

The Root of Samurai Culture and its Core Values for Educational Management Purposes

Aji Setyanto^{a*}, Bambang Budi Wiyono^b, Burhanuddin Burhanuddin^c, Mustiningsih Mustiningsih^d, ^aFaculty of Cultural Studies Universitas Brawijaya (FCS-UB), Malang, Indonesia, ^{b,c,d}Faculty of Education Universitas Negeri Malang (FIP UM), Malang, Indonesia, Email: ^aadje_s@ub.ac.id, ^bbambang.budi.fip@um.ac.id, ^cburhanuddin.fip@um.ac.id, ^dmustiningsih.fip@um.ac.id

This article aims to describe the history of the Samurai and Bushido, its core values, sources, and the bushido values overshadowing Japanese success after World War I/II and the tsunami tragedy. The topics are developed through reviewing literatures from previous documents and research concerning the importance of positive Japanese culture on education. Results show that the bushido values are rooted from Buddhism, Shintoism and Confucius and include justice, courage, virtue, politeness, honesty, sincerity, honor, and loyalty. Those values strongly influenced Japanese society and government style to make the country survive after the two wars and the tsunami attack in 2011. Further studies are expected to investigate how teachers of the third countries adopt the related values in shaping their student character.

Key words: *education management, history, samurai, bushido, Japan*

INTRODUCTION

Education is the base for the improvement of human life in various dimensions. The success of a country depends on how its citizens and leaders behave. Their behaviour is shaped by the culture experienced from family environment and education. It potentially contributes to building the performance of a country and its society (Al-Busaidi, 2019; Fredriksson, Kusanagi, Gougoulakis, Matsuda, & Kitamura, 2020; Idris, Hassan, Ya'acob, Gill, & Awal, 2012; Junaedi & Syukur, 2017; Kononova, 2018; Nishigori, Harrison, Busari, & Dornan, 2014).



In general, the goals of education include the development of intellectual, moral character, and citizenship behaviour. Additionally, beside science other characters that influence student lives also need to be prioritised (Moran, 2018; Schiavon, Teixeira, Gurgel, Magalhães, & Reppold, 2020; Shields, 2011). Educational management is a process to assist students developing their individual capacity as well as the ability to cope with local, national and global challenges (Kristiawan, Safitri and Lestari, 2017; Muassomah *et al.*, 2020).

In order to pursue the above objectives, education leaders must have more insights on society characteristics at a local and global level especially for its respective cultures. The positive character built in obtaining the success of a country is recognised internationally as the main indicator (Abdullah, Hudayana, Setiadi, Kutanegara, & Indiyanto, 2019; Karabulut, 2018; Muassomah *et al.*, 2020).

Japan is a country that deserves to be used as a reference in education (Arfani & Nakaya, 2019; Efendi & Afriansyah, 2019; Fredriksson *et al.*, 2020; Junaedi & Syukur, 2017; Sanders, 2019; Tsuneyoshi, 2014). The main basis is the behaviour of the Japanese society, which are their tenacity, advancement, and enthusiasm for hard work, while also preserving their traditional culture, courtesy and other noble values (Piwowarski, 2013).

Japan and some of its institutions are active in contributing to the development of other countries. These institutions include the Japan Foundation (JF), which focuses on the exchange of arts and culture, supporting Japanese language education, studies, intellectual exchange, research collaboration and others. Also, the Japan International Cooperation Agency (JICA) focuses on the field of humanity and development, and the Japan Student Services Organisation (JASSO) which aims to support international understanding, creating and providing educational support in various countries. Furthermore, the Japan External Trade Organization (JETRO) focuses on the world trade including providing assistance and cooperation to developing countries. Japan is globally recognised for its success, and is known to have a distinctive cultural and behavioural character, which makes the country superior in many ways. This can be seen not only in terms of technological progress, but in almost all fields (Imade, 2016). The world recognised that Japan has mastered automotive, electronics, and other industrial technologies (Bradley Paxton, 1993; David C. M. & David J. T., 1992; Herstatt, Stockstrom, Tschirky, & Nagahira, 2006).

