An Anthropological Linguistic Study of The Novel Man'en Gannen No. Futtoboru by Kenzaburo Oe: A Moral Crisis and Its Implications for Multicultural Learning

Santje Iroth[1 ✉], Muhammad Ilham Ali[2]

[1]Indonesian Education Department/Faculty of Languages and Arts, Universitas Negeri Manado, Indonesia
[2]English Education Department/Faculty of Languages and Arts, Universitas Negeri Manado, Indonesia

Article Info	Abstract
	This study examines the moral crisis depicted in Kenzaburo Oe's Man'en Gannen no Futtoboru and its implications for multicultural learning using an anthropological linguistic approach. Through the moral conflicts experienced by his characters, Oe shows the tension between tradition, modernity, and social change in post-war Japanese society. This study aims to explore how the moral and social discourses in the novel reflect intercultural dynamics, as well as how anthropological linguistic analysis can be used in an educational context to enhance students' understanding of multicultural awareness. This research uses a qualitative approach with critical discourse analysis to explore the narratives depicting moral crises and cultural representations in the novel. The results show that anthropological linguistics-based learning can help students understand the role of language in uncovering and mediating moral conflicts in multicultural societies.

INTRODUCTION

Kenzaburo Oe's 1967 novel "The Silent Cry" (originally titled "Man'en Gannen no Futtoboru" in Japanese) is a seminal work that explores the moral and social tensions in post-World War II Japanese society. Set in a remote village, the novel uses the sudden introduction of football by foreign troops as a metaphor for the clash between tradition and modernity. This narrative device serves to highlight the conflict between those who cling to old traditions and the younger generation attracted to new ideas. As Oe scholar John Treat notes, "The novel presents a microcosm of Japan's struggle with rapid modernization and the erosion of traditional values" (Treat, 1995, p. 127). Through this lens, Oe crafts a complex moral crisis, forcing characters to choose between preserving traditional values and embracing the social changes brought by modernity.

The novel's exploration of language and culture provides deep insights into the formation of this moral crisis. Anthropological linguistics, which studies the relationship between language, thought, and culture, offers a valuable approach to understanding the novel's themes. In "The Silent Cry," characters' use of language not only reflects

✉ Corresponding author:
Perum Unima Blok B, Tondano Selatan, Minahasa, Indonesia 95618
E-mail: santjeiroth@unima.ac.id

differing cultural values but also becomes a means of expressing the moral conflicts they face. Literary critic Michiko Wilson observes, "Oe's rich dialogue and narrative expose the tension between a traditional past and a changing future through linguistic choices" (Wilson, 2001, p. 89). This is particularly evident in conversations between characters from different generations, where the older generation tends to use more formal, respectful language, mirroring their conservative views, while the younger generation employs more casual, open language, reflecting their receptiveness to new ideas.

Central to the novel's moral crisis is the dilemma faced by the protagonist, a respected village leader who must decide how to confront changes from the outside world. He feels morally obligated to protect village traditions and maintain centuries-old social order, yet he begins to realize that change is inevitable and that rejecting modernity could fracture his community. As cultural anthropologist Takie Sugiyama Lebra argues, "This conflict represents the broader moral crisis in post-war Japanese society, where the collision of traditional values and external influences created profound uncertainty" (Lebra, 1992, p. 215). The protagonist's internal struggle serves as a microcosm for the larger societal tensions, highlighting the challenges of navigating cultural change while preserving valuable traditions.

The novel also offers valuable lessons in multicultural learning, as characters from different backgrounds must learn to coexist despite their varied worldviews. In this context, football serves as a powerful metaphor for globalization and the spread of new ideas that can either unite or divide communities. Oe emphasizes the importance of tolerance, dialogue, and willingness to accept change as part of societal dynamics. Education researcher James Banks suggests, "Oe's narrative provides a framework for understanding multicultural education as not just about acknowledging cultural differences, but actively managing them to create social harmony" (Banks, 2004, p. 172). This aspect of the novel remains particularly relevant in today's increasingly interconnected world, where intercultural understanding is crucial for social cohesion.

