

## ***The Spirit of Omotenashi Chanoyu in World of Work Application***

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**Abstract**—*Chanoyu*, tea ceremony teaches a manner in doing interaction between a host and a guest. The teaching on how, to be a proper host in which it is stated in “*RikyuuShichiSoku*”. Seven teachings of *Rikyuu* are as follows; brew delicious tea, set the charcoal to boil water, put flowers as they are in nature, make the atmosphere comfortable, act faster than the appointed time. , provide an umbrella even though it is not raining, empathize with the feelings of guests The seven teachings expressed in the 16th century are still relevant and used today as a form of service (*omotenashi*) in *ryoukan* (Japanese traditional lodging), namely 1) always appreciating time, thinking that other people's time is very valuable. 2) Serving food or drinks that are not only delicious but also make guests feel satisfied. 3) Empathizing the feelings of the guest or thinking about guest needs, 4) Always being calm. 5) Maintaining the cleanliness and beauty of the *ryoukan*. 6) Having skills other than the main task as an employee, 7) Doing everything so that goals are achieved. All of that aims to create harmony, respect for others, maintaining cleanliness, and being calm, in which in *Chanoyu* , it is called as “*wakei sei jaku*”.

**Keywords**—*Chanoyu*,  
*RikyuuShichiSoku*, *Omotenashi*, *Ryoukan*.

### **I. INTRODUCTION**

*Chanoyu* or *Sadou* is a traditional Japanese culture that teaches manners in interactions between the host as a tea presenter and his guests. As a host who

will entertain guests as if he wants to give the best for his guests. The ceremony starts when the guests are going to the tea room, the guests will pass through the small garden and come a quiet place, in the dim tea room and see on the wall the things which are hung on it with the inscription of words of wisdom from Zen masters, complemented by simple flower decorations. Within an atmosphere which is so different from the chaos of the world , the host and his guests feel relaxed and comfortable . In addition, of course, the good quality that is given by the host for his guests are related to the equipment that is used for the tea and food that will be served, and all of those things become the quality of the host's service to guests. Okakura in *Cha no Hon* (2000: 9) writes, “Even though *Chanoyu* is said to be shrouded by mystery, it is actually something simple”. *Chanoyu* is a meeting with several close people with activities, such as, eating together, drinking tea together, temporarily separating from the

world where daily activities are located, spending time off in a pleasant atmosphere.

The practice of wholehearted hospitality and service in Japanese is named *Omotenashi*. This word was coined by Cristel Takigawa, a TV journalist in his greeting in Buenos Aires during the Olympiad 2020 in Tokyo (in which because of the Covid 19 pandemic, the event is delayed in 2021) states "Regardless of what generation a person might be from, or where you are in Japan, you will encounter that spirit of *omotenashi*" (Alec Jordan, 17 November 2013 <http://www.tokyoweekender.com>) . Takigawa spells slowly the word "*omotenashi*" as "O - MO - TE - NA - SHI" and ends with *hojigi*, a Japanese style of paying respect, by bowing his body and putting his hands into his chest. Since then, "*Omotenashi*" becomes popular to other parts of the world, not only in Japan.

*Chanoyu* as a culture that is around drinking tea was first devised by Murata Shukou around the end of the 15th century. Murata Shukou who always accompanies Shogun Ashikaga Yoshimasa tries to find the harmony of a life that is quiet, lonely, apart from worldly chaos, in harmony with nature. This tradition was continued by the famous Sen no Rikyuu which is famous under the term *Wabicha*

and it becomes a distinguished Japanese art with its absolute beauty.

Japan, a country known for its expertise in embedding traditional values in the modern world, becomes an interesting topic to discuss dealing with "service of other people" in the form of cultural traditions applied in the modern world. This research finds a relation between the spirit of service that has been embedded in the *Chanoyu* tradition since the 16th century to the work system or the world of work in companies. As a step to understand the work culture of Japanese companies, this study discusses *Omotenashi* culture and its application to the work system in *Ryokan*, a traditional Japanese inn. This research is a library research, data will be taken from books and magazines.

