

Omotenashi and *Tri Hita Karana* in Perspectives of Ethic, Culture and History

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Abstract:- *Omotenashi* (OMN) and *Tri Hita Karana* (THK) are concepts of ethic and culture, articulated in different cultural and historical context, existed and being innovated in two different societies for centuries. The implementation of ethic was innovated from limited ritual activities and evolved continuously following the development of society in social, tourism, business or other service related aspects. The OMN and THK based services had similar purposes, which was to establish non-profit relation implicitly and explicitly evolved with profit oriented motives. The focus of this paper was on how the OMN and THK ethics were implemented in Japan and Bali, including the global impact in the world interaction, communication and business. The paper was based on limited literatures like books, online articles in the internet, scientific discourses, religious readings in Bali, including tourism pamphlets from various tourism companies, hotel, bank, including author's eight years empirical journey when living in Japan, and many others. Key findings in the research was the implementation of ethic, culture, OMN and THK were getting global and had profit orientated motive, due to tight competition in business promotion. Nevertheless, ritual ethics in OMN and THK still exist.

Keywords:- *Omotenashi*, *Tri Hita Karana*, *Ethic*, *Culture*, *Promotion*.

I. INTRODUCTION

Omotenashi (Japanese values) and *Tri Hita Karana* (Balinese values) could be discussed in term of ethic within cross-cultural and historical contexts. The concept and terminology of *Omotenashi* (hereafter OMN) and *Tri Hita Karana* (hereafter THK) were articulated from different Historical and Cultural backgrounds but with the spirit of the age (*zeitgeist*) which was almost analogically similar. OMN ethics and morality were from the philosophy of Zen Buddhism and Japanese tradition that emerged in the activities of Tea Ceremony (*Shado* or *Chado*) around 12th - 14th century, especially in the Kamakura Period. THK had a background of syncretizing teachings of Hinduism and Balinese traditions which was developed around the 13th - 14th century during the expansion of Majapahit Kingdom to Beda Ulu Kingdom in Bali. The two communities at that time were in a feudal society, a militaristic feudalism of Japan Empire and civil feudalism of Majapahit and Beda Ulu Kingdom in Bali. It could be analogous to both terminology of OMN and THK that were articulated in a society that was divided into hierarchal feudal social strata.

In anthropological typology, Japan and Bali in their history had similar cultural and ethnical roots (mono cultural and mono ethnic nation). Both nations inherited a culture of feudalism, Japan as an imperial monarchy and Bali as a Kingdom (before the independence of Indonesia in 1945). Japanese military feudalism was supported by the stratification of the four social classes of *shi-no-ko-sho* (military, peasants, artisans and traders) which were very strict, especially from the *Kamura* Period to the *Edo* Period (17th – 19th centuries). During the same time, the political structure and feudal society in Bali was also enriched by the influence of Hinduism social strata known as *Catur Warna* (*brahmana-satria-weysya-sudra*), along with the social strata of modern society based on professionalism.

The actualization of OMN terminology which caused a stir in the media began with a welcome speech by Takigawa Christel as Olympic ambassador of Tokyo in 2020, before the IOC (International Olympic Committee) in 2013. It was not the same experience as in the 1980s during author's residence in Japan, where OMN was hardly reported in the mass media, as well as in scientific writings, although the ethic and culture of OMN was implemented.

Did the concept of OMN and THK remain static throughout the age since the history of 'birth', or has the meaning of the concept expanded in today's globalization? In the scope of activities where OMN and THK were carried out; and was there any special education about OMN and THK in its implementation? These things were analyzed in this paper.

II. APPROACH, CONCEPT AND METHOD

Etymologically, ethic was from Greek word '*ikthikos*' means 'custom', 'habit', or 'character'. In its development, ethic referred to a set of rules, principles or ways of thinking that guided the action of a particular group of people. The specific terminology of ethic referred to systematic and philosophical studies of how human should acted. In this sense, ethic was a branch of philosophy that investigated system of moral principle and seek answers of critical questions. OMN and THK could be used as subject in answering certain critical questions. Likewise, OMN and THK ethics have undergone and were under expansion of more innovative meanings and behavior patterns.

Culture referred to the spirit and human values expressed in a holistic system of activities, which elaborated to the product of civilization. In this paper, culture was likened to an inseparable two side of a coin.