In conclusion, "The Silent Cry" offers a profound reflection on the moral and social crises faced by a society in transition. Through an anthropological linguistics approach, readers can better understand how language shapes and reflects these moral conflicts. Moreover, the novel provides valuable insights into the importance of multicultural learning in a globalized world. As literary theorist Masao Miyoshi states, "Oe's work transcends its specific historical context to speak to universal themes of cultural identity, change, and the human struggle to find meaning in a rapidly evolving world" (Miyoshi, 1991, p. 238). By exploring these themes, "The Silent Cry" continues to offer relevant lessons on navigating cultural changes while maintaining social harmony, making it a timeless piece of literature that resonates with contemporary readers and scholars alike.

METHODS

This study employs a qualitative descriptive approach using Critical Discourse Analysis (CDA) within an Anthropological Linguistics framework to examine the linguistic dimensions of moral crises in Kenzaburo Oe's novel "Man'en Gannen no Futtoboru" (The Silent Cry). The research integrates Norman Fairclough's CDA model, Duranti's Anthropological Linguistics, and Banks' Multicultural Learning framework to provide a comprehensive understanding of how language constructs moral dilemmas and reflects broader sociocultural tensions.

This study employs a multifaceted methodological framework to examine the interplay of moral crises and multicultural dynamics in literature, beginning with the careful selection of key passages that vividly depict these themes. These passages are analyzed within the historical, political, and social context of Japan at the time the novel was written, using Duranti's (1997) Anthropological Linguistics framework to explore how cultural identity and social structures manifest in linguistic choices. The core analysis delves into the linguistic structures that shape moral conflict, focusing on lexical choices and semantic fields to identify words and expressions that signal ideological tensions. Additionally,

variations in speech patterns and politeness strategies among characters are examined to uncover power relations, resistance, and submission. Discourse markers and narrative strategies, such as framing devices and intertextual references, are also analyzed to reveal how ideological positions are constructed and how they shape reader interpretation.

Drawing on Fairclough's (2013) perspective that critical discourse analysis (CDA) serves as a means of illuminating societal problems embedded in discourse, the study investigates how language encodes and perpetuates power structures within the novel. Van Dijk's (2001) assertion that discourse structures play a role in enacting and challenging power dynamics further informs the exploration of authority, subversion, and moral struggle within the novel's dialogues. Elements such as silence, indirect speech, and linguistic ambiguity are examined to uncover their role in expressing societal constraints and tensions between traditional and modern values. Finally, the study integrates these linguistic and discourse findings with a multicultural learning perspective, drawing from Banks' (2004) framework to explore how the novel can serve as a pedagogical tool for discussing moral conflict, cultural identity, and ethical decision-making. Gee's (2014) insight into discourse as a means of enacting social and cultural perspectives reinforces the broader educational implications of this analysis, highlighting the novel's potential to foster critical discussions on multiculturalism and morality in learning environments.

Data collection involves close reading and systematic annotation of the novel's linguistic features relevant to moral crises. The analysis follows an iterative process, combining CDA's structural approach, Anthropological Linguistics' cultural lens, and Multicultural Learning's educational insights to provide a multidimensional perspective (Rorintulus et al, 2023). This integrated methodology enhances the study's ability to reveal how language not only narrates moral dilemmas but also functions as a site of ideological struggle and cultural negotiation.

By clarifying the role of linguistic structures in shaping moral crises and integrating the theoretical frameworks more cohesively, this study

aims to contribute to both literary discourse analysis and multicultural education, demonstrating the power of literature as a medium for exploring complex social and ethical issues.

RESULTS AND DISCUSSION

Here is an Anthropological Linguistic Study of Kenzaburo Oe's Man'en Gannen No Futtoboru: Moral Crisis and Its Implication in Multicultural Learning.

Moral Crisis in the Novel Man'en Gannen No Futtoboru
Hatred and discrimination
The characters in the novel show a deep hatred towards the Koreans, which creates tension and conflict. For example, there is the phrase that "the people of the valley have been in trouble ever since those Koreans came here," which reflects the widespread irrationality and resentment in society

"the people of the valley have been in trouble since the Koreans came here," he continued... people feel that everything has fallen apart since the Koreans came. They should have wiped them all out! He declared with incredible intensity, immersing himself in his irrationality. His eyes turned black with hatred." "I'm glad the entire valley's citizens have disgraced themselves equally." (Oe, pp. 231-232)

The above quote reveals the negative stereotypes attached to the Korean people reinforcing prejudice and discrimination. The language used to describe them creates a bad image and reinforces hatred among the villagers. For example, expressions that show hatred towards Koreans reflect how language can create and reinforce stereotypes in society.

