Aizuchi on Basic Japanese Language Textbooks as Learning Material for Listening Behavior

Sa'idatun Nishfullayli[*], Lea Santiar

Universitas Indonesia, Depok, Indoenesia

A B S T R A C T

The low competence in listening behavior of Japanese language learners affects their interactional competence (Miyanaga, 2013). Textbooks, however, are not used optimally even though listening behavior teaching materials may greatly contribute to learner's conversational skills, particularly for novice learners. This study examines the form and function of the Japanese listener response (aizuchi) by analyzing the structure of the dialogue model of the textbook 'Minna no Nihongo I and Minna no Nihongo II.' Using the interpersonal discourse system from Systemic Functional Linguistics, this study identifies aizuchi and non-aizuchi responses, mapping the distribution of aizuchi's form and function in the textbook and describing variations in function and patterns of use of aizuchi-shi (short response). This study indicates two findings. Firstly, aizuchi is a listener's response after the speaker's statement (K1) and confirmation request (cf). Secondly, the short responses that have the highest frequency of use in the basic Japanese textbooks are referred to as aizuchi (aizuchi-shi): 'soo desu ka,' 'soo desu ne,' 'ii desu ne,' and 'wakarimashita'; which has the function of understanding, supportive agreement, emotional/feeling expression, and turn-relinquishing. It concludes that basic Japanese textbooks are sufficient for teaching basic listening behavior because aizuchi is presented in various forms, functions, and usage contexts.

A R T I C L E   I N F O

1. Introduction

The main purpose of foreign language studies is to achieve interactional competence (Campbell-Larsen, 2019:183; Lam, 2018: 378) by increasing the conversational skills of L2 learners (Taguchi, 2014: 532) to enable students to communicate well and appropriately using the target language in a real interactional context (Lam, 2018: 378). The *Kaiwa* (conversation) class is widely regarded as the primary component of Japanese conversation acquisition. The primary objective of acquiring proficiency in *Kaiwa* is to equip learners with the ability to effectively perform the functions of both the speaker and the listener. In conversational interactions, students are expected to be able to talk about themselves and their surroundings by observing the conversational organization (how to start and how to end a conversation) while also acting the role of a listener by giving a response called the *aizuchi* response.

In Japanese conversation, listeners do backchannelling or listening behavior by using *aizuchi*. *Aizuchi* is verbal and non-verbal responses uttered by the listener when the speaker is speaking or processing his/her next speech (Maynard, 1986, p 1091-1100). *Aizuchi* main functions are to do with a 'continuer' and as an expression of the listener's feelings and attitude towards the speaker (Maynard, 1986; Kita & Ide, 2007). By using *aizuchi*, listeners prompt their understanding and attentiveness in a conversation. Moreover, listening behavior using *aizuchi* also plays an important role in assuring the flow of conversational interaction and affects communication success (Miyanaga, 2013; Shek, 2020). Backchanneling behavior is not only important for the listener, but also for the speaker as the listener's

[*] saidatun.nishfullayli@gmail.com (Nishfullayli)

response is a feature to gauge the listener's interest in the conversation's topic (Thornbury & Slade, 2006: 131). The speaker recognizes *aizuchi* as a confirmation mechanism to ascertain the listener's comprehension of the subject matter being discussed. This enables the speaker to make an informed decision to either proceed or terminate the discourse.

The lack of *aizuchi*, which refers to the use of interjections or verbal cues to indicate attentiveness and engagement in a conversation, can lead to misinterpretations or disinterest towards the speaker. This demonstrates the significance of *aizuchi* as a means of indicating to the speaker the extent to which their audience comprehends their discourse (Horiguchi, 2005: 38), and this linguistic feature serves as a means of expressing the listener's agreement and support towards the speaker (Maynard, 1997). The speaker's audience may convey various emotions, such as happiness, admiration, doubt, shock, sympathy, and empathy (Hanzawa, 2012: 71). Furthermore, employing *aizuchi* as a means of turn-yielding may serve to mitigate the challenges associated with assuming the role of the primary speaker. To avoid appearing confrontational while assuming the role of the speaker, the listener employs *aizuchi*, particularly when the ensuing discourse diverges from the viewpoint of the prior speaker (Saft, 2007: 1295). The active utilization of *aizuchi* by the listener serves to maintain relationship and foster a positive rapport with the speaker (Ike, 2016: 135), thereby mitigating the risk of communication breakdown.

Notwithstanding the fact that *aizuchi* conventionally do not engender a turn shift, extant scholarship evinces that certain *aizuchi* utterances may facilitate the relinquishment of the speaker's turn. The utilization of *aizuchi* can be executed with or without interruption, and certain individuals possess the ability to initiate the turn-shift, as evidenced by Nagata's (2004) research. Furthermore, according to Kwak's (2003) research, it has been found that 20 percent of all *aizuchi* are categorized as turn-relinquishing *aizuchi*. In situations where the speaker displays reluctance to continue speaking and the listener experiences a state of speechlessness, it is common for turn-relinquishing *aizuchi* to manifest themselves at the onset of the sentence. To indicate their desire to maintain the floor during a conversation, individuals in Japan utilize turn-relinquishing *aizuchi* to occupy the pause until either the speaker or listener responds. The act of turn-relinquishing *aizuchi* may be regarded as a constituent of *aizuchi*, as it serves as a manifestation of comprehension from a pragmatic perspective.

In the context of the purpose of the Japanese teaching and learning and the significant function of *aizuchi* in interpersonal communication, it is anticipated that learners will possess a level of proficiency in listening that is in line with their speaking abilities (O'Keeffe et al., 2007). This is due to the fact that listening skills are a crucial component of interactional competence (Ross, 2018: 359). Therefore, *aizuchi* is an important topic that needs to be included as teaching and learning material in Japanese language studies (Miyanaga, 2013: 41) even starting from the basic level (Iguchi, 2016: 61). In addition to this, the standard measurement of the student's interactional skill can be seen through the extent of their linguistic understanding of *aizuchi* (shape, function, placement, and usage timing) and their capability to use it appropriately in conversational interactions (Yeh, 2018: 60), Many studies, however, mention the low ability of learner's listening behavior (Miyanaga, 2013; Rahayu et al., 2015; Carpi, 2020). It is revealed that a lot of students are unable to actively produce an appropriate listener response when they are involved in a conversation with Japanese native speakers, potentially causing unsuccessful conversation (Miyazaki, 2010; Lee et al., 2017).

The issues mentioned above occur due to several factors. Iguchi (2016) concluded that the teacher's low awareness of the importance of teaching *aizuchi* is one of the most important factors. Other factors include the absence of syllabus for listening behavior and limited preparation time. In addition to this, the textbooks currently used for learning basic Japanese language, *Minna no Nihongo I* and *Minna no Nihongo II*, have yet to be fully utilized in teaching listening behavior. Conversation texts in the textbook are instead used to understand the grammatical patterns of the language. *Aizuchi* as a typical Japanese conversation feature is typically taught in the remaining. In other words, Japanese learners at a beginner's level only had limited input of *aizuchi* as a listener behavior response.

The identification of the function of *aizuchi* is undertaken to facilitate learners in providing appropriate *aizuchi* responses and in recognizing the *aizuchi* employed by interlocutors during communicative exchanges. The absolute nature of *aizuchi* responses remains uncertain. A given response form has the potential to exhibit multiple functions simultaneously. According to Hanzawa (2012: 197), the use of *aizuchi* is context-dependent, and it is likely that the frequency, type, and

function of *aizuchi* varies depending on participants' and situational context. Thus it highlights the significance of comprehending its usage's form, function, and context.