In the field of industry, Japan is the first Eastern country to achieve success in industrialisation, with its specific and typical Japanese policies (Kimura, 2009). Furthermore, the country has a rapid economic development, in which its success is attributed to many factors, such as cultural, economic, religion, social traditions, and typical policies. Also, Japan has become one of the major countries with a large economy that dominate the global market (Ito, 1998; Kimura, 2009).



Japan's extraordinary success as the country with the world largest economy, created the Z theory in the field of management. It considers an employee as a valued partner, a factor in the quality of its HR, which is different from other nations (Ouchi, 1981). In the field of education, Japan is known for its unique character, which is not easily found in other countries. The success of this educational character makes Japan a developed and modern country without losing its traditional and cultural values (Arfani & Nakaya, 2019; Fredriksson et al., 2020; Junaedi & Syukur, 2017; Mulyadi, 2014; Sanders, 2019).

In the field of health, the greatness and success of Japan cannot be separated from the unique spirit and behaviour of the people, which is reflected in the attitude of doctors, nurses, physiotherapists, and other medical personnel (Hirata & Harvath, 2017). The behaviour of the people is seen as the application of Bushido values in the health sector. Furthermore, the concept of professionalism in the medical field cannot be separated from these values. (Nishigori *et al.*, 2014).

Japan always attracts the world's attention because everything is considered positive by the global community (Imade, 2016; Martz, 1994; Yamaguchi, 2004). In fact, the world community tries to ascertain the core of the existing process and regulation, which they implement in their respective countries (Ito, 1998; Ohno, 2006; Sachs, 2008; Yasuda, 2005). From the various results, they actually have a core that comes from cultural characteristics. Also, the attitudes and behaviour of the Japanese people in all sectors show high discipline, firm attitude, hard work, loyalty and others (Ito, 1998; Mather, 2013; Mulyadi, 2014).

This positive attitude is due to the culture that is being passed down from one generation to another since ancient times (Nishigori et al., 2014), thus forming behaviours that are not easily changed, or imitated. This is an embodiment of the samurai culture, called Bushido (Mulyadi, 2014; Piwowarski, 2013).

Based on this description, education and its management need to understand the core, history, sources of attitude and characteristics of the Japanese society, which was later called the Bushido of Samurai Culture. This can be used as a reference for improving the quality of education. Therefore, this study is needed to discuss the origins of Samurai and Bushido, including: what is the history of Samurai and Bushido? What are the values of Bushido? Where does Bushido come from? How do these values exist and manifest in Japanese behaviour? What successes Japan have achieved while applying this Bushido Samurai Heritage?

METHOD

To answer the research questions stated above, the researchers used the literature review method to obtain data related to Bushido. This was carried out by surveying and reviewing references about Samurai and Bushido from scientific articles, textbooks, online sources and especially through Google search. These were done to obtain a summary, description, and critical evaluation of these works in relation to the research problem (Catherine L. W, 2016; Fink, 2014; Nazir, 2004; Tumin & Tobias, 2019). Dena from the University of Toronto stated that literature review is a concept of a researchers' thought, or an idea used to convey new or more detailed information. Dena further explained that the concept is achieved by studying the works or reports of previous published research. According to Catherine L. W. (2016), formal literature review is done to carefully analyse and evaluate the research findings based on the evidence from a subject (Fink, 2014). For the purpose of study, data were then classified and analysed to produce a description, summary, and critical evaluation regarding the research job. This will help to provide detailed and in-depth information about the history of Samurai and Bushido, values and sources of the teachings, and the culture's reflection in the present Japanese society.

RESULTS AND DISCUSSION

History of Samurai and Bushido

Henshall asserted that Japanese history is divided into several periods, such as the Paleolithic Period, the Jōmon (10,000 BC - 200 BC), Yayoi (200 BC - 250M), Yamato (250 AD - 710M), Nara (710 AD - 794 AD), Yayoi (200 BC - 250 AD), Yamato (250 AD - 710 AD), Nara (710 AD - 794 AD), Heian (794 AD - 1185 AD), Kamakura (1192 AD - 1333 AD), Muromachi (1338 AD - 1568 AD), Azuchi-Momoyama (1568 AD - 1600 AD), Edo (1603 AD - 1867 AD), Meiji (1868 AD) M - 1912M), Taishō (1912 M - 1926M), Shōwa (1926 M - 1989M), and Heisei period (1989 M - present) (Henshall, 2012). In Japanese history, Samurai and Bushido appeared in the Kamakura period (1192-1333) (Suliyati, 2013).

