

IMPLEMENTATION OF *BUSHIDO* PHILOSOPHY IN JAPANESE SOCIETY RECENTLY

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Abstract

This study aims to analyze the implementation form of *Bushido* in Japanese society nowadays. Qualitative method was used in this study. The data were collected through library research method. Theory of power relations from Foucault (2014) and Ikeno Osamu's (2002) concept of cultural point of view were used in analysing the data. The results show that the Bushido Philosophy implemented in several forms, namely: *Gi* or *Seigi*: honesty and justice; *Yuuki*'s: courage; *Jin. Sokuin no Kokoro*: humanity and sympathy; *Reigi*: manners; *Meiyou*: honor and good name; *Chuugi*: loyalty and fidelity; and *Kokki*: restraint. These attitudes are the guiding values that the Japanese people implement.

Keyword - implementation, bushido, Japanese society

Introduction

Japan is called *Nippon* or *Nihon* 「日本」 which literally means the origin of the sun. The history of Japan cannot be separated from the important role played by the military class or *buke* 「武家」. Since the end of the era *Heian* (years 794-1185), people who have military power to protect the fertile land they have, formed military groups to defeat each other and hold political hegemony. The professional warriors of the *Shōgun* 「將軍」 and clans became *Samurai* 「侍」. Subsequently, until 1868, Japan became a very closed feudal empire ruled by a military dictatorship or *Shōgun* 「將軍」, as well as an elite class consisting of aristocrats and swordsmen *samurai* 「侍」. (Kamikaze Special Edition Space Magazine, 2010: 22).

Every action taken by the *Samurai* 「侍」 is always based on a code of conduct which is known as *bushido* 「武士道」. *Bushidō* 「武士道」 means "Order of the Knights" which is the duty of nobles of the warrior class. *Bushidō* 「武士道」 is a term that originates from the moral values of the *Samurai* 「侍」 and emphasizes several combinations of simplicity, loyalty, mastery of martial arts and honor to death. *Samurai* 「侍」 itself is an important social stratum in the order of Japanese feudal society (Nitobe, 1998: 33).

The value of the philosophy *Bushidō* 「武士道」 in Japanese society did not only apply and was reflected when Japan was in the feudal era, during World War II, but until now it continues to be applied in several forms. This is in line with the opinion of Azhari (2011: 19) that the spirit of *Bushido* has been echoed in the form of ethics since the time of the Tokugawa Shogunate (1603-1868). *Bushido* shares several positive moral attitudes, such as courage, honor and dignity, loyalty and self control, sincerity, honesty, thrift, generosity and humility. In addition, it is written also attitudes of politeness and hospitality, hard work, not individualism, unselfishness, responsibility, clean heart, must be shameless, prioritize moral relations between

superiors and subordinates, fathers and children, husbands and wives, brothers and sisters, and friend with friend.

When the Tokugawa era ended, *Bushido* met with the restoration policy *Meiji* (1868-1912) which became the beginning of the emperor's great effort to create a new Japan, namely the transformation from an isolated and poor country to a modern state that existed on the international stage. As the times progressed, Japan was transformed into a strong country, and since the 1960s Japan has continued to grow into an amazing force. Japan is not actually a nation of inventors, but they have a strong research enthusiasm. A passion for research means a passion for learning, and that passion makes Japan keep on innovating. Some of the descriptions below show that the philosophy *Bushido* still inspires Japanese society which is implemented in their daily lives to this day.

Methods

This study is a qualitative descriptive study explaining the forms of implementing the philosophy *Bushido* in Japanese society today. The data source is secondary data obtained from several literatures that have been published in Indonesian, English and Japanese which explain the philosophy *Bushido* in the life of Japanese society since the *Heian* Period (794-1185) until now which has inspired all lines of their lives.

The method used was the literature study method according to Nazir's (1988: 111) idea. Data collection techniques used literature study according to the ideas of Sugiyono (2010: 225). This means data were collected through literature which relevant to the object of research or the problem being studied. The library materials are those that have been published, in the form of books related to the *Samurai*, ideology and activities of the Japanese community regarding the philosophy *Bushido*.

This research used descriptive-qualitative and interpretative analysis techniques. The data analysis process was carried out by referring to Miles and Huberman's ideas (Satori and Komariah, 2013: 218-220) consisting of the following stages: *data reduction*, *data display*, and verification (*conclusion drawing / verification*) which was done interactively and took place continuously to completion.

Result and Discussion

Bushido as Japan's philosophy respects all aspects of people's lives both in their attitudes, behavior and ethics. Several forms of implementation of the philosophy *Bushido* are described below.