Upon observation of the phenomena, the authors concur with Iguchi's (2016) assertion regarding the significance of optimizing textbooks as a linguistic resource for acquiring *aizuchi*, given the abundance of *aizuchi* present therein (Jinlong, 2008). The conversation model presented in a textbook is crucial for learners at the beginner level, as it serves as a fundamental source of language learning (Muflikah, 2010; Purwanto, 2013). Despite the ongoing discourse regarding the limitations of textbooks in facilitating the acquisition of interactional competencies among students (Yeh, 2018; Šukelj, 2019), certain scholars have posited that textbooks remain a valuable instructional tool that affords opportunities for foreign speakers to engage in conversational exchanges (Chahooshi & Rezvani, 2018; Batlle & Suárez, 2021). The identification of interactional features in conversational texts can serve as a valuable tool for enhancing learners' awareness of these features. The impact of foreign language textbooks on learners, particularly those who have limited exposure to the target culture or limited opportunities for direct communication with second language speakers, has been noted in academic literature (Kumagai, 2014). Hence, in light of the issue of inadequate proficiency in listening skills, conversational texts featured in introductory Japanese textbooks are relatively understudied, particularly intended as a pedagogical tool for novice learners to enhance their Japanese listening behavior.

Research which has been carried out on *aizuchi* in relation to the pedagogy and acquisition of Japanese language thus far often focuses on the description of *aizuchi* in textbooks used outside Indonesia. Prior research has examined the phenomenon of backchannel or *aizuchi* in the literature, as documented by Jinlong (2008) and Iguchi (2016). Jinlong (2008) conducted an analysis of *aizuchi* in a Japanese language textbook utilized in Taiwan, while Iguchi (2016) investigated the efficacy of utilizing textbook references and teacher surveys to enhance the verbal communication abilities of novice learners. The aforementioned studies examined the manifestation of *aizuchi* in educational materials. Iguchi (2016) utilized conversation models from the textbooks *Minna no Nihongo* and *Dekiru Nihongo* as the primary data source, whereas Jinlong (2008) employed six (6) sets of textbooks published between 1993-2006. Iguchi's findings suggest that the *Dekiru Nihongo* textbook contains a greater frequency of *aizuchi* and filler in comparison to the *Minna no Nihongo* textbook. Jinlong (2008) conducted an analysis of the frequency, placement, form, and function of *aizuchi* in comparison to its usage in authentic Japanese conversation. Jinlong's research findings indicate that the *aizuchi* character, which is commonly used in everyday conversation, is absent in the usage of *aizuchi* as presented in textbooks. Specifically, the overlapping use of *aizuchi* as a 'continuer' and a 'response to fill the gap in a conversation' was not observed in the textbooks. The primary functions attributed to *aizuchi* in academic literature include utilizing *aizuchi* as a means of acknowledging agreement or disagreement, responding to comprehension, and employing *aizuchi* as a vehicle for conveying emotions or affective states. The findings of the Jinlong study have corroborated the assertion made by Hanzawa (2012) that learners tend to receive a greater amount of input pertaining to the 'understanding' function, thereby leading to a higher level of mastery of this function in comparison to other *aizuchi* functions. It may be inferred that the function of 'understanding' is the most frequently occurring concept in textbooks, thereby indicating that it is the function that learners are most proficient in.

In Indonesian context, the majority of the research conducted pertains to the examination of *aizuchi* production by Japanese learners in diverse settings, including but not limited to conversational contexts within a professional environment (Suprapto, 2012), interview scenarios (Nurjaleka, 2019), exchanges between learners (Kartika, 2018), and interactions between learners and native speakers (Rahayu et al., 2015; Cutrone, 2014). The investigation of the backchannel learning activity, which encompasses *aizuchi*, pertains to the efficacy of explicit instruction in cultivating learners' awareness of *aizuchi* (Shek, 2020). Additionally, there is a requirement for a needs analysis to develop learning materials that incorporate *aizuchi* skills, such as tutorial videos (Imelda et al., 2021). Furthermore, pragmatic studies of *aizuchi* in media such as film, comics, and podcasts have gained popularity in the field of Japanese studies (e.g. Sanmadimantara et al., 2017; Siswinayu, 2012; Wulandari, 2022).

Pragmatics has been a frequently employed theoretical framework in prior research. The discourse analysis framework applied to the dialogue has yet to reveal the identification of *aizuchi* and its intended purpose. The justification for undertaking this investigation is based on the possibility of responses having two distinct functions, which highlights the need to determine their respective roles in the

context of conversational discourse. Ike (2016) conducted a pragmatic investigation and determined that the *hai* "okay" response can serve two distinct pragmatic purposes: as a means of supporting the speaker (*aizuchi*) or as a response to inquiries and appeals. The *hai* response may serve as either an *aizuchi* or a non-*aizuchi* in certain contexts. The aforementioned deductions are derived from the contextual signals present within the discourse. Despite the existence of several pragmatic studies, the exact way in which *hai*'s speech function responds to previous utterances in various roles, including statements, questions, or requests, remains uncertain. Expressions such as *'ii desu ne'*, *'soo desu ne'*, and *'wakarimashita'*, commonly referred to as *aizuchi* among language learners, are believed to possess multiple semantic functions. Hence, the identification of roles for the purpose of recognizing *aizuchi* constitutes a noteworthy inquiry. Additionally, additional examination is necessary to ascertain the precise purpose of each reaction and differentiate between *aizuchi* and non-*aizuchi* statements according to their semantic function.

Considering this context, it is essential to examine the discourse structure between the interlocutors to determine whether the verbal response of the audience serves as *aizuchi* or non-*aizuchi*. The examination of exchange patterns can be conducted through utilization of the NEGOTIATION instrument, which is among the tools employed for discourse semantics analysis at the discourse level in the theoretical framework of Systemic Functional Linguistics (SFL) (Martin, 1992; Martin & Rose, 2007). This framework is to do with the process of interaction which occurs between participants in a conversation, how the speaker takes on and switches to another role of the other participants, and how they arrange moves (speeches) (Martin & Rose, 2007). The NEGOTIATION framework is employed to identify the interaction patterns among participants through exchange roles. As a relatively new approach to study *aizuchi*, NEGOTIATION would pioneer to reveal when and where *aizuchi* occurs in the listener responses.

NEGOTIATION is a resource for "negotiating meaning in dialogue" (Martin, 1992; Martin & Rose, 2007) and a system at exchange rank whose elements of structure are as moves. An exchange involves two commodities which are knowledge (information) and goods-services (action), structured and conducted by participants through role exchanges. In a knowledge exchange, the role refers to the primary knower (K1), who holds the information and K2 as the secondary knower, who asks a question or requests the information. In an action exchange, the role refers to the primary actor (A1) who supplies the action (goods and services) and the secondary actor (A2) who demands the action.

Taking over a specific role will put the other participant in the opposite of that role. When one participant decides to play the role of initiating (starting the conversation or opening a new topic), it means he puts the other participant in the role of responding (giving responses) (Halliday via Eggins & Slade, 1997: 181). The act of initiation involves the exchange of information (K1) through declarative statements, solicitation of information (K2) through interrogative questions, procurement of goods and services (A2) via directives and appeals, and provision of goods and services (A2) through offers. Typically, the anticipated reactions consist of affirming reactions, such as a question needing an answer and an offer requiring acceptance. *Aizuchi,* as a Japanese backchannel, is categorized into the acknowledgement type of response since it is a response of support towards the speaker (Eggins & Slade, 1997: 205) (see Table 1).