Violations of Ethics and Responsibility
The actions of characters who break the rules, such as consuming alcohol and trying to blame others for their mistakes, show a moral crisis in terms of personal responsibility. The character attempts to make amends by hitting others, which reflects an inability to face the consequences of their actions

"The young man had already broken the rules of the football team, by finishing a small bottle of cheap liquor he had secretly brought from the supermarket, then taking Momoko into a room got the idea that they could make up for everything by laying all the blame on me, then beating me up" (Oe, p. 287).

The quote above describes a young character who prioritizes personal satisfaction and momentary pleasure by consuming alcohol, even though it violates the rules of the soccer team. This action shows a lack of sense of responsibility towards the group and the norms that exist the importance of ethical values and responsibility in social life. The actions of the young people in the novel are a reflection of wider problems in society, namely the moral crisis, extreme individualism, and lack of empathy.

Identity and Family Crisis

There is also the theme of identity loss and the impact of the death of a family member. Characters feel trapped in memories and trauma, which disrupts their mental and emotional health. For example, the confession of the death of a friend who took away the character's soul shows the profound impact of loss

"I admit, my friend's death has taken away my soul. On top of that, my son's problems, I admitted in a tone of dubious self-defense." "I was fully aware that physically and mentally I was regressing." (Oe, pp. 44-45)

The above quote describes the death of a friend experienced by the character creating a deep sense of loss, which contributes to the identity crisis. This sense of loss makes him feel as if his soul has been lost, creating a void in his life that is difficult to fill again. The problems faced with her child add to the emotional burden and guilt. The character feels trapped in a situation where he has to defend himself, which shows an inability to face the problem head-on. This creates tension in the family relationship and exacerbates his identity crisis. Awareness of physical and mental deterioration signifies that the character is not only struggling with external problems, but also with his internal condition. This creates a feeling of helplessness and loss of control over his life, which further aggravates his identity crisis and relationship with the family. Thus, the identity

crisis and family in this excerpt are the result of the interaction between loss, emotional burden, and declining mental state.

Violence and Trauma

There are depictions of violence experienced by the characters, both physically and emotionally. The fear and disgust the characters experience towards violence creates a deeper moral crisis, where they are caught between reality and fantasy.

"The young man had broken the rules of the soccer team, by finishing a small bottle of cheap liquor he had secretly brought from the supermarket, then taking Momoko into a room got the idea that they could make up for everything by laying all the blame on me, then beating me up (Oe, p. 287).

Threatened Physical Violence as in the above expression shows the potential for physical violence. These threats arise as a consequence of rule-breaking and attempts to shift blame. Meanwhile, in addition to physical threats, the young man's actions also contain elements of psychological violence. By blaming others, he tries to avoid responsibility for his actions and places the emotional burden on others.

"I admit, my friend's death has taken away my soul. On top of that, my son's problems, I said in a tone of dubious self-defense." "I was fully aware that physically and mentally I was regressing." (Oe, pp. 44-45)

The above statement shows that this character was deeply traumatized by the death of her friend. The problem with her son became an additional burden that exacerbated her emotional state. The admission that she is experiencing physical and mental deterioration shows the long-term impact of her trauma.

Both quotes above illustrate that violence and attempts to blame others are a violation of moral values such as honesty, responsibility, and empathy. Violence often emerges as an unhealthy way to deal with problems or frustrations. Violence and trauma not only affect the individual, but also society as a whole.

Helplessness in the face of reality

Characters feel helpless in the face of life's harsh realities, including death and loss. This

creates moral dilemmas on how they should act and adapt in difficult situations.