One side was the spirit and value, while the other side was the product of culture called civilization. Ethic and moral were analogous to both sides of the coin and that was located in history as its foundation.

History had parameters: space, time, event, and actor in dynamic process accordance to time. Therefore, history held access to diachronic or synchronic data and facts. Was ethic a static value in form of custom, habit, and character, of course not. Are values and spirit of culture static product of civilization? Of course not. Even religious philosophies and values, although more static than belief, were dynamic in form of civilization. Thus OMN and THK could exist in space, different times as a cultural spirit that was manifested in various activities and product of civilization.

A. *Omotenashi* (OMN)

In general *Omotenashi* 'can be paired with "hospitality" in English and Western concept, and ethics or service in Indonesia. What was the difference between OMN and hospitality? In Western countries, hospitality meant providing special services to guests, customers, hoping to receive rewards. The OMN philosophy referred to 'providing special services to customers without expecting anything in return'. The THK philosophy had parallel meaning with the OMN philosophy and hospitality, but different in concept. THK philosophy as a service contained a willingness and devotion to God, so that guests were protected, did not expect showing off from guest or customer, but what was done in service, was a request to God (*Ida Sanghyang Widhi Wasa*). THK's philosophy was more often conveyed or expressed in symbol. One of the most common and small symbol was *Canang Sari*, which was always prepared in every family, office of various institution and others, as a symbol to ask for protection, peace, goodness, including the welfare to God Almighty, even though it was very implicit, abstract and spiritual.

The OMN concept was launched in "How did *Omotenashi* come about? An integral part of the service industry¹" was far deeper than just a special, sincere and wholehearted guest servant. OMN could also be carried out in a variety of services in industrial sector in detail. The Japanese proverb said *okyakusama wa kamisama* which can be translated that the customer was always in the right position. However, in Japan, it was familiar as 'customer was good'. The author spent almost eight years living in Japan and when visiting a supermarket in the morning, author found a memorable experience. Every employee bow when author entered the supermarket. The virtue of Japan's total service, inherent, as self-esteem in welcoming visitor to business affair, was the implementation of ethic in OMN.

Some historians examined the root of OMN through traditional Japanese tea ceremony. *Omotenashi's* vocabulary was generally written in hiragana, because there

were many ways to write it in kanji characters. *Omote* was written in kanji 表 which mean the surface or implies something, while the kanji letter 成 mean to complete something. Thus, when Japanese people showed OMN, through politeness, a bow, they might carry out service without expecting anything in return. Japanese guests or visitors generally said *shinsetsuna omotenashi o arigatōgozaimashita* (Thank you for the good service). In the West, it mean thank you for your kind hospitality. It was also pronounced *kokoro-zukushi no omotenashi o kansha shimasu* (thanks for sincere service with all my heart). In the West, it mean thank you very much for your hearty hospitality. The Balinese people say '*Om Shanti-shanti-shanti Om, Sukseme*, (may God protect and provide peace and prosperity, thank you), while holding both hands in front of the chest with a smile.

The concept of OMN was to provide the best service, without expecting anything in return or reward. Receptionist was prohibited from seeking profit, but providing benefit to guest or customer. In the hotel business, for example, it was understood that in Japan the tipping habit was not the norm. What was also important from OMN was the anticipation of desires of guest or visitor. Another example was visitors in restaurant were usually provided with water and warm towels in front of guest, so guest may sit in the restaurant.

OMN has its roots in Japanese culture known as *sado* or *chado* (tea ceremony). This terminology was a 'miniature' (microcosm) typical of Japan, which symbolized the mindset of hospitality with priority on service over expectation or show off. OMN would be experienced and clearly seen in *ryokan* (traditional Japanese lodging or hotels), *kaiseki* (Japanese dinner banquet) and *sado* (tea ceremony)².



Fig 1:- OMN has its roots in Japanese culture known as *sado* or *chado* (tea ceremony).

OMN was difficult to be explained in English because in order to explain it a person had to experience it in Japan. OMN was found in various places such as mall, restaurant and even on super-fast electric train *sinkansen*, airplane and others. The common greeting used was '*irasshaimase*', (welcome,) while in THK ethic, it was pronounced as '*Om*

¹<https://cotoacademy.com/omotenashi/>

²Omotenashi,
<https://www.jnto.org.au/experience/culture/omotenashi/>

suasti astu rahajeng rawuh' (May God protects and welcome).