Table 1. Semantic Role of Initiating and Responding

Initiating	Responding	
	Supporting	Confronting
Statement (K1)	acknowledgement (K1f), (K2f)	contradiction
Question (K2)	answer (K1)	disclaimer
Command/request (command/A2)	fulfillment (compliance/A1)	refusal
Offer (A2)	acceptance (A1)	rejection

We examine the distinction between *aizuchi* and non-*aizuchi* responses based on their discourse function in conversation, as well as the function of *aizuchi* in Japanese language textbooks. Categorization form of *aizuchi* applied in this study follows Maynard (1990), Horiguchi (1997), and Clancy et al. (1996). The forms are 1) non-lexical (sounds), such as '*un', 'uun', 'ee*', 2) short responses

(*aizuchi-shi*), such as *soo desu ka* and *soo desu ne*, 3) full clause, such as *'Sore wa taihen desu ne'*, 4) repetition (*kurikaeshi*), 5) restatement/paraphrase (*iikae*), restating or concluding what the speaker said in the listener's own words, 6) collaborative finish (*sakitori*), continuing or complementing the unfinished speech of the speaker, 7) cluster (*fukugoo*), combinations of two (2) *aizuchi* forms. A single response of *aizuchi* can show one or more functions at the same time appropriate to the context of the conversation (Fujimoto, 2007; Hanzawa, 2012). The functions used in this study are follows Hanzawa (2012) and Kwak (2003) which *aizuchi* is perceived as an expression of 1) continuer (listening and understanding feature), 2) do not understand the speaker's speech, 3) supportive agreement, 4) disagreement, 5) expression of feelings or emotions (empathy, sympathy, surprise, impressed, happiness, etc.), 6) giving confirmation, 7) turn-relinquishing feature (*aizuchi* used as a signal to take the turn of speech).

This study aims to analyze conversational model texts in Japanese language textbooks, *Minna no Nihongo I* and *Minna no Nihongo II*, by utilizing the response role parameters outlined in Table 1. The two textbooks are the most widely used Japanese language textbooks (Iguchi, 2016), including by Japanese language education and Japanese training programs in Indonesia. The model conversation text was derived from these textbooks. Specifically, the study seeks to identify listener responses that function as *aizuchi*, as well as their respective forms and functions. This study focuses on the exchange structure of model conversation text to determine the role, or speech function, of listener response in conversation, which is distinct from the works of Iguchi (2016), Jinlong (2008), and Ike (2016). Metalinguistic aspects, such as Japanese communication culture and the manifestation of participants' linguistic choices in texts, are beyond the scope of this analysis. This study seeks to answer three questions: 1) how to identify *aizuchi* and non-*aizuchi* response?, 2) how is the distribution of forms and functions of *aizuchi* in the textbooks, and 3) what are the discourse functions of the short response (*aizuchi-shi*) in the textbooks?.

2. Methods

The study employs a qualitative research approach, utilizing a discourse analysis framework to examine spoken conversational texts. This study uses the NEGOTIATION instruments to identify *aizuchi* and non-*aizuchi* responses, map the distribution of *aizuchi* forms and functions in textbooks, and describe the functions of *aizuchi* in the short response form *(aizuchi-shi)* found in the *Minna no Nihongo I* (MN-1) and *Minna no Nihongo II* (MN-II) textbook (Second edition, 2020). All the texts of conversation models in the *Kaiwa* (conversation) and *Renshuu* C (Practice C) sections are collected as data using the total sampling method. Each chapter's *Kaiwa* section is the primary conversation model, while each chapter's *Renshuu* C sections provide brief conversation practice. The *Kaiwa* conversation contains expressions and grammatical structures that are the primary focus of the chapter. Each volume contains 25 chapters, so the number of conversations obtained from the *Kaiwa* section is 50. Each chapter's *Renshuu* C section includes three brief conversation exercises, for a total of 150 short conversations. The selected texts are romanized and translated. The Hepburn romanization system is used for romanization guidelines (Tanaka, 2015).

The analysis is carried out in three steps. Firstly, *aizuchi* and non-*aizuchi* response in conversation texts are identified through the exchange structures using the NEGOTIATION framework. Secondly, the form and function distribution of *aizuchi* on each textbook is mapped. This is followed by characterizing the function of short response *(aizuchi-shi)* as the most common form of *aizuchi* on textbooks.

3. Results and Discussion

3.1 Identifying *Aizuchi* in Conversation (Exchange)

Analysis of conversation/exchange structure using NEGOTIATION instrument shows that listener responses such as '*ee', 'ii desu ne', 'soo desu ne',* and '*wakarimashita'* can be identified as an *aizuchi* if they fulfil the following conditions.

a. The speaker's previous utterance must be a statement of providing knowledge (K1) so that the listener responds afterward, occupying the role of follow-up (K2f or K1f). The content of statement (K1) can be information, reason, instruction, explanation, or the speaker's opinion.

In data 1, the response *Ee* is a listener's response toward the speaker's statement containing information (line 4/K1). As a response to a statement, the role of *ee* response is a follow-up (K2f), so that *ee* identified as *aizuchi*. In a follow-up context, *aizuchi ee* works as 'continuer'. Once the speaker catches on to that cue, he will continue his speech (line 6). So, the usage pattern of *aizuchi ee* as 'continuer' is K1^K2f^K1.

Table 2. Data 1 Conversation (Chapter 28)

Line	Actor	Role	Speech
1	Ogawa	K1	*Mira san, chotto onegai ga aru n desu ga…*
			Miller, I need you to do me a favor…
2	Miller	K2	*Nan desu ka?*
			What is it?
3	Ogawa	K1	*Jitsu wa 8 gatsu ni oosutoraria e iku n desu.*
			Actually, I've got to go to Australia this August.
4	Ogawa	K1	***Sorede tomodachi to benkyoo o shite iru n desu.***
			That's why I'm currently studying the language with a friend.
5	Miller	K2f	***Ee.***
			Yeah.
6	Ogawa	K1	*Naka-naka joozu ni naranai n desu. Sensei mo inai shi,…*
			But I can't seem to be good at it. There's also no teacher to teach…

The response *wakarimashita* is also categorized as an *aizuchi* if it has the role of follow-up (K2f) when used to respond to the speaker's statement containing information, instruction, suggestion, or opinion (data 2). The use of the *aizuchi wakarimashita* shows that the listener understands the content of the speaker's speech. Meanwhile, since the speaker's statement (K1) is an explanation, it is possible to contain more than one move. The usage pattern of *wakarimashita* is K2^K1^(K1)^K2f..

Table 3. Data 2 Conversation (Chapter 10)

Line	Actor	Role	Speech
1	Miller	K2	*Anoo, nampuraa, arimasu ka?*
			Excuse me, is there any *nampura*?
2		K1	*Hai.*
			Yes.
3	Shop staff	=K1	*Achira ni tai ryoori no koonaa ga arimasu.*
			You can find it on the Thailand food corner over there
4		=K1	***Nanpura wa ichiban shita desu.***
			Nampura is at the lowest bottom of the shelf
5	Miller	K2f	***Wakarimashita.***
			I understand

b. The role of the previous speaker's utterance is not a question (K2), nor a request or an offer of services and goods (A2). This condition can be a frame to distinguish *aizuchi* from non-*aizuchi* response. Unlike *ee* as an *aizuchi* which has a role as a follow-up response at data 1, data 3, 4, and 5 prove *ee* as non-*aizuchi* response. Data 3 shows *ee* as an answer response (K1), data 4 as a compliance (A1) of a request/command, and data 5 is *ee* as an acceptance (A1) of an offer.

