai* focus on how learners grasp the words' meaning. In *moji to kotoba*, many pictures and audio are given to help learners to understand the meaning that is not only limited to text, but also its manifestation. Kanji known as one of Japanese writing system from borrowed Chinese characters is also learned in this section. One thing that need to be noted in Marugoto is that kanji competence is only focused on reading competence, not writing as usual Japanese language textbook do. This implies that Marugoto wants to focus on learners' competence to grasp meaning in social context.

The next section in *rikai* is conversation and grammar or *kaiwa to bunpō* (会話と文法) which follows the same pattern as in *katsudō*. In *kaiwa to bunpō*, a conversation between two or more people from different background is introduced. Learners are encouraged to practice and understand this conversation. After that, important sentence patterns that come from the conversation will be discussed one by one in grammar section. This section is closed by practicing the given conversation in pairs. It can be seen that conversation plays the main role to achieve grammatical understanding in *rikai*. Conversation serve as a sample of daily communication or social interaction of various events in life. As learners have been given a situated interaction, it is hoped that they can develop their knowledge by learning and reproducing the same situated interaction with their own cultural background.

The last section in *rikai* is reading comprehension or *dokkai* and writing or *sakubun* (作文). *Dokkai* was already discussed in *katsudō*, so what need to be discussed further is writing or *sakubun*. *Sakubun* is placed in the last section because writing is considered as the highest communication skill in language learning. From this reason, *rikai* wants achieve a comprehensive understanding of language learning by serving listening, speaking, reading, and writing activities in it. In Marugoto, these competences are placed in a sociocultural context or situation in order to give learners a chance to construct their own knowledge from their own background.

From Marugoto's structure analysis, we can conclude that Marugoto is suitable to be applied with social constructivism learning approach introduced by Lev Vygotsky. Can-do as the main substance in Marugoto served as ZPD in language learning to measure learners' achievements of what they can do. In order to achieve it, Marugoto textbooks are divided into *katsudō* that focuses on communicative language activities and *rikai* on communicative language competences. Both books are strongly encouraged to be learned by scaffolding method which happens between teachers and learners in class interaction. Scaffolding method is compatible in both *katsudō* and *rikai* because both of these books emphasize on sociocultural and contextual learning method. *Katsudō* encourage its learners to practice communicative language, while *rikai* encourage its learners to understand communicative language structure. Marugoto also stimulate its learners to have more discussions and practices using their own background knowledge so that a comprehensive understanding of Japanese language can be achieved.

CRITICAL THINKING SKILLS IN MARUGOTO

Critical thinking is known as the ability to think on something clearly or rationally to uncover a certain truth that has been claimed in our mind. As mentioned before, critical thinking in Education 4.0 is important because it can help us to acquire knowledge in a logical and systematic way (Fisher & Scriven, 1997). Critical thinking processes are shaped by awareness of the sociocultural conventions in academic discourse (McKinley, 2015). In other words, teachers, learners, and learning materials such as textbook need to be discussed in sociocultural atmosphere so that it can produce a critical thinking awareness. A critical thinking is also produced by reflecting into our own cultural identity to see a social phenomenon in daily life. In this research, producing critical thinking especially in the content of textbook will be the main idea that will be discussed.

This section will discuss how critical thinking skills can be extracted from Marugoto if we apply social constructivism approach to use this book. Analysis will be done through its content, both *katsudō* and *rikai*. The content that will be taken as a sample, is Topic 6 in Marugoto A2-1 “*Soto de Taberu* (そとで食べる)”. This Topic is chosen from Marugoto A2-1 because it represents the first elementary books in Marugoto which is in the middle level. Topic that relates to food is significant to be discussed because it is considered as the most simple and relatable topic in daily context. This Topic also exists in Marugoto A1 Topic 3 and Marugoto A2-2 Topic 2.

From *tobira*, we can see the title “*Soto de Taberu*” and pictures about *hanami* (花見). *Soto de Taberu* means eating outdoors, and *hanami* is a Japanese tradition where people gather beneath sakura having an outdoor party while enjoying the blooming sakura. *Hanami* is a famous Japanese culture that

is known in worldwide view. Bringing *hanami* as a context for this Topic shows that Marugoto wants to give its learners a relatable context in common life. After that, there also Can-do lists that have to be achieved in chapter 11 and chapter 12. For example, Can-do 27 as it says “*Pikunikku ni motteiku mono ni tsuite hanashimasu* (ピクニックにもって行くものについて^{はな}話します)” which means “discussing what to bring for a picnic”. Discussing is a verbal action which is included as one of the communication skills in language learning. It shows how Marugoto aims at giving communication skills as purposes for its learners.

