

The Implication of Traditional Value and Japanese Culture in Global Competition Era

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ABSTRACT

Customary tradition or tradition for Japanese society is something that is very firmly held, tradition for them is not a matter of packaging as far as the eye can physically see it but rather how the spirit or enthusiasm combines between the will to progress in the spirit of maintaining culture. In this context, traditional symbols can be lost, but the spirit always remains and unites in the body and soul. Japanese people can say I'm Japanese even though my hair is colorful; Likewise with very high discipline, Japanese people are hard-working, enthusiasm is obtained from samurai teachers who are sent down by traders, the spirit of samurai is inspiring and united in itself, forming the personality of Japanese people who never give up. Japan is very strong with its traditions until now, they are a society that is anti-lying, identity is the most important. Culture is human creativity, works that are always in process, dynamic, are the unity obtained together from the existing environment, while tradition is information that is passed on from generation to generation for generations both written and verbally, without this continuity, not tradition and one day it ends. Japan combines the traditional values of the Japanese people that are deeply rooted in the lives of their people with management principles obtained from the Western world and especially America. The values of the Japanese tradition are in line with the beginning of Japanese civilization, some of which are family, group solidarity, belonging, loyalty or loyalty, diligence, willingness to work hard, pride and shame.

Keywords: Traditional Value, Japanese Culture, Global Era

INTRODUCTION

Japanese culture is influenced by geographical characteristics that have reciprocal influences with the characteristics of the people and become a hereditary tradition maintained and even able to take advantage of the results of the cultivation of other nations without sacrificing the personality of the nation itself. In ancient times, Japanese society had less opportunity to relate to other nations, this was due to the strong assumption that something that came or came from outside was a threat to their community. Basically, Japanese society is a conservative society, namely those who try to maintain and continue their own traditional values with a very strong instinct about what to do and how to continue their survival. Therefore, if Japanese society is confronted with the interests of survival, and if what comes from outside is felt to be beneficial to them, it is quickly utilized, modified and developed without sacrificing one's own personality.

Customs or traditions for Japanese people are something that is not as rigid as our "view" so far, tradition for them is not a matter of packaging as far as the eye can physically see it but rather how to combine spirit between the will to move forward in the spirit of maintaining culture. In this context, traditional symbols can be lost, but the spirit always remains and unites in their body and soul. They can and still say that I am Japanese even though my hair is colorful, as is the case with a high level of discipline in work, they are hardworking, they are also very enthusiastic in completing work, the enthusiasm is obtained by samurai teachers handed down by traders, the spirit is always present and unites within and shapes the personality of Japanese people.

Japan upholds its human relations, relations with nature and with the creator of the universe. They become a society that is anti-lying, for them, the most important thing is identity. Japan accepts, absorbs many ideas and advances from other countries including technology, customs, and forms of cultural disclosure; All that was acquired later developed became more varied and gave rise to many innovative things. On the other hand, today's Japanese lifestyle is a blend of traditional culture under the influence of Asia and Western modern culture, has its own distinctive characteristics and even more visibly reveals its personality in that combination. Their consistency is maintained in maintaining and preserving the original culture.

A strong and consistent tradition or culture from time to time, makes Japan one of the countries whose economic growth is very fast and good, although history shows how its customs place women in a position that 'must' submit to men; This is very strong rooted in Japanese society, that women do not have modern experience as experienced by men because men are always prioritized and the rules that are so strong are binding between them, rules that are respected and that do not give rights to Japanese women to show themselves openly (Benedict, 1982).

Understanding of Tradition

Tradition (Latin: traditio, "continued") or habit, 1) custom passed down from generation to ancestor which is still carried out in the community (Big Indonesian Dictionary) - Traditional, 1) attitude and way of thinking and acting that always prevails stick to the norms and customs that are inherited from generation to generation; in the simplest sense is something that has been done for a long time and becomes part of the life of a community group, usually from a country, culture, time, or the same religion. The basic thing of tradition is the existence of information that is passed on from generation to generation for generations both written and verbally, without this continuity, not tradition and at a certain moment, ending. Tradition is usually regarded as the best way or model while there are no other alternatives. Thus, tradition is the spirit of culture. Without tradition, it is impossible for a culture to be alive and lasting, because the tradition of relations between individuals and their communities can be harmonious, with the tradition of the cultural system to be strong. If tradition is removed, then the possibility of a culture ending at that time is also wide open. Every act or action that becomes a tradition, usually has been tested for its effectiveness and efficiency.

The effectiveness and efficiency of the tradition always follows the development of culture. Various forms of attitudes and actions in solving problems if the level of effectiveness and low efficiency will be abandoned by the culprit and will never become a tradition. Tradition will be suitable if it is in accordance with the situation and condition

of the people who inherit it. Tradition is a synonym for the word "culture" both of which are works. Tradition is the work of society, as well as culture. Both of them influence each other and are personafikasi from an unwritten legal meaning, thus this unwritten law becomes a benchmark norm in society that is considered good and right.

Tradition according to terminology, as stated by Siti Nur Aryani in his Post-Tradition Opposition, states that tradition is a social product and the result of social and political battles whose existence is related to humans, or it can be said that tradition is everything that is passed down, which occurs for the interaction between one clan and the other clan which then made the habits of each other contained in the clan then blended into one habit. And if the interactions that occur are increasingly widespread, the habits in the clan become a tradition or culture in a race or nation that becomes their pride.