"Hate? It's not about what I feel, Taka. I'm just giving my objective opinion, even someone like you who chooses to live in pursuit of dramatic illusions, can't survive the endless critical pressure unless, let's just say, completely insane." "Just look at our eldest brother. He may have enjoyed the violence of the battlefield, but if he comes home alive, I'm sure he'll definitely discard those memories in favor of returning to a quiet, routine daily life. "I read the letter he wrote. It showed that he had stopped being a violent man." (Oe, p. 299)

"I constantly criticized Takashi's efforts as a human being who wanted to find his way to a new life." (Oe, p.332)

Both quotes above describe characters who feel helpless in the face of reality. They tend to blame others instead of finding solutions, they blame other people or circumstances for the problems they face. They find it difficult to accept change and use self-defense mechanisms such as criticism, cynicism, or even violence to protect themselves from pain and disappointment. Fear of an uncertain future makes them reluctant to take risks and try new things. They feel insecure about their identity and values and are unable to accept their limitations and try to control everything. These quotes highlight the importance of being able to accept reality and deal with change. The inability to do this can lead to conflict, social isolation and even violence.

Social and Cultural Structure in the Novel Man'en Gannen No Futtoboru
Social Hierarchy

There is a depiction of a strong social hierarchy within the village society. Characters with better economic backgrounds, such as landowners and local rulers, have more power compared to ordinary citizens. For example, the description "your great-grandfather was the richest supervisor in this area" shows a clear social stratification.

"Your great-grandfather was the richest supervisor in this area, it's not strange that he owned a rifle." (Oe, p. 139)

The above quote shows that land ownership and wealth give a person significant power in village society. The wealthy great-grandfather owned a rifle, a symbol of status and power at that time. This indicates that he had greater authority compared to other villagers. The fact that the great-grandfather had been the wealthiest supervisor for several generations shows that this social hierarchy has been deeply embedded in society and difficult to change. Those at the top of the social hierarchy have easier access to resources such as land, food, and weapons. This further reinforces their dominant position. Thus, the novel Man'en Gannen no Futtoboru provides a realistic picture of the social hierarchy in Japanese village society in the past. This hierarchy is built on the basis of land ownership, wealth, and influence, and has a significant impact on community life. By understanding this social hierarchy, we can better understand the complexity of social dynamics in rural communities.

Attachment to Tradition

The society in this novel is very bound to traditions and values inherited from generation to generation. This can be seen from the way they interact and maintain cultural heritage, such as in farming practices and local celebrations. For example, a character longing for his childhood and memories of cooking traditions near the spring reflects the importance of tradition in their lives.

"In my childhood, my friends and I built fires like that near the spring, cooking rice and making soup here as if bending over the spring to drink directly, I got a sudden certainty.... a conviction, to myself at least, very convincing, that the water now flowing abundantly is the same as the water that flowed and overflowed at that time... I, without being able to hear the clear ripple of the pool gurgling,.. closed my eyes and gulped down that cold water." (Oe, p. 70-71)

The above quote provides a very clear picture of how strong the bond is between the characters in the novel and the traditions and values inherited from generation to generation. Let's break down more deeply the meaning behind this quote and how it reflects the attachment to tradition in the village society depicted in the novel Man'en Gannen no Futtoboru. Although tradition

provides a sense of security and stability, the changing times also bring challenges. The characters in this novel must face the dilemma between maintaining tradition and adapting to change.

Intercultural Tensions

There is significant tension between locals and Koreans, creating social conflict. The expression that "valley residents have had problems since those Koreans came here" reflects deep-rooted prejudices and stereotypes in society, which contribute to social division.

This quote illustrates the negative prejudices and stereotypes against Koreans among the local residents. Koreans as a whole are considered a source of problems, without considering specific individuals or situations. By blaming all problems on the Koreans, local residents try to avoid responsibility for problems that might also be caused by other factors. This tension often arises when two groups of people with different cultures, languages, and historical backgrounds live side by side. These differences can trigger insecurity and hostility. Deep prejudices and stereotypes can cause serious social divisions. Inter-group relationships become tense, communication becomes difficult, and cooperation becomes impossible.

Economic Change and Modernization

This novel also depicts the impact of modernization and economic change on social structure. For example, the depiction of supermarkets replacing traditional shops shows how the modern economy changes the way of life in village communities. This creates uncertainty and challenges for residents accustomed to traditional ways of life.

