

The Zen Concept related to Language Politeness Expression in Chanoyu Ceremony

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Abstract-Japan has many cultures, such as religious ceremonies and traditional ceremonies. The ceremony for drinking tea or chanoyu is one of them which is quite well-known and still exists today since the 16th century. Tea was introduced to Japan around the 16th century by Zen monks. Sen no Rikyu, one of the masters of this ceremony always uses four basic principles in chanoyu, namely harmony (wa), respect (kei), purity (sei) and calm (jaku). The research method used the library method and descriptive analysis, which describes the data obtained then analyzes it. The main purpose of this research is to gain deep meaning about the concept of Zen in the Chanoyu ceremony and the politeness expression of speech acts in the Chanoyu ceremony. The results of this study were found in the Chanoyu ceremony that each series of tea or chanoyu ceremonies contained elements of Zen, namely elements of wa-kei-sei-jaku and the concept of wabi sabi. This concept is reflected in the expressiveness of language that begins with preparation, implementation and closing. The six kinds of politeness maxims according to Leech's theory are 1. Tact Maxim, namely in speaking Japanese people cling to this maxim to be able to avoid the attitude of envy, heart, and other attitudes that are less polite to the speech partner. 2. Maxim of Generosity namely, Japanese people in speaking and doing in the Chanoyu ceremony always respect others. 3. The Maxim of Approbation, namely the participants of the discussion in the Chanoyu ceremony did not ridicule each other, berate each other, or demean each other because they would be considered as rude people. 4. The Maxim

of Modesty in Chanoyu reflects the personality and knowledge of the host including life goals, ways of thinking, religion, appreciation for Chanoyu ceremonial equipment and how to place art objects in the Chanoyu ceremony room. 5. The Maxim of Agreement, namely the participants in the Chanoyu ceremony can mutually foster compatibility or agreement, and be polite. 6. The Maxim of Sympathy, that the participants in the Chanoyu ceremony can maximize sympathy between one party and the other.

Keywords: *chanoyu; Modesty; Speech Act*

I. INTRODUCTION

Language plays an important role in human life. Humans are able to interact and communicate with each other using language. Nababan revealed, humans use language when humans are awake (conscious) and even in sleep conditions humans still use language. In addition, Malinowski said language has communicative functions, where there are two functions, namely pragmatic functions and magical functions [1][2]. The language in pragmatic function includes the use of language actively and narratively, while the function of language is magical as is the use of language in activities related to traditional ceremonies or religious ceremonies in a culture. We as part of the community must use the right language, according to the place, context, and situation. Whether it is at home, in markets, schools, villages, cities, beaches, terminals, etc. Humans generally prefer to express their polite opinions

rather than those that are not oppressive[3]. It is a courtesy that everyone needs to have, both in behavior, attitudes, actions and language behavior. Modesty is reflected in the way humans dress, act, or speak (talk). At the core, politeness is a human ethic in socializing with other humans. Good language in society is not only the correct language in the system, but also right on target and in context.

Japan has a lot of culture, such as religious ceremonies and traditional ceremonies. The influence of Chinese culture on Japan in addition to the development of language and religion, as well as attitudes to life,[4]. The tea ceremony is one of them, a culture that originated in China. *Chanoyu* seen from its kanji characters consists of the following letters *cha* (茶) meaning tea, *no* (の) as connecting particles, and *yu* (湯) warm water or hot water. The meaning of the word *chanoyu* is literally "hot water for tea". *Chanoyu* has another name, *chado* (茶道) which means "how to make tea", but later expanded to become a tea ceremony in Japanese tradition. Tea is not only poured with hot water and drunk, but as art in the broadest sense. This ceremony is actually a method that has a very complicated structure in preparing drinks made from tea powder, to be presented to a group of respected guests. This Japanese tea ceremony involves other elements of the arts such as ceramic arts in the use of drinking and eating furniture, as well as the art of arranging gardens and architectural art that function in structuring the venue of the ceremony. The tea ceremony reflects the personality and knowledge of the host which includes life goals, ways of thinking, religion, appreciation of tea ceremony equipment and how to put art objects in the tea ceremony (*chashitsu*) and various art knowledge in general which depends on the flow espoused tea ceremony[5]. Deep *chanoyu*, the most preferred is high manners and the value of refinement in behavior.

A. Formulation of Problems

1. How is the concept of Zen in the Chanoyu ceremony?
2. How is the expression of politeness of speech acts in Chanoyu ceremony?