B. Tri Hita Karana (THK)

THK mean an unbroken rope in the conversion of culture, nature and tourism. Anak Agung Gde Agung stated that, culture and nature were like two sides of a coin that could not be separated. When both were well guarded, this philosophy might last. THK's philosophy for the Balinese emphasized sacred balance in human relation with the human world, human with the natural world, and human with the spiritual world: *Ida Sanghyang Widhi Wasa*, (God Almighty), to achieve peace³. The concept of Hinduism and traditional Balinese culture were integrated (embedded) in the Balinese since they were born. Therefore THK was not specifically taught through training or practicing good behavior. According to L Jan Slikkerveer, from the perspective of Westerners, THK philosophy contributed to maintain the uniqueness and diversity of Balinese cultural heritage⁴.

In Balinese, life started from smallest community of households, rural communities, government institution, educational institution, corporate tourism companies, hotels and others, where THK philosophy was inherent in every activity, using the *Banten Canang Sari* symbol. Every day, *Canang Sari* was always available in every household and customary, governmental, private institutions including Balinese hotels as mentioned above.

C. Canang Sari

The phrase "*canang sari*" was derived from the word *sari* which means 'essence' and *canang* was a container made of woven coconut leaves or banana leaves. In the Balinese dictionary, *canang* was a noun with a subtle level of language which means 'betel'. In the traditional beliefs of Bali, betel had a very high value and was a special symbol of respect for guests. In custom-related activities, betel was served to highly respected guests. Therefore, in *canang sari* there were always betel and other symbols such as *porosan* made from betel leaves, which had the meaning of human affection towards other human, nature and *Ida Sanghyang Widhi Wasa*. Besides *porosan*, inside the container, there were also *jaja* (Balinese cakes), sugar cane and banana which represented symbol of '*Tedong Ongkara*' (*Ida Sanghyang Widhi Wasa*) which embodied the power of *Utpeti*, *Stiti* and *Pralina* (birth, life death).



Fig 2:- Canang Sari

The God of *Ida Sanghyang Widhi Wasa* in *canang sari* was symbolized by colorful white, red, yellow, blue or green flowers, showing *Ida Sanghyang Widhi Wasa* in its various appearances⁵. This was also in line with the explanation of *Ida Pedanda Gede Made Gunung*. The word '*canang*' consisted of two *Kawi* syllables, *ca* means beautiful and *nang* means purpose. The meaning of *canang* could be translated into a mean to aim beauty (*sundharam*) before *Ida Sanghyang Widhi Wasa* (God Almighty).

The approach used in discussing OMN and THK was a cross-cultural, ethical and moral approach, including history as a platform. History showed *zeitgeist* (the spirit of the era) that still exist could innovate both ideas in Japanese society and Balinese society which were closely related to cultural and ethical dynamics.

III. LITERATURE REVIEW

The only doctoral dissertation about THK was the research of Anak Agung Gede Agung. *Tri Hita Karana* literally means "Three Sources of Happiness". According to Anak Agung, THK was the best vehicle to preserve tradition, custom, culture and nature of Bali. In addition to having strong pivots on Hindu-Balinese religion, THK had a multidimensional aspect and was rooted in religion and cosmological symbols. In addition, THK provided guidance on how human should behave towards three things: human relation with humans (*pawongan*), with the surrounding nature (*palemahan*), and with the deity (*parahyangan*), which were interrelated, balanced, and harmonious between one to another. So that human could achieve sustainable prosperity. Balance and interconnection mean restraint, thinking about the impact of actions on others. According to Anak Agung, this was both a conservation of humans and nature⁶.

Stanley While in his article, "Faced with worker shortage, Japan reshapes its legendary hospitality" (Article History, Nov. 2018) highlighted OMN in terms of business

³Anak Agung Gde Agung, Speech of Inauguration of Prof. Dr. Anak Agung Gde Agung in an Open Senate Forum as Professor in Tourism Science of Trisakti Institute of Tourism, 28 September 2017.

⁴L Jan Slikkerveer; Professor of University of Leiden, Promoter of Prof. Anak Agung Gde Agung.