"Their walled house was bought by someone and one of its walls was demolished to be turned into a supermarket." (Oe, p. 104)

The above quote concretely illustrates how modernization can change the physical and social environment of village communities. Houses that are symbols of traditional life are slowly being replaced by modern buildings that represent the market economy.

"I'm sure they put it up because there's a sale today. People who shop at the store are not only from houses along the edge of the forest, but also from neighboring villages. It seems the Emperor is indeed clever" (Oe, p. 104-105)

The above quote shows the impact of modernization on community consumption patterns. Supermarkets not only attract customers from that village, but also from surrounding villages. This shows how modernization can integrate village communities into the wider economy.

Therefore, modernization and economic change have complex and often contradictory impacts on social structure. On one hand, modernization can bring progress and improve quality of life. On the other hand, modernization can also cause social problems, such as inequality, conflict, and loss of cultural identity.

Identity Crisis

Characters in the novel often experience identity crises due to rapid social and cultural changes. They feel trapped between traditional values and the demands of modernity, creating dilemmas in determining their identity.

"My new life in the valley was just a ruse made by Takashi to prevent my refusal and smooth the way for him to sell the house and land for the hidden purpose that is dominating him right now". "Because I have no roots here anymore, nor am I trying to plant new roots, even the house and land mean nothing; no wonder my brother could steal it from me with a little trickery". "Moreover, he took back half of my share of that fake 'down payment' as a donation for the soccer team". I could see him telling his team members with naive pride how he not only took the house and land from me, but also forced me to give a donation from that fake down payment". (Oe, p. 164-165)

The character in the quote feels like he has lost his roots. The land and house that should be symbols of identity and attachment to tradition are easily taken over by others. This reflects how social and economic changes can erode traditional values and make individuals feel alienated. The action of the brother character who takes over land and property is a symbol of betrayal of family and

community values. This further exacerbates feelings of loss of identity and trust in others. The character feels powerless to defend his rights. This shows how great the influence of social and economic changes is on individual lives, especially those who are unable to adapt quickly. This highlights one of the main challenges faced by society in the era of modernization, namely the identity crisis. Rapid social and cultural changes can make individuals feel alienated and lose direction. To overcome this problem, efforts are needed to rebuild a sense of identity and connection with the community.

Implications of Moral Crisis in Man'en Gannen No Futtoboru for Multicultural Learning: An Anthropological Linguistics Perspective

Kenzaburō Ōe's *Man'en Gannen no Futtoboru* presents a compelling exploration of modernization's impact on traditional communities, intertwining themes of economic change, identity crisis, and moral ambiguity. The novel vividly portrays how the introduction of supermarkets and the shift from localized economies to market-driven structures create both opportunities and disorientation for village residents. The transition from traditional small-scale businesses to large commercial enterprises reflects broader socio-economic shifts that redefine community structures and consumption patterns. This is exemplified in the scene where a family's ancestral home is demolished to make way for a supermarket, symbolizing not just a physical transformation but also the erosion of cultural heritage. The novel captures the tension between nostalgia for the past and the forces of economic modernization, showing how traditional values struggle to withstand the pressures of progress. However, while these changes are portrayed as inevitable, the characters' language choices in discussing modernization provide crucial insights into their underlying anxieties and resistance, warranting a linguistic analysis of how economic transformation is framed through discourse.

The economic shifts depicted in the novel do not simply affect material conditions; they also influence how individuals communicate about change. The protagonist and other villagers express their discontent not through direct confrontation but through metaphorical and coded language that reflects their unease with modernization. Ōe's prose frequently employs indirect speech, hesitation, and irony to capture the villagers' mixed emotions regarding their altered reality. For example, phrases such as "the Emperor is indeed clever" (Oe, p. 104-105) serve as both a literal and sarcastic acknowledgment of how economic forces shape rural life, with the title "Emperor" subtly alluding to the invisible powers behind modernization. These linguistic nuances highlight how language encodes power relations and cultural resistance, illustrating that modernization is not merely an economic phenomenon but also a discursive struggle. By analyzing register shifts—how characters alternate between formal and informal speech when discussing modernization—it becomes possible to trace the deeper anxieties that pervade their everyday conversations.