C. Theoretical Foundation

1. Brief History of Zen Buddhism

Tea was first introduced in Japan through Buddhism originating in China in the 6th century, but before 1191 tea did not really have meaning for society and tea began to develop during the Kamakura era (1185-1333)

introduced by Eisai (1141-1215), a Zen monk who just returned from China. Eisai was a Zen founder of the *Rinzai* school by bringing seeds-tea seeds and planting them in Zen temples, so Eisai was known as "The Father of Tea Growers in Japan". By planting tea seeds in Japanese temples, especially the Zen temple indirectly as a way for the monks to concentrate more during meditation. Because *chanoyu* is very influenced by Mrs. Dharma, that's why in *chanoyu* every participant is expected to experience calm, in Zen teachings one can attain enlightenment through meditation and discipline, and teach about matters relating to relations between fellow human beings. Eisai introduced tea in the form of *matcha* powder (high quality powdered green tea which is usually used for tea ceremonies) which he brought from China as a medicine. Tea and Zen teachings are becoming popular as a key ingredient in spiritual development. Zen is one of the Mahayana Buddhist schools. The word Zen (禪) comes from Japanese, while Sanskrit is *dhyana*. In China it is known as *chan* which means meditation. Zen flow focuses on meditation to achieve illumination or perfection. From the 12th and 13th centuries, a further development of Zen is Zen art, following the introduction of this genre by Dogen and Eisai after they returned from China. Zen art mostly has the characteristics of original paintings (*sumi-e* and *enso*) and poetry (*haiku*).

The tea ceremony performed by Zen monks is that they gather in front of the image of the first Zen founder, *Boddhidharma* and they take turns drinking tea from the same bowl. At the end of the fifteenth century the habit of serving tea was studied carefully by monk Murata Shuko (1423-1502), a follower of the famous Zen monk, who had known much about the rules of tea drinking as was done in the palaces of the "Shoguns". Unlike the custom at that time, which always used large rooms and luxurious equipment from China, he was more than happy to serve *salam* tea.

2. Language politeness and politeness

Language politeness is taken of speakers in order to minimize or reduce the degree of resentment or hurt as a result of the speech expressed by one speaker. According to Rahardi, politeness research assesses the use of language (*language use*) in a particular language society[6]. The speech community in question is a society with a variety of backgrounds in the social and cultural situation that accommodates it. As for what is studied in politeness

research is the aspect of the purpose and function of speech. Language politeness is reflected in the procedure of communicating through verbal signs or language procedures. When speakers communicate with others, submission to cultural norms is not just about conveying ideas which are thought. It immediately brings the content of the culture [7]. The negotiation of meaning among speakers may reflect the reception of their habit and culture.

The word 'polite' has a similar meaning to the word 'courteous', even both of them merge into compound words which is 'polite'. The language politeness theory is assumed by Brown and Levinson every citizen has a face concept which is called *face* in English, and each citizen learns that the face is owned by another citizen [8]. Every citizen in interacting with other citizens, always maintains and cooperates to respect each other's faces. The concept that every individual has the face of this seemingly universally valid despite any speech that could threaten, undermine or diminish respect for a person's face may differ from one culture to another. Brown and Levinson also said that there are two kinds of faces, namely positive faces and negative faces. A positive face is the desire of citizens to get it.

There are two sides that need to get attention when someone communicates. First, the language itself. Second, attitudes or behaviors when communicating. Related to the language, there are linguistic rules that need to be adhered to, including phonological, morphological, syntactic, and semantic rules that apply to the language chosen as a communication tool. On the other hand, someone who communicates needs to pay attention to language ethics. These matters relating to language ethics include the rules and social norms that apply to the community where someone communicates with others, the kinship system that applies to the community, the religious norms adopted by the community concerned, and the system - other cultural systems that influence the use of one's language in a society [9].

3. Language Politeness Issues

Modesty is a "pragmatic mechanism", which involves various structures (including nonverbal and prosodic features) together following the speakers' intentions to achieve smooth communication. Conversations, as well as the speeches carried out in the conversation, are placed along the politeness continuum that stretches from "very impolite" to "very polite".

Language politeness is indeed not an absolute thing. However, linguists especially in the field of mathematics have limited the theory in the form of politeness maxims. The principle of politeness in language has to do with the principle of cooperation. According to Gunarwan the practice of using language in everyday communication is often not obeyed. The reason for communication participants' disobedience to principle of cooperation is that communication is not always a mere message or information [10]. In his most recent work, Lyons places speech acts as concepts related to his understanding of speech. According to Lyons, speech acts contain processes and results. As a result, speech is an inscription that can take the form of oral or written. Speech actions are placed in the process concept, the results of which include forms of speech and writing. Thus, speech acts involve acts in oral and written form. In summary, Leech (in Asim Gunarwan) dividing the maxims that tend to be paired can be stated as follows [11].

