

Insights for Japanese Teaching: A Contrastive Analysis of *Jikan Kankaku* (Time Consideration) between Japanese and Indonesia

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Abstract

Objectives: Time consideration (*jikan kankaku*) is an act of considering the time when waiting for someone in a place. It is used to consider how long it will take for the person to arrive and decide if the person is late beyond the promised time. This study aims to discover the similarities and differences in time considerations between Japanese and Indonesians in certain situations.

Methods: The method used in this research is a qualitative method with a comparative study. Data collection techniques used open-ended questionnaires and interviews with Japanese and Indonesian informants. The participants in this study were 39 Indonesians and 20 Japanese. **Results:** The results of this study show that most Japanese and Indonesians give time consideration of about 15 minutes to 30 minutes, depending on the individual. In Indonesia, arriving late is common, but it's not so common in Japan.

Conclusion: In Japan, it is considered a virtue to arrive earlier than their appointment time. While Japan's monochronic culture is still deeply rooted today. In Indonesia, some people are still accustomed to a polychronic culture and tolerate someone's late arrival to give consideration to time. However, in certain situations, Indonesian people will also try to arrive at least 5 minutes before the appointment time to avoid being late.

Keywords: Time considerations; contrastive analysis; Japanese non-verbal communication; Indonesian non-verbal communication.

رؤى لتدريس اللغة اليابانية: تحليل التباين في تدريس اللغة اليابانية بين اليابان وإندونيسيا

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ملخص

الأهداف: مراعاة الوقت (*jikan kankaku*) هو مراعاة الوقت عند انتظار شخص ما في مكان ما. ويستخدم للنظر في الوقت الذي سيستغرقه الشخص للوصول وتحديد ما إذا كان الشخص متأخرًا عن الوقت الموعود. تهدف هذه الدراسة إلى اكتشاف أوجه التشابه والاختلاف في اعتبارات الوقت بين اليابانيين والإندونيسيين في مواقف معينة. **المنهجية:** المنهج المستخدم في هذا البحث هو المنهج النوعي مع دراسة مقارنة. استخدمت تقنيات جمع البيانات استبيانات مفتوحة ومقابلات مع مخرين يابانيين وإندونيسيين. وكان المشاركون في هذه الدراسة 39 إندونيسيًا و 20 يابانيًا.

النتائج: تُظهر نتائج هذه الدراسة أن معظم اليابانيين والإندونيسيين يراعون الوقت بحوالي 15 دقيقة إلى 30 دقيقة، حسب الفرد. في إندونيسيا، يعد الوصول متأخرًا أمرًا شائعًا، ولكنه ليس شائعًا في اليابان.

الخلاصة: في اليابان، يعتبر الوصول في وقت أبكر من موعده فضيلة. بينما لا تزال الثقافة الأحادية الزمنية في اليابان متجذرة بعمق حتى اليوم. أما في إندونيسيا، لا يزال بعض الناس معتادين على ثقافة أحادية الزمن ويتسامحون مع وصول شخص ما متأخرًا مراعاة للوقت. ومع ذلك، في مواقف معينة، سيحاول الإندونيسيون أيضًا الوصول قبل 5 دقائق على الأقل من الموعد لتجنب التأخير.

الكلمات الدالة: اعتبارات الوقت، التحليل التبايني، التواصل غير اللفظي الياباني، التواصل غير اللفظي الإندونيسي.

Introduction

In a study by Sapovadia and Barad (2014), it is explained that there is a saying that "killing time is not a murder, it is a suicide". Nishimoto (2002, p. 121) explains that the term "punctual" derives from the Latin root *punctum* or "point". According to Nishimoto, Punctuality has to do with actions performed not over a certain period, but at a single point in time. When it comes to punctuality, Japan is one of the countries known for its punctual culture. Alston & Takei (2005) emphasized that in Japanese culture all aspects influence the values of time discipline. In addition, Azhar (2016) stated that in the business world of Japanese culture, people who do not adhere to time are people who do not have work commitments. Okazaki (2012, p. 277) says, many Japanese will agree that time discipline became part of everyday life. Many business activities in Japan require you to always be on time. One example is Japanese railways. Compared to Japan, which is famous for its punctuality, Indonesia is still not accustomed to the culture punctuality or often referred to as rubber time or "jam karet". Parhan, Maharani, Haqu, Karima, & Nurfauliah (2022, p. 1142) argue that the term rubber time is familiar to Indonesian people. Rubber time is a term where time can be stretched as if it has no significance. This phenomenon has become a habit for Indonesians who always take time for granted. This habit is found not only in work but also in everyday life. Prasetya (2011, p. 98) argues that the country of Indonesia is famous for its high tolerance. However, it is because of this tolerance that causes people to often consider trivial things such as often forgiving someone's late arrival at an activity without a logical reason. If this habit continues and the person waiting is always forgiving of one's lateness, then there is the phenomenon of "time consideration" or in Japanese called *Jikan Kankaku*.

