

Indoctrination of Ethic-Code Samurai Towards Kamikaze Pilots During World War II

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Abstract. This article discusses the indoctrination of the samurai code of ethics (*Bushido*) against the pilots of the Japanese Troops *Kamikaze* during World War II. The data were obtained through a literature study of the literature published in Japan in Japanese written from the results of interviews with the pilots who participated in the mission. The author also examines several collections of pilot letters as an expression of their hearts before carrying out the task (mission) of suicide. This study aims to understand the forms of State (Japan) indoctrination of Kamikaze pilots with a samurai code of ethics (*Bushido*) which made the pilots willing to sacrifice their body and soul in World War II so that conclusions can be drawn in the form of research findings. This research method is a literature study method referring to the idea of Nazir (1988). Data collection techniques with literature study according to the idea of Sugiyono (2005). The theory used in this research is the theory of hegemony Gramsci's (2014) and the theory of power relations Foucault's (2014). The results of the data analysis showed that the pilots of the Japanese Troops *Kamikaze* in World War II were willing to carry out attacks on enemy ships because they were indoctrinated by the State (Japan) through the samurai code of ethics, also known as *Bushido*, which contained moral attitudes such as courage, honor, pride, self, loyalty, and good name.

Keywords: *indoctrination, bushido, pilot, kamikaze, world war II.*

INTRODUCTION

Japan, as one of the most advanced countries in Asia, still adheres to its traditional values. One of these values is the samurai code of ethics or what is known as *Bushidō* 「武士道」. The samurai code of ethics in Japanese society not only flows and is reflected when Japan was in the feudal era, during World War II, but until now it still flows in several forms, (Azhari 2011: 19) such as loyalty to superiors, unyielding, courage, maintain a good name, and have a culture of shame. This is also confirmed by Suliwati, (2013) that values *Bushido* still continue in Japanese society, both past, and present.

When the Tokugawa era ended, the spirit of *Bushido* met with the restoration policy *Meiji* (1868-1912) which was the beginning of the great effort of the Japanese emperor to create a new Japan, namely the transformation of an isolated and poor country into a modern state and exist in the international arena. These advances in the economic and technological fields led to the emergence of Japan's enthusiasm to dominate several surrounding areas in the form of imperialism which ultimately dragged Japan into the arena of World War II which was included in the German and Italian groups.

On December 8, 1941, the Japanese Navy staged a surprise attack on Pearl Harbor in Hawaii, and Japan finally entered World War II. The success of the surprise attack was also caused by the lack of preparation from the United States military. At the start of the war, Japan was in a superior position in operating warfare on almost all battlefields. However, in June 1942, there was heavy fighting between the main Japanese fleet and the main US fleet at Midway Atoll in the central Pacific Ocean in which the Japanese suffered a major defeat. This Battle of Midway became a turning point and the war situation changed drastically. As a result, Japan lost four aircraft carriers, as well as lost the right to manage airspace and the right to manage sea areas in the Pacific.

Subsequently, on October 24, 1944, the combined Japanese fleet was badly beaten at the Battle of Leyte Bay in the Philippines, thus losing the right to manage the airspace and the right to manage the sea area as a whole. As a result of this defeat, on November 24, 1944, the United States troops first launched an attack on the city of Tokyo with 80 bombers. Furthermore, indiscriminate carpet bombings by United States troops began to be carried out in big cities such as Osaka, Nagoya, and other cities (Takaoka, 2009: 10). In the midst of times when Japan was increasingly threatened with defeat, a Japanese military war tactic called *tokubetsu kougeki* (special attack) began to be applied. This special attack was carried out by means of a bomb-mounted fighter plane and its pilot

directly crashing into the opposing aircraft carrier. The soldiers *tokkoutaididloss* not intend to "suicide" but carried out war tactics with the consequences of "100%". Therefore, many references in Indonesia refer to *tokkou* or *kamikaze* as "suicide attacks. *Tokubetsu Kougekita* (Special Attack Forces Unit *Shinpu*) was formed by the Japanese Navy on October 20, 1944, on the orders of Vice-Admiral Takijirō Onishi as Commander of the Fleet Air I. Although Japan eventually fatal defeat in the Battle of Leyte Gulf, as described previously, but at the beginning of the battle *Shinpu Tokubetsu Kougekita* which consisted of four units left quite a notable success as the unit *Shikishima* led by Captain Yukio Seki had succeeded in sinking the aircraft carrier St. Lo and several carriers belonging to the United States, (Matsumura, 1995: 391). Today the term *kamikaze* is more well-known and applicable internationally, as well as domestically, leading Japanese dictionaries in Japan include "a designation that refers to special air combat units during the end of World War II" as one of the meanings of the word 神風 which is read with the pronunciation "Kamikaze", (Takaoka, 2009: 11). Things that are behind the kamikaze pilots who are members of *Tokubetsu Kougekita* (Special Attack Forces Unit *Shinpu*) for the fighter crashed very interestingly to study more especially concerning the role in the samurai code of ethics as the cornerstone of Japanese samurai warrior soul. Based on this background, this article is entitled "Indoctrination of the Samurai Code of Ethics against Kamikaze Pilots during World War II".