Tradition is everything in the form of customs, beliefs and habits. Then the customs, beliefs and habits become teachings or understandings that are passed down from generation to generation to their post-generation or custom manifestations which become routines that are always carried out by clans joined in a nation. Furthermore, traditional concepts will emerge from traditional terms. Traditional is a mental attitude in responding to various problems in society based on tradition. In it contains a methodology or way of thinking and acting that always adheres to or is guided by tradition. Tradition is always controlled by the values and norms that apply in society, in other words traditional is every action in solving problems based on tradition. Someone will feel confident that an action is correct and good, if he acts or makes decisions in accordance with the values and norms that apply. And vice versa, he will feel that his actions are wrong or wrong or will not be appreciated by the community if he acts outside the tradition or is contrary to the habits in his community.

Definition of Culture

Culture, *cultuur* in Dutch and *culture* in English, comes from the Latin "colore" which means processing, working, fertilizing and developing. From the understanding of the culture above, the meaning of culture develops as "all human power and activities to cultivate and change nature". To distinguish between cultural and cultural terms, Widagdo (2017) provided a differentiation of understanding of culture and culture by interpreting culture as the power of mind in the form of creativity, taste and intention, while culture is interpreted as a result of that creativity, intention and taste.

According to Koentjaraningrat (1974), culture consists of three forms:

1. The form of culture as a complex of ideas, opinion, values, norms and rules.
2. The form of culture as a complex pattern of behavioral activity from humans in society.
3. The manifestation of culture as objects of human work

Culture is a whole system of ideas, actions and works of humans to fulfill their lives by learning, which are all arranged in people's lives. The conception can be detailed as follows:

- 1) That culture is everything that humans do and produce, including:
 - Material culture (physical) which includes objects created by humans
 - Non-material culture (spiritual) that is all things that cannot be seen, touched, such as religion (although not all religions are created by humans)
- 2) That culture is not inherited generatively (biologically) but is only possible through learning.

3) That culture is obtained by humans as members of society; Without society, it would be difficult for humans to shape culture. Conversely, without culture it is impossible for humans, both individually and society, to maintain their lives.

The two most important human assets are reason and mind, or what is commonly called thoughts and feelings. In one side of reason, mind or thoughts and feelings have enabled the emergence of demands - the demands of human life that are more than the demands of life of other creatures. On the other hand, reason and reason allow the emergence of human works that can never be produced by other beings. Copyright initiative, and feeling in humans as the fruit of his mind continues to move trying to create new objects to fulfill his life; both spiritual and physical. Understanding of culture in the broad sense is human creativity (mind, taste and intention) in order to maintain its survival. Humans will always do creativity to meet biological, sociological and psychological needs that are balanced with challenges, threats, disturbances, obstacles from the natural and social environment. His statement can be in the form of spoken language, writing, cues, objects, attitudes and habits and others. Components of cultural elements including politics, economics, social, technology, transportation, communication and religion.

According to Adeney (2000) Culture is an integrated system of beliefs about God or reality or intrinsic meaning and customs (how to behave, relate to other people, speak, dress, work, play, trade, farm, eat and so on and from institutions expressing the beliefs of these values and customs binds a society by giving him a sense of identity, dignity and continuity.

The element of culture according to Kluckhohn consists of:

1. Equipment and supplies for human life, such as clothing, housing, transportation and so on
2. Livelihoods and economic systems, such as agriculture, production systems, distribution systems and so on
3. The social system, for example the legal system, marriage system, political organization and so on
4. Language (oral and written)
5. Activities, such as painting, sound art and so on
6. Knowledge system
7. Religion (belief system); Suharto (1991)

According to Tilaar (1991), Culture is typical of human culture is the whole process of development of human life in the world and in history. Culture is essentially the life and humanity, so this concept emphasizes that humans are the center of the culture (Rasdiji 1980)

Based on the understandings of culture above, it can be concluded that culture is a human creation in the form of developments and is a joint entity obtained from the existing environment.

Differences in Tradition and Culture

Tradition and Culture are two words that we often hear and read, in the world of education and in society. Often people have perceptions or views that culture and tradition have similarities in terms of definitions, but are completely different. Based on the explanation above, it can be concluded that culture and tradition are two different things. Both in

terms of understanding, the process of formation and also its nature. In connection with the different perceptions above, it is expected that there will be a period when people can distinguish between tradition and culture so that there is no misperception.

RESEARCH METHOD

This study uses a qualitative descriptive method, with data accumulated through literature studies collected in various kinds of data, arranged in an expanded text. Literature study trains writers to solve complex arrangement problems and how to express all the material from various sources into one regular written work (Keraf 1979). This research is limited to disclosing various facts obtained from various literature sources.