Yashiro & Araki (2001, p. 98) argued that 'in fact, the understanding of this time can also differ depending on the culture. It doesn't matter if other people have the same understanding of time as you, but if other people have a different understanding of time and you are not aware of it, this can cause misunderstandings. Every people will give different answers depending on their own views. In addition, the promised time may change depending on each person's situation. Therefore, it is important to understand other people's culture regarding time before scolding someone for arriving late. The purpose of this study is to determine the consideration of Japanese and Indonesian people in certain situations and analyze the similarities and differences in time considerations between Japanese and Indonesian people.

There is no previous research on contrastive analysis of time considerations. However, the author found some similar problems that were used as previous research in this study. First, Az-Zahra & Kirana (2021) in their research titled Cross-cultural differences that occurred during the trip provided by Malang tourism information center and strategies to cope with it. A similar problem in this research is that tour guides are faced with time problems. According to the results in this study, it is explained that, of the three tourist countries (Germany, Spain, and Japan) that visit for tourism, only Germany and Japan have good punctuality. Second, Mulyana (2020) in his research titled Twenty-five Indonesians in Melbourne: a study of the social construction and transformation of ethnic identity". explains that Indonesians living in Melbourne have a commitment to punctuality when dealing with Australians (frontstage). But when dealing with Indonesians, they will return to their habit of arriving late (backstage). Third, Hani (2020) in her research titled Application of Time Discipline Culture to Darma Persada University Japanese Language and Culture Students Class of 2016. This research uses qualitative methods with techniques carried out by reading books, articles, and journals as sources and distributing questionnaires to 100 students of the Department of Japanese Language and Culture class of 2016. The result of this study is that students majoring in Japanese language and culture class of 2016 have known about discipline, but the application has not been consistent due to environmental factors that do not support and habits that are not discipline. Time consideration in Indonesian and Japanese culture shows a big gap. Indonesians tend to forgive delays and are very lenient while Japanese people strictly adhere to the time that has been mutually agreed upon and all parties must be committed to the agreement. this condition is the basis for investigating differences in the way of thinking about time between the two groups.

This research will focus on how time consideration is given to a person in certain situations. In this study, there are four situations including 1) meeting situations, 2) appointment situations with someone, 3) lecture activity situations, 4) working hour situations. Then, this study will analyze the similarities and differences in Japanese and Indonesian time considerations from the results of questionnaires distributed to Japanese and Indonesian respondents.

1. Literature Review

2.1. Monochronic and Polychronic Time Cultures

Culture in anthropology is a complex whole including human habits such as science, beliefs, arts, laws, customs, morals etc. (Tylor, 1871). According to Oberg (in Gandasari, Kurniullah, Sari, Mustar, Nilamsari, Yusa, and Ulya, 2021, p. 20) Culture is analogized as an iceberg. This iceberg illustrates between visible culture (explicit culture) and invisible culture (implicit culture). The iceberg analogy is assumed because most people only know culture from the surface of the iceberg,

but there is actually a much larger iceberg underneath. Speaking of time, Hall and Hall (in Gandasari et al., 2021, p. 11) suggest that by 'time' they mean the 'language of time'. They distinguish between monochronic and polychronic time cultures. Monochronic time is a culture where everything happens on time according to an agreed schedule and there is the least amount of punctuality. Cultures dominated by monochronic time tend to be more impatient, dislike silence and value quick responses in discussions. In the monochronic view one thing at a time, concentrate on the task in hand, time commitments are strictly adhered to, dislike distractions, emphasize punctuality, being left waiting is rude behavior. Meanwhile, a polychronic culture is one in which activities come first and time is reorganized. People who are accustomed to the polychronic system view time very differently. polychronic people emphasize the importance of human relationships more than being on time. In the polychronic view time is viewed as synchronic, doing several things at once (there is still tomorrow), Time commitment is more relaxed, comfortable with distractions, Punctuality is based on relationships.

2.2. Time Consideration and The Japanese Character of Time

According to WordNet 3.0, Farlex Clipart Collection (2003-2008) there are several definitions of consideration, such as:

- a. Consideration is the process of using to consider something carefully.
- b. Consideration is the time needed.
- c. Consideration is the act of being considerate and thoughtful

It can be concluded that consideration is a process to consider something carefully so that when making a decision it can provide a wise decision. Time consideration is an act of considering the time when waiting for someone in one place, considering how long it will take for the person to arrive, then deciding if the person is late more than the promised time whether we will still to wait or should leave the place.