Table 4. Data 3 Conversation (Chapter 33)

Line	Actor	Role	Speech
1	A	K2	***Kono karee, Mira san ga tsukutta n desu ka?.***
			Did Miller make this curry?
2	B	K1	***Ee***
			Yeah.

Table 5. Data 4 Practice C (Chapter 44 – No. 3)

Line	Actor	Role	Speech
1	A	A2	***Sumimasen, chotto oshiete kuremasen ka?*** **Can you please teach me?**
2	B	A1	***Ee*** **Yeah.**

Table 6. Data 5 Practice C (Chapter 30 – No. 3)

Line	Actor	Role	Speech
1	A	A2	***Tetsudaimashoo ka?*** **Shall I help you?**
2	B	A1	***Ee,*** **Yes,**
3		A2	*Onegaishimasu.* Please

Other short responses like '*soo desu ne*', '*ii desu ne*', and '*wakarimashita*' are also primarily known as *aizuchi* responses. However, they can be a non-*aizuchi* response when their role is either as an answer response (K1), a compliance (A1) of a request/command, or acceptance (A1) of an offer.

Data 6 confirmed that *soo desu ne* is a non-*aizuchi* because it is an answer to a question (K1). Response *soo desu ne* (line 2) is used as an initiating move of the listener's turn. Kwak (2003) called it as *aizuchi*-like and was also identified as a filler, same with *uun* and *eeto* responses (Ishikawa, 2010). Filler is used when the speaker intends to delay the time to think before he takes his turn to speak.

Table 7. Data 6 Practice C (Chapter 35 – No. 2)

Line	Actor	Role	Speech
1	A	K2	***Nihon no manga ni tsuite shirabetai n desu ga, doko e ikeba ii desu ka.*** **I want to do a research on comic, what place should I best visit?**
2	B	K1	***Soo desu ne. Kyoto no manga myuushiamu e ikeba ii desu yo.*** ***Is that so. You can try visiting the comic museum in Tokyo.***
3	A	K2f	*Soo desu ka. Doomo arigatoo gozaimashita* Is that so. Thank you very much.

On data 7 below, *ii desu ne* is an *aizuchi.* It is an empathetic expression to share B's happiness of receiving the birthday present. On the contrary, data 8 shows *ii desu ne* as a non-*aizuchi* due to its role as an acceptance of the speaker's invitation.

Table 8. Data 7 Practice C (Chapter 7 – No. 2)

Line	Actor	Role	Speech
1	A	K1	*Sono tokei, ii desu ne.* That watch looks good.
2	B	K2f	*Arigatou gozaimasu.* Thank you.
3	B	K1	***Tanjoobi ni chichi ni moraimashita.*** **It's a birthday present from my dad**
4	A	K2f	***Ii desu ne.*** **That's nice.**

Table 9. Data 8 Practice C (Chapter 7 – No. 3)

Line	Actor	Role	Speech
1	A	K2	*Moo ano eiga o mimashita ka?* Have you watch that movie?
2	B	K1	*Iie, mada desu.* No, not yet.
3	A	A2	***Jaa, isshoni mimasen ka?*** **Then, should we watch it together?**
4	B	A1	***Ii desu ne.*** **Nice. Okay.**

Response *wakarimashita* in data 9 also plays as a follow-up response so that it is an *aizuchi*, but the *wakarimashita* in data 10 has a role as a request compliant (A1) and it is a non-*aizuchi* response.

Table 10. Data 9 Conversation (Chapter 25)

Line	Actor	Role	Speech
1	Miller	K2	*Anoo, nampuraa, arimasu ka?* Excuse me, is there any *nampura*?
2		K1	*Hai.* Yes.
3	Shop staff	=K1	*Achira ni tai ryoori no koonaa ga arimasu.* You can find it on the Thailand food corner over there
4		=K1	***Nanpura wa ichiban shita desu.*** **Nampura is at the lowest bottom of the shelf**
5	Miller	K2f	***Wakarimashita.*** **I understand**

Table 11. Data 10 Practice C (Chapter 30 – No. 3)

Line	Actor	Role	Speech
3	A	K2	*O-sara ya, koppu wa doo shimashoo ka?* What about the plates and cups?
4	B	A2	***Daidokoro e motte oite kudasai.*** **Please bring it to the kitchen**.
5	A	A1	***Wakarimashita.*** **I understand.**

The statement (K1) responded by *aizuchi* can be realized in declarative or 'declarative + final particles' (i.e *ne, yo, sa)*, or other particles with a communicative function (see data 11 line 1 and data 12 line 3). The final particle '*ne*' can be used as a grammatical cue that shows that the speaker expects the listener's confirmation. In other words, the *ne* as a final particle (Teruya, 2017) is used to elicit an *aizuchi* response from the listener (Kita & Ide, 2007). The response can be *aizuchi* '*ee*', '*un*', '*hai*', '*soo desu ne*', '*soo dayo ne*', and other responses showing agreement (Hanzawa, 2012).

Table 12. Data 11 Conversation (Chapter 7)

Line	Actor	Role	Speech
1	Kimura	K1	*Ii eiga deshita **ne**.* ↓ The movie was good, **isn't it?**
2	Suzuki	K2f	***Ee.*** **Yeah**.
3	Suzuki	K1	*Watashi wa kazoku o omoidashimashita* It reminds me of my family.
4	Kimura	K2f	*Soo desu ka.* Really.

Table 13. Data 12 Conversation (Chapter 25)

Line	Actor	Role	Speech
1	Kimura	K1	*Tenkin, omedetoo gozaimasu.*
			Congratulations on your transfer.
2	Miller	K2f	*Arigatoo gozaimasu.*
			Thank you.
3	Kimura	K1	*Miraa san ga Tokyo e ittara, kanashiku narimasu **ne**.* ↓
			We'll be lonely when you leave, right?
4	Sato	K2f	***Soo desu ne***.
			That's true.

The role of *ee* (data 11) and *soo desu ne* (data 12) is as a follow-up (K2f) to respond to the information statement (K1). Both *ee* and *soo desu ne* response are an *aizuchi* that shows the listener's agreement with the speaker as well as giving confirmation ('↓' means the *ne* particle is pronounced with falling intonation). The role of *aizuchi* as a follow-up response in both data indicates supportive agreement and confirmation function and meets the usage pattern K1^K2f.

c. Listener response occupying the role of response of confirmation (rcf) also identified as *aizuchi*.

Table 14. Data 13 Conversation (Chapter 14)

Line	Actor	Role	Speech
3	Karina	A2	*Sumimasen, kono shingo o migi e magatte kudasai.*
			Excuse me, please turn right after the traffic light
4	Taxi Driver	cf	***Migi desu ne***. ↑
			Turn right, right?
5	Karina	rcf	***Ee***
			Yes.
6	Taxi Driver	A1	(turning right)
7	Taxi Driver	K1	...
			Massugu desu ka?
			Should I keep going straight?
8	Karina	K2f	*Ee, massugu itte kudasai.*
			Yes, please.