RESULTS AND DISCUSSION

Japan in the Middle Era

The Middle Ages in Japan were known as the feudal era which was very thick with power struggles between various groups of rulers consisting of knights called samurai. Minamoto no Yoritomo who led the Minamoto clan was appointed as a shogun after defeating the Taira clan in 1185 AD. Minamoto established a military government whose power was shared with the emperor. When Minamoto died, the Hojo clan helped the shikken shogunate. The Kamakura Shogunate formed by Minamotopun thanks to the help of the Hojo clan succeeded in holding back the Mongol attack from the Chinese territory which occurred in 1274. Furthermore, Emperor Go-Dago finally overthrew the Kamakura shogunate government. Emperor Go-Dago suffered defeat, toppled from the imperial seat by Ashikaga Takauji in 1336 BC

Modern Japanese Period

The struggle for power in Japan continued until finally the land of Sakura picked up hope in modern times. Japan was also required to begin to open up to neighboring countries and even Western countries and not only dealt with the issue of internal power struggles. Commodore Matthew Perry with the US Navy forced Japan to open itself to the Western world through Kanagawa's agreement. Subsequent agreements between Japan and the West brought this country into an economic and political crisis.

The Meiji Restoration was a renewal movement pioneered by Emperor Mutsuhito, or Emperor Meiji. The Meiji Restoration is also known as the Meiji Ishin, revolution, or renewal. The Meiji Restoration caused a change in Japan's political and social structure. The Meiji Restoration took place in 1866 to 1869, namely three years covering the end of the Edo period and the beginning of the Meiji era. The Meiji Restoration can be said to be the era of "enlightenment" of Japan after 200 years of closing itself out of external relations under the leadership of the Tokugawa regime. The Japanese then set themselves up and tried to catch up with the West European nation. The Meiji Restoration succeeded in making the Japanese nation a modern nation at that time. Previously Japan was an 'ancient' and poor country with its isolation, the Meiji Restoration then made Japan incarnate as one of the respected forces in East Asia. Many of the advances made in industry, government, education and the military were achieved only in period of less than 50 years.

The Process of the Meiji Restoration

This opening of Japan to foreign nations had a significant effect on the Japanese nation, especially the Syogun powers, because the opening of the region gave rise to feelings of anti-Syogun, Syogun was considered weak and sold its homeland to the foreign nation, besides the pro-Tenno movement was also stronger where Komei Tenno (Emperor Osyahito) who refused to sign the shimoda agreement was considered a strong man and the Shogun had to return his authority to Tenno.

The chaos was compounded by the growing strength of the anti-Syogun movement under the leadership of the daimyo (military governor) Satsyuma and Cosyu. It turned out that Syogun Tokugawa was unable to restore domestic order. Soldiers sent to eradicate the anti-Syogun movement can be defeated. There was no other choice for the Tokugawa Syunun Government except to hand over power to Tenno. The period leading up to the transition of power had caused tensions in Japan, namely between Tenno, supported by Satsyuma and Syogun. Foreign nations (Britain, France) tried to intervene to weaken Japan by waging a civil war. England wants to support Tenno and Syogun France. But both the Tenno and the Syogun refused.

In 1867 Emperor Osyahito (Komei Tenno) was replaced by Emperor Mutsuhito who was also famous for Emperor Meiji. Meiji Tenno (Mutsuhito 1867-1912 at the time was only 14 years old) finally took office in Japan on December 14 and opened a glorious new era for Japan.

The above event is known as the "Meiji Restoration". Tenno used the name of the term during the Meiji administration. Meiji himself was interpreted as having a bright mind and illuminated thoughts. The first step taken by the new Tenno was to move the capital from Kyoto to Tokyo (1869), creating a Japanese national flag named Hinomaru based on Ameterasu as the sun god and the kimigayo national anthem based on Tenno's immortality as a god. Shintoism itself was finally formalized as the State religion. This was done to ensure the robustness of Japanese nationhood which would become the basis of Japanese modernization. On April 8, 1868 was a historic moment for Japan. On that day Emperor Meiji declared his proclamation that:

1. Parliament will be formed.
2. Must unite to achieve national welfare.
3. All positions are open to everyone.
4. A national army will be formed.
5. Every citizen has the same rights and obligations.
6. Old customs that obstruct progress must abolish.
7. Obtain as much knowledge as possible for country development.

After laying the foundation for development, the Meiji Emperor began to carry out massive development. Development covers all fields and is carried out with modern technology. The purpose of this development is to catch up with the West. The Development Plan was arranged very neatly and carried out in stages.

Field of Government

Tenno became head of state and was deemed to be deity according to Syintoism. The elimination of feudalism. For each region daimyodiangkat is a representative of the central government. The Daimyo were made civil servants and they were told to stay in

the national capital to facilitate supervision. The land they controlled was requested to be returned to Tenno. On February 11, 1890 the Japanese Constitution was passed by Tenno. Furthermore, the People's Representative Council was composed of two parts, namely:

- a) Upper House: Its members are referred to by Tenno for life.
- b) Lower House: Its members are elected by people who are paying a land tax of a certain amount.

Then a Cabinet was formed which was responsible to the king, meaning that even though the Cabinet's politics were not approved by the House of Representatives, there was no need to disband as long as it was still used by the king of Japan. To adapt to the development of the times, a legal regulation was drafted whose contents came from a mixture of French and German legal regulations.