義または正義 *Gi mata wa Seigi*

Honesty and Justice

Gi is the strictest teaching in *Bushido*. A *Samurai* always maintains ethics, morality and truth. Integrity is the value *Bushido* most important. With regard to *Gi* or *Seigi*, Nitobe, (2004: 60) states that strings *are like* bones in the human body. Without bones, the neck cannot sit on the body properly. Humans are the same as that, even though they have talent or master science, if that person doesn't have *Setsugi* then he can't be a useful person in the world". The implementation of the value of *Gi* or *Seigi* as part of the philosophy *Bushido* can be seen in the opinion of Taira, (1999: 78-79) when the *Samurai* faces death with a heart that does not hesitate no matter what rank, is how he will act and behave when he is facing death without being hesitated for the least amount of integrity in facing his enemies without hesitation. The form of

Gi or *Setsugi* in Japanese society is not only implemented in Samurai circles, this is confirmed by Davies & Ikeno, (2014: 143) that politeness or humility is the most important aspect of being good in Japan. In Japanese society, people are expected to be polite regardless of their social status, that is, they must learn to manage personal appearance such as talent, knowledge, or wealth with a good attitude, preventing self-assertion and being more concerned with others.

Yuuki **Courage**

Courage is a characteristic of the *Samurai*, they are ready to take any risk, including risking their lives to fight for faith. Courage as one of philosophies *Bushido's*, emphasized by Nitobe, (2004: 70) that souls such as courage, patience, courage, calm in the face of danger, wildness and so on have the most influence on the hearts of teenage knights. Since they were small, they were instilled with real examples and trained to have them as their source of enthusiasm.

Yuuki (courage) shown by the *Samurai*, is also strengthened by the opinion of Taira, (1999: 29-30) that in *Bushido*, there are three things that are considered very essential; loyalty, duty and courage. The brave 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 warfare. During the Pacific War, Imperial Japanese Army and Sea pilots carried out suicide attacks by ramming their aircraft into Allied armored tanks and battleships. These pilots were known as the line of pilots *Kamikaze*. They are normal Japanese youth 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 people since the Kublai Khan attack in 1400.

The implementation of the philosophy, *Bushido* one of which is the courage to make decisions and willing to sacrifice in favor of *Yuuki*, was shown by a Japanese woman named Endo Miki as written by Shindo, (2015: 134) when March 11, 2011 Japan experienced a major earthquake and tsunami. Shortly before the tsunami hit, there was a woman who, through *disaster prevention wireless* (microphone to prevent disaster), kept on calling for residents to immediately evacuate to high places because a tsunami was about to come. She is a twenty-four year old woman named Endo Miki who was an employee of the local city (Minamisankuri City, Miyagi Prefecture). The woman is in a happy period ahead of her wedding in half a year. After the earthquake, even though he was about to be hit by a tsunami, Endo in front of the microphone kept calling on the residents to evacuate. Many residents evacuated themselves and were saved by hearing Endo's cry. More than a month after the tsunami, Endo Miki's body was found. Japanese newspapers value self-sacrifice for society, so this story is very memorable.

仁・の心 *Jin. Sokuin no Kokoro*

Humanity and Sympathy

Jin (humanity) is *Toku*, gentle and calm (virtue), like a mother's heart. However, if you carry out humanity and compassion without being based on *Gi* (obligation) and *Seigi* (justice), then there are times when you drift into love with dark eyes. Things like that should not happen, Nitobe (2014: 86). The implementation of humanity and sympathy for Japanese is reflected in compassion, tolerance, sympathy and compassion, which are considered to be the highest *toku* (virtues) and are recognized as the most noble among the various hereditary traits of the human soul. This is confirmed by De Mente, (2009: 206) that Japanese people mark age, gender, overall body appearance, facial expressions, clothing, behavior, speech style, etc., in other words, they perform anatomy or “body readings” as an order, as well as reading attitudes.

De Mente, (2009: 211) also states that another Japanese cultural character which is also an evolution of the style way of life *Samurai*- is the concept of paying attention to the character of an individual as much as attention is paid to their practical talents, or advantages. that is offered from a relationship. One of the qualities that, consciously and unconsciously, Japanese people look for in individuals they meet for the first time - especially if they are potential business partners - is what is often described in Japanese terms as *magokoro*, which means "heart. sincere". This fact was also expressed by Shindo, (2015: 88) that Japanese people really value a good relationship with other people. For this reason, there are some important basics of Japanese culture, customs and rules that need to be taught, for example, manners, respect for others, humility, and not hesitating to apologize.

Reigi

Manners

Reigi (manners) is a sense of concern, sincere sympathy dive into the feelings of others who express themselves to the outside. And that means respect for the truth and furthermore it can be said that fair respect for social status. That is because social status is not something that is judged on the basis of differences between rich and poor, but based on the pure values possessed by those concerned". (Nitobe, 2004: 98).

Attitude of courtesy and respect of Japanese society as the implementation of philosophy *Bushido* Taira, (1999: 32-33) strengthened the loyalty and family obligations, are not only for the soldiers but also for the peasant class, artists and merchants. In *Bushido*, no matter how much loyalty and family obligations are planted in the heart, without good behavior to express respect for employers and parents, it cannot be said to have respected the way of life *Samurai*.