Data 13 is an exchange of action. As a speaker, Karina asks the driver's action to turn right. However, the driver asks for confirmation from the speaker using *Migi desu ne* (line 4) before adhering to her command ('↑' means the *ne* particle is pronounced with raising intonation). Asking for confirmation (cf) or clarification (*tracking/tr*) is an effort of a listener to get a clear understanding of the speaker's previous speech (Martin & Rose, 2007).

Aizuchi in MN I-II was also confirmed vary at role and function. The role of *aizuchi* can be a follow-up (K2f/K1f) or a response to confirmation (rcf), depends on the role of previous speeches (statement/K1 or confirmation request/cf). Moreover, the different role of *aizuchi* leads to different function. For example, *aizuchi soo desu ne* as a follow-up response shows 'supportive agreement' function, while *soo desu ne* as a response to confirmation (rcf) shows 'giving confirmation' function.

The following is the content of statement (K1) and the *aizuchi* used to respond to it.

Table 15. Content of Statement (K1) and the *Aizuchi* in MN I-II Textbook

Statement Content	Information	Reason	Instruction, explanation	Opinion	Suggestion
Form	declarative declarative + yo declarative + ne	*~kara* *~n desu*			*~ta hoo ga ii desu yo*
Non-lexical	*e?*				
Short Response	*hai* *soo desu ka* *soo desu ne* *ii desu ne* *wakarimashita* *hontoo desu ka* *zannen desu ne* *yokatta desu ne* *kowai desu ne.*	*soo desu ka*	*hai* *wakarimashita*	*soo desu ka* *soo desu ne*	*soo desu ka*
Full Clause	*sore wa taihen desu ne* *sore wa ikemasen ne*			*sore wa ii desu ne*	
Repetition	*osushi desu ka*				
Restatement	*sono hoo ga karada ni ii desu ne*				
collaborative finish		*Sorede, ninki ga aru n desu ne*			
Cluster	*- hee, sugoi desu ne* *- hee, ii desu ne* *- Kyoto desu ka. sugoi desu ne*				*ee, soo desu ne*

3.2 The Form and Function of *Aizuchi* in MN I-II Textbook

The mapping result of *aizuchi*'s form and function shows that the frequency of *aizuchi* in the MN-II is two times more often than in the MN I (see Table 15). As level up of MN-I, MN-II has more variation of conversation context. Therefore, the *aizuchi* used is also more varied, not only in form but also in frequency and function of each *aizuchi*. The short response (*aizuchi-shi*) is the most frequently used in both textbooks, followed by the non-lexical form, restatement, full clause, and repetition. Meanwhile, the collaborative finish and the 'short response + short response' cluster are the least frequently used. On the other hand, the form of restatement, collaborative finish, 'non-lexical + restatement', and 'short response + full clause' clusters only appear in MN-II. It can be understood that the four forms are considered more complex so that more difficult to apply by beginner learners than other forms of *aizuchi* in MN-I.

Table 16. The Frequency of *Aizuchi* in MN I-II

No	Form of *Aizuchi*	MN I	MN II
1	Non-lexical	8	20
2	Short response	48	53
3	Full clause	1	10
4	Repetition	7	10
5	Restatement	0	11
6	Collaborative finish	0	1
7	Non-lexical + short response	3	7
8	Non-lexical + repetition	0	2
9	Non-lexical + restatement	0	1
10	Short response + short response	1	0
11	Short response + full clause	0	1
12	Repetition + short response	2	0
	Total	**70**	**116**

Table 4 and 5 below proves that the understanding function is the higher and dominant function of *aizuchi*, followed by expressing feeling function (sympathy, empathy, and other expressions). This result aligns with Jinlong (2008) that the dominant function found in the textbooks is *aizuchi* as a response to understanding and expressing emotions or feelings. These results also confirmed Hanzawa (2012) study, in which learners mastered understanding function more than other functions. Short responses like '*soo desu ka*', '*soo desu ne*', and '*ii desu ne*' are known as the most mastered and used by learners to respond to understanding due to those are the response which appears frequently in the textbooks.

Table 17. Distribution of Form and Function of *Aizuchi* in MN-I

| Function Form	Continuer	Under-standing	Not-under-standing	Agree and Support attitude (*Supportive agreement*)	Dis-agreeing	Express-ing feelings / emotion	Giving Confir-mation	*Turn-relinqui shing*
Non-lexical	-	-	-	2	-	1	5	-
Short Response (SR)	-	32	-	4	-	7	-	3
Full Clause	-		-	-	-	1	-	-
Repetition	-	5	-	-	-	2	-	-
Restatement	-	-	-	-	-	-	-	-
collaborative finish	-	-	-	-	-	-	-	-
Non-lexical + SR	-	2	-	1		2	-	-
Non-lexical + Repetition	-	-	-	-	-	-	-	-
SR + SR	-	1	-	-		1	-	-
Repetition + SR	-	-	-	-		2	-	-
Total	-	40	0	7	0	16	6	3

Table 18. Distribution of Form and Function of *Aizuchi* in MN-II

Function Form	Continuer	Under-standing	Not under-standing	Supportive agreement	Dis-agreement	Express-ing feelings / emotion	Giving Confir-mation	*Turn-relinqui shing*
Non-lexical	2	1	-	2	-	7	8	-
Short response (SR)	1	41	-	1	-	10	1	-
Full clause	-	-	-	2	-	9	-	-
Repetition	1	2	2	-	-	2	-	-
restatement	-	6	-	2	-	3	-	-
collaborative finish	-	1	-	-	-	-	-	-
Non-lexical + SR	-	-	-	2	-	5	-	-
Non-lexical + Repetition	-	-	-	-	-	2	-	-
Non-lexical + *restatement*	-	-	-	-	-	1	-	-
SR + SR	-	-	-	-	-	-	-	-
SR + full clause	-	1	-	-	-	-	-	-
Repetition + SR	-	-	-	-	-	-	-	-
Total	4	52	2	9	0	40	9	0

Related to those two (2) dominant functions, the usage frequency of the *aizuchi* as an expression of feelings in MN-II is three times more than in MN-I. The frequency of the confirmation function also increases in MN-II. This shows that the intensity of the listener's interpersonal involvement in the conversations by using *aizuchi* had a significant increase. It implies that teachers need to emphasize the teaching about emotional involvement in spoken interaction by using *aizuchi* feature. It also can be understood that interpersonal understanding in Japanese conversation is significant to maintain the relationship between participants.