Field of Military

In 1873 a Japanese army unit was formed. The Army was built in a modern way with equipment purchased by Western European countries. But then Japan made its own war equipment. The army structure was held by the Chosyu family and was made to imitate the German state, and the Navy was held by the Satsyuma family formed by imitating the British navy. Besides that, every 20-year-old citizen is subject to military service and after that to practice they are sent to dangerous border areas. Along with the modernization of the armed forces, the spirit of Bushido was re-established as the basis of the Japanese military. Japanese soldiers must uphold the teachings of Bushido meaning to realize their respective positions in life, enhance their degree and self-skills, train themselves to be born mentally to perfect their skills in the army, uphold discipline, uphold the honor of the nation and homeland to the last point of blood. Death to tenno is the perfect and noblest form of death.

In an effort to organize the army, the Department of Defense (Gunbatsu) was formed which was not responsible to the parliament, but to Tennno. This body develops into a body whose influence is quite large. War or peace is determined by the Department of Defense. Half of the state budget is used for the military, so Japanese war means are very strong. On the other hand, the impact of this military modernization, the Samurai group was abolished which later led to the emergence of the Satsuma rebellion, namely the rebellion of the Satsuma samurai clan led by Saigo Takamori against the Imperial Japanese Army, which lasted 11 months in the early meiji era in 1877. is the last and biggest civil war in Japan, taking place in Kyushu, precisely in what is now Kumamoto Prefecture, Miyazaki Prefecture, Oita Prefecture, Kagoshima Prefecture.

The Satsuma rebellion was caused by a system change in the government and caused the disappointment of parasamurai. The modernization of Japan has caused the loss of samurai power and the destruction of traditional systems. The Haito-rei Sword Elimination Regulation which prohibits samurai from carrying the katana is also one of the causes of this rebellion. The battle lasted six weeks, and Saigo Takamori only had 300-400 remaining soldiers. In the final battle, namely the battle of Shiroyama, Saigo was seriously injured. In a state that was almost caught by government forces, Saigo carried out a deposition on September 24, 1877. This war consumed large funds in the Japanese government, as well as the end of the samurai class in Japan. Ten years later, the Empire of Japan apologized and gave the title of glory to Saigo Takamori as the last samurai.

Field of Education

The Meiji Restoration also brought changes in the field of education. In 1871 a teaching department was formed. Within a few years Japan had succeeded in changing the new teaching system according to the Western European system. In this new system every child who is 6 years old has been subject to the obligation to study and that applies to all residents. For every 600 residents one low school is held. The state is divided into 8 education regions, each region is given 32 secondary schools and 1 college.

The most important thing is sending students abroad to perfect their knowledge of the West. They are assigned to study engineering, medicine, economics and others. After returning they were assigned to actively participate in the development and modernization of the State. This was very successful because in 50 years Japan had become a modern country.

Field of Industry

In order to build its industry, Japan first worked hard to increase the production of tea and silk. Both of these types sell well overseas. The goal is to get as much foreign exchange as possible. With foreign exchange, modern machines were bought for the modernization of tea companies, then silk industries. While the Japanese have not been able to service modern machines, they have been brought in by foreign engineers. After the Japanese were able to operate the machines, the engineers who were brought in from abroad were sent home.

Domestic and international trade, inter-island shipping and international shipping are growing rapidly. In addition to the usual industry, war equipment industry and the large tool industry also arise. Some well-known industrialists at that time were: Yosyuda, Mitsui, Sumimoto and Mitshubishi. Thus, in approximately 50 years after the Meiji Restoration, the country of Japan developed rapidly and grew to become a country that is on par with Western European countries. Japan's modernization in all fields which began in 1868, from an economic standpoint, the industry experienced rapid progress. The negative side, driven by the desire to catch up, is that many Japanese industrial entrepreneurs expanded their business without careful calculation and resulted in the production of various types of industries in abundance for the needs of the Japanese domestic market. The price of goods dropped and the Japanese people prospered. Another problem, is the depletion of industrial supplies. The Japanese government worked hard to solve the problem and various steps were taken but the results did not solve the problem. Japan finally pursued political imperialism. The objectives of Japanese imperialism are arranged as follows: First seize the Korean region which is an area rich in mining materials and fertile land. The location of Korea is close to Japan and is the gateway to master Mansyuria. Then mastered Mansyuria, with its vast, fertile area and rich in iron ore. This area is very suitable to support Japanese population transfer policies that are already very dense. In addition, iron ore mining is also needed for Japanese industries. The Japanese Imperialism Movement was not a military movement solely but also an expansion of Japanese trade.

Japanese Tradition and Culture

Japan is a unique country, its people adhere to the traditions adhered to and for them, tradition, culture is the most important above all. In addition, Japanese people are famous for a very disciplined work ethic. For Japanese people, discipline is not just how it should interact with others, for them discipline is a tradition and that has become

entrenched and becomes a part of their lives. Some of the best-known traditions and Japanese culture as below:

Bent Traditions (お辞儀 O j i g i)

The habit of bending constantly is done in Japan, which needs to be known that the way men and women bend is different. Usually, men will put their hands next to their thighs when bending, while women will put their hands on their thighs. The notion of bending is really influenced by the situation, bending depth, and bending time. Bending in Japan shows respect for people or something given. If divided according to the degree of slope, then there are 4 types of bowing methods:

- **nod head 5 degrees**

This type of bow is actually just a small nod of the head. That the head position is straight forward. This nod is used by good friends and this type of bow is the most casual or simple compared to the others.