According to Tsuji (2006, p. 182), "Japanese people try to be on time, do things quickly, and avoid wasting time". This hard-earned habit makes Japanese people value time highly. Hani (2020, p. 15) argues that the Japanese character is slowly getting stronger because there are several important roles that make the Japanese character disciplined until now, including: 1) Family as a character builder: the role of parents is very influential in educating their children's character. The way Japanese parents educate their children is by giving direct examples to their children, such as saying "*itadakimasu*" before eating and when finished eating saying "*gochisousamadeshita*", as a form of gratitude. 2) Character education in the formal education system: in Japan, there are several unique patterns of educational culture in the Japanese education system that serve as the foundation for character education in schools, such as; during the first 3 years of primary school, there are no school exams, the school does not have classroom cleaners, school provides meals for students, school requires uniforms for students, and Learning good manners from a young age is more important than learning the value of knowledge.

Zaka (2020) in his book entitled "Discipline like Japanese: how to build a Japanese culture of discipline" argued that, for the Japanese, time is everything. Almost every activity is carried out according to the scheduled time. in the world of work, Japanese people show their commitment to the time. But, according to Ikeda and Kramer (2000, p. 88), even in monochronic Japan, there is still a deeply rooted understanding of polychronic time in Japanese society, such as meetings that do not start on time, and gatherings after working hours that are seen as an extension of working time.

2.3. "The Rubber Clock (Jam karet)" Habit of Indonesians

The term *jam karet* may be familiar to Indonesians. This habit has been around for a long time, although there is no specific mention of when this rubber clock was created. This culture is not only common in everyday life, but sometimes occurs in events, schools, and even workplaces. Ancok (2004) suggests that there are some factors why the rubber time culture becomes a habit, including; Indonesian society is mostly agricultural, Indonesia's climate is different from other countries, Indonesia has two seasons, namely the dry season and the rainy season, The attitude of leaders who have positions, leaders who have positions feel that they are honored, it is okay if the leader is late because the leader must be waited for by subordinates, not the other way around, The performance appraisal system (no rewards for people who are on time), The attitude of the community is reluctant and not straightforward, because there is a feeling of shame and fear of offending others, The attitude of the people who gave up on the situation.

2. Method

This research employs a qualitative method, specifically a comparative study. According to Sutedi (2018, p. 22), qualitative research involves data that is not numerical and does not need to be processed into figures or tables. Qualitative data can be in the form of sentences, recordings or other forms that can be observed and recorded. Descriptive comparative study research is research used to compare two or more objects (variables) through describing the similarities and differences, then looking for

factors that cause the similarities and differences (Sutedi, 2018, p. 62). Seeing the rapid increase in the number of Indonesians living and working in Japan as a result of Japan's declining population, this research takes the object of Japanese and Indonesians. Similarly, the sample group of students at the Indonesia University of Education, when they graduate, mostly come into contact with Japanese culture and interact with Japanese people during their careers. The participants in this study were students at Indonesia University of Education and Japanese general public. The participants consisted of 39 students at the Indonesian University of Education and 20 members of the Japanese general public.

In this study, the data collection techniques used were questionnaires and interviews. The type of questionnaire used in this research is an open-ended questionnaire. An open-ended questionnaire was chosen to provide respondents with the opportunity to answer questions using their own sentences, so that respondents are more flexible because there are no binding answers. The form of question items in an open-ended questionnaire is in the form of short answers or free descriptions. The interview used in this research is an open-ended interview. The author made 4 questions related to the research conducted, so that the informant had the freedom to answer the questions given. The content of the questionnaire questions is to provide a situation with the theme of lectures, meetings, making appointments, giving permission or not to people who are late, and so on. Then the interview questions are about how respondents think and treat time in their culture and habits in various aspects of their lives. The data analysis techniques in this study are (1) recording and classifying the answers to each question based on the situation; (2) describe answers in Japanese and Indonesian; (3) analyzing the similarities and differences in time consideration between Japanese and Indonesians through respondents' answers and Figures; (4) interpreting the results of data analysis; (5) summarize the results of data analysis.

3. Results

Results of Questionnaire Analysis of Time Consideration Between Japanese and Indonesians

4.1. Situation 1: Meeting Situations

The first question was about scheduling a meeting with friends/colleagues on a predetermined day and time. However, the friend/colleague hasn't come yet and there is no clear reason. Would you wait for him/her? And state the reason why. The following table is a classification table based on the questionnaire results that have been obtained.

Table 1: Consideration in meeting situations

Classification	Quantity	
	Japanese	Indonesians
Waiting until come	15 persons	19 persons
Waiting with time consideration	5 persons	20 persons

Based on the results of data collection, it was found that 19 Indonesian respondents would wait for friends/colleagues until they came because the meeting to be held was very important so they would wait for friends/colleagues to come. Another reason why respondents are willing to wait for friends/colleagues to arrive is that respondents think that friends/colleagues are experiencing an obstacle such as being stuck in traffic or experiencing an accident. While the other 20 Indonesian respondents gave the opinion that they were willing to wait for friends/colleagues, giving consideration to time because they assumed friends/colleagues were on the way. However, if the friend/colleague still does not give news until the time consideration limit, then they will leave the place and cancel the meeting on the grounds that they still have a lot of work and are considered a waste of time.