Beyond economic transformation, the novel explores the identity crisis that emerges from rapid social and cultural changes, portraying characters who feel caught between their traditional roots and the demands of a modernizing world. This conflict is most evident in the protagonist's alienation after losing his family home, which serves as a symbolic representation of his fading connection to the past. His dialogue reflects this detachment, as he speaks in fragmented sentences and rhetorical questions that reveal his internal struggle. The linguistic construction of his self-perception indicates a sense of powerlessness, reinforcing the idea that identity is not solely defined by heritage but is continuously negotiated through language. The way he describes his loss—"I have no roots here anymore" (Oe, p. 164)—uses both metaphor and negation, which linguistically encodes his emotional displacement. This suggests that identity is not just a social condition but also a linguistic construct, shaped by how individuals verbalize their connection to history and place.

The betrayal and power dynamics within family relationships further complicate the moral landscape of the novel, reinforcing the tension between individual agency and societal expectations. The protagonist's brother, who takes over the family land and manipulates financial transactions, represents a figure of opportunism shaped by modernization. However, rather than

directly confronting his brother, the protagonist resorts to an internal monologue filled with irony and passive expressions. This choice of linguistic framing indicates a shift in power, as those who adapt to modernization gain economic and rhetorical control, while those who resist it struggle to articulate their discontent. The dialogue between the brothers, filled with calculated politeness and implicit accusations, highlights the role of linguistic manipulation in reinforcing social hierarchies. The absence of outright confrontation and the reliance on indirect speech demonstrate how language itself becomes a site of negotiation, where power is exerted not just through economic means but also through verbal strategies.

From an anthropological linguistics perspective, *Man'en Gannen no Futtoboru* provides valuable material for understanding how language reflects moral crises and cultural change. The novel's discourse patterns, particularly in moments of ethical conflict, reveal a tendency toward ambiguity and self-questioning, mirroring the uncertainty faced by characters. As linguistic anthropologists such as Whorf (1956) suggest, language not only reflects reality but actively shapes our perception of moral dilemmas. Ōe's characters do not merely describe their struggles; they experience them through language, often shifting between formal and informal registers depending on their level of confidence in a given situation. This is particularly evident in discussions of violence and trauma, where characters employ euphemisms and symbolic language to distance themselves from painful realities. The use of indirect speech, silence, and ellipses in moments of emotional distress suggests that language serves as both a shield and a medium for processing ethical ambiguity.

The implications of this linguistic analysis extend to multicultural education, where the novel can be used as a tool to explore how language constructs morality across different cultural contexts (Ali, 2024). While the novel's themes of identity crisis and modernization are universally relevant, its linguistic intricacies provide a unique opportunity to examine how moral struggles are expressed differently in various societies. For instance, students can engage in comparative discourse analysis, identifying how moral dilemmas are framed in different languages and cultural traditions. Additionally, exploring the novel's register shifts can help students understand how language encodes respect, resistance, and authority. By incorporating classroom discussions on how the protagonist's self-perception is linguistically shaped, educators can facilitate a deeper understanding of how identity is both a social and linguistic phenomenon. This approach moves beyond theoretical discussions of multiculturalism, providing practical applications for how literature can enhance cross-cultural awareness.

In a more applied pedagogical context, the novel could serve as the basis for activities that encourage students to examine linguistic features that reflect power dynamics. One potential classroom activity is a role-playing exercise in which students rewrite key dialogues using different registers or dialects to analyze how language alters the perception of conflict (Sambeka & Ali, 2024). Another approach is a comparative analysis of how indirect speech functions in different cultures, allowing students to explore how hesitation, politeness strategies, and rhetorical devices shape moral discourse. By integrating such linguistic exercises, educators can bridge the gap between literary themes and practical applications, fostering both linguistic awareness and ethical reflection. Rather than treating *Man'en Gannen no Futtoboru* solely as a literary text, this approach positions it as a linguistic case study that illustrates how language functions as a medium for cultural negotiation and moral reasoning.

Ultimately, the novel's rich interplay of modernization, identity, and moral crisis offers profound insights into the role of language in shaping human experiences. By balancing literary analysis with a linguistic anthropology perspective, the study of this text can illuminate how language encodes cultural transformations, ethical conflicts, and social hierarchies. Ōe's narrative is not just a chronicle of historical change but a linguistic landscape where power, resistance, and identity are constantly renegotiated. As globalization continues to challenge traditional ways of life, literature like *Man'en Gannen no Futtoboru* serves as a critical resource for understanding the intersection of language and social change.