In *kiiteimashou* chapter 11, the topic starts by giving pictures and vocabulary about things to bring in a picnic, for examples, *osushi* (おすし), *onigiri* (おにぎり), *banana* (バナナ), *beer* (ビール), *plate* (さら), *chopsticks* (はし), and so on. These words are practiced by listening to the audio and repeating it. Pictures and audios help learners to understand a word better because it activates our sense to see and hear. It shows how Marugoto gives facilities to improve their receptive abilities. This section is also ended with a question “あなたはピクニックをしますか。なにをもっていきますか。Anata wa pikunikku wo shimasuka. Nani wo motteikimasuka.” which means “Do you want to do a picnic? What will you bring for a picnic?”. This is a reflective question that requires learners to look into their own cultural background in the context of picnic or eating outdoors. Learners are encouraged to dig into their own cultural identity so that they can identify what is similar and different in other culture. It implies that Marugoto also able to put its learners in a critical thinking awareness by identifying cultural situations.

The next section in *katsudō* chapter 11 is entitled “*tabemono wa dou shimasuka* (食べ物はどうしますか)”. In this section, there are three parts of learning from listening comprehension, discovering the rule, and conversation practice. In learning comprehension, a dialogue between Abe(あべさん), Carla(カーラさん), Park(パクさん), and Yagi(やぎさん) on their discussion about a picnic plan. Abe and Yagi are pictured as Japanese, while Carla as French people and Park as Korean people. It was not a coincidence that people from another cultural background are presented in this book because intercultural understanding is included as one of the features in Marugoto. After listening comprehension, learners are encouraged to discuss and discover a grammatical rule of sentences or dialogue they haven’t learned before. Another discussion activity suggested in Marugoto shows its concern in collaborative learning which gives a chance for its learners to do critical thinking. Then, conversation practice serves as a method to implement Can-do. As Can-do 27 in this book says “to discuss what to take for a picnic”, the conversation given as an example tells about discussion between three people about what they will bring for a picnic. Applying Can-do in this section is the main task that learners have to do. This conversation part focus on how learners have generally understood about this section and practice their communication skills.

In chapter 12 *seikatsu to bunka* section, this topic offers “*Bentō*” or known as Japanese meal box as an intercultural discussion. *Bentō* is another Japanese culture that is commonly discussed in language and culture learning. It is showed that Japanese people eat *bentō* in many occasions, such as when eating in schools, office, or even train. After showing how Japanese people eat *bentō*, a question of “Do we also have a habit to *bentō* in our own culture? What kind of *bentō* is it?” is offered. This is basically the same type of reflective question as in the first section. Presenting a discussion about a culture related theme improves learners’ awareness of their own cultural identity. It also signifies a practice of critical thinking by reflecting our own cultural background.

Rikai has many structure similarities in *katsudō*, except its purposes in giving communicative language competences or understanding. Same as *katsudō*, *tobira* in *rikai* display *hanami* pictures. One example of the sentence pattern that will be learned in this Topic is “*watashi wa osushi wo tsukutteikimasu* (私^{わたし}はおすし^{つく}を作っていきます)”. Sentence patterns in *rikai* are basically the same as Can-do in *katsudō* so it also serves the same purposes. Before moving into *moji to kotoba* section,

rikai always present two questions concerning our own perspective about the Topic. In Topic 6 case, the questions are “Do you ever go on picnics with friends and family? What do you talk to them about regarding the preparations for the picnic?” and “What food and drinks do you take to a picnic?”. These questions are presented in the same principle as the reflective question that has been discussed in *katsudō*. It helps learners to prepare their own schemata or background knowledge. In other words, it makes them aware of their own cultural identity and make a critical perspective toward what will they learn next.

In *moji to kotoba* section, vocabulary that have been practiced in *katsudō* is served once again in different kind of questions. In chapter 11, matching questions, dictating, and writing reading kanji are the types of questions which is prepared. As in *katsudō*, pictures and audios are the features that are prepared to support language learning in Marugoto. Learning words through questions are the most common way of language learning that is applied in every language textbook. It implies that Marugoto still hold the same principle in how textbooks empower learners’ cognitive development.