In Japanese respondents, as many as 15 Japanese respondents will wait for a friend/colleague until they come because this is an important meeting related to work, so they will wait and will try to contact friends/colleagues even if friends/colleagues arrive late. Respondents think that friends/colleagues who arrive late have a reason, so when

friends/colleagues arrive at the location and tell the reason why they are late, they do not mind waiting. In addition, respondents argued that if they did not wait for friends/colleagues, they would feel bad when they passed each other. Meanwhile, five other Japanese respondents thought they would wait, but with time consideration. In the second question about how long can respondents tolerate your friends/colleagues who arrive late? Below is a Figure showing the percentage of time consideration given by Japanese and Indonesian respondents.

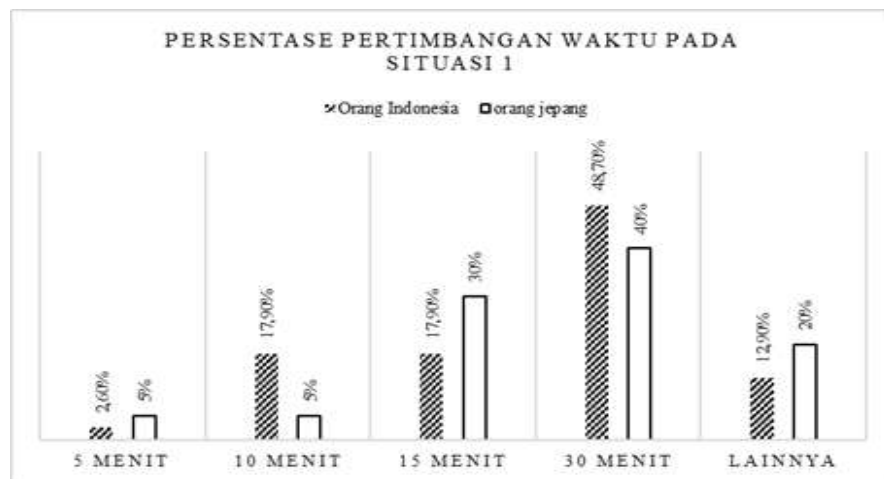


Figure 1. Time consideration in meeting situations

In the Figure above, it can be seen that the order of time consideration given by Indonesian respondents if friends/colleagues arrive late in situation 1 is 30 minutes (19 persons) with a percentage of 48.7%, 15 minutes (7 persons) with a percentage of 17.9%, 10 minutes (7 persons) with a percentage of 17.9%, other time (5 persons) with a percentage of 12.9% and 5 minutes (1 person) with a percentage of 2.6%. Then the most order of time consideration given by Japanese respondents is 30 minutes (8 people) with a percentage of 40%, 15 minutes (6 people) with a percentage of 30%, other time (4 people) with a percentage of 20%, 10 minutes (1 person) with a percentage of 5% and 5 minutes (1 person) with a percentage of 5%.

The third question is about the respondent's cultural understanding if someone is late, is it a general thing? And in the respondent's culture how long does someone usually come late? The following is a classification table based on the questionnaire results that have been obtained.

Table 2. Cultural understanding if someone is late

Classification	Quantity	
	Japanese	Indonesians
The culture of being late is common	-	37 persons
The culture of being late is not uncommon	20 persons	2 persons

Based on the results of data collection, as many as 37 people from Indonesian respondents think that in the culture of respondents it has become common if someone arrives late more than the specified time. Respondents said that people can be late for anywhere from 15 minutes to an hour, some even more than an hour. This habit is common and quite difficult to change. But two respondents argued otherwise, saying that it was not justified. Although some people are still late, there are still people who try to be on time, according to respondents. Meanwhile, 20 of the Japanese respondents said that in their culture, being late is not common. In Japan when it comes to business or formal events, being late is not common. But it's not that there aren't any, it's just that the amount of people who are late in Japan is small. In Japan, it is common to be only 5 to 10 minutes late and that is even for people of higher social status (bosses, etc.).

4.2. Situation 2: Appointment Situations

The first question is an appointment with an old friend to eat at a restaurant at 10:00 am. Based on this question, what time will the respondent arrive at the location? The following Figure shows the percentage of respondents' estimated time of arrival.