## II. FINDING AND DISCUSSION

### 1. Omotenashi

*Omotenashi* has basic words of *motenasi* and affixed with the word "O" as a form of smoothing, which is in Indonesian, it is translated as reception, entertainment, service (Matsuura, 1994: 664). The things needed in *omotenashi* according to Ichijou (2015: 152) include several things, namely:

1) Performances

The principle of this idea is that someone's performance is really with a good intention. This idea is related specifically to the hair style of the head, wearing clothes properly, then if it's a woman, she is expected to have a well makeup. Clothing and make-up are not to decorate someone, but must provide comfort to the other persons. To look good in this case is to show beauty without forgetting "modesty". The basis for making a good impression is that there must be a feeling of "respect". Respect can be exercised by paying attention to appearance. In dealing with humans, fashion is also an important factor by considering time, place and conditions. .

2) Behavior

The origin of etiquette lies in temporary behavior (movement), the origin of behavior lies in attitude. So, in order to behave properly, one has to behave decently, such as straightening the back, lifting the chin, puffing out the chest, face facing forward with a straight forward using the *Douzukuri* (*Bodhisattva*) Technique. In addition, it is also

necessary to pay attention to the expressions of the eyes, how to move the mouth, facial expressions, how to walk smoothly, such as flowing, not being dragged, such as carrying a heavy load.

3) The Use of Language and Diction

Ichijou states that "Language is the basic of hospitality". By using language and its diction, human beings deliver their thoughts, feeling expression, and communication with others. It is not an exaggeration to say that the human nature of a person appears and can be seen from the language used, even though they look and behave impressively, but incorrect language will give the other persons uncomfortable feelings and even hurt them. Mori Yoshizou (in Ichijou 2015: 155) writes "No matter how urgent, not using harsh language it is very difficult but sensitively feel the other person's feelings, avoiding language that can hurt on purpose as much as possible, and be a little careful with anyone."

## 2. Chanoyu

The spirit to serve as it is on *Omotenashi*, becomes the very basic of *Chanoyu*. Behind the beauty that is visualized through the movements and tools used, chanoyu has spiritual values that are expressed through *Sadou* or *the way of Tea*. Spiritual values which are taught through *Chanoyu* as said by Sakurai (2009: 10) are "*Chanoyu*, from ancient times until now, contains elements that we can learn, namely manners in interacting, enriching hearts, studying Japanese culture and aesthetics, and The three elements that can be learned while practicing chanoyu are "thought, knowledge and practice".

One of the important aspects in *Chanoyu* known as *Ocha no Kokoro* "soul of tea" is the "*Rikyuu Shichi Soku*" seven rules of *Rikyuu*, which are teachings given by *Sen no Rikyuu* in relation to *omotenashi* (Sakurai, 2009: 118-119) :

### 1) 茶は服のよきように点て (*Cha wa fuku no yokiyōu nitate*)

In simple terms the meaning of the sentence above is "*Ocha wa oishiku tateru*" brewing tea deliciously. Within the sentence, it seems that nothing is special. It should be done by someone who will entertain guests, not only at the tea ceremony, not only when serving guests with tea, coffee,

and so on, but when serving cakes or other food, the host will serve everything with great care and careful so that the taste will be delightful.

The meaning behind the sentence is that what is meant here is not just what the delicious in appetite like, but it is also related to the satisfaction. All of that requires a process. To make good tea, a preparation is needed. The following is an overview of the process that must be carried out when it is decided that a tea ceremony will be held. Preparation starts from making invitations, in those days invitations that are made, written on a piece of paper, in a handwritten note which cannot be done hastily, then send them. The technique of beautiful writing is a form of *Omotenashi*. After that, it is necessary to prepare the equipment. Choosing equipment according to the season is also an implication of *Omotenashi*. On the appointed day, the host begins to check the place for the ceremony, water to wash the hands and feet, the temperature in the room, flowers to decorate the room, *kakejiku*, hot water, etc. All the

processes are done in great detail, "*Kokoro o komete*", "do with all my heart, is a real implication of *omotenashi*."