3.3 The Function of Short Response (*Aizuchi-shi*)

Based on the result of investigation of the *aizuchi* form in MN I-II textbooks, the short responses (*aizuchi-shi*) come as the most frequently used (see Chart 1 and 2).
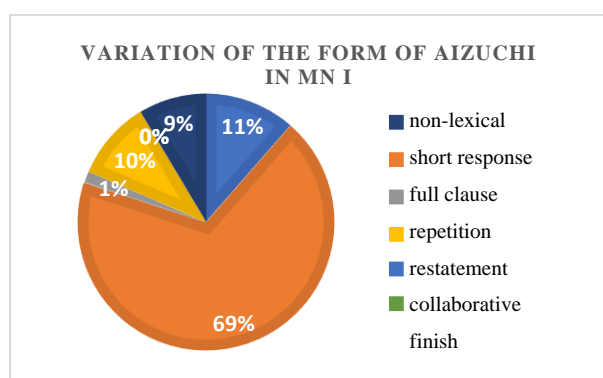
Figure 1. Variation of *Aizuchi* Forms in MN-I
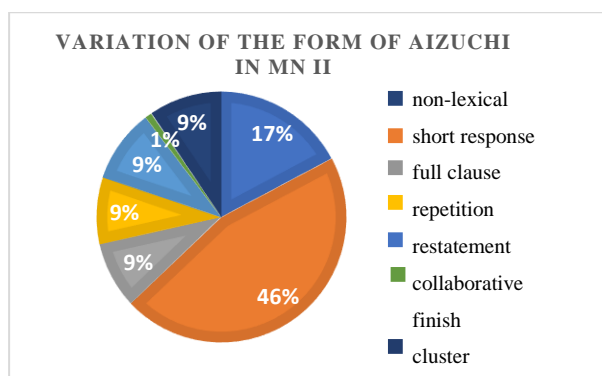
Figure 2. Variation of *Aizuchi* Forms in MN-II

From the total of 186 *aizuchi* identified from the two textbooks, 54 percent are short responses, while the non-lexical, full clause, repetition, restatement, and collaborative finish occupy 46 percent. Out of the total of 101 short responses, there are five (5) *aizuchi* with a high frequency, which are '*soo desu ka*' (the highest), '*wakarimashita*', '*ii desu ne*', '*soo desu ne*', and '*sugoi desu ne*'. The analysis of function of *aizuchi* in this study was only conducted on three (3) *aizuchi*: '*soo desu ka*', '*ii desu ne*', and '*soo desu ne*' that show more than one function. The *aizuchi wakarimashita* and *sugoi desu ne* will not be analyzed since each of them has only one function. *Wakarimashita* is used as feedback to show the listener understanding, while *sugoi desu ne* as a feature to express the listener's feelings or emotions.

3.3.1 *Aizuchi* '*Soo desu ka*' / そうですか

Response *soo desu ka* shows two (2) functions: a) accepting and understanding, b) giving support and empathy to speakers.

a. Accepting and understanding

The *aizuchi soo desu ka* is used to show that the listener is listening, accepting, and understanding the speaker's utterance which contains information, explanation (instruction), opinion, or suggestions.

In data 14, A gives B information that Ogawa was calling. Actor B then responds to the information using the *aizuchi soo desu ka*, which shows that B understands the information conveyed to him.

Table 19. Data 14 Practice C (Chapter 33 – No. 2)

Line	Actor	Role	Speech
1	A	K1	*Ogawa san kara denwa ga arimashita yo.* There's a call from Ogawa
2	B	K2f	*Soo desu ka.* Okay

In data 15 below, A was planning to go to Kyoto. Because A has never been there, he asks B for information. B then gives him an explanation and suggestion about Kyoto trip (lines 4-5). Upon receiving his suggestion, A shows his understanding by responding with *soo desu ka*. Besides the pattern verb-*ta hoo ga ii desu* on the suggestion sentence, in the textbook, the pattern *~to omoimasu* and particle *~yo* used at the end of the sentence works as a suggestion speech to the interlocutor. The final particle '*yo*' has a communicative function to the speech content clinging to it (Carpi, 2020).

Table 20. Data 15 Practice C (Chapter 32 – No. 3)

Line	Actor	Role	Speech
1	A	K2	*Kyoto no momiji o mita koto ga arimasu ka?* Have you seen the Momiji in Kyoto?
2	B	K1	*Ee.* I have.
3	A	K1	*Raishuu ikoo to omotte iru n desu ga…* I planned to go there next week…
4	B	K1	*Kirei desu yo.* It's (Kyoto) pretty you know
5		=K1	***Demo Kyooto wa chotto samui kamo shiremasen kara, seetaa o motte itta <u>hoo ga ii desu yo</u>.*** **But since Kyoto might be cold, you better bring a sweater**.
6	**A**	K2f	***Soo desu ka.*** **Is that so**.
7		K2f	*Arigatoo gozaimasu.* Thank you

b. Giving support and empathy

This function is seemingly similar to the function of 'understanding'. A listener may be able to give his support, empathy, and expression of his feelings if he first understands the speaker's speech. In data 16, actor A tells a story of how troublesome it is to take care of a cat. It is shown by the word *taihen* (tiring) and clarified even further in the following speech (line 5). Listener B responds with *soo desu ka* as an expression of empathy to A.

Table 21. Data 16 Practice C (Chapter 41 – No. 2)

Line	Actor	Role	Speech
1	A	K1	***Kirei na neko desu ne.*** **What a pretty cat, isn't it?**
2	B	K2f	***Ee.*** **Yeah.**
3	**A**	K1	*Demo taihen desu yo.* But it's such a hassle.
4		K1	*Mainichi toire o sooji shite yaranakereba narimasen <u>kara</u>..* <u>Since</u> you have to clean its' toilet every day..
5	B	K2f	***Soo desu ka.*** **Is that so**.

One thing that needs to be considered in understanding the function of *aizuchi* is intonation. Different intonations of *aizuchi* can lead to different functions. As an example, in the context of the conversation above, pronouncing *soo desu ka* with a high intonation shows that the listener is shocked by the information he receives (which may have been something he hasn't known before). The more significant the new information, the higher the intonation will be when responding with the word *hee* (Mori, 2006). Conversely, pronouncing with a reduced pitch signifies the recipient's comprehension and acknowledgement of the speaker's discourse, which may comprise recommendations, directives, or clarifications. Moreover, suppose the listener concludes their reply with a subdued tone subsequent to a low intonation. In that case, it indicates their compassion towards the speaker, particularly when the speaker is discussing an unpleasant or challenging topic.

3.3.2 *Aizuchi 'Ii desu ne'* / いいですね

The *aizuchi ii desu ne* has two (2) functions: a) expression of the listener's feelings (the listener's manner towards the speaker's speech), b) supportive agreement (support and agreement).

a. Expression of feelings or emotions

In accordance with the referential meaning of *ii desu ne* as "good, nice", it is used to respond to pleasant information from the speaker. If it is used to express the speaker's feelings, then the responded speech is filled with positive and pleasant information. In data 7, B is saying how he got his watch as a birthday present from his dad, then A giving an *aizuchi ii desu ne* to show that A is glad for it.

Table 22. Data 7 Practice C (Chapter 7 – No. 2)

Line	Actor	Role	Speech
1	A	K1	*Sono tokei, ii desu ne*. The watch looks good.
2	B	K2f	*Arigatou gozaimasu*. Thank you.
3		K1	**Tanjoobi ni chichi ni moraimashita.** **It's a birthday present from my dad**.
4	A	K2f	**Ii desu ne**. **Wow, that's nice**.

b. Supportive agreement

In data 17, Smith tells how he feels unwell due to overwork. Ogawa advises Smith to stop overworking himself. Smith then tells Ogawa about his plan to take a break after finishing the project. Ogawa responds to the plan with *ii desu ne* as a response of agreement and support.

Table 23. Data 17 Conversation (Chapter 32)

Line	Actor	Role	Speech
1	Ogawa	K1	*Muri o shinai hoo ga ii desu yo.* It's fine if it's impossible you know
2	Miller	K2f	*Ee, ima no shigoto ga owattara, **yasumi o toroo to omotte imasu***. Yeah, after I finish my work **I plan on taking a break**.
3	Ogawa	K1	**Sore wa ii desu ne**. **That's good**.