In the Heian period (794-1192), along with the weakening of the central government, many aristocratic families fled because they did not get a position at the centre. The aristocratic family then formed groups to control certain areas. These groups competed for broader power, and therefore used security forces from local residents. These local residents who were given weapons as security forces are called Samurai (Suliyati, 2013). The meaning of Samurai is "servant who serves his master." This word was originally from the ancient Japanese "samorau," then changed to "saburai" which finally became the word "Samurai." In its development in the Edo period, "Samurai" was called "Bushi," which means "soldier or armed person" (Suliyati, 2013). Samurai



as a group with social strata, were respected at the beginning of its formation, and had the task of the defense and security of the region. They also carried out other tasks in the field of administration and society, such as regulating the governance of the community and collecting taxes (Swandana, 2009).

Along with the status of the Samurai, which increased to become a highly respected elite, the Bushi Samurai developed a Bushido ethic that was full of high moral values. Bushido comes from the word "bushi" which means armed people or soldiers, and the word "do" means road. Simply put, Bushido is the "Samurai Way", an honorable path taken by a Samurai in his service (Benedict, 1982).

In the Edo period, security conditions were relatively stable, which gave the Samurai ample opportunity to improve martial arts. This was followed by the development of classical arts from China such as painting, literary arts, calligraphy, poetry and others. Furthermore, Samurai also had the opportunity to deepen knowledge in various fields. Therefore, those who were strong and had great influence, needed to master martial arts, science, and others. In this period, the Samurai had a comfortable position, which was getting stronger in the Edo period. The Bushido spirit was carried out by the Samurai with full dedication and was taught to the whole community (Suliyati, 2013). The teachings of Bushido in Tokugawa era were carried out by the Samurai, which had a positive effect on the basic ethics of the society (Bellah, 1985).

A terrible social change occurred after the power of the Tokugawa shogunate ended. The next ruler was Mutsuhito, better known as Meiji Tenno, who carried out the reform movement "Meiji Restoration" in 1868. One of its policies was "Abolition of Samurai as the highest class in Japanese society" (Rosidi, 1981). Meiji Tenno realised that the western world had evidently progressed rapidly and could not be defeated with weapons alone but had to be balanced with knowledge and technology (Pyle, 1988).

After the Samurai were abolished and returned to the community, they were integrated with all the ordinary people. The positive side was the absorption of the positive attitude and character of Samurai (discipline, loyalty, dedication, upholding honor, upholding self-esteem, politeness and character of a knight) by the ordinary people (Suliyati, 2013).

The teachings of Samurai in the Japanese society encouraged the people to implement the determined changes with a high spirit and dedication. The spirit of Bushido had a large role in the success of this change, and was no longer displayed in the form of war, but hard work and high discipline in obeying the rules set by Tenno (Rosidi, 1981).



Tsunenari and Nakamura, 2007 stated that Bushido is not only about war, but also rules and procedures that have profound meaning about the behaviour that is needed to gain honour as a Samurai. Bushido Ethics convey high moral teachings relating to courtesy, etiquette, discipline, cleanliness, frugality, simplicity, responsibility, hard work, sharpness of thought, devotion, loyalty, willingness to sacrifice, patience, physical and spiritual health, honesty, and self-control (Tsunenari, 2007).

Sources of Bushido Teaching

The Bushido ethics, which are the Samurai Way are the essence of previous teachings, including Buddhism, Shintoism and Confucianism.

Buddhism Teachings

Buddhism is one of the main sources of Bushido's teachings. It was introduced to Japan by India through China and Korea (Sonda, 2007). Buddhism teaches a strong belief in destiny, calmness and fortitude in facing danger, calamity, and humiliation of life, as well as the readiness to face death. One of the teachings that forms a strong foundation on Bushido is Zen. According to Lafcadio Hearn, Zen is a human effort to meditate beyond verbal expression (Lafcadio, 2001).