- 2) 炭は湯の沸くようにおき (*sumi wa yu no waki youni oki*)

"Put down the charcoal so that the fire is good so the water boils". Currently, when there is a *chanoyu*, there is no need to burn charcoal to get a fire, but to use an electric stove. But in ancient times, charcoal was the medium for boiling water, so there was the term "*sumi Temae*", the person in charge of burning the charcoal. There is a separate way to put the charcoal in so that it can boil but not smoke. Just like the first rule, the sincerity of the host to prepare everything is the beginning of guest satisfaction. The sincerity of this preparation is also a form of *Omotenashi*.

- 3) 花は野にあるように (*hana wa no ni aru youni*)

Terjemahan bebas dari kalimat diatas adalah "Meletakkan bunga seperti ketika bungaituada di taman". Bagi Sen no Rikyuu, bunga yang indah adalah bunga

yang mekar di taman, jadi peletakkan bunga yang dijadikan hiasan pada ruang teh, yang disebut dengan "*Chabana*" diharapkan menyerupai kondisi saat mekar di alam bebas. Selain itu juga perlu diperhatikan bunga apa yang sedang mekar saat itu, sehingga ketika melihat bunga di dalam ruang teh, tamu akan merasakan musim yang ada pada saat itu. Pemilihan bunga, cara peletakkan bunga termasuk pada *Omotenashi*.

- 4) 夏は涼しく冬は暖かに (*Natsu wa suzushiku Fuyu wa atataka ni*)

"Makes feeling cool in summer, and warm in winter". In order for guests to feel comfortable and relaxed when *Chanoyu* ceremony takes place, the host thinks about how to make the room cool in summer, and warm in winter. Thinking about guest comfort is a form of *omotenashi*.

Traditionally in *Chanoyu*, in summer, *chanoyu* is usually done in the morning when the air is still cool, besides that the host will also choose equipment that looks cool to the eye. Someone will also choose a cake that is fresh in color and taste. Conversely, during cold

winters, the tea stove will be moved to a recess at the bottom of the floor so that it can warm the room. Utensils and cakes are chosen which create a warm feeling when the guests see them.

message that everybody always has a sense of empathy for others, and in all things, he always makes sufficient preparations beforehand, so that in a very hard condition he will still have a calm heart.

5) 刻限は早めに (*kokugen wa hayameni*)

“Faster than the specified time limit.” This sentence means that time that is owned by other people is very valuable, so it is necessary to always obey time. In addition, in all cases, it is best to prepare early and be done without haste. By having a lot of time, it will be possible to think out in detail the things that are needed. Giving more free time so that the host can think about more detailed matters, so that guests feel well served is a form of *Omotenashi*.

6) 降らずとも傘の用意 (*Furazutomo kasa no youi*)

“Prepare an umbrella even if it's not raining”. The explicit meaning of this sentence is that even though it will not rain on that day, it is still necessary to prepare an umbrella. Out of this literal meaning, *Rikyuu* delivers a moral

7) 相客にころせよ (*soukyaku ni kokoroseyo*)

The seventh teaching is the basic idea of *chanoyu*, in which it always pays attention on other persons, and the concept includes the relation between the host and the guests and among the guests, themselves. It is in line with the teaching of 和 *wa* that means harmony and 敬 *kei* that means respect each other.