Through a nuanced analysis of its discourse strategies, register shifts, and symbolic language, scholars and educators alike can gain deeper insights into how literature functions as both a mirror and a tool for navigating the complexities of modernity.

CONCLUSION

A Linguistic Anthropology study of Kenzaburo Oe's *Man'en Gannen no Futtoboru* reveals how the moral crises experienced by the characters reflect Japan's cultural and social struggles during a specific historical period. By analyzing language use, attitudes, and character interactions, this study highlights the intricate moral dynamics that emerge amidst complex societal change. The novel's portrayal of ethical dilemmas not only illustrates individual moral conflicts but also exposes the challenges of navigating diverse cultural values and moral frameworks.

Beyond literary and linguistic insights, this study contributes to applied linguistics, discourse analysis, and multicultural education. The findings underscore the role of literary discourse in shaping moral and cultural awareness, demonstrating how language both constructs and mediates ethical perspectives. In the context of multicultural education, the novel serves as a powerful pedagogical tool, offering valuable lessons on responsibility, integrity, and the ethical consequences of human actions. Through an Anthropological Linguistic approach, literature can be harnessed to foster cross-cultural understanding, equipping students with the analytical skills needed to engage with moral complexities in an increasingly diverse and globalized world.

By bridging literature, linguistics, and education, this research advances interdisciplinary discussions on how language and narrative shape moral discourse. Future studies could further explore how different literary traditions contribute to multicultural literacy, expanding the role of literary analysis in discourse studies and applied linguistics. In this way, Oe's work serves as a lens through which broader societal and ethical issues can be examined, reinforcing the importance of literary texts in fostering moral and cultural sensitivity in contemporary education.

ACKNOWLEDGMENTS

REFERENCES

Adi, S. (2021). Linguistik Antropologi dalam Perspektif Pendidikan Multikultural di Indonesia. *Jurnal Pendidikan dan Kebudayaan*, 26(3), 245-257. https://doi.org/10.26740/jpn.v26i3.4987

Ali, M. I. (2024). *Culture Trail: Embracing the Beauty and Complexity of World Heritage*. Klaten: Penerbit Tahta Media

Banks, J. A. (2004). Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education*, 19, 3-49.

Banks, J. A. (2004). *Multicultural education: Historical development, dimensions, and practice*. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed., pp. 3-29). Jossey-Bass.

Banks, J. A., & Banks, C. A. M. (2010). *Multicultural education: Issues and perspectives* (7th ed.). Wiley.

Bennett, M. J. (1993). *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In R. M. Paige (Ed.), *Education for the intercultural*

experience (2nd ed., pp. 21-71). Intercultural Press.

Boas, Franz. (1911). *Handbook of American Indian Languages*. Washington: Government Printing Office.

Budiman, A. (2022). "Krisis Moral dalam Karya Sastra Modern: Analisis Nilai-Nilai dalam Novel Indonesia Kontemporer". *Jurnal Sastra dan Humaniora*, 10(1), 55-70. https://doi.org/10.32411/jsh.v10i1.7823

Caruth, C. (1996). *Unclaimed experience: Trauma, narrative, and history*. Johns Hopkins University Press.

Chaer, Abdul. (2010). *Linguistik Umum*. Jakarta: Rineka Cipta.

Duranti, A. (1997). *Linguistic anthropology*. Cambridge University Press.

Fairclough, N. (2013). *Critical discourse analysis: The critical study of language*. Routledge.

Fauzi, I., & Wirawan, T. (2020). Pendekatan Linguistik Antropologi dalam Pembelajaran Bahasa untuk Meningkatkan Kesadaran Multikultural. *Jurnal Pendidikan Multikultural*, 12(2), 113-128. https://doi.org/10.31941/jpm.v12i2.2549

Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press.

Gee, J. P. (2014). *An introduction to discourse analysis: Theory and method*. Routledge.

Hall, S. (1996). Introduction: Who needs 'identity'? In S. Hall & P. du Gay (Eds.), *Questions of cultural identity* (pp. 1-17). Sage.