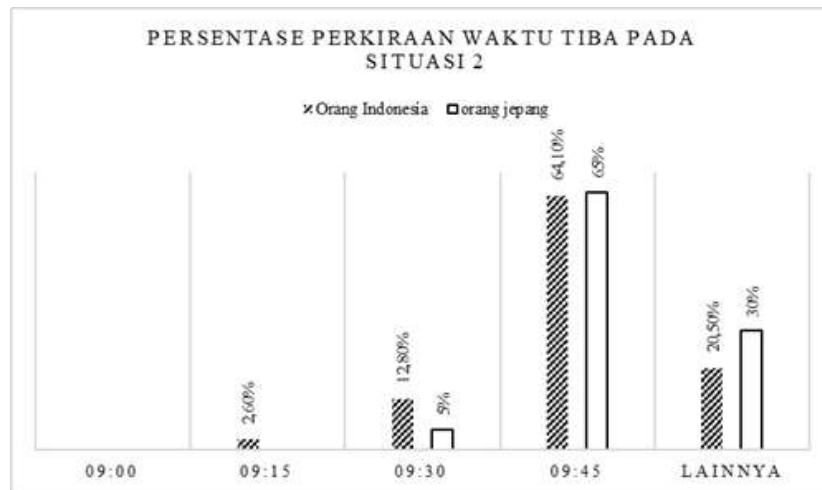


Figure 2. Considerations on appointment situations

In the Figure above, it can be seen that the order of estimated time of arrival by Indonesian respondents at the location in the second most chosen situation is 09:45 (25 persons) with a percentage of 64.1%, other hours (8 persons) with a percentage of 20.5%, 09:30 (5 persons) with a percentage of 12.8%, and 09:15 (1 person) with a percentage of 2.6%. Then the ranking of the estimated time of arrival by Japanese respondents at the location in the second situation that was most chosen was 09:45 (13 persons) with a percentage of 65%, other hours such as 09:50, 09:55, 10:00, etc. (6 persons) with a percentage of 30%, and 09:30 (1 person) with a percentage of 5%.

In the second question, the respondent explained the reason for the respondent's consideration for arriving at that time. The following table classifies the consideration of respondents arriving before the appointment time or arriving after the appointment time.

Table 3. Consideration at arriving time

Classification	Quantity	
	Japanese	Indonesians
Arrive before time appointment	20 persons	35 persons
Arrived after the time appointment	-	4 persons

From the results of the data obtained, 35 Indonesian respondents explained that the reason for considering respondents arriving before the appointment time was so that respondents would not be late, not make friends wait, and respect friends who were willing to meet respondents. Respondents want to prepare everything such as bringing items that need to be carried, estimating traffic conditions and the distance from home to the location, so that they can arrive at the desired time. The 20 Japanese respondents explained that the reason for their consideration of arriving at that time is because Japanese people often use public transportation, before they leave, they will check traffic information, travel routes through Google Maps or Guide Application and transportation schedules such as trains, buses, and others. Japanese people will take into calculation from waking time, preparing time, departure time, arrival and departure time of transportation to travel time. Also, Japanese people will check the weather forecast so that they can be prepared in case of bad weather. Another reason for consideration is that if the Japanese leave early, they can board one train earlier.

The third question is about how the respondent's culture thinks, if a friend arrives earlier than the appointed time, does it make the respondent uncomfortable? The following is a classification table based on the questionnaire results that have been obtained.

Table 4. Consideration when arrives earlier

Classification	Quantity	
	Japanese	Indonesians
Do not mind if friends arrive earlier than the appointment time	19 persons	23 persons
object to friends arriving earlier than the appointment time	1 person	16 persons

Based on the results of data collection on Indonesian respondents, it was found that 23 people thought that they didn't mind if their friends came earlier than the specified time. Respondents thought that their friend was a disciplined person who respected time. According to respondents, if their friends arrive early, it makes them feel happy and doesn't ruin the schedule that has been planned. Meanwhile, 16 other respondents said that they objected and felt uncomfortable if their friends arrived earlier than the specified time. Respondents believed that if their friends arrived early, they would feel guilty for making their friends wait.

Then, based on the results of data collection, 19 Japanese respondents said they didn't mind if their friends arrived earlier than the specified time. Respondents thought it was a virtue for their friends to arrive early. Also, a friend who arrives early is considered to be a "*Majimena Hito*" (serious person) and responds positively to the promise. It was just that the respondent felt a little guilty for making his friend wait. However, one other respondent felt uncomfortable if their friend arrived early. The reason was that if their friend arrived 30 minutes early, the respondent hoped that their friend could tell them first because they felt uncomfortable making their friend wait.

4.3. Situation 3: Lecture Activity Situations

The first question regarding the respondent's simile is a teacher/lecturer who has a scheduled class at 08:40. Then, there is a student who is late without giving a reason why they are late. Will they be given permission to follow the lesson or not? The following is a classification table based on the questionnaire results that have been obtained.

Table 5. Consideration to allowing late student

Classification	Quantity	
	Japanese	Indonesians
Allow students to enter the class	15 persons	29 persons
Do not allow students to enter the class	5 persons	10 persons

Based on the data collected in the questionnaire, 29 Indonesian respondents were of the opinion that they would allow students to enter the class. According to respondents, even if students are late, they still have the right to study. Respondents believed that if students were late, it was themselves and not others who were at a disadvantage, so letting them in was reasonable. Meanwhile, the other 10 respondents argued that they do not allow students to enter the class if they do not tell the reason why.