Kaiwa to Bunpō also includes *kikimashō* that presents a briefer conversation than *katsudō* with a written script as a discussion material. In chapter 11, a conversation between Suzuki and Edo about what food will they bring in a picnic is presented. This brief conversation includes a sentence pattern “*watashi wa osushi wo tsukutteikimasu* (わたしはおすしを作っています)” that has appeared in *tobira*. This sentence pattern is discussed in the grammar section “V-te ikimasu/kimasu (V-ていきます/きます)”. If grammar is usually presented in a complete explanation, Marugoto only provides a brief information about it. Teachers are also encouraged not to explain grammar but to let learners to learn it by understanding the conversation before, answering the questions, and practice the conversation (The Japan Foundation, 2014). This is same way as scaffolding introduced in social constructivism. It encourages learners to construct their own knowledge about a new concept with practices, while teachers facilitate them with questions that trigger learners to think. Constructing our own knowledge also plays as one of the steps to build critical thinking awareness in education.

There also a unique feature called *kotoba to bunka* in *rikai*. This feature gives another reflective question about learners own cultural background about a situation or a case. For example, in chapter 12, a question “what do you say when you are offered food you don’t like (e.g. spicy food)?” is presented. This simple question can reflect how people from different culture response it. Japanese people are known as a society that will never speak directly when they have to reject or saying something that they don’t like. It is from this question that learners can have many kinds of answers that will build more interactive language learning. It also encourages learners to reflect on their own cultural identity in social interaction.

The last sections are usually ended with *dokkai* and *sakubun*. *Dokkai* and *sakubun* in Marugoto can simply be considered as language competences that need to be achieved same as common language textbook. In chapter 11, a reading material entitled “*Pikunikku no Renraku* ピクニックのれんらく” is served. As in the previous sections, reading comprehension in Marugoto is also suggested to be done in a discussion. *Dokkai* in Marugoto usually takes something more common in a digital era, such as e-mails, chats, or articles from website so that it seems more relatable with learners in this era. After *dokkai*, *sakubun* or writing is also presented with example as a guide. In chapter 11, learners are told to make a writing about *barbeque* in an e-mail. *Sakubun* in Marugoto usually features an interactive writing such as writing e-mails, letters, notes, advices, or stories. It always ensures that the writing involves other people to percept it. These two sections show that Marugoto make sure its learners always build their knowledge in a sociocultural interaction.

Discussing Marugoto textbook’s content conclude that Marugoto gives its learners a way to achieve the awareness of critical thinking. Providing many discussions and social interactions in a fixed theme or context comes as the main feature in Marugoto that can build critical thinking. Discussion about reflective questions provides its learners with the ability to identify their own cultural background or identity. With this, learners move one step closer to build critical thinking in their way of learning. A guide for teachers to do ‘scaffolding’ in a lesson is also one way to provide critical thinking in a textbook.

CONCLUSION AND RECOMMENDATION

This research can be concluded with two main arguments. First, Marugoto textbook is suitable to be learned by social constructivism learning approach. An analysis of Marugoto structure shows that Marugoto structure is inherent with social constructivism learning approach. Can-do is JF Standard can be seen as Zone of Proximal Development or ZPD that serves as an area of knowledge that learners have to achieve through social interaction. Marugoto, which consists of *katsudō* and *rikai* are also compatible to be learned by scaffolding method that emphasizes on sociocultural and contextual learning. It shows that Marugoto textbook is suitable to be approached by social constructivism.

Another conclusion that can be pulled from this research is a thesis statement that the awareness of critical thinking can be provided by Marugoto if it is approached by social constructivism. Many reflective questions featured in Marugoto make learners reflect their own cultural background and identity that enable them to build critical thinking. Discussions and social interactions that is strongly encouraged in Marugoto also provide its learners with many perspectives about one theme which can be counted as a step to improve critical thinking. With scaffolding method, Marugoto also helps its learners to improve their own way of learning and construct their own knowledge by practices. It implies that the content of Marugoto provide a way to improve critical thinking in education.

By arguing that Marugoto is suitable to be approached with social constructivism and is able to provide critical thinking, I also realize some lacks and flaws in this research. One of them is that this research can be considered as too theoretical because it considers Marugoto textbook's application in an ideal way as it is presented in teachers' guide. This makes a possibility that some statements offered in this research doesn't make sense. Therefore, I recommend a research that observes how Marugoto textbooks are applied in a classroom with teachers and students' presences by using social constructivism learning approach for the prospect of further research. From this, we can clearly decide whether Marugoto is suitable to be applied with social constructivism and is able to provide critical thinking to its learners or not.

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