Zen can be said to be a moral and philosophy of a Bushi or Samurai. In its teachings, there is no boundary between life and death. Zen really appreciates "intuition" and is very compatible with the life of Samurai who mostly spend their lives in contemplation and silence (Mattulada, 1979).

Shinto Teachings

The Bushido ethic about loyalty to the Emperor and the country is sourced from the teachings of Shinto (Sonda, 2007), which is the original belief of Japan. According to Sonda, Shinto teaches patriotism, loyalty and obedience. For example, loyalty to a leader, paying homage to ancestors and serving the family. The main teachings of Shinto are that the human heart is basically good and pure like a god who is always considered holy. Therefore, the human heart needs to be respected.

The Teachings of Confucius or Confucianism

Confucius teachings made the highest contribution as a source of Bushido ethics (Sonda, 2007). It teaches and regulates moral relations or harmony among humans including the "master and servant" relationship, "father-son", "husband-wife", "brother-sister", and the relationship "between

friends" (Mente, 2009; Sonda, 2007). It also regulates the relationship between human and other creatures, as well as nature. Furthermore, it teaches and regulates the harmonisation between the physical and spirituality of humans. This is due to the awareness that both physical and spiritual life have an important role in humans. Therefore, disharmony between the two will potentially lead to a disaster (Mente, 2009).

Bushido Values and Reflections in Japanese Communities

Grant Mather stated that even though Bushido and Samurai were gone, it does not mean that the Japanese society would not remember this philosophy and apply it (Mather, 2013). These virtues are still reflected today and are the essence of Japanese cultural beliefs (Mather, 2013). Nitobe stated that the values of Bushido which are the Samurai Way of life are: *Gi* (Rectitude or Justice), *Yu or Yuuki* (Courage), *Jin* (Benevolence or Mercy), *Reigi* (Politeness), Makoto-Shinjitsu and Seijitsu (Honesty and Sincerity), *Meiyo* (Honour), and *Chuugi* (Loyalty).

The following is an explanation of each of Samurai Bushido's ethics or teachings:

1. *Gi* (義) / Rectitude or Justice

Gi is the ability to overcome problems and make appropriate decisions based on logical or rational reasons. It is the basis of mental attitude in upholding truth and honesty. It is also an attitude of harmony between thoughts, words and deeds. A Samurai makes a decision through a process of deep thought, while also considering the consequences. Therefore, the success or failure of that decision are accepted with full responsibility (Nitobe, 1972).

Gi as a mental attitude of harmony between thoughts, words, and deeds, and upholds truth and honesty. Conscience is the absolute truth in *Gi*, when they make a mistake, the Japanese will examine themselves and do introspection. For the people, failure is seen as a process of self-forging and the basis for *kaizen* or continuous improvement. The concept of *Gi* is an element of continuous search for science and knowledge (Suliyati, 2013)

2. *Yu or Yuuki* (勇氣) Courage

The teachings of Bushido, which are the main characteristics of Samurai, are having *Yuuki* or courage. To defend truth and belief, a Samurai is ready to take all kinds of risks including death (Nitobe, 1972). The courage of a Samurai is full of mature considerations based on in-depth training and discipline. Today, *Yu* is an important ethic in all aspects of Japanese society. Values related to *Yu* are the factors that determines the life journey of the Japanese people. (Suliyati, 2013)

3. *Jin* (仁) Benevolence or Mercy

Jin is a Samurai teaching that emphasises mutual love and sympathy among fellow humans. This teaching expresses a balance between masculine and feminine (Nitobe, 1972). The strengths of a Samurai in addition to being skilled in combat is a generous and affectionate nature, high social attitude, and being merciful (Suliyati, 2013) This *Jin* attitude is reflected in the care of the Japanese people, as well as their respect for humanity, culture, religion, politics, and economics.