Then based on data collection on Japanese respondents stated that 15 Japanese respondents allowed students to enter the class if they arrived late. Respondents argue that this is quite common, and the student has the right to get a lesson. In Japanese universities, if someone is late, they will be given a point deduction. But, the respondent will also ask the student why he/she is late. On the other side, five respondents thought that they would not allow students to enter if they were late.

Respondents argued that students should explain the reason why they are late. If the reason does not make sense, then they are not allowed to join the lesson. Respondents were also of the opinion that students are members of society, so as members of society they should be on time.

In the second question about how much time is considered if students arrive late and allow entry to the class? The following Figure shows the percentage of time consideration given by respondents if students arrive late.



Figure 3. Consideration for students who arrive late

In the Figure above, it can be seen that the order of time consideration given by Indonesian respondents which is the most chosen is 15 minutes (22 persons) with a percentage of 56.4%, 10 minutes (11 persons) with a percentage of 30.7%, other times 7.8%, 5 minutes (2 persons) with a percentage of 5.1% and 30 minutes (1 person) with a percentage of 2.6%. Respondents who chose other times thought that they had a longer time limit, and one respondent even thought that they did not have a time limit for late students because students have the right to decide when to join the lesson or not.

Meanwhile, the order of time consideration given by the Japanese respondents which was chosen the most was 30 minutes (6 persons) with a percentage of 30%, 10 minutes (5 persons) with a percentage of 25%, other time (5 persons) with a percentage of 25%, 15 minutes (2 persons) with a percentage of 10% and 5 minutes (2 persons) with a percentage of 10%. Japanese respondents who chose other times had the opinion that respondents would allow students to enter the classroom at any time as long as it was during class time.

The third question is about respondents' cultural understanding if students are not punctual when entering class, is it a common thing? The following is a classification table based on the questionnaire results that have been obtained.

Table 6. Consideration on late for class

Classification	Quantity	
	Japanese	Indonesians
Being late for class is common	7 persons	25 persons
Being late for class is not uncommon	13 persosns	13 persons

Based on the results of data collection, 25 Indonesian respondents said that it is common and often happens that students are late for class. They said that this often happens due to traffic congestion, waking up late, having a flat tire and others. In the same way, respondents argued that this culture of being late is considered a common thing due to Indonesia's culture of being relaxed and undisciplined towards time, and the influence of the surrounding community is also one of the reasons why being late still occurs. However, 13 other respondents said that being late for class was not a common thing. Respondents think that the class schedule is a fixed schedule, so students should come to class on time.

Meanwhile, based on the results of data collection, seven Japanese respondents thought that it was common because in their opinion, if it is a university student, being late is very common, but if it is a junior high school or high school student

in Japan, there is nothing late. Lateness often occurs because students oversleep or transportation such as buses or trains are delayed. On the other side, 13 Japanese respondents thought it was uncommon for students not to be on time for class. In the opinion of respondents if students are late, they will not fully participate during the lesson and will lose points. In addition, respondents also think that if someone is late, it is considered disrespectful.

4.4. Situation 4: Working Hour Situations

The first question is about an example if the respondent works in a company and working hours start at 09:00. What time would the respondent arrive at the office? The following Figure shows the percentage of respondents expected to arrive at the office.