3.3.3 *Aizuchi 'Soo desu ne'* / そうですね

The *aizuchi soo desu ne* in the data shows three (3) functions: a) supportive agreement, b) giving confirmation, c) turn-relinquishing.

a. Supportive agreement and giving confirmation

The following context of data 11 is a conversation about a farewell party of Miller, who has to move to the branch office. Kimura stated they would be lonely after Miller's move, while Sato agreed with Kimura's statement using *aizuchi soo desu ne*. The final particle *ne* used by Kimura indicating that she needs confirmation from other participants. In this context, *soo desu ne* shows the agreement and giving confirmation function.

Table 24. Data 11 Conversation (Chapter 25)

Line	Actor	Role	Speech
1	Kimura	K1	*Tenkin, omedetoo gozaimasu.* Congratulations on the job transfer.
2	Miller	K2f	*Arigatoo gozaimasu.* Thank you.
3	Kimura	K1	**Miraa san ga Tokyo e ittara, kanashiku narimasu ne.** **We'll be lonely when you've gone to Tokyo**.
4	Sato	K2f	**Soo desu ne**. **That's right**.

b. Giving Confirmation and Turn-relinquishing

Data 18 is a conversation between Santos and Matsumoto about the soccer match between Brazil and Japan. The *aizuchi soo desu ne* shows up twice. The first response (line 1) shows the function of giving confirmation. The second response (line 5) shows a turn-relinquishing function since Matsumoto shows the intention to continue speaking.

Table 25. Data 18 Conversation (Chapter 21)

Line	Actor	Role	Speech
1	Santos	K1	***Konban 10 ji kara nihon to burajiru no sakkaa no shiai ga arimasu ne.*** **There's a soccer tournament between Japan and Brazil tonight at 10, right?**
2	Matsumoto	K2f	*Aa, soo desu ne.* **Ohh, that's true**
3		K2	*Santosu san wa dochira ga katte to omoimasu ka?* Who do you think will win, Santos?
4	Santos	K1	***Mochiron burajiru desu yo.*** **Brazil, of course.**
5	Matsumoto	K2f	***Soo desu ne.*** **Hm… that's true**
6		K1	*Demo, saikin nihon mo yoku narimashita yo.* But lately Japan has gotten stronger

However, *aizuchi* analysis through conversational text (not in audio-video form) is the shortcoming of this study. The text is unable to show other significant conversation features in determining the function of *aizuchi*, such as intonation, pause, and gesture. The intonation differences in *aizuchi* like '*hee', 'ee',* or '*soo desu ka'* can lead to different functions of the *aizuchi*. Meanwhile, the placement of *aizuchi* is fundamentally different from English backchannel. The listener often provides *aizuchi* at the locations in the middle of the turn holders utterance that does not transition to relevant places (Clancy et al., 1996; Maynard, 1986), but it is not visible in the data because *aizuchi* always appears after the speaker finished his utterance. The result is that *aizuchi* is not found in the middle of the speaker's speech which functions as a 'continuer', even though that is the main function of *aizuchi*.

4. Conclusion

This study aims to answer three questions: 1) how to identify *aizuchi* and non-*aizuchi* response?, 2) how is the distribution of forms and functions of *aizuchi* in the textbooks, and 3) what are the discourse functions of the short response (*aizuchi-shi*) in the textbooks? Research shows that listener responses such as '*ee', 'un', 'hai', 'soo desu ne',* and '*wakarimashita',* have more than one role, such as acknowledgement, answer, compliance, and acceptance. Listener response can be classified as an *aizuchi* if it holds a follow-up (K1f/K2f) role as an acknowledgement response to the speaker's statement (K1), not as an answer to question (K1), neither a compliance nor an acceptance of an offer (A1). In other words, *aizuchi* is not used to respond to question (K2) or request for goods and services (A2). Then the investigation of *aizuchi* shows that MN I-II has variations of *aizuchi*'s form and function. The most dominant form of *aizuchi* is short response (*aizuchi-shi*); the dominant function are 'understanding' and 'expression of feelings or emotions'. The short responses with high frequency were '*soo desu ka', 'soo desu ne', 'ii desu ne', 'wakarimashita',* and '*sugoi desu ne'*. The variation of functions shown by the short responses are understanding, supportive agreement, expression of emotions or feelings, and turn-relinquishing.

The analysis of model conversation in the textbooks then become a valuable effort to maximize the usage of the textbook as a source of teaching and learning *aizuchi*. This study confirmed that MN I-II as a primary textbook for basic Japanese language learning, has provided sufficient linguistic input about *aizuchi* form and the function in basic conversation models. Therefore, the teacher can utilize the textbook as a material source for teaching listening behavior. However, *aizuchi* input from textbooks alone will not be sufficient to enhance learners' interactional competence. The 'continuer' as the basic function of *aizuchi* does not appear in the conversation text. It should be encourage teachers to provide

other teaching materials like video audio of natural conversations carried out by native Japanese speakers. The video conversations using *aizuchi* can be a resource to raise learners' awareness of the use of *aizuchi* in conversation, especially in appropriately learning *aizuchi* placement in Japanese conversation. Combining textbooks and video conversations in learning activities will improve the learners' listening behavior competence.

References

Batlle, J., & Suárez, M. del M. (2021). An analysis of repair practices in L2 Spanish listening comprehension materials with implications for teaching interactional competence. *Classroom Discourse*, *12*(4), 365–385. https://doi.org/10.1080/19463014.2020.1810724

Campbell-Larsen, J. (2019). Interactions in L2: Some Features of Japanese Learner Talk. *JALT Postconference Publication*, *2018*(1), 183. https://doi.org/10.37546/JALTPCP2018-25

Carpi, T. (2020). Distance learning classes of Japanese: *Kervan – International Journal of Afro-Asiatic Studies*, *24*(1), 23.

Chahooshi, M., & Rezvani, R. (2018). A Comparative Investigation of the Backchanneling Strategy in English Language Textbooks for Iranian School Students. *Journal of Studies in Learning and Teaching English*, *7*(1), 23–45.

Clancy, P. M., Thompson, S. A., Suzuki, R., & Tao, H. (1996). The conversational use of reactive tokens in English, Japanese, and Mandarin. *Journal of Pragmatics*, *26*(3), 355–387. https://doi.org/10.1016/0378-2166(95)00036-4

Cutrone, P. (2014). A cross-cultural examination of the backchannel behavior of Japanese and Americans: Considerations for Japanese EFL learners. *Intercultural Pragmatics*, *11*(1). https://doi.org/10.1515/ip-2014-0004

Eggins, S., & Slade, D. (1997). *Analyzing Casual Conversation*. Equinox.

Fujimoto, Donna T. 2007. Listener responses in interaction: A case for abandoning the term, backchannel. *Journal of Osaka Jogakuin College* 37(1). 35–54.

Hanzawa, C. (2012). *Listening behaviors in Japanese: Aizuchi and head nod use by native speakers and second language learners* [Dissertation]. University of Iowa.

Horiguchi, S. (2005). *Japanese Language Education and Conversation Analysis* (日本語教育と会話分析) (3rd edition). Tokyo: Kuroshio Publishing.

Iguchi Y. (2016). A Study of Advancement in the Oral Proficiency of Beginner Japanese Students: Based on Textbooks Analyses and Questionnaires to the Japanese Language Teachers. *Journal of Japanese Language Education Method Study Group*, *23 (1)*.

Ike, S. (2016). The Interactional Basis of Backchannel Behaviour in Japanese English. *Sugiyama Jogakuen University Research Papers* (椙山女学園大学研究論集) Vol. 47 No. 47, 129–138.