Some of the literature that has relevance in this article can be described as follows. An article published in the Jakarta Daily newspaper on Wednesday, July 07 2021 with the title "There is no other way but death: Kamikaze Pilot Suicide Mission in the Honorary Tradition of the Japanese Army" explained that the people selected for the kamikaze mission were highly respected because of the mission they carried out. considered a sacrifice on behalf of Emperor Hirohito and his people. Kamikaze is an attack tactic by aircraft carrying high-explosive bombs. Each kamikaze mission costs at least one life of the person flying the plane to the target. The pilots are prepared for a flight one-way *ticket*. There is no way to return to the natural village. The only journey is to death. Being a kamikaze pilot is an honor. Their figures will be remembered as nationalists. The families of the deceased pilots will also reap the fragrance by becoming a respected group in Japanese society. The article was written by Tanaka Yuki in The Asia-Pacific Journal. Japan Focus July 6, 2015 Volume 3 Issue 7 Article ID 1606 with the title "*Japan's Kamikaze Pilots and Contemporary Suicide Bombers: War and Terror*" describes that the kamikaze pilots have the following views: (1). Rationalize one's own death to defend the country and its people; (2). The belief that to die for the "country" is to show filial piety to one's own parents, especially to one's own mother; (3). Strong solidarity with flight mates who share the fate of Kamikaze pilots; (4). Strong sense of responsibility and contempt for cowardice; (5). Lack of enemy image: as surviving ex-kamikaze pilots rightly point out, in contrast to contemporary terrorist bombers, their targets are always military aircraft, ships, and personnel, never civilians

This article also uses some literature of relevance to the topic at hand both in the form of books in Indonesian and foreign languages (Japanese and English) as well as other published literature. Some of these kinds of literature include:

1. Nitobe, Inazo. 2004. *Bushido* 「武士道」. Tokyo: Suppansha International.
2. Ratti, Oscar and Adele Westbrook. 2013. *Secrets of The Samurai*. Tokyo: Tuttle Publishing.
3. Shigesuke, Taira. 1999. *Bushido Shoshinsu. Samurai Living Spirit. Philosophy of the Knights*. Surabaya: Selasar Surabaya Publishing.
4. Man, John. 2013. *Samurai: The Path of the Last Warrior's Honor*. Translation: Ratih Ramelan, Editor: Indi Aunullah. Tangerang: PT Pustaka Alvabet.
5. Baskara, Nando. 2008. *Kamikaze. The "Respectable" Suicide of Japanese Pilots*. Yogyakarta: Narration.

The novelty of this article compared to previous studies lies in the indoctrination of the samurai code of ethics (*Bushido*) as a critical discourse by the State (Japan) so that Kamikase pilots want to crash their fighter planes to the point of sacrificing their bodies and soul. Previous research has mostly shown the positive side of Kamikaze pilots' stories about their bravery.

METHOD

The type of data used in this study is qualitative data obtained from several kinds of literature and journals regarding the topics raised. Sources of data are obtained from several kinds of literature that have been published in Indonesian, English, and Japanese related to Kamikaze pilots, indoctrination of the samurai code of ethics on them by the state, as well as the implementation of indoctrination so that they commit suicide. The data collection technique in this study uses a method or technique of collecting data from a literature study according to Sugiyono (2010) collecting data through literature that is relevant to the object of research or the problem being studied. This study uses descriptive-qualitative and interpretive analysis techniques. The author describes the symptoms and facts from the literature study regarding the indoctrination of the samurai code of ethics against Kamikaze pilots so that they commit suicide by crashing their fighter planes into enemy ships during World War II.