- **Bent 15 degrees**

Usually done to greet people in passing. For example, if you are in a hurry to go to work and on the road, you meet your friends or meet your friends while you are on a walk. Remember it is very rude if you do not reply to others who bow to you.

- **Bent 30 degrees**

This is the degree of bowing that is most often done to greet customers or thank someone. This type of bow is most seen in the business world in Japan and this type is not used for formal occasions. This type can also be used to invite friends into the house.

- **45 degrees bent**


This type is the most formal type. Usually used to signify the most profound gratitude, respect, official apologies, asking for help, and so forth.

- **Bent until the head touches the floor (kneels)**

This type is rarely used. This type is also called zarei (座礼), ojigi which is done while sitting. Usually used by certain religious events or martial arts events. Or also used to show a very deep apology because someone has done something very bad.

Onsen (温泉)

Onsen is a term for hot springs in Japanese. However, onsen also usually refers to hot spring facilities at the inn. Japan is a country that has many active volcanic mountains, therefore many onsen are scattered throughout Japan. Traditionally, onsen was used as a public bathing place, and now onsen is a magnet for tourism in Japan. Onsen consists of several types, some are outdoors (outdoor = rotenburo 露天風呂), and some are indoor (indoor). Some are open to the public / public, usually managed by the local provincial government or by the private sector. There are also private onsen, usually in hotels for guests staying.

Onsen is generally found in rural areas, although there are some in urban areas and are often visited by couples, families, or coworkers to escape the stress of the urban situation. Japanese people also use onsen to get to know each other with a relaxed atmosphere, eliminate boundaries, therefore it is often called "naked communion" or *atau* (の付き合い). The presence of onsen on Japanese maps is usually marked with the symbol , or with kanji 'yu' (湯) which means hot water. Sometimes it also uses hiragana ゆ (yu) so it's easy to understand.

Traditionally, onsen is located outdoors, although now lodging in Japan has built a lot of onsen in the room. The source of water comes from geothermal heated water. Therefore, the onsen must be distinguished from Sento, which is an indoor bath house for the public that uses artificial hot water. One of the requirements for onsen is to contain at least one of the 19 natural chemical elements, including metabolic acid, and has a temperature of 25 ° C or more.

Ofuro (お風呂)

Ofuro is a Japanese bath. The culture of bathing in ofuro has grown and developed in Japanese society today. For Japanese people, bathing is not only a self-cleaning activity, but also calms the mind, therefore, what you want to achieve through bathing in ofuro is relaxation and closeness with other people taking a bath together. The results showed that bathing culture in Japan had changed from time to time, but it was maintained and became a means of social interaction and learning.

Before Japan became an industrial country and was super busy as it is now, the daily activities of Japanese people are carried out in groups and the most popular is bathing and bathing in hot water from ofuro. Until now, public bathing places are relatively easy to find in Japan, in fact all hotels and inns have public ofuro. Employee dormitories belonging to various companies or universities are also equipped with ofuro. There are two kinds of public bathroom in Japan, which are natural and artificial. Which naturally comes from natural hot springs with mineral content which is usually efficacious to cure certain diseases.

In terms of form, there are not many modifications in the design, the edge of the bath is surrounded by large stones, sometimes even the base is still rocking. The artificial, rectangular, hot water is flowed through the water channel and flows from one side of the pond to the temperature of the water that can be adjusted according to our wishes. Bathing and bathing together in ofuro actually have very deep philosophical values. Many values of social and ethical relations must be held firmly by someone who bathes in ofuro. Looking at the values that exist in the daily lives of Japanese people in the context of the philosophy, below are a few that are very prominent:

- **Honesty and mutual trust**

The main value for people who enter into ofuro is honesty and trust. From the beginning, we entered and took off our clothes, left all personal belongings, room keys, wallets, cellphones, watches and so on and put them in a plastic basket, like a laundry basket, but anyone who even enters berofuro do not know each other. That is, when we take off our clothes, put down and leave all personal belongings, we must believe in all the people who are there, that they will not act nosy, tamper with and take things that are not theirs. everyone who enters ofuro has a moral responsibility to maintain that trust.

When doing this bathing activity, everyone is naked. All who bathe reveal all parts of their body, this has implications for moral responsibility that is not trivial for someone who "sees" the most secret body parts of someone else. He was obliged to keep a secret about the physical advantages and disadvantages of the body of the person who bathed with him in ofuro. It is only limited to ofuro, a taboo for him to tell others, because it involves someone's pride. indeed, people who are active in ofuro never pay attention to each other's bodies. They just exchanged smiles, greeted and gave greetings because the Japanese never forgot to say hello. This is the deepest implication of mutual trust, the 'trust' that is given by others must be responded to with our personal integrity, namely to hold firmly to trust and maintain the personal secrets of others.

- Collaboration and mutual assistance.

When cleaning the body in shower faucets without bulkhead, generally people help each other to rub their backs and body parts that are difficult to reach hands. This phenomenon is mainly seen in ofuro for women. They sit in a row with two people and take turns rubbing their backs with a lotion or body scrub. Likewise, when rinsing with clean water, they help each other extend a hose of water to the entire body of his friend.