⁵ Ida Pedanda Gde Manara Putra Kekeran, Bali Express, 27 November 2013

⁶ Anak Agung Gde Agung: Doctor from Indonesia with immortal name in Leiden, <http://sagasitas.org/anak-agung-gde-agung-doktor-indonesia-yang-namanya-abadi-di-leiden/> Posted on December 12, 2012

and employment. According to While, massive Japan investment was directed at the service sector due to concerns about the automated service system based on automation and its software (self-checkout systems and software) could replace services that touched the humanity of OMN. Based on this reason, Japan focused its commitment on service (hospitality) in the economic field.

The number of workforce in Japan was expected to decrease by one third in the next 50 years and companies will have difficulty finding workforce. The development of automation service on the basis of increasing productivity and overcoming slow economic growth had an impact on the shifting of culture-oriented services, where 'customer is king' into a more universal service-oriented. As exemplified by While, who also conducted interviews with several people, the change of OMN service with automated machine, in many retail stores, was caused by Japan's declining population⁷. OMN service changed with automated machine in many retail stores as Japan faced a population decline. Japan's workforce population will drop by 35 percent or up to 50.7 million in 2065 from 78.1 million in 2015, a UN source said. Capital expenditure in the service sector has begun to increase in the final quarter of 2016, with an increase of 9.2 percent by mid-2018. This figure was the fastest increase within the last three years⁸.

Another example provided by While was service at the East Japan Railway Company, which collaborated with Signpost Co., an information technology consulting company that set up shop at Akabane Station, Tokyo⁹. Another self-service as exemplified by While, was Matsuya Foods Holdings Co. which modernized some of its restaurant equipment into self-service. Customer took their food from the counter, brew their own tea and clean their own cutlery. These changes indicated decreasing OMN's face-to-face interaction with restaurant staff. Lawson Inc. Convenience store operator has also conducted trial system that allowed buyers to sign and pay for their purchases with their mobile phones. Thus, While emphasized that, the engine could replace OMN service system due to the decreasing workforce in Japan and saving in production costs.

⁷ Naoki Kobayashi (52) Sales Manager of a telecommunication company in Tokyo, stated that, the level of *omotenashi* depends on where the person is assigned. For example a beverages shop without employee, Naoki stated that face-to-face interaction between manufacturer and consumer are still needed.

⁸While (2018)

⁹For payment, customer simply tap the specific card on the entrance door and tap it back when leaving the shop. AI-powered cameras tracked products required and what they chose. Automation was concerned to replace face to face communication between trader and customer, which means to replace *OMN* with automation. The actual condition was OMN brought Japan to first rank of customer satisfaction in 2017 according to World Economic Forum Study on Tourism.

Koresuke Yamauchi, in his article "The Concept of *Omotenashi*" (2014) wrote the OMN concept with several examples. The OMN he discussed was a pilgrimage travel habits in Shikoku, Ehime Prefecture. According to Yamauchi, the concept of OMN today has expanded in the context of business transaction¹⁰. On religious trips in Shikoku, OMN did not require payment or free compensation; instead the locals gave food and money to the pilgrimages who toured Shikoku. Pilgrimages were prohibited from refusing service or giving local residents. Since a long time ago, this OMN service was a special custom to welcome pilgrimage who spent several weeks to tour the temples. This pilgrimage service was appointed by Yamauchi as an example of OMN (Japanese style service).

He also added that in OMN there was an element of non-expectation and free of charge. Although there was no detailed information about the specific time and place of service, the existence of services was based on anticipation. Instead this anticipation could be built into expectations despite direct requests. As a terminology, Yamauchi added that the habit of giving or receiving was found in many communities. There were cases where action was without compensation, exchanged or changed into compensatory action, through retaliation. The example was in form of a gratitude letter and also souvenirs. There were also a number of cases where emotional equality was a priority, in this case, equality with money. When such action became certain measure, business opportunities were created. The boundary between action as OMN or as a business element depended on the supply-demand relationship. Thus OMN varied in various forms depending on individual and therefore cannot be generalized.