4. *Reigi* (礼儀) Politeness

Reigi (politeness) is one of the Samurai's attitude that is applied when dealing with superiors, leaders, parents, and everyone in the society. In fact, this attitude of respect, courtesy, and caution is seen in using objects and weapons. Respect and courtesy is seen from the way they talk, sit, and bow their head (Nitobe, 1906).

The implementation of *reigi* is still very strong and is one of the characteristics of the Japanese society known to the world. Because it is a priority, learning and inculcation of this attitude is implemented from early age in all aspects of life including at school and home (Suliyati, 2013)

5. *Makoto* (真) / *Shinjitsu* and *Seijitsu* (真実と誠実) Honesty and Sincerity

A true Samurai cannot glorify money, because wealth is believed to impede wisdom. The teachings that uphold honesty and truth are *Makoto - Shin (Shinjitsu and Seijitsu)*. Samurai always say what is on their mind, and act accordingly. Furthermore, they keep to their words, and do not defame other people. For a samurai, a promise is a debt that needs to be paid, no matter how difficult (Nitobe, 1906). Also, honesty is a character of the Japanese people that is recognised by the world. For the Japanese, dishonesty is considered a shameful act, which attracts moral sanctions by the public (Suliyati, 2013).

6. *Meiyo* (名誉) Honour

The Samurai ethic that emphasises a good name and honour is *Meiyo*. A Samurai prefers respect to personal talents and charisma, and applies ethics in a good, correct and consistent manner. A Samurai respect is to an employer, parents and family. Their dignity or honour is expressed in the form of a consistent attitude in defending the principles of life. In fact, Samurai can commit *seppuku* to uphold their dignity and honor (Nitobe, 1906).



Meiyo in Japanese society is very prominent, one of which is to maintain self-standard by engaging in relevant activities. They use the time available to do something useful, such as reading (books, novels, comics), answering emails, writing, taking notes and others (Suliyati, 2013).

7. *Chuugo* (忠義) Loyalty

Chuugo is an ethic that teaches loyalty to a leader. In executing their duties, Samurai's loyalty to its leader is carried out in total and full dedication, which is a lifelong commitment. The ultimate devotion is when the Samurai have to sacrifice their lives in defending their superiors or leaders. Death while executing duties and obligations is considered a beautiful death (Nitobe, 1906). *Chuugo* in current Japanese society is loyalty to leaders, and teachers. To protect the honour and reputation of their leaders, the Japanese people are willing to fight and work hard (Suliyati, 2013).

The values of bushido are still seen in the present Japanese society. The combination of these values is a distinctive character of the people, such as living in groups, appreciating time, working hard, having a culture of shame, courtesy, and being nice to others.

Living in Groups.

The samurai's view of life, which has become one of the prominent characteristics in Japanese society is group feeling and solidarity (Centre for Strategic and International Studies, 1993). "Living in groups" is one of the characteristics of the people, which has made them successful due to their unity in all fields. The role of groups in the society is stronger, and that of individuals is recognised and valued, but always in the interests of the group (Suryohadiprojo, 1987).

Japanese people are used to living in groups that manifests their life style. Their societal structure is rooted in terms of "*uchi*" and "*soto*". "*Uchi*" means "inside" that refers to those supposedly in-group or family members. Meanwhile, "*soto*" is a term relating to others, those who are outside the group (Ashby, 2013). In practice, the principle of "*uchi-soto*" provides the common ground for the members of a particular group to strengthen their bond for achievements in competition with others. This principle of "*uchi-soto*" puts into practice both in language use and other mutual communication that build Japanese ethics both for life and working (Horie, Shimamiya, & Pardeshi, 2008).

Living as a group ensures togetherness in moving forward and solving problems. In educational organisation, all group members unite to play their respective roles in achieving existing goals.



Appreciating Time

Japan is a country that adheres to "Monochrome Time" where time is everything. The people really appreciate time, and a delay will lead to distrust in someone. The people are known to have a high spirit of discipline, which can be seen from the way they appreciate time. In fact, public transportation or trains in Japan ranks number one in the world in terms of punctuality (even the time of departure and arrival of a train is never late). Japanese companies always apply a very strict time discipline on their workers, even though the company is outside of Japan.