- Social interactions

Basically, plunging in ofuro is just relaxation, so that the body is tired after a day of activities can be refreshed. While soaking in ofuro and enjoying the hot water flowing from the shower, most ofuro fellow users greet each other and chat. Chat that is done creates an atmosphere of relaxed and relaxed, even though at first it didn't know each other. Ofuro can be an effective medium for fostering social interaction. When individualistic patterns of life penetrated Japanese society, the process of religion binds them to the original culture of the Japanese nation. No matter how modern they are, daily life is maintained and keeps the values of a noble social philosophy.

Hanami (花見)

Hanami or Ohanami is a Japanese tradition of enjoying the beauty of flowers, especially cherry blossoms. The appearance of cherry blossoms is a symbol of happiness when spring arrives. In addition, Hanami also means a picnic by holding a mat for a food-eating party under the cherry trees. Sakura trees bloom in Japan from the end of March to the beginning of April (except in Okinawa and Hokkaido). Why is there a Hanami tradition? Cherry blossoms are not the best flower, why is this cherry blossom the mainstay of Hanami? The answer is simple, the privilege of cherry blossoms is because all the trees / stems without leaves emit flowers. Cherry blossoms also come out because the temperature starts to feel warm and blooms in just a short time, even very short, which is a week. Cherry blossoms include a type of flower that is easily damaged and falls mainly by wind and rain.

The Japanese are very happy to do Hanami because Hanami is the right time to enjoy the warm air, the cherry blossom starts and only in a short time, Hanami is also a time for partying for Japanese people. The party that is held is a party outside the house, in the yard / yard, in the garden or in a park that is given the meaning of freedom, free and not confined in the house, narrow space (the house for Japanese people has a narrow space). In this context, Sakura flowers are synonymous with freedom for Japanese people, the blossoming of cherry blossoms is a momentum to be free and in droves out of the house and partying for Japanese people. Cherry blossoms are also a venue for

the proclamation of togetherness for Japanese people, family members, friends in each community, work colleagues, school friends and others.

Origami (折り紙)

- Origami is from the word ori which means "fold", and we mean "paper" which is the traditional art of folding paper which develops into a form of modern art. Origami is an art of paper folding and dates back to the introduction of paper in the first century in China in 105 by a Chinese named Ts'ai Lun.
- In the 6th century, the way of making paper was then taken to Spain by the Arabs and in 610 during the reign of the Suiko female emperor (Asuka era), a Buddhist monk named Donchō (Dokyo) from Goguryeo (Korean peninsula) came to Japan introducing the method of making paper and ink. This art developed in the Muromachi period (1333-1568) and later in the Edo period (1603-1868). Because the price was very expensive at that time, its use was limited to ceremonial activities such as for Noshi. In other parts, also developed paper folding art in Europe, which was spread from Egypt and Mesopotamia to Spain in the 16th century and then spread throughout western Europe. A traditional origami-shaped crane. For a long time, models known only to traditional models such as storks in Japan and Pajarita in Spain. Akira Yoshizawa (1911–2005) made innovations by creating new models which later brought major changes in the development of origami. He created a system of systemic depictions (called diagrams) to show folding steps for a model that can be disseminated and understood by many parties. This system is the basis of the Yoshizawa-Randlett System which is now commonly used for folding instructions for origami models.
- Origami has become popular among Japanese people until now, especially with local Japanese paper called Washi. Washi (和紙) or Wagami is a type of paper made with traditional methods in Japan. Compared to machine-produced paper, the fiber in washi is longer so the washi can be made thinner, but durable, not worn out or torn. There are 2 (two) Origami types / models, the type of model is the traditional model and the original model or the modern model. Traditional models are common / popular models and are usually no longer known who designed the first time. Although there are a lot of them, these traditional models are usually old forms. While the original models are contemporary works made by each of the paper folders and their names are listed as their copyrights. For traditional models or forms, a model that is very inherent and well-known to Japanese society, among others:

Tsuru (burung bangau)

Storks are strong, sweet, beautiful, and have a special voice so that the Japanese really appreciate the importance of this crane. Therefore, the shape of a tsuru or crane is the most traditional and most beautiful origami form that developed into a favorite subject of origami.

According to Meghan Krane in Wijaya (2010 thesis) the shape of cranes was chosen as the subject of valuable Japanese culture. There are various versions, that the crane has the meaning of being able to bring honor, eternal loyalty, and some even mean that the bridal couple will always be eternal without separation. Herons are called birds of glory or birds of glory, which can be made friends in life and will be very loyal to their companions. According to legend in Japan, saying that whoever folds 1000 paper storks (senbazuru), his hopes will be fulfilled / granted, or can cure illness.

- **Katashiro**

The katashiro form has been used in ancient times in Shinto ceremonies at Ise Temple. Katashiro is a symbolic representation of a god made of special paper cutouts called jingo 206oshi (temple paper). Bekas-bekas katashiro can still be seen in human-shaped cutouts which are now used in various puppet-shaped purification and cutting ceremonies on display at the puppet festival in March.

The development of modern origami was pioneered by Akira Yoshizawa in the 1950s. Akira pioneered modern origami by making origami and taking various realistic models from animals, objects or decorative shapes. This origami model is different from the traditional Japanese origami that already existed. Various types of materials, whether paper or material, are used. Modern origami is not just folding but also involves the technique of cutting, pasting or pinning paper.