1. Maxim of wisdom (in impositive and commissive illocutionary)
 - a. Make the loss of others as small as possible
 - b. Make other people's profits as big as possible
2. Maxim of generosity (in impositive and commissive illocutionary)
 - a. Make yourself as small as possible
 - b. Make yourself as big as possible
3. Maxim of Approbation (in expressive and assertive illocutionary)
 - a. Slam others as little as possible
 - b. Praise as many people as possible
4. Maxim of Modesty (in expressive and assertive illocutionary)
 - a. Praise yourself as little as possible
 - b. Condemn yourself as much as possible
5. Maxim of Agreement (in assertive illocutionary)
 - a. Try to make the agreement between yourself and others (liyan) happen as little as possible
 - b. Try to make the agreement between yourself and others (iyan) happen as much as possible
6. Maxim of sympathy (in assertive illocutionary)
 - a. Reduce the sense of antipathy between yourself and others (others) to the least possible
 - b. Increase sympathy as much as possible between yourself and others (Asim Gunarwan, 1999:23)

II. RESEARCH METHOD

This research is a qualitative research with descriptive method. Descriptive method is a method of exposure to findings based on existing facts or phenomena obtained based on data collected from the field. This study uses a type of qualitative research, because the data used as objects in the study are in the form of politeness speech. Sources of data in this study come from observations, from video recordings, and interviews in the field directly and documented in conversational transcripts that contain speech acts, information, situations, and events from respondents. Data that has been successfully extracted, collected, and recorded in research activities must be validated the truth. Test the validity of the data used in research about politeness speak in this is triangulation technique. According to Moleong, triangulation is a technique of checking the validity of data that uses something else from that data. The triangulation used in this study was triangulation data source and triangulation theory[12].

E. Result of the Study

Chanoyu is not just an activity held by the host as host, and guests as people who are entertained. But more to the ordinances that regulated in such a delicate and meticulous for serving and drinking tea. The tea used is not ordinary tea . Tea ceremony in Japan uses finely ground green tea called *matcha*. In addition, every step in the implementation of this ceremony also contains philosophical values that are highly respected and reflect the personality of the Japanese nation.

Chanoyu is guided by Buddhist teachings. Based on the concept of thought in Zen, Sen no Rikyu (1522-1591) made four basic concepts of *chanoyu*, namely harmony (*wa*), respect (*kei*), purity (*sei*), and calm (*jaku*). These principles are the hard work of tea ceremony implementers to incorporate into their daily lives. These principles are reflection of a spirit and a clean soul from Sen no Rikyu. The following four principles underlie all the rules of the tea ceremony and represent at the same time the highest example (Shoshitsu, 1997: 13). Shoshitsu (1997: 13) explains about *wa-kei-sei-jaku* as follows:

Wa (harmony) is the result of the interaction between the host and guest, the food served and

the equipment used follows the rhythm of nature. This illustrates both the absence of everything and the provision of a change in the host interacting with the guests, both of them think of each other as if in the opposite position. *Wa* means harmony or suitability, harmony between humans, between humans and nature and harmony in drinking tea by using it.

Kei (the feeling of ho rmat) is the sincerity of heart which releases us to open relationships with the closest environment, namely fellow human beings and nature, who respect each other with attitude to each other.

Sei (purity), through simple actions in cleansing is the part the most important of the tea ceremony, both in the previous preparation, serving the real tea and after the guests left, cleared the tea utensils, and at the final closing of the tea room. Actions such as cleaning the dust in the room and cleaning the leaves that fall from the path in the park and all of them are acts of cleansing "worldly dust" or additions orally, from the heart and mind into one. Another thing was expressed by Suzuki regarding *sei* (purity) as follows: "*Purity*", *estimated as constituting the spirit of the art of tea, may be a contribution of Japanese mentality. Purity is cleanliness or sometimes orderliness, which is observable in everything everywhere concerned with the art. The roji is not available, there is a stone basin filled with water as one of the tearoom processors, which is kept clean and free from dust and dirt.* Meaning: "Purity", judged as the soul gain from the art of drinking tea, which might be said to be able to contribute to the mentality of Japanese people. Purity is cleanliness or sometimes something neat where it appears in everything and every place that gives a work of art. Fresh water is usually used in a garden (*roji*), in this case if there is no water flowing in the garden, then usually there is a stone water reservoir filled with water that is connected to the tea banquet room, to keep it clean from dust and dirt.

