

DAFTAR PUSTAKA

- Afrizal. (2009). *Metode Penelitian Kualitatif Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam berbagai Disiplin Ilmu*. Depok: Rajawali Pers.
- Antognazza, M. R. (2024). Religious Belief II: Perceiving God and Transcendental Realism. *Thinking with assent: Renewing a traditional account of knowledge and belief*. Oxford Academic. <https://doi.org/10.1093/oso/9780198831518.003.0016>
- Azzahrah, N. F. (2016). *Representasi Anak-Anak melalui Tokoh Utama dalam Anime Spirited Away*. Surabaya: Universitas Airlangga.
- Bordwell, D. (1997). *Mise En Scene - An Introduction*. New York: The McGraw-Hill Companies.
- Burley, M. (2023). Is there such a thing as religious belief?. *Implicit Religion*, 25 (1-2), 33-52. <https://doi.org/10.1558/imre.24309>
- Cali, J., Dougill, J., & Ciotti, G. (2013). *Shinto shrines A guide to the sacred sites of Japan's ancient religion*. University of Hawai'i Press. <https://www.jstor.org/stable/j.ctt6wqfhm>
- Chen, L. (2021). [The construction of The three of Tang Temple in Nagasaki and the Kantei faith in the early Edo period]. *Journal of East Asian Cultural Interaction Studies*, 209-225. <https://doi.org/10.32286/00023404>
- Claudia, M. (2012). Obaku's Shofukuji-temple: Some notes on an overlooked treasure of Nagasaki. *The Journal of Nagasaki University of Foreign Studies*, 203-218. <http://id.nii.ac.jp/1165/00000107/>
- Denison, R. (2015). *Anime a Critical Introduction*. London: Bloomsbury Academic.
- Erlangga, C. Y., Ronda, M., & Lusianawati, H. (2022). Citra tubuh perempuan dalam foto pada Instagram Apeldede sebagai sarana satire. *Jurnal Ilmu Komunikasi*, 9 (1). <https://doi.org/10.31294/kom.v9i1.123456>

- Gunawan, M. H. (2022). *Shinme dalam Tanpen Hokushu Shogun to Sannin Kyodai no Isha Karya Miyazawa Kenji*. (Skripsi Sarjana, Universitas Andalas).
- Halim, A. E. (2021). *Representasi Budaya Dalam Perancangan Makhluk Fiksi Pada Konsep Visual "Antapura"*. Tangerang: Universitas Pelita Harapan.
- Hall, S. (1997). *Representation Cultural Representations And Signifying Practice*. London: Sage Publications Ltd.
- Kitts, M. (2023). *The Cambridge Companion to Religion and War*. Cambridge: Cambridge University Press.
- Lei, C. (2024). Formal aesthetic of dragon patterns in Ming Dynasty clothing. *International Journal of Academic Research in Bussiness*, 14 (5). <https://doi.org/10.6007/IJARBS/v14-i5/216256>
- Leong, H. (2016, Maret 24). *Dharmapala Weituo*. The Jade Turtle Records. Diakses 5 Januari, 2025, dari <https://jadeturtlerecords.blogspot.com>
- Mintaredja, A. H. (1994). Epistemologi santai: Epistemologi Jepang masa Tokugawa. *Jurnal Filsafat*, 21. <https://doi.org/10.22146/jf.31568>
- Mohamed, G. M. (2022). The Psychological role of fashion to achieve the dramatic dimension in legendary animated movies. *International Journal of Creativity and Innovation in Humanities and Education*, 5(2):20-43. <https://doi.org/10.21608/ijcihe.2022.266048>
- Munsterberg, H. (1996). *The Japanese Kimono*. New York: Oxford University Press.
- Nikaido, Y. (2024). Some Buddhist Characters in Fengshen Yanyi. *Journal of East Asian Cultural Interaction Studies*, 205-217. <https://doi.org/10.32286/0002001317>
- Nishitani, I. (2024). Sothern Song Buddhism as Seen by Sennyuu-ji Monks. *Journal of Japanese History*, 31-70. <https://doi.org/10.20935/AcadQuant7613>
- Pratista, H. (2017). *Memahami Film : Edisi 2*. Sleman: Montase Press.

- Rahmah, Y. (2019). Omamori dalam kepercayaan masyarakat Jepang. *KIRYOKU*, 3(2), 92-99. <https://doi.org/10.14710/kiryoku.v3i2.92-99>
- Rambelli, F. (2002). The ritual world of Buddhist "Shinto": The reikiki and initaion on kami-related matters (Jingi kanjo) in late medieval and early-modern Japan. *Japanese Journal of Religious Studies*, 29(265-297). <https://doi.org/10.188874/jjrs.29.3-4.2002.265-297>
- Shirai, T. (2021, Oktober 05). 映画『神在月のこども』 白井孝奈監督 インタビュー. (T. Matsumura, Pewawancara). <https://www.movie.jourdan.co.jp>
- Sholichah, I. M. (2023). Representasi Budaya Banyuwangi Dalam Banyuwangi Ethno Carnival: Pendekatan Teori Representasi Stuart Hall. *Education: Jurnal Sosial Humaniora Dan Pendidikan*, 3(2), 32-42. <https://doi.org/10.51903/education.v3i2.332>
- Suan, S. (2021). *Anime's Identity*. Minneapolis: University of Minnesota Press.
- Suan, S. (2021). Anime's Local-Global Tensions, *Anime's Identity: Perfomativy and Form beyond Japan*, 61-86. Minnesota: University of Minnesota. <https://doi.org/10.5749/j.ctv21r3q7h>
- Sugiyono. (2009). *Metode Penelitian Pendekatan Kuantitaif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sujung, K. (2021). Skanda, The Multifaceted God: Skanda in Korean. *Korea Journal of Buddhist Studies* 66(3), 49-94. <https://doi.org/10.21482/jbs.66.20213.51>
- Sukmadinata, N. S. (2011). *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- Sutrisno, M. (1993). *Buddhisme Pengaruhnya dalam Abad Modern*. Yogyakarta: Kanisius.
- Suzuki, D. T. (2005). *Manual of Zen Buddhism* . Iraq: The Complete Work of D.T Suzuki.

Wang, S., & Kluensuwan, P. (2023). Classification and common topics of anime. *Journal of Survey in Fisheries Sciences*, 10(2175-2189). <https://doi.org/10.17762/sfs.v10i25.1151>

Wenyan, L. (2024). A Study on Wu'An Nuo Opera Costumes from the Perspective of Iconography. *Arts Studies and Criticism*, 5(4), 255-258. <https://doi.org/10.32629/asc.v5i4.2741>

Yamanishi, Y. (2009). The second day of the New Year Ritual and The Idate Statue at Chion-in temple. *Journal of Religious Studies and Museum Studies at Bukkyo University* 5, 59-69. <https://doi.org/10.50927/SB00050R059>

Yuka, O. (2014). 泉涌寺仏牙舍利と請来者湛海について. *The Japanese Association of Indian and Buddhist* 62(2), 747-759. https://doi.org/10.4259/ibk.62.2_747

Zhu, T. (2019). The Image of Weituo: Creating a New Iconography of a Chinese Buddhist Dety. Dalam V. Demenova, *Buddhist art: traditions and innovations* (121-135). Ekaterinburg: Ural University Press.