The types of modern origami currently available include:

- **Origami Pureland**

Pureland style was developed by John Smith with the aim of facilitating beginners in making an origami model. In pureland origami there are unique requirements that at each step is only allowed to fold and the folds used are only folds of mountain and folds of valleys.

- **Origami Modular**

Pada origami modular, dari setiap lembar kertas dibentuk menjadi sebuah modul. Seluruh modul selanjutnya disatukan dengan cara direkatkan atau dijepit menjadi suatu bentuk model tertentu, seperti binatang, bangunan atau bunga.

- **Technical Origami**

In contrast to other origami styles, many are based on trying to fold to produce a certain shape, making technical origami (origami sekkei) begins by examining mathematically the required field shapes of the model to be created and then creating a pattern of traces of folds that must be made on paper.

Values of Japanese Tradition

Japan combines the traditional values of the Japanese people that have been deeply rooted in the lives of their people with management principles derived from the Western world, especially America. It is this combination of the two management systems that later resulted in the "Japanese model" company management system and made Japan succeed in developing its economy and industry quickly. Eizaburo Nishibori, in his book "Japan as I see It" mentions so many important Japanese traditional values that have existed since ancient times, including:

- **Sense of Group Solidarity**

Japanese society is a collection of family groups. A man in Japan tends to divert to the company a sense of membership that they previously obtained from his extended family, or his village. If they think of themselves as individuals, as helpless units in a hostile world, they will feel insecure and unhappy. Therefore, they prefer to be members of family groups, in this case the company, which will at least give three things. First, a person tends to stay in the same company for the rest of his life, and doesn't think about leaving his company like he also won't think about changing his name. Second, the position system within the company (as in the family) strongly prioritizes seniority and

promotions or salaries on a regular basis on the basis of years of service. Third, trade unions are always in touch with the company, not with work. It is an extension or mirror of the company and provides the basis for internal negotiations, but does not conflict with a principal loyalty.

Since ancient times Japanese people have had a sense of mutual concern between family and environment, as an important aspect of their lives. So strong is the meaning of group life in Japan, eventually leading to a sense of group solidarity (shudan ishiki). A high sense of togetherness and solidarity in the group, creating an atmosphere of a solid work team. As a work team, each individual approaches the work by making decisions that will bring together a common goal. And it is this unity of purpose that brings these different individuals in good cooperation to achieve success. Awareness of group solidarity will also help control the usual disputes that arise in an organization. If a bad condition occurs in a group, then the unity in it will make them stronger, everyone combines their strengths and works together to rebuild their company. They do everything they can to get them out of the recession.

Japan is a country that is always hit by natural disasters. History records that this country was often hit by hurricanes, earthquakes, tidal waves, and volcanic explosions. This encourages collaboration to build settlements, thus creating close relations and solidarity among Japanese people. There is a Japanese proverb that says, "Turning disaster into luck", this makes Japanese people optimistic in their work. It is not easy to dismiss employees in Japan because the relationship between leaders and members is more influenced by emotional factors compared to the Western world.

- A sense of belonging

Part of the company is part of the family members, eventually giving birth to a management system with a family approach or known as *kazokushu-giteki*. This then raises a high "sense of belonging" to the company, which is the feeling they feel in their own home environment or in their own hometown. There is a habit in Japan, if asked about their work, they always answer by saying the name of the company. In addition, they always mention the company where they work as "my company" or "our company". This is a picture of how they have a high sense of belonging to the company. There is a tradition where people who live in a company and spend their entire lives working for the company are willing to sacrifice anything. In addition, there is a tradition of permanently employing labor (*shushin-koya*), which is for someone who has worked for only one company for the rest of his life, because he feels very high and the company guarantees wages and employment during full working life (*shogai-fuye*)

- Sense of Loyalty

Since the Tokugawa era a behavior pattern has been applied in the owner's family relationship (meaning: the employee is considered as his own family with the owner of the company). This is a personal relationship based on a sense of obligation, which arises from gratitude. His motivation is personal service which is actually rooted in the values of the Japanese tradition of a sense of loyalty or high loyalty. When asked why the Japanese have a sense of loyalty in their traditional values? The author sees this as having something to do with the history of Japan in the past, which eventually formed the character of the Japanese nation as a nation that had a high sense of loyalty. Japan has a feudal background, as we know in its history, Japanese society in the Edo Period was divided into four social stratifications based on their position and work. Social

stratification in Japan is known as Shi-No-Ko-Sho. Shi for Bushi (or Samurai) which is an army / military group; No for nomines, namely farmers; Ko for Shokuin, namely the employee / labor group; and Sho for Shonin, the merchant class. The group of bushi or samurai is only 7% of the population, however, this group is the highest and strongest group so that it controls the other groups. In the strict sense of the samurai are the subordinates of the shogun (war general) and daimyo (landlords) who must be devoted to their master and must defend him in dangerous circumstances, even though the life is at stake.

The word samurai comes from the word samurau which means serving. A samurai will serve his employer and have a high sense of loyalty to his employer. In 1868, the feudal Shogunat Tokugawa was destroyed. By being strongly inspired by the idea of service and self-discipline, the loyalty of the samurai to the local authorities was transferred to the nation. The form of revolutionary patriotism was aimed at saving Japan from colonialism, given the situation in China. This is expressed in the principle of the samurai group: "Fukoku Kyo-hei" (for the sake of a rich country with great power). The samurai bear their distinctive swords until 1876 and far after they still have a fragrant prestige. Feudalism creates a network of shared obligations from both parties, and this system is maintained by a feeling of strong loyalty. The legend of 40 ronin (= a samurai who lost his employer) is not a story about someone's popularity, but about 40 people who carried out a feudal task.