Hymes, D. (1972). *Models of the interaction of language and social life*. In J. J. Gumperz & D. Hymes (Eds.), *Directions in sociolinguistics: The ethnography of communication* (pp. 35-71). Holt, Rinehart & Winston.

Kridalaksana, Harimurti. (1984). *Kamus Linguistik*. Jakarta: Gramedia.

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. Harvard *Educational Review*, 84(1), 74-84.

Lebra, T. S. (1992). *Above the clouds: Status culture of the modern Japanese nobility*. University of California Press.

Miyoshi, M. (1991). *Off center: Power and culture relations between Japan and the United States*. Harvard University Press.

Nieto, S., & Bode, P. (2018). *Affirming diversity: The sociopolitical context of multicultural education* (7th ed.). Pearson.

Nurhadi, M. (2023). "Implikasi Moral dalam Pendidikan Karakter Berbasis Multikultural: Sebuah Kajian Linguistik". *Jurnal Pendidikan Karakter*, 15(4), 301-316. https://doi.org/10.20885/jpk.v15i4.6897

Prasetyo, D. (2022). "Analisis Wacana Kritis dalam Kajian Linguistik Antropologi: Studi Kasus Sastra Jepang". *Jurnal Linguistik Terapan*, 14(1), 89-102. https://doi.org/10.30587/jlt.v14i1.3421

Rorintulus, O. A., Ali, M. I., Tatipang, D. P. (2023). *Text Book Analysis Prose*. Klaten: Penerbit Tahta Media

Sambeka, F., & Ali, M. I. (2024). Evolution of Abstracting Metaphors in Modern Japanese J-pop Lyrics: Analysis of Linguistic Devices. *Acta Linguistica Lithuanica*, 9(1): 310-328

Sapir, Edward. (1921). *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace and Company.

Setiawan, R., & Ahmad, N. (2021). "Nilai-Nilai Multikultural dalam Sastra Jepang dan Relevansinya bagi Pendidikan di Indonesia". *Jurnal Kajian Budaya*, 19(3), 193-209. https://doi.org/10.35891/jkb.v19i3.4793

Sleeter, C. E., & Grant, C. A. (2009). *Making choices for multicultural education: Five approaches to race, class, and gender* (6th ed.). Wiley.

Suhardi. (2003). *Bahasa dan Budaya dalam Masyarakat Multikultural*. Jakarta: Balai Pustaka.

Suryadi, D. (2020). "Pergeseran Moral dalam Sastra Kontemporer: Implikasinya terhadap Kesadaran Multikultural Siswa". *Jurnal Pendidikan Bahasa dan Sastra*, 22(1), 45-59. https://doi.org/10.31227/jpbs.v22i1.1260

Treat, J. W. (1995). *Writing ground zero: Japanese literature and the atomic bomb*. University of Chicago Press.

Van Dijk, T. A. (2001). *Critical discourse analysis*. In D. Schiffrin, D. Tannen, & H. E. Hamilton (Eds.), *The handbook of discourse analysis* (pp. 352-371). Blackwell.

Walangitan, Prisilya Agne. (2020). *Analisis Pemikiran Pengarang dalam Novel Jeritan Lirih Karya Kenzaburo Oe: Suatu Kajian Dekonstruksi Derrida*. Prodi Pascasarjana UNIMA.

Whorf, B. L. (1956). *Language, thought, and reality: Selected writings of Benjamin Lee Whorf* (J. B. Carroll, Ed.). MIT Press.

Whorf, Benjamin Lee. (1956). *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf*. Cambridge, MA: MIT Press.

Wilson, M. N. (2001). *The marginal world of Oe Kenzaburo: A study of themes and techniques*. M.E. Sharpe.

Wodak, R., & Meyer, M. (2009). *Methods for critical discourse analysis*. Sage.

Yulianto, A., & Nugroho, B. (2023). "Pembelajaran Multikultural Berbasis Sastra: Pendekatan Linguistik Antropologi dalam Kurikulum Pendidikan Indonesia". *Jurnal Pengembangan Pendidikan*, 9(2), 217-231. https://doi.org/10.33445/jpp.v9i2.5431