The issue of time in the world of education should be like that of Japan. Time is something that should be respected, because it is related to disciplinary education in universities.

Hard Working

The Japanese society is also known to be hard working. Hataraki-mono or a hard working person is one who represents the Japanese mindset. They have the busiest working hours in the world. The people also appreciate their profession, thus they are all responsible and professional at work.

In the Japanese language, the spirit of hard work reflects the notion of *ganbaru*. It means "I will try hard", an expression that is always uttered by someone before doing something. *Ganbaru* is also an expression to encourage others, by changing the phrase to "ganbatte kudasai" (Effendi T.D., 2011; Suseno, 2018). Possibly, it is a specific Japanese expression that is not owned by other nations. Based on educational perspective, this hard working attitude has been shaped from preschool level (Obata & Naragino, 2013). Every student is trained to do everything independently. All activities must have goals and targets so such a model encourages people to strive in achieving the specified goals.

The Culture of Shame

According to Ruth Benedict, in anthropological studies of various cultures, a society that adheres to the norms of absolute morality and relies on the development of conscience is a culture of guilt (Benedict, 1982).

The character of the Japanese nation formed from Bushido's philosophy of life makes the people have a high culture of shame. This has a crucial role in shaping a dignified human character, which they uphold with high spirit. For an official who is unable to carry out an obligation, the relinquishment of that position is almost voluntarily done by the concerned person. The culture of shame is closely related to the Japanese society.



This attitude towards shame contributes significantly to the achievement of Japan (Boiger, Mesquita, Uchida, & Barrett, 2013; Purba, 2018). It is argued by having such a manner, people and government adhere to the rules and obligations set up for common goals. It implements these whether in micro or macro-scope of involvements or events.

This shy culture is closely related to a tradition to live within in a group and to enjoy working hard. Someone will be ashamed to offend the rules and law that have been agreed upon. They will feel embarrassed when they are unable to follow the rules, or failed to suit their life-style with such traditions (Kent, 1992).

Being Polite

The term politeness is translated as *teinei* or *reigi tadashii*. *Teinei* refers to being kind and true to someone, and *reigi* (manners), in this context, means politeness. The term *reigi tadashii* is more complex because it is a collection of the *reigi* and *tadashii*. The first meaning of *reigi* is 'courtesy' or 'etiquette' (*sahoo*), which is expressed as 'vertical respect' (*keii*) or 'decency' (*rei*). The second meaning refers to the specific gift or fee given to express gratitude, thus *reigi* in the first sense is related to politeness.

Thus, the two key concepts related to *reigi* are *keii* ('vertical respect') and *sahoo* (manners and customs'). From the meaning of *sahoo* which is important for both the definition of *reigi*, and the meaning of *tadashii* (true), the normative character of the *reigi tadashii* concept becomes clearer. *Reigi tadashii* is about being 'right' according to some type of standard, and understood implicitly based on social norms (Haugh, 2004). The level of politeness of Japanese society is also shown by the level in the Japanese context, when they communicate with each other. (Etae, Krish, & Hussin, 2016).

Nice

Nice means to be positive or kind to others. The word *yasashii*, *omoyari no aru*, is used to describe kindness, which means to think of others. *O moyari* is known as one of the most ideal behaviours in Japanese society (Hara, 2006; Reischauer, 1982). The word has been translated as a noun to mean: consideration, sympathy, empathy, compassion, and as an adjective: wise and sensitive (Hara, 2006).

The implementation of *omoyari* and mutual-help appears since self-introduction through the phrase "*yoroshiku onegaishimasu*" means kindly asking for our assistance. Everyone uses this



phrase while introducing him/her to others. It means that anyone really needs the assistance of others (Obana, 2012; Takekuro, 2005). However, Japanese people tend to be self-sufficient and independent on most occasions, although they are generous and ready to help. In a professional context, Japanese workers always try to be sensible and caring for their clients' needs. Thus, it can promote the achievements of company, government, or other organisations.