Mari Yamaguchi, (in her blog October 5, 2017) entitled, "*Omotenashi*: The Japanese Art of Exceptional Experiences" wrote that OMN cultural root and philosophy were not studied or taught. In this case OMN was not programmed into every Japanese people but inherited from generation to generation of Japanese people. Therefore, OMN was 'unique' and an invisible aspect of Japanese culture¹¹. According to Yamaguchi, OMN had several elements as follow: (a) Empathy: OMN was based on mutual respect that customers or guests appeared to your place by spending time, or dealing with business. 'So the philosophy was that the customer was always right. Your position was 'below the customer' hoping that you ensured customer expectations was met. This meant you built service and product from a customer perspective. (b) Anticipation: The OMN philosophy gave deep attention to details in order to gain understanding from customer. Thus

¹⁰ Koresuke Yamauchi The concept of *omotenashi*
<https://yab.yomiuri.co.jp> > *adv* > *chuo* > *hakumon*
Top>HAKUMON Chuo [2014 Autumn Issue]>[Special Essay]

¹¹Mari Yamaguchi, *Omotenashi: The Japanese Art of Exceptional Experiences*
(<https://www.genesys.com/blog/post/omotenashi-the-japanese-art-of-exceptional-experiences>).

you did not only understand expectation but also anticipate desires. This meant what you did, even if you did not face the customer, would always have an effect on the customer. (c) Authenticity: The main key of the OMN philosophy was appreciation that brought warmth and trust in all experience at every meeting between producers and consumers. Appreciation was given because someone spent his time on his business and this was an individual value that was an integral part of the growth of the organization that a person is part of is a business attached to the company. (d) Trust: The sincere treatment of preparing services for guests without expecting anything, creating a friendly atmosphere of trust. When business relationships want to progress and develop, there had to be trust there. Businesses and products produced under the OMN principle have built a level of trust with their customers. This was the trust that customers had, that they would be provided services or products consistently and in accordance or exceeding their expectations. (e) Advocacy: The principle of OMN was differentiation in building loyalty and support. Like various things about Japan, OMN required expertise. When business was carried out professionally, the results of that work would naturally create customers for life. Even more important was that customers for life did not need to wait for 'sermons' from you and your company.

Shunichiro Morishita and Michitaka Kosaka (2017), in their article, "Service management for co-creating *Omotenashi* with customers: A case study of the traditional Japanese *"Kagaya Inn"* discussed OMN based on a case study¹². First of all, OMN limit was explained in the article. Based on Japanese dictionary, *omotenashi* meant treatment of guests, dinner parties, attitudes or behavior and procedures. When these definitions were combined, it showed the essence of OMN as establishing an honorary relationship with others. By quoting Chen and Kato, as well as Setogaya, OMN emphasized the politeness, simplicity and complexity that have been inculcated for centuries in Japan. (Chen and Kato, 2014). OMN became dominant conception of services because OMN was embedded in the spirit of treating others without expecting anything in return. (Setogawa, 2013).

Morishita and Kosaka also quoted Kobayashi (2015) who pragmatically defined OMN as a high-quality service, influenced by Japanese nature, culture, history and lifestyle. OMN integrated with location, opportunity to prepare services in a shared context between those who served and those who were served. OMN was not just a standard of service, more than that, it was also a reconstruction of new values for anyone who did it and who received it.

Related to the definition, OMN was a high quality service, which was born from the interaction between

customers and staff who understood the situation, perspective, in Japanese tradition and culture. (a) Hospitality and OMN. The concept of 'hospitality' in the West contained the connotation of OMN. This included serving tourist and guest in harmony, delivering a warm welcome and treating them very politely, responsively and passionately (Yamagami, 2008). However, on one hand, 'hospitality' did not express the overall meaning of the OMN (Hattori, 2008). Hospitality in Western hotels showed a hierarchical relationship between guest and host, which responded to wishes of guest, in this case the customer, quickly and accurately. OMN was based on a more equal relationship, traditionally grown between guest and host who implicitly understood their desires. (b) OMN as a model of knowledge. OMN in the organization was created by the service manager and was attached to staff as knowledge. The well-known SECI (Socialization, Externalization, Combination, Internalization) model (Nonaka and Takeuchi, 1996) stated that this form of knowledge management was a series of explicit and implicit additional knowledge. Explicit knowledge could be expressed symbolically in discourses or writings, including numerical formula, graph, diagrams and computer language. Implicit knowledge was difficult to be read and expressed, but it can be expressed outside of word and symbol. The formation of knowledge through explicit interaction and implicit knowledge (tacit knowledge) was difficult to be verbalized and expressed, but could be stated outside words and symbol. The formation of knowledge through explicit interactions and implicit knowledge was a premise or statement that preceded the reasoning of two types of knowledge. The SECI model was presented in the process of Socialization→Externalization→Combination Internalization.