Some of the descriptions above can be said that until now Japanese society is known as an advanced society in the field of science and technology but does not abandon the value of courtesy as a part of Bushido's philosophy. *Reigi* (courtesy) that is sincere is a sense of sympathetic concern that goes into other people's feelings that are expressed outwardly. This can be seen how Japanese people when meeting other people make gestures bow while saying greetings. And that means respect for the truth and furthermore it can be said that fair respect for social status.

Meiyō

Honor (Good Name)

For *Samurai*, the way to maintain honor is to carry out the code of ethics *Bushido* consistently at all times and not to use shortcuts that violate morality. Honor (good name) will arise from a clear awareness related to human moral dignity and the values it contains. Thus, it must be a characteristic of a *Samurai* who realizes that he attaches importance to his obligations and privileges accompanied by his position (identity) and has received such an upbringing.

Maintaining the good name of the Japanese people still continues today. This is consistent with the view of Tadashi, (1988: 204-205) that first of all Japan must actively increase its investment in education. If the same proportion of wealth as used in the Meiji era were to be invested in education today, then our primary and junior secondary school system would be better off unexpectedly. Universities no longer lack essential facilities. Second, the person who "shapes" people should receive better treatment than the person who makes up things, and the incentive for talented people to become teachers will make Japan a great country in education. Such a country is certainly more worthy of respect than a country with great military power. Finally, the transfer of funds from military power to education will undoubtedly produce a great country out of peace.

忠義 *Chuugi*

Loyalty and Loyalty The

Loyalty of a *Samurai* is not only when his leadership is in a successful and developing state. Virtue in the form of obedience and loyalty to the senior (older) that is most clearly shows the characteristic of the moral feudal (*Houkendoutoku*). Loyalty as a virtue (*Toku*) that is most important is only valid in terms of the good name (*Meiyou*) of *Bushi* only. The loyalty of a *Samurai* to his superior is strengthened by Yamamoto, (2002: 63) that to find loyal servants, one does not need to look far. Look for a *Samurai* who is obedient to his parents.

The current implementation of Japanese loyalty towards superiors and / or elders was expressed by Shindo, (2015: 85-86) that in Japan often people say next to "for parents and family", is also to please "seniors, mentors, coaches, directors", someone is willing to do it. Because doing for others is not for ourselves, that's why we are able to withstand any kind of trial. It is like this in Japan that emphasizes "relations with other people" which this unique action cannot be seen easily in other countries.

Kokki

Self-Control

Self-control as one of the philosophies *Bushido* forged by the Samurai that still flows in Japanese society today is actually a teaching *Zen* that developed rapidly in the era of *Samurai*. This is useful for the *Samurai*, as warriors in order to control their emotions. This is emphasized by Ezra, (2013: 68-70) that if we can see the emotional reaction of our anger clearly, it will become clear that anger drains and narrows our lives. We'll see how they hate life, how they separate us and keep us closed. Even as we continue to inflict pain on energy leaks through angry reactions, even as we narrow life to petty egoism, we continue to indulge in angry thoughts and behaviors that reject common sense.

Several descriptions regarding the implementation of *Bushido* philosophy in Japanese society today are in accordance with Foucault's idea (Lubis, 2014: 74) that science (*savoir*) in this case the philosophy *Bushido* can be used as a powerful tool for discipline and training and to conquer and create people obey as stated by the expert. There are two terms that need to be explained here, namely: "*savoir*" and "*connaissance*". *Savoir* is concerned with formal knowledge and philosophical ideas and formal institutions that oversee scientific activity, *connaissance* is formal knowledge bodies such as: books, scientific journals, philosophical theories, and religious norms. Or it can also be said that *connaissance* is in the form of any specialized body of knowledge such as nuclear physics, evolutionary biology, or Freudian psychoanalysis while *savoir* is the discursive conditions necessary for the development of a *connaissance*.

Loyalty to superiors, or even institutions sometimes create excessive fanaticism as a negative result of philosophy of *Bushido's* forming fanatical patriotism. For example, when Japan fought against other countries in the 19th and 20th centuries. This is a form of power that creates domination over other groups or groups. This fact is in line with Foucault (Lubis, 2014: 85) that there are four domains in which discourse is considered dangerous: first politics (power), second desire (sexuality), third madness, and fourth, what is considered false or true. This fourth point is identical with what Nietzsche meant by "Will to Power." Nietzsche rejected science for the sake of science, but according to him for the sake of power. Then Foucault expressed the will for truth as a form of power. For Foucault, this is identified as a desire to rule, and the desire to maintain the status quo of science becomes hegemony.

Conclusion

Based on a description of philosophy *Bushido* for Japanese society can be concluded as: (1). The Philosophy of *Bushido* that was created since the era feudal in Japan did not only flow and was reflected when Japan was in the feudal era, during World War II, but until now it continues to be applied in several forms; (2) By this philosophy, Japanese society is formed differently from other nations in the world who have the character of discipline, courtesy, respect for superiors and elders, the spirit of never giving up, maintaining a good name, leading to perfection, and trying without limits in accordance with the values of *Bushido* philosophy.

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