2. *Omotenashi* Application in World of Work in *Ryokan*

Sanada Kuniko (in *Nipponika Magazine* No.39, 2006: 6-9) says that if someone wants to see or feel what *Omotenashi* is, then a Japanese *Ryokan* (traditional hotel) is the right place. *Omotenashi* that needs to be done in a *ryokan* is to do service wholeheartedly, pay attention to all the needs of guests, do everything in a calm manner, not in rush, besides the main skills, other knowledge is

also needed as a form of prevention as described below

- 1) 心のこもったおもてなしを大切にしています (*Kokoro no komotta omotenashi wo taisetsu ni shite imasu*)

The first job done by *Okamisan* (a woman assigned to manage *Ryokan*) and the room attendant is a few minutes before the hotel check-in time (2pm) with her beautiful kimono lining the entrance to greet guests. In line with the fifth *Rikyuu Shichi Soku*, "*Kokugen wa hayameni*" in which she always has sufficient time for preparation, not in a hurry, sooner than the appointed time, a form of service that is guided by the thought that other people's time is very valuable.

After the guests enter the room, then the next task is to serve the tea and cakes. The first *Rikyuu Shichi soku* is stated as "*Cha wa fuku no yoki youni tate*", serving tea that is not only delicious but so that guests feel satisfied with what is served. Only after that bring the *yukata* to the room, according to the amount of the guest to be worn while inside *Ryokan*, prepare dinner, breakfast, and all

other necessities. Doing wholeheartedly one by one the responsibilities of a job is an *omotenashi* process.

- 2) お客の心をつかむ女将の挨拶まわり (*okyaku no kokoro wo tsukamu okami no aisatsu mawari*)

As the leader of a *ryokan*, *Okami* has the responsibility to know the state of the guests in his place. At dinner, as an expression of gratitude, *Okami* will greet his guests one by one while seeing if the guests are satisfied with *Ryokan*. Paying attention to the guest's feelings, is the form of the seventh *Rikyuu Shichisoku* "*Soukyaku ni kokoroseyo*". This action is to create harmony(和) surroundings and expressions of respect for others (敬) .

- 3) 旅館のサービスは上げ膳据え膳が基本です (*Ryokan no saabisu wa agezensuezen ga kihon desu*)

"*Agezensuezen*" is a form of service which is carried out in a calm atmosphere that does not cause meaningless noise or noise. One of the habits practiced at *ryokan* is eating in the room.

The food served is usually 8 - 9 types and is served one by one. When serving the food the officers did it in a calm and silent atmosphere, adjusting the time, it takes between serving one food to the next. The kind of services like this is the implications of "*Kokugenwahayameni*", that means doing everything without haste but still respecting other people's time as something very valuable. In this case, the host will not make guests wait for one food to another too long or otherwise not serve the food too fast, so that when guests are about to eat the food has become cold.

4) 臨機応変なサービスを心がける  
(*Rinki Ouhenna saabisu wo kokorogakeru*)

Apart from having general skills as stated above, special skills are also required so that guests can be well served, for example having *Chanoyu*, *Ikebana*, Japanese dance skills, playing Japanese traditional music, wearing kimono or yukata, or having a certificate of care. elderly people, have the knowledge to serve people with special needs and so on. This kind of service is a

form of preventive action against things that are out of the ordinary, in line with the sixth *RikyuuShichisoku*, "*Furazutomo kasa no youi*", providing an umbrella even though it is not raining. Although these skills or objects are not always needed, if suddenly a guest needs help or special service, *Ryokan* can meet the needs of the guest.

### III. CONCLUSION

*Sen no Rikyuu's* teachings on how to serve guests who came to the tea ceremony as outlined in the *Rikyuu Shichisoku* in the 16th century are still relevant and used today in *Chanoyu*. This teaching or thought is in line with the principle of *omotenashi* (service) carried out at *Ryokan* (Japanese traditional inn), namely 1) always respecting time, thinking that other people's time is very valuable. 2) Serving food or drinks that are not only delicious but also make guests feel satisfied. 3) Empathizing the feelings of the guest or think about the needs of the guest, 4) Always be calm. 5) Maintaining the cleanliness and beauty of the *ryokan*. 6) Having skills other than the main duties as an employee. 7) Doing everything so that the goal is achieved. All of the actions aim to create harmony, respect for



others, maintain cleanliness, and be calm,  
as they are in accordance with the soul of  
*chanoyu* called "WA - KEI - SEI - JAKU"

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