The collapse of the Tokugawa Shogunat, feudalism in Japan had largely disbanded and relations with the West were cut off. However, traditional methods stand firm. This is seen in the influence of the samurai on the principles of work management that continue to the present, although in a somewhat softened form. This feudal samurai tradition was immediately entered and absorbed into the practice of modern Japanese industry, especially in family companies, not only there, the values and traditions of Japan also form behavioral patterns that consistently show the identity of Japanese people in global relations.

Japan in the Global Competition Era

After becoming an open country, after the Meiji restoration, Japan remained selective in determining the direction of cooperation with other countries, especially in economic cooperation. Japan's superiority from other countries is how in its participation with international organizations or regimes, as well as relations with certain countries, Japan remains focused on a clear interest, namely high loyalty and a great desire to advance the nation and its country. Japan is not like most other countries that actually carried over, because before Japan had strengthened its economy and internal politics.

No more than 10 years after the destruction of Japan by the end of World War II, Japan's economy returned to rise even spelled out several times higher than before Japan lost the war (Beckley et al. 2013). Many observers then made related observations about the causes of the very significant rise of Japan and its very rapid economic growth. In this case, Beckley et al (2013) explained that there are at least 4 factors that cause miracles in the growth of the Japanese economy. First, capital investment. After the destruction of Japan in 1945, the infusion of capital became one of the pillars of a significant Japanese economy. "Growth decomposition show that Japan's capital stock is expanded more quickly than its labor force and suggests that capital infusion may be half of Japan's economic growth in the 1960s" (Beckley et al. 2013). Second, the miracle of Japanese

economic growth lies in the export-import policy implemented by Japan, which includes efforts to master Western technologies that were developing at that time. Japan's exports at that time were used by Japan to not only reap profits from trading activities, but also to absorb as much information as possible, especially about developing technology, transfer technology. Third, the implementation of import substitution policies. Japan in this context, besides importing goods and services, also uses it to acquire and control the market and technology. Furthermore, the fourth last factor is the implementation of policies that are quite strict in the economic sector, including direct intervention in industrial and institutional aspects. In this aspect, Japan tends to be strict and strict in overseeing industry, bureaucracy, and the like.

An important point that really needs to be underlined in the context of progress and development in Japan after the end of World War II is the large role of the United States in it. The end of World War II was then followed by the start of the Cold War, where the United States and the Soviet Union emerged as the center of world power with two completely different ideologies. The United States then tried to stem communist influence throughout Asia, especially East Asia, by re-embracing Japan. "In particular, American leaders were driven by the conviction that economic growth by strategic allies would defuse the potential appeal of the ideologies 'ideology and decided to promote Japan as bulwark, if not a base camp, against communist encroachments' in Asia." (Beckley et al. 2013). Some of the roles of the United States in Japan's economic growth are direct cash assistance for Japan and investment. In addition, the United States also opened itself to Japan to market its production.

Entering the 21st century, Japanese growth gradually declined. Some experts argue that one of the important factors that led to stopping and even the decline in Japan's growth is due to too many debt securities held by Japan. In addition, demographic elements also play an important role in which very low levels of population growth in Japan make Japan finally experience a crisis of working age population. Overall, it can be concluded that Japan is truly a country that creates a lot of miracles and is unique.

CONCLUSIONS

A unique Nation, Japan always takes and imitates anything from the West that is considered good to be applied in its Nation's life. However, the Japanese did not immediately abandon the traditional values that had taken root in the lives of the people. Traditional values are an important aspect of Japanese life and are also a personality trait of the Japanese themselves. Japanese traditional values are identity. This makes Japan a nation that has never stopped working hard with endless creativity, Japan is now an inspiration for other countries to advance with civilizations that have been rare in the future, which have never stopped creating sophisticated technological works.

The habit of group life-loving Japanese creates a sense of group solidarity (shuudan ishiki). Furthermore, a high sense of togetherness and solidarity within the group creates an atmosphere of a solid work team where each group member will work hard to achieve group success and always strive to succeed in their work program.

The extraordinary "sense of belonging" of Japanese people has made the Japanese consider and treat their environment and the place where they work as their own family and home, even Japanese people are willing to sacrifice anything for the progress of their Nation. Japan is also known as a nation with a high sense of loyalty or loyalty. However, keep in mind, that the idea of Japanese loyalty is reciprocal loyalty, namely

the loyalty of the subordinates to the employer, in line with the loyalty of the employer to his subordinates.

A sense of group solidarity, a sense of belonging and a sense of loyalty or high loyalty applied in the company's management system in Japan, are only a small part of the Japanese traditional values that exist in the life of the Japanese nation. These traditional values absorbed into the practice of modern Japanese industry, and combined with management principles taken from the West.

The application of Japanese traditional values in the Japanese industrial management system, supported by the character of the Japanese people who are diligent, hard-working, has had a big influence on the progress of industry in Japan. Finally, bringing Japan to the standard of living of various competitive aspects in the era of global competition

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