FINDING

The field studied in this article is cultural studies (critical discourse studies) regarding the indoctrination of the samurai code of ethics against Kamikaze pilots in World War II. The theory used is also a critical theory, namely the theory of hegemony and power/knowledge relations. In this study, we found the reasons behind the Kamikaze pilots so that they wanted to crash their fighter planes on enemy ships. The indoctrination of the ideology *Bushido* (samurai code of ethics) that was crammed into the Kamikaze pilots included: loyalty to their superiors, unyielding, courage, good name, and a culture of shame, causing them to no longer hesitate to board bombers with the aim of destroying their opponents. This fact reinforces that the ideology implanted by the authorities as a form of hegemony in the form of consensus causes subordinate groups to do anything on the basis of awareness and belief.

ANALYSIS

Indoctrination of the code of ethics of the samurai of the State (Japan) to Kamikaze pilots during World War II so that they are willing to carry out their duties even though they are aware that 100% death will be accepted consisting of: loyalty (to superiors), unyielding spirit, good name, and culture Embarrassed. The code of ethics can be described as follows.

忠義 *Chuugi* (Loyalty and Loyalty)

The loyalty of a *Samurai* is not only when the leader is in a state of success and development. Loyalty is a virtue (*Toku*) that is most important only applies to norms related to the good name (*Meiyou*) *Bushi* only. A loyal *samurai* to his superiors corroborated by Yamamoto, (2002: 63) that in order to find the waiters to be faithful, do not need to look far. Look for a *Samurai* who is obedient to his parents. The view of Man, (2013: 92) that the effort to make loyalty the highest virtue, which ensures status and glory in both life and death as the spirit and ideals of the soldier is ready to give up his life to serve the master.

The impact of the samurai code of ethics (*Bushido*) which required Japanese knights to commit suicide is evident in the most famous line of the first commandment in the Emperor's Edict during World War II written by Osamu & John White, (2012: 26) as follows.

"...DUTY is heavier than a mountain, and death is lighter than a feather"

That is the most famous line of the first commandment in the Emperor's Edict to Japanese Soldiers and Sailors published by Emperor Meiji on January 4, 1882. emphasized absolute loyalty, discipline, responsibility, courage, dignity, and modesty to the emperor. Drawn from various traditions in Japan, such as Confucianism and cultural values *samurai*, the edict weaves a warrior ethos that inspires many to perform wondrous acts and demonstrates courage, self-sacrifice, and loyalty to duty. The culture *bushido* formed the philosophical basis of the Japanese imperial army. The current loyalty of Japanese people to superiors and or elders is expressed by Shindo, (2015: 85-86) that in Japan often people say in addition to "for parents and family", is also to please "seniors, mentors, coaches, directors", someone is willing to do. Because doing for others, not for ourselves, that's why we are able to face any kind of trials. It's like this in Japan that emphasizes "relationships with other people" which this unique act can not easily see in other countries.

The teachings of loyalty and loyalty that are always echoed, even by the Japanese emperor, as a form of State ideology towards the people, more specifically to the Kamikaze pilots, are a discourse to hegemonize the pilots from a power relation (State) that has institutionalized authority. This fact is in accordance with the view of Habermas (Lubis, 2015: 28-30) which reveals the relationship between science and interests. Habermas distinguishes three categories of knowledge with three types of interests that underlie them. The category of science and the type of interest that underlies it is that science is not selfless, full of or related to interests, in this case, the State (Japan) as an interest holder. Furthermore, Gramsci (Sutrisno, and Hendar Putranto, 2008:24) states that by involving ideology (samurai code of ethics), hegemonic efforts can be carried out through a combination of coercion and willingness. Hegemony is achieved by entering into general reasoning through a system of meanings and values that are lived by society, individually and collectively. Gramsci said that "ideology moves social relations, organizes the human masses, and obtains the area in which humans live, move, gain awareness of their identity, position and struggle".

Never Give Up

The Japanese nation's unyielding spirit as a positive impact of the spirit has been *Bushido* seen since the Japanese nation has gone through its history from the feudal era to the present. This was stated by Azhari, (2011:

58-59) that one form of the spirit *Bushido* in World War II was *Kamikaze* the very famous. In Japanese, *Kamikaze* means "god wind". The wind in Japanese legend is said to have saved Japan from the Mongol invasion in 1281.

Even though the *Kamikaze* pilots knew there was no way to back since once they boarded the bomber there were only three possibilities: being shot by the enemy, crashing, and crashing into the air but their spirit of courage was not lacking in the slightest. This can be seen from a snippet of a letter written by one of the *Kamikaze* pilots on behalf of Corporal Takao Adaci who carried out his last mission on June 1, 1945, in an article entitled "Kamikaze - Between Heroism and Madness.