Imelda, I., Rahmat, A., & Nuruddin, N. (2021). Development Learning Materials for the Responding Skills in Speaking the Basic Japanese Language -Beginning Step. *Journal of Educational Science and Technology (EST)*, 26–31. https://doi.org/10.26858/est.v7i1.15242

Ishikawa, S. (2010). *Aizuchi to no hikaku ni yoru fiira no kinoo bunseki*. Waseda Japanese Studies Vol. 19, 61-72.

Iwasaki, S. (1997). The Northridge earthquake conversations: The floor structure and the 'loop' sequence in Japanese conversation. *Journal of Pragmatics*, *28*(6), 661–693. https://doi.org/10.1016/S0378-2166(97)00070-2

Japan Foundation. (2016). *Standar Pendidikan Bahasa Jepang JF (JF Standarf for Japanese Language Education)*.

Jinlong, Z. (2008). *Model conversation of Japanese textbooks from the viewpoint of communication ability training -Focusing on the treatment of mutual relations in Chinese "comprehensive Japanese"textbook*. https://kuis.repo.nii.ac.jp/?action=repository_action_common_download&item_id=245&item_no=1&attribute_id=18&file_no=1

Jones, K., & Ono, T. (2005). Discourse-Centered Approaches to Japanese Language Pedagogy. *Japanese Language and Literature*, *39*(2), 237. https://doi.org/10.2307/30038901

Kartika, D. (2018). Analysis of the Use of *Aizuchi* by the Students of Bung Hatta University in Japanese Language Communication. *American Journal of Linguistics*, *6*(2), 37–40.

Kita, S., & Ide, S. (2007). Nodding, *aizuchi*, and final particles in Japanese conversation: How conversation reflects the ideology of communication and social relationships. *Journal of Pragmatics*, *39*(7), 1242–1254. https://doi.org/10.1016/j.pragma.2007.02.009

Kumagai, Y. (2014). 9. On Learning Japanese Language: Critical Reading of Japanese Language Textbook. In *9. On Learning Japanese Language: Critical Reading of Japanese Language Textbook* (pp. 201–217). Multilingual Matters. https://doi.org/10.21832/9781783091850-011

Lam, D. M. K. (2018). What counts as "responding"? Contingency on previous speaker contribution as a feature of interactional competence. *Language Testing*, *35*(3), 377–401. https://doi.org/10.1177/0265532218758126

Lee, H. S., Yoon, K.-E., & Yoon, S.-S. (2017). Teaching Listener Responses to KFL Students. *The Korean Language in America*, *21*(2), 250–261. https://doi.org/10.5325/korelangamer.21.2.0250

Martin, J. R., & Rose, D. (2007). *Working with discourse: Meaning beyond the clause*. Continuum.

Maynard, D. W. (1997). The News Delivery Sequence: Bad News and Good News in Conversational Interaction. *Research on Language & Social Interaction*, *30*(2), 93–130. https://doi.org/10.1207/s15327973rlsi3002_1

Maynard, S. K. (1986). On back-channel behavior in Japanese and English casual conversation. *Linguistics*, *24*(6). https://doi.org/10.1515/ling.1986.24.6.1079

Maynard, S. K. (1990). Conversation management in contrast: Listener response in Japanese and American English. *Journal of Pragmatics*, *14*(3), 397–412. https://doi.org/10.1016/0378-2166(90)90097-W

Maynard, S. K. (1997). Analyzing Interactional Management in Native/Non-Native English Conversation: A Case of Listener Response. *International Review of Applied Linguistics in Language Teaching*, 35(1), 37–60.

Miyanaga, A. (2013). Anaysis of Japanese Learners Mutual Expression:based on chat of Contact Scene. *Bulletin of International Student Center, Kanazawa University*, *16*, 31–43.

Miyazaki, S. (2010). Learners' Performance and Awareness of Japanese Listening Behavior in JFL and JSL Environments. *Ophia Junior College Faculty Journal*, *30*, 23–44.

Mori, J. (2006). The workings of the Japanese token hee in informing sequences. *Journal of Pragmatics*, *38*(8), 1175–1205. https://doi.org/10.1016/j.pragma.2005.05.004

Nagata, R. (2004). Functions of backchannels in conversation: with special focus on utterance-internal backchannels. *Nihongo Kyoiku*, 120 (2004), 53-62.

Nurjaleka, L. (2019). Backchannel Behavior in Interview Discourse: *Advances in Social Science, Education and Humanities Research*, *254*, 7.

O'Keeffe, A., McCarthy, M., & Carter, R. (2007). *From Corpus to Classroom: Language Use and Language Teaching*. Cambridge University Press.

Purwanto, S. (2013). Politeness Strategies in Model Conversations in English Textbooks for Elementary School Students. *Parole: Journal of Linguistics and Education*, *3(1)*, 10.

Rahayu, M. G., Supriatnaningsih, R., & Nurhayati, S. (2015). Analisis Penggunaan *Aizuchi* Mahasiswa Bahasa Jepang dalam Komunikasi Berbahasa Jepang. *CHI'E*, *4*(1).

Ross, S. (2018). Listener response as a facet of interactional competence. *Language Testing*, *35*(3), 357–375. https://doi.org/10.1177/0265532218758125

Saft, S. (2007). Exploring *aizuchi* as resources in Japanese social interaction: The case of a political discussion program. *Journal of Pragmatics*, *39*(7), 1290–1312. https://doi.org/10.1016/j.pragma.2007.02.010

Sanmadimantara, I.K. Dwi., Suartini, N. Nengah., & Mardani, D.M. Sri. (2017), Analisis Penggunaan *Aizuchi* pada Film *Sutorobo Eiji*. *Jurnal Pendidikan Bahasa Jepang Undiksha,* Vol. 3 No. 2.

Shek, C. (2020). The Effects of Awareness-Raising with a Strong Component of Noticing to Listener Responses in Japanese. *EALL Working Papers in Linguistics and Literatures*, 40.

Siswinayu, Y. (2012). Penggunaan *Aizuchi* Ditinjau Dari Bentuk dan Fungsi dalam Komik 'Detektif Conan' Volume 60 karya Gooshoo Aoyama (Skripsi). Universitas Brawijaya.

Šukelj, K. (2019). A Critical Analysis of the Representation of Japanese Culture in Japanese Language Textbooks. *Tabula*, *16*, 127–150. https://doi.org/10.32728/tab.16.2019.9

Taguchi, N. (2014). Development of Interactional Competence in Japanese as a Second Language: Use of Incomplete Sentences as Interactional Resources. *The Modern Language Journal*, Vol 98 No. 2, 518-535.

Tanaka, L. (2015). *Japanese Questions: Discourse, Context and Language*. New York: Bloomsbury Academic.

Teruya, K. (2017). *Mood in Japanese*. https://doi.org/10.13140/RG.2.2.28183.73121.

Thornbury, S., & Slade, D. (2006). *Conversation: From description to pedagogy*. Cambridge University Press.

Wulandari, C. (2022). Penerapan *Aizuchi* sebagai Komunikasi dalam Podcast "Amerika ni Watattemimashita" Karya Sueko dan Mama. *Hikari*. Vol 6, No. 2.

Yeh, M. (2018). Active listenership: Developing beginners' interactional competence. *Chinese as a Second Language Research*, *7*(1), 47–77. https://doi.org/10.1515/caslar-2018-0003