Jaku (tranquility) according Shoshitsu that tranquility is as special concept of aesthetics in tea ceremonies, by carrying out the three main principles of harmony, respect, and purity in our daily lives continuously, one can realize tranquility. The relationship of "tranquility" as the fourth element evokes soul or enthusiasm in the art of tea, in Chinese characters *chi* or *jaku* in Japanese. *Jaku* is *sabi*. But *sabi* has more meaning than just "calmness". It can be said that the meaning of *sabi* is in fact it is "calm", "peace", "tranquility" and *jaku* is more

often used in Buddhist literature which is "death" or "nirvana". In the relationship used in the art of tea, *jaku* means "poverty", "simplicity", and "endurance". This means

sabi has the same meaning as *wabi*. *Wabi* and *sabi* come from Zen which emphasizes on simplicity which expresses humility.

By observing the four principles above the art of drinking tea spiritually aims to achieve harmonious relations between humans, as well as humans and nature. Emphasis on spiritual values is intended so that the relationship between humans and nature is maintained in harmony. Because Chanoyu has a clear ritual purpose, the implementation of spiritual and mental discipline is the most important aspect. Self-discipline that is based on religious teaching is not easy, because it is not surprising when a perfect mastery of this art will take a whole lifetime.

Chanoyu or tea ceremony reflects the personality and knowledge of the host which includes life goals, ways of thinking, religion, appreciation of tea ceremony equipment and how to put art objects in the ceremonial chashitsu room and various art knowledge in general that depends in the flow of espoused tea. The tea ceremony must also be a means of exchanging spiritual experiences between the host and the party being treated. Tea is not only poured with hot water and drunk, but as art in a broad sense. In the ceremony known as chanoyu, tea is used as a medium of meditation for the host who serves tea with guests served tea.

The tea maker / ote mai must use the kimono and the movements must be graceful, graceful to play. Making tea in the Chanoyu tradition cannot be arbitrary. There are a number of rules that should not be violated, for example a wooden spoon that should not touch on the bottom of the cup. Hold the spoon as well as the procedure.

There are 4 stages that must be done by ote mai in serving tea. First, preparing the Chanoyu kit in front of O Kyaku Sang (guest). Secondly, the tools that have been prepared must be cleaned in certain ways. "This shows that in this tradition, cleanliness is the main thing. Third, making tea by pouring Macha or green powdered tea into the cup. Pouring it too should not be too much. Mixed with warm water, Macha stirred with a special tool made of bamboo. Have to foam with light green. If you have, the presentation to O Kyaku Sang should not be arbitrary. The side of the cup with the picture should not be reversed. Previously, O Kyaku Sang had eaten a kind

of sweet cake prepared. This is to neutralize the bitter taste of green tea.

In its ancient tradition, enjoying Japanese tea cannot be arbitrary. Three times the syrup and the last syringe should sound like someone sipping coffee. Maybe for us it is not polite, but for Japanese, the last gulp that sounds is a sign that we really enjoy tea served. In the maxim of wisdom, generally, the type of tea used is *matcha*. Green tea is powder form which has been mashed. In the presentation, there are several steps that need to be considered. Sanny Soendoro, teacher (*sensei*) of tea ceremony coach at Japan Foundation, Jakarta, revealed preparations for the tea ceremony have been carried out since a few months before. The most important thing to do is to determine the theme. In Japan there are four seasons. It is the season that influences the motives on ceramic bowls (*chawan*) for drinking tea.

When Chanoyu or the tea ceremony takes place, the situation is very calm and full of manners. Invitation will be treated to the ritual of making tea. First of all the equipment will be cleaned first with a special fabric. How to clean it is also done with special techniques, starting from the technique of folding to how to put the *chawan* position. After cleaning, making tea begins by placing *matcha* into *chawan*, using a spoon (*chashaku*). After the water is poured into a bowl, the liquid is stirred using *chasen*. The stirring should be regularly back and forth repeatedly, until the tea produces foam.

After the tea is ready to serve, there are rules that need to be considered before drinking it. Motive position on the bowl should certainly not be appropriate under mouth. Therefore, the bowl is rotated 180 degrees clockwise, to get the right position. This is done for appreciating the painting on *chawan*. Rituals of tea are always served with sweet cakes. Before enjoying tea, usually guests are welcomed to enjoy the cake first, to neutralize the bitter taste when drinking tea. This Zen concept is applied to the utterances of the Chanoyu ceremony based on 6 Leech language politeness maxims as follows:

1. Maxim of Wisdom