The Successes of Japan Because of Bushido

In the history of Japan, the successes of Bushido teachings or internalisation are seen in their victory in conquering several countries that frightened enemies in World War I. Their expansion was unstoppable in World War II, which made the United States and its allies try to destroy Japan. The atomic bombings took place in the cities of Hiroshima and Nagasaki on August 6 and 9, 1945, which made the Emperor of Japan surrender unconditionally. It was a hard time for the Japanese because they had to submit to America. The social life of the society was also affected by the world economic crisis at that time. With the dedication of the Japanese state and loyalty to Tenno, the people began to organise their lives with the spirit of Bushido (Sakamoto, 1982).

Although Japan experienced a severe physical destruction and tremendous loss of lives due to the bombs in World War II, the people did not show destruction to their mental and spiritual life. They remained firm and disciplined, striving hard in technology, and pursuing knowledge from other nations, especially Western countries. The special thing about the Japanese is the speed of adjustment to their conditions (Mattulada, 1979).

Within a short period of time, with Bushido's spirit of high discipline, enthusiasm, hard work, dedication and loyalty, the Nation and State of Japan rose up, and organised their lives in the socio-economic field. In fact, the industrial sector developed more rapidly than in Western countries. In the 1970s, Japan was declared a developed and modern country.

Bushido as one of the Samurai cultural heritage, is the Japanese people's spirit in learning practices. With their less favourable geographical conditions, such as low natural resources, the magnitude of potential earthquakes and tsunamis, Japan has learned the ways to deal with these challenges. Even though they have had bad experiences with nuclear bombs, it did not stop them from developing nuclear power plants to supply energy. Their earthquake experience as a country made the government to apply rules of earthquake resistant houses and buildings. Similarly, the tsunami that claimed the lives of thousands made the country to innovate by building an early warning system against tsunamis, and creating other systems to deal with natural disasters (Effendi T.D., 2011).



A concrete proof of Japan's resiliency was the earthquake and tsunami that occurred in March 2011. This occurrence killed thousands of people, and also caused a nuclear disaster, because the tsunami had hit and crashed the reactor of a nuclear power plant located in Fukushima. The world again witnessed Japan with its Bushido spirit in facing disaster, They showed an orderly attitude and a queuing culture in receiving assistance, and there was no looting. The communities that were least affected made efforts to help others by accommodating and assisting them. All parties including the government and mass media helped each other to improve the situation in their respective posts. This was done by always conveying development news and information. The spirit and hard work in togetherness made them confident about overcoming every problem (Azhari, 2011).

The character of this society which is based on the spirit of bushido ethics, has led Japan to become a developed country, with achievements in technological, political and economic progress, which are highly recognised by the world community.

CONCLUSION

Based on the findings of this study, some conclusions are drawn that the Samurai were born in the Kamakura Period (1192M-1333M). Their development in the Edo period (1603M-1867M) was called Bushi which means "armed soldier," which later developed into a Bushido ethic. The values of Bushido that originated from Buddhism, Shintoism and Confucianism are justice, courage, virtue, politeness, honesty, sincerity, honour, and loyalty. Zen, a moral philosophy of Bushido, is a human effort to meditate beyond verbal expression. Also, Confucianism is the doctrine that governs moral relationships or harmony among humans, other creatures, and nature. It also teaches harmonisation of the relationship between the physical and spirituality of humans.

The core values of the bushido teachings are justice (*gi*), courage (*yuuki*), virtue (*jin*), politeness (*reigi*), honesty, sincerity (*makoto*), honour (*meiyo*), and loyalty (*chuugi*). The success of Japan with bushido is seen in their victory in conquering several countries in World War I, their rise in World War II after the Hiroshima and Nagasaki bombings, and their persistence in facing the earthquake and tsunami of 2011. These made Japan a relevant nation among the countries of the World.

The core values of Bushido that have been implemented in creating Japan nowadays would be an exemplary practice for students' character education in the world. Teachers will have an important role in this sort of character education. Some schoolteachers were found to try to adopt cultural values from other countries including the cultural values of Samurai Bushido. Further studies are required to examine how teachers in other countries have made efforts to implement the values in Bushido for shaping their students' character.



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