At that time he was 17 years old wrote a letter to his grandmother and father with the following great-grandchildren.

To my beloved Grandmother and Father,

"The fateful battle has come to me. Also, excitement along with the sinking of the enemy. In addition, I was determined that I would definitely carry out a taitari attack (hisshi hissatsu) which would definitely kill (taiatari) and immediately sink the enemy ship. Grandmother and Father, be happy at dawn. When I beautifully sank the enemy ship. Finally, I will carry out a body ramming attack while praying for the greater prosperity of this holy country, Japan."

From the excerpt of the letter above, it can be seen that one of the *Kamikaze* pilots (Corporal Takao Adaci) shows enthusiasm (*Gambaru*) and is happy to carry out his duties without any fear. This is one of the implementations of that sense of never giving up. The Japanese people's unyielding attitude, one of which is also reflected in the term *Gambari*, is the Japanese people's patience and determination (Davies & Ikeno, 2014: 83). *Drawings* reflect the essential components of modern Japanese characters as they have been developed since time immemorial. When Japanese people decide to start something, they tend to think "picture" at the beginning of their work. Japanese people use this expression at least once a day along with saying goodbye and also writing it in letters. In this usage, they encourage each other to "keep up your hard work until your goal is achieved".

Bushido's ideological indoctrination, in this case, the unyielding spirit, has not only touched the unity of the *Kamikaze* pilots but has touched the individual of each *Kamikaze* pilot. This is in accordance with Althusser's statement (Takwin, 2009:85), that ideology is not only found in the superstructure (Japan State) relationship with sub-structure (*Kamikaze* Units) but ideology is found in other relationships, even in everyday relationships between people. person by person. Ideology exists in everyone, it's just not realized. Ideology is no longer seen as false consciousness, but further and deeper into forms of unconsciousness embedded in the individual. Ideology as a deep (deeply *unconscious*). Because ideology is a form of unconsciousness, its practice in humans is not realized. Ideology enters through various sources related to the structure of society, for example family, religion, education, mass media, and others.

勇氣ゆうき *Yuuki* (Courage)

Courage is the hallmark of the *Samurai*, they are ready to take any risks including risking their lives to fight for their beliefs. Courage is one of the philosophies *Bushido's*, emphasized by Nitobe, (2004: 70) that souls such as courage, patience, valor, calm in the face of danger, wildness and so on have the strongest influence on the hearts of teenage knights. Since they were young, these souls were instilled with real examples and trained to have them as a source of their enthusiasm. *The Yuuki* (courage) shown by the *Samurai* is also confirmed by Taira's opinion, (1999: 29-30) that in *Bushido*, there are three things that are considered very essential; loyalty, duty, and courage. The bold form of the philosophy *Bushido* appears also in the post-era *Samurai*. Nando, (2008: 128) stated that the spirit of *Bushido* was seen when Japan was involved in the war. During the Pacific War, Imperial Japanese Army and Navy pilots carried out suicide attacks by crashing their planes into the armored tanks and battleships of the Allied forces. These pilots are known as the pilot line *Kamikaze*. They are normal young Japanese but have been brainwashed to serve the interests of the country and die for their emperor. *Kamikaze* itself means "wind of the gods". This term appeared among the Japanese since the attack of Kublai Khan in 1400. Nando's statement above clearly that "normal Japanese youths have been brainwashed to serve the interests of the country and die for their emperor". This discourse very clearly states the existence of power relations and hegemony towards Japanese youth on behalf of the emperor and the State. This fact is in line with Foucault's opinion (Kali, 2013: 3) which states that discourse which is understood as an explanation, definition, classification, and thought about people, knowledge, and abstract systems of human thought, cannot be separated from power relations. The discourse always comes from those who have power and from those who have creative thoughts. This enables them to generate relations of power and knowledge in a social system. Then, based on these relations, they are able to produce discourses whose truth can be recognized and persist in a certain historical range. This is reinforced by Foucault (Lubis, 2015: 70) that apart from being constructive, science cannot be separated from interests and power. In this case, it is the power and interests of the state on behalf of the emperor individually

and as an organization to achieve something on the basis of their respective interests, both the interests of identity, image, and power.