Lloyd S. Nakano, (2008) in his article, "Hospitality-*Omotenashi*: Comparing Apples to Orange ..." according to Nakano, OMN, evolved over the centuries, as a different art from *Sado* (Tea Ceremony). The meaning of OMN, articulated from accommodating and serving guest with honor that was contrary to the concept of hospitality in the West, such as maintaining or caring for one's health. For centuries, tea ceremony experienced a simplification and development in two ways: the reduction and addition of its elements and others that were not related to the elements, introduced to increase the sublimation of tea ritual. According to Nakano, there was no comparison between OMN and Hospitality¹³. In particular, sweet talks in praising guest, courtesy and kindness were toward Japanese guests. The Japanese treatment of guests was like the metaphor conveyed by Nakano: '*Omoiyari, kikubari, sarigenasa, saishin no chui wo harau, ninjou, chiisana shinsetsu, kokorozukai ...*' "Do to others as you would have done to yourself ..." courtesies, considerations, selflessness, charity, love and sincerity ... '(manners, attention, unselfishness, kindness, affection and sincerity). Nakano questioned whether the terminology could be part of a philosophy that could be applied in customer service, or

¹² Shunichiro Morishita dan Michitaka Kosaka "Service management for co-creating *Omotenashi* with customers: A case study of the traditional Japanese 'Kagaya' Inn (*Journal of Global Tourism Research*, Volume 2, Number 2, 2017)

¹³ Lloyd S. Nakano, Japan Spotlight, Juli-Agustus 2008

was it too ambiguous, vague and impossible to be practiced as part of an employee training program?

The hermits could say "*Waza, kata, kotsu, konki, shitsuke ...*" and Western executives could explain with "Attention to detail! Practice makes perfect! Policies & procedures, discipline, techniques and detailed job or position descriptions"

"Hospitality" could be codified as a foreign language, articulation in motion, gesture, service, treatment of kindness, generosity, act of appreciation, desire to help someone in fulfilling their aspirations. Hospitality had its own rules, composition, grammar and etymological beginning. OMN flourished in *ryokan, minshuku, yado* and accommodating *onsen*, pilgrims, and travelers throughout the centuries.

IV. DISCUSSION

The specific OMN that continued to innovate was in business promotion and also as a means of diplomacy as done by Takigawa Christel. When there was a goal to improve the image of the country and business, OMN as an ethical and cultural value, could be used as a promotional tool. In Bali, THK was not innovated as a mean of business promotion, but it existed as a service for a variety of affairs, including businesses that had the nuances of hospitality. The ritual ethic of religiosity was only a symbol of *canang sari* which existed in accordance to the philosophy of *desa-kala-patra* (village or place, time and situation) as a symbol that remained silent.

Although it was not the main topic, there has not yet been any discussion about how Nichiren Shoshu and his world-wide religious organization *Soka Gakkai* practicing the philosophy of OMN in meetings, from the smallest to large convention, symposium, cultural exhibition that always breathe. In large meeting, the implementation of OMN philosophy could be felt and the gesture was very polite, cheerful, full of smile and an aura of peace that was shown by guest guard, consumption officers and the person in charge of the event that always gives a souvenir of the great figure of *Soka Gakkai*, GM Daisaku Ikeda (Ikeda Sensei).

THK in the context of *desa-kala-patra*, has existed and merged with the Balinese since Hinduism was developed in Bali, interpreted and carried out all the time. During the Dutch colonialism period, Bali was relatively peaceful because the colonial government allowed Balinese people to carry out their religious ritual as it was not considered dangerous to the colonial government. Of course, THK was carried out among fellow Balinese or foreign guests including officials of the colonial government. It was just THK nuance emphasized on place, time and situation.

During the occupation of Japan Military Government in the 1940s, written data about THK was very difficult to find. However, according to stories told and experienced by

elder people in the author's village in Bali, villagers simultaneously left the house and escaped to caves they made collectively or hiding in a place that they think was safe when Japanese soldiers (they call it *Kenpeitai*) entered the village to conduct patrol and also to collect food ingredients and others for the need of Japanese army in war. Wherever they were located, THK was conducted in accordance with the *desa-kala-patra* concept.