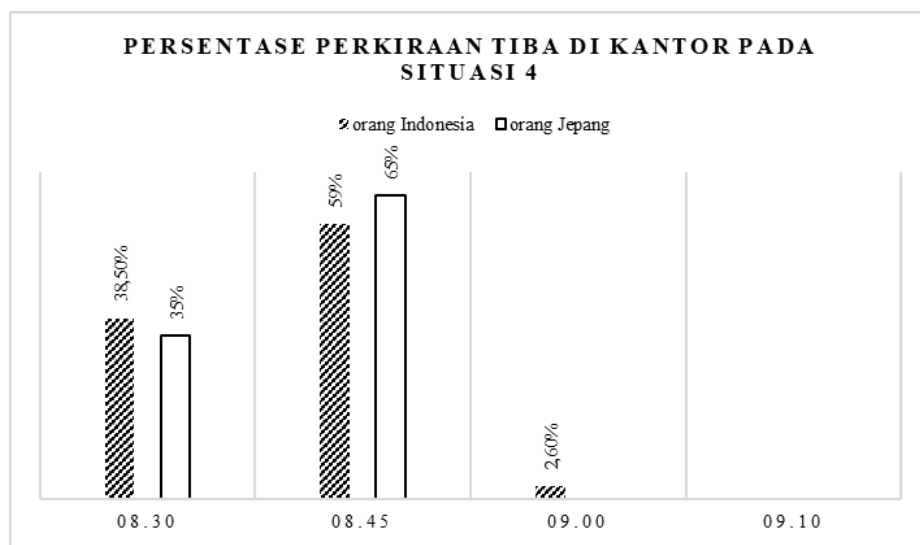


Figure 4. Arriving time at workplace

In the Figure above, it can be seen that the order of estimated time of arrival at the office by Indonesian respondents which is most chosen is at 08:45 (23 persons) with a percentage of 59%, at 08:30 (15 persons) with a percentage of (38.5%) and at 09:00 (1 person) with a percentage of 2.6%. Then the rank of the estimated time of arrival at the office by the Japanese respondents who were most chosen was at 08:45 (13 persons) with a percentage of 65% and at 08:30 (7 persons) with a percentage of 35%. In this situation, it can be concluded that both Indonesian and Japanese respondents try to be on time at least 5 minutes before entering work.

In the second question about what the respondent's opinion is if the boss or coworker has not returned to work, but all the respondent's tasks have been completed, will the respondent be willing to wait for him or the respondent will ask the boss for permission to leave early? The following table classifies the questionnaire results from situation 4.

Table 7. Waiting the superior

Classification	Quantity	
	Japanese	Indonesians
Waiting for a boss or coworker	6 persons	5 persons
Ask your boss for permission to leave early.	14 persons	34 persons

Based on the results of the data collection that has been obtained, as the five Indonesian respondents argued that they would wait for their boss or coworkers because if they had nothing else to do and to protect the feelings of others, they would be willing to wait. Meanwhile, 34 other respondents thought that they would ask their boss for permission to leave

early. Then the Japanese respondents said that six Japanese respondents would wait for a boss or coworker who had not returned home. The reason is because the respondent will help with other work, do the cleaning and the respondent does not want to go home alone. Respondent said that helping the work of the boss or coworkers helps to complete the work faster. In addition, respondents will feel uncomfortable if they go home first. But 14 others thought that the respondents would ask for permission to go home first, if all the work had been completed. In Japan, if one's work is finished, before asking to return home, explain to your boss that your work is finished. A respondent said that waiting for others to finish work is an old culture in Japan. In the third question about the analogy if the respondent is willing to wait, how long is the time consideration given? The Figure 5 shows the percentage of waiting time consideration in situation 4.



Figure 5. Consideration on working hour situation

In the Figure above, it can be seen that the most selected order of waiting time consideration by Indonesian respondents is 30 minutes (12 persons) with a percentage of 30.8%, 10 minutes (11 persons) with a percentage of 28.2%, other waiting times (7 persons) with a percentage of 18%, 20 minutes (7 persons) with a percentage of 17.9% and more than 30 minutes (2 persons) with a percentage of 5.1%. Indonesian respondents who prefer other times argue that they can only wait within 5 to 15 minutes and some others argue that they do not have a specific time to wait for someone.

Meanwhile, the rank of waiting time considerations most chosen by Japanese respondents is 30 minutes (8 persons) with a percentage of 40%, 20 minutes (4 persons) with a percentage of 20%, 10 minutes (3 persons) with a percentage of 15%, other times (3 persons) with a percentage of 15% and more than 30 minutes (2 persons) with a percentage of 10%. Japanese respondents who chose other times were of the opinion that they would only be willing to wait for 15 minutes.

In the fourth question about how the opinion in the respondent's culture is if the culture of waiting becomes a habit, do respondents don't mind if the respondent's activities don't go as scheduled? The following is a classification table of the questionnaire results that have been obtained.

Table 8. Consideration on waiting for others

Classification	Quantity	
	Japanese	Indonesians
Have a problem if waiting becomes the common thing	14 persons	32 persons
Don't have a problem if waiting becomes a common thing	6 persons	7 persons

Based on the results of data collection, 32 Indonesian respondents explained that they would mind if the habit of waiting became a common thing and that they would mind if their scheduled activities became out of schedule because they had to wait for someone. Respondents think that people who often make someone wait are delayed and don't have a sense of responsibility. But seven respondents were of the opinion that they did not mind. The reason is that if the respondent doesn't

have other plans, the respondent doesn't mind if they have to wait. Respondents also said that sometimes things happen that are out of their control, even if they impact the timing of the plan. Furthermore, 14 Japanese respondents thought that they would mind if the habit of waiting became a common thing and minded that their planned activities would be out of schedule.

Respondents stated that in work situations it is not acceptable to make people wait. The respondents said that "People who have this habit are lazy and do not have sense of responsibility". However, the other six respondents didn't have a problem with this. They said that "Sometimes things don't go as planned and we can't do anything about it, such as when playing with friends".