名誉めいよ *Meiyou* (Honor (Good Name))

Samurais value honor to the extreme and rigidly, as implied in the saying "It is better to die than be humiliated" (Ozawa, 1994). In battle, samurai who faced death valued their honor and fame as warriors and wanted this fame was passed on from generation to generation. The honor was very important for samurai as self-respect and obtaining an honorable death meant that their descendants were respected and treated well by their masters, (Davies and Osamu Ikeno, 2002: 46). With regard to good names, pilots Kamikaze is often unknown. Their names and writings are never made public. Only family and a few friends know of a young person's decision to take on a Kamikaze mission. They are often in their late teens or early 20s. Japanese pilots have the choice to decide if they want to volunteer for Kamikaze flights. Many of the young Japanese pilots thought that it would be very honorable for them to be selected for the Kamikaze mission. Pilots who are reluctant to do so will be unappreciated and unpopular. Sometimes the fact arises that someone in a family who chooses to carry out a Kamikaze mission will be followed by other siblings. Usually, the eldest son in the family would not be allowed to leave because he had to look after the family business. Before Kamikaze flights were planned, when a pilot had no chance but to surrender or attack an aircraft that would cause damage to the enemy, he usually crashed the plane. From these bold actions, the Japanese leadership came to the idea of the Kamikaze flights, (Nando, 2008: 104).

From the description above it is stated that Japanese youth will be honored if they are chosen to join the Kamikaze mission but pilots who are reluctant to do so will be unappreciated and unpopular. This fact is a contradiction with the good name echoed by the authorities (Japan) that only those who want to crash the plane get a good name. This discourse seems to lead Japanese youths unconsciously to carry out orders on behalf of the emperor and the State. This can be seen from Foucault's statement (Strinati, 2010:260), that cultural and ideological hegemony operates through civil society institutions which signify a mature liberal-democratic capitalist society. These institutions include the military, education, family, mass media, popular culture, and so on.

In relation to the discourse of a good name for the Kamikaze pilots, the State (Japan) as the ruling party is the holder of absolute truth. This is emphasized by Foucault (Kali, 2013:45) that the truth does not lie outside, but in power. The truth is none other is the result of the relation of power and knowledge. Truth is the result of subjective power production because it involves knowledge so that it is disciplinary. According to him, truth is the production of domination relations that are inherent in the plurality of power relations (*power is everywhere, not because it embraces everything, but because it comes from everywhere*). In other words, truth is a product of power. Therefore, every society has its own truth regime and has its own politics of truth.

Shy Culture

In the context of Japanese culture, feelings of shame are present when other people evaluate themselves. The highest shame is the inability to repay the kindness of others or the principle of debt, especially being indebted. The shame that comes from the spirit *Bushido* has a positive impact on the lives of Japanese people to this day. The roots of the culture of shame in Japanese society have been instilled since they were still in education at school or in the family (Benedict, 1982: 285). The implementation of a culture of shame is also reflected in suicide by piercing the stomach (*Seppuku*), which was carried out by several high-ranking Japanese military officers when they suffered defeat during World War II, (Azhari, 2011: 61). The Japanese tend to think of death during wartime as falling cherry blossoms. Where after the pilot and sailor died, they would meet again at the Yasukuni Shrine Altar in Tokyo. The pilots are *Kamikaze* also treated as gods and saints. They are referred to as *washi-kami* (eagle-god) and *kaminari-kami* (thunder-god).

Shame is an ancestral and hereditary culture of the Japanese people. *Harakiri* (suicide by stabbing a knife into the stomach) has been a ritual since the *Samurai*, when they lost a battle. Entering the modern world, the discourse has slightly changed to the phenomenon of "resigning" for officials (ministers, politicians, public officials) who are involved in corruption problems or feel they have failed to carry out their duties. For them, it is better to die than to be an insulted nation. In ancient times a *Samurai* would do *harakiri* if he lost a battle. This shows their efforts to make up for their lost self-esteem due to losing the battle. The spirit of the *Samurai* is still firmly embedded in their hearts. However, nowadays *harakiri* is no longer practiced. That spirit and discipline *Samurai* is now being used to rebuild a collapsing economy.