Bali in a post-independence era was in a state of peace, especially when Bali developed tourism industry and became object of foreign and local tourism. THK and *desa-kala-patra* in this case were developed with nuance of promoting culture of service that was generally found in hotel, tourist attraction, mall, souvenir shop, traditional market and even on the street, where hospitality and smile of Balinese people were always visible. The tourism industry and business need promotion support and THK was also applied to business goal and to achieve profit. This was what worried Anak Agung Gede Agung very much, because tourism could damage culture, custom, Hindu-Balinese Religion and also nature for temporary gain. Thus the philosophy of THK implied conservation of human – human relations, human with nature and humans with their God.

How about OMN? Did *Sado* ritual and *Zen* philosophy still existed? The answer was yes. How was OMN during the 100-years War, known as *Sengoku Jidai*, in the 14th century, during World War I, Pacific War and period of Japan's expansion into neighboring countries, the period of the American Occupation and post-occupation, as well as the era of globalization? The items mentioned have not received the attention of author as described in the Literature Review. The articles used as library materials focus more on OMN in terms of ethic, culture and business promotion in this era of intense competition.

The implementation of OMN during the war was different from the implementation during the peaceful time. Although the philosophy did not change, but it immersed in *zeitgeist* war although not all people involved in war. The *Sado* philosophy itself began to be known during the war between the *Daimyo*, at the time of the unification of Japan by Oda Nobunaga and Toyotomi Hideyoshi eight centuries ago. Oda Nobunaga and his men set the war strategy in the *Ginkakuji* building, in Kyoto, and the *Sado* ritual (the tea drinking ceremony) was also performed in the situation. During Edo period, Meiji, *Sado* has been held extensively, even to the contests. *Sado* itself had schools, such as the *Sen no Rikyū*, *Sansenke* (*Omotesenke*, *Urasenke* and *Musanokōjisenke*) schools. In the Azuchi Momoyama era *wabicha* was developed by Sen no Rikyuu, and was very popular among the samurai.

OMN was articulated and originated in the *Sado* ritual and historically was developed in *Sado* schools following the demands of time, so that the OMN should be understood in accordance with its philosophy which could be implemented in a multi-dimensional manner, among other things being mere sweet talks, respect, courtesy,

hospitality, familiarizing an atmosphere of unnecessary retaliation, preservation of cultural and religious values, service and peaceful communication including promotion of profit-oriented business.

The author captured contradictory opinion of Yamaguchi. As he explained, OMN did not need to be studied because it has been already embodied to the Japanese since they were articulated. However, in another part, Yamaguchi stated authenticity, trust, and advocacy. Based on the explanation of these three terminologies, according to the author, things that could be learned were trained because the substance of the three terminologies was part of the company management knowledge, particularly in marketing management. Was it appropriate when OMN in Yamaguchi's opinion was categorized as Japanese culture-based management? That could be learned, because there was knowledge. If this was what Yamaguchi meant, in fact the philosophy of OMN was an ancestral inheritance in the Japanese since they were articulated and could also be a science of management, or implied ethics.

On the other hand, Morishita and Kosaka discussed OMN in term of science because OMN could be applied with the SECI (Socialization, Externalization, Combination, Internalization) system. In the context of globalization, OMN could be studied and implemented not only by Japanese people, but also in field of management which did not provide barrier of culture and ethnicity. Morishita and Kosaka's opinion was quite appropriate in the context of globalization and was a logical empirical opinion.

Lloyd S. Nakano instead questioned sentences commonly uttered in OMN whether the terminology could be part of a philosophy that could be applied in customer service, or was it too ambiguous, vague and impossible to be practiced as part of an employee training program? The author believed that actually there were parts of OMN that can be applied in management, but *Sado* was only part of OMN that has experienced an expansion of meaning, so that although ethics were in the status quo, implementation of *Sado* ethics could be in other forms including outside Japanese culture. This opinion was actually analogous to THK which could be implemented in *desa kala patra* (places, times and situations or conditions) because the Nakano approach did not establish historical, cultural and ethical processes. In other words, the philosophy and ethics of both OMN and THK were pragmatic.

V. CONCLUSION

OMN which was rooted in Japanese culture and Zen philosophy and THK which was rooted in Hindu philosophy and Balinese culture, in the process of centuries of history, both philosophies were implemented in the context of *desa-kala, patra*. The *Sado* and *Canang Sari* rituals continued to innovate, from non-business ethic to the promotional business world. Thus the philosophy of OMN

and THK emerged in the implementation of ethics as a blend of traditional customs and modern management.

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