4. Discussion

Contrastive analysis of similarities and differences in time consideration between Japanese and Indonesians in each situation described as follows:

Regarding the meeting situations, the first similarity lies in respondents' willingness to wait and give time consideration to friends/colleagues' late arrivals. Respondents assumed that friends/colleagues who arrived late were having problems such as being stuck in traffic, had an accident or because of work problems. Respondents also thought that because this meeting was important and related to work, respondents were willing to wait for the meeting. But if a friend/colleague does not give news and there is no clear reason, Japanese respondents and Indonesian respondents think that they will leave the location because they are considered to have canceled the meeting or appointment without permission and are considered to have wasted their time. Another similarity lies in the time consideration given by respondents to friends/colleagues. Most Japanese respondents and Indonesian respondents chose 30 minutes as the time consideration with 40% and 48.7% percentage respectively. It is because if the late friend/colleague has a clear and reasonable excuse, the respondent is willing to wait. The differences found are the culture of lateness in the culture of Japanese respondents and Indonesian respondents. Based on the results obtained, Indonesian respondents think that it's common for people to arrive late beyond the specified time. In contrast to Indonesian respondents, Japanese respondents found the culture of being late to be uncommon and unjustified.

And dealing with appointment situation with someone, the similarity that can be found is that the estimated time of arrival chosen by both Japanese and Indonesian respondents mostly chose 09:45 with a percentage of 65% and 64.1%. The reason for this is that both Japanese and Indonesian respondents argue that they want to prepare and anticipate everything that can happen such as traffic conditions, traffic jams, distance from home, weather, and others. Another similarity lies in the respondents' opinions if their friends arrive earlier than the predetermined time. Most Japanese and Indonesian respondents did not feel uncomfortable if their friend arrived early. Respondents thought that this friend was a disciplined person who respected time.

Then, in lecture activity situations, the similarity found is that both Indonesian and Japanese respondents give permission to enter the class if students are late. The reason is that students have the right to get lessons. Another similarity lies in the fact that students are often late because they often oversleep or have problems with transportation. Meanwhile, the difference found lies in the time consideration that respondents give when students are late for class. Indonesian respondents mostly chose 15 minutes as the time consideration limit if students are late for class, but Japanese respondents mostly chose 30 minutes as the time consideration limit if students are late for class. Another difference found is in the respondents' cultural understanding if students arrive late to class. Most Indonesian respondents stated that this is a common and common happening. Students who are late for class due to traffic jam, waking up late and etc., but most Japanese respondents think that it is unnatural because students who are late will lose points and are considered disrespectful.

In the context of working hour situations, the first similarity that can be found is in the estimated time of arrival of respondents at the office. Indonesian and Japanese respondents mostly chose 08:45 as the expected time to arrive at the office with 59% and 65% of the percentage respectively. In this condition, both Indonesian and Japanese respondents try to be on time at least 5 minutes before entering work. The second similarity lies in the opinion of respondents if the boss or coworkers have not returned to work. Most Indonesian and Japanese respondents thought that they would ask their boss for permission to leave early and explain that their work during working hours had been completed. The third similarity lies in the consideration of respondents' waiting time. Indonesian respondents and Japanese respondents mostly chose 30 minutes as the waiting time consideration. Most of the Indonesian and Japanese respondents thought that they would mind if waiting became the normal thing to do, and that they would mind if their planned activities fell behind schedule. Respondents argued that people who have a habit of making others wait are people who don't have a sense of responsibility. This is not justified in business terms. The difference found lies in the opinion of respondents who are willing to wait for a boss or

coworker who has not returned home. Indonesian respondents thought they would be willing to wait if they had nothing else to do and to protect the feelings of others. But the Japanese respondents were of the opinion that they would help out with other work, do some cleaning and that they did not want to go out alone. In this case, respondents are willing to help other work so that it can be completed quickly and can go out at the same time. However, this also depends on the workplace because according to one respondent, waiting for others to finish work is an old culture in Japan.

5. Conclusion

Based on the formulation of the problem in this study, that is found similarities and differences in time consideration (*Jikan Kankaku*) in Japanese and Indonesians. The similarities found are that time considerations between Japanese and Indonesians are not much different. Most Japanese and Indonesians give a range of 15 minutes to 30 minutes time consideration depending on the individual. Respondents said that as long as friends/colleagues/students have a clear reason, they are willing to wait or give permission to enter. In some situations, Indonesians try to be on time just like the Japanese who try to be on time at least 5 minutes ahead of time so as not to be late. Most Japanese and Indonesians don't have any problem with friends arriving earlier than their appointment time. Japanese and Indonesians feel happy and think that their friend is a person who respects time and is considered a serious person.

The difference is that delays in Indonesia can reach 15 minutes to an hour, which is not uncommon in Japan. In Japan, if someone is late, it is generally only five to 10 minutes and even then it is usually a person of high social status. In Indonesia, the culture of being late is still difficult to change, unlike in Japan where the culture of punctuality is still deeply rooted, which considers time as something valuable. Based on a Japanese informant who is currently living in Indonesia, he said that he was surprised by the culture of not punctuality in Indonesia because Japanese people think it is a weird thing

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