Regarding the label of "shame" that the State (Japan) put on regarding the Kamikaze pilots, the story of the two pilots who did not die on behalf of Tomoji Sasaki and Kenichiro Onuki, Army soldiers with the rank of Second Lieutenant, members of the *tokkoutai* who participated in "Operation *Tokkou* Air in Okinawa" which began in late March 1945. Onuki and several members *tokkoutai* from different units survived for several weeks on very limited food until finally being rescued by an Army ship that transported them to the Fukuoka area. In

Fukuoka, Onuki and his friends are put into a building called "*Shinburyou*" (Shinbu Dormitory). It's just called a "dormitory" but in reality, it's a confinement place for members *tokkoutai* who don't die and come back alive. In that place the members *tokkoutai* are not allowed to go out, cannot communicate with anyone either by telephone or correspondence, and mental education is carried out strictly before being sent back as members of the *tokkoutai*. (Onuki, and Watanabe, 2018: 5).

During the 16 days at *Shinburyou*, Onuki and the *tokkoutai* other members who "failed to fall" in *tokkou* were treated with contempt especially with the coach's yelling words. "Why did you come back? You guys are trash." "Whatever the reason, it's clear that you guys had no intention of crashing yourself. You don't feel ashamed of your fallen comrades?" "When 45,000 US troops land on Okinawa, if you 28 people each crash into a transport ship carrying 1,000 US troops, you can injure 28,000 people and the Japanese troops will have no trouble." Even though the reasons they didn't crash were various such as being unable to carry out the flight due to engine failure or weather conditions, some were unable to find an enemy warship to target themselves for a collision and other reasons, but the trainers didn't want to hear their explanation at all and branding them, the members *returning tokkoutai* as "cowards who fear death". Onuki feels *Shinburyou* is a hell that tortures them alive. The mental pressure given makes them very stressed so they crave to be given another fighter plane to go to the *tokkou* and want to die soon, (Onuki, and Watanabe, 2018: 233).

Both Sasaki and Onuki finally survived the marginalization treatment as mentioned above and while waiting for the next day of departure to *Tokyo*, World War II ended with the defeat of Japan. The days after the war for the former members of the *tokkoutai* was a very difficult time for the members of the *tokkoutai*. They are also threatened by rumors that former members of the *tokkoutai* were the first to be executed by the US as war criminals. On the way to returning soldiers, they were stoned by a group of people with ridicule "Because you Japan lost", "Why don't you die?", "You have lost and you dare to come back, it's a shame" (Kokami, 2017: 159).

The description above clearly states that the label of "shame" which has turned into a "culture of shame" echoed by the State (Japan) is a form of the hegemony of the State which has power over its people (the Kamikaze pilot). Gramsci, (Barker, 2014: 120) states that there is a bundle of meanings in any culture that can be called the meanings of the "rule" (*governing*) or "rising" (*ascendant*). This process of creating, maintaining, maintaining, and producing a set of authoritative meanings, ideologies, and practices is called hegemony. For Gramsci, hegemony implies a situation where the "historical bloc" of the ruling class (Japan) exercises social authority and leadership over the classes under it (the Kamikaze pilots) through a combination of power and consent.

Kamikaze pilots power officials on the situation on the pretext of shame in line with the opinion of Foucault (Lubis, 2014: 80) that powers (*power*) specialize through science. In this way, *power* is decentralized and pluralized. For institutions to function, individuals are disciplined and normalized. Foucault expanded his discussion of *power* discipline from initially focusing on the normalization of productive individuals, then progressing to *bio-power*. *Bio-power* is a form of power that focuses on how to regulate human life at the level of the mass population. In *bio-power* institutions do "*power/knowledge*" with training and education for individuals to improve and regulate human life in general. Furthermore, Foucault (Martono, 2011:143-144) sees power as an impersonal force that is exercised through various places or channels and builds a "priest" regime. This is to control subjectively "re-establishing power" and exercising that power so that they conform to their place in the social system as objects of power. Furthermore, Foucault sees power as an invisible network or relationship of thought which is a strategy that is seen to elevate himself with various tools, for example, *aikidoka* Balinese who have certain qualification levels as agents of power.

CONCLUSION

Based on the description of the discussion regarding the indoctrination of the samurai code of ethics to Kamikaze pilots during World War II, several conclusions can be drawn as follows.

1. The forms of indoctrination of the samurai code of ethics (*Bushidou*) against Kamikaze pilots during World War II consisted of ideologies: loyalty to superiors (*chuu*), never give up (*fuukutsu no seishin*), courage (*yuuki*), good name (*meiyuu*), and the culture of shame (*hajj no bunka*).
2. The state (Japan) and the emperor hegemony the Kamikaze pilots by consensus and repression through power and knowledge relations to comply with the samurai code of ethics (*Bushido*) for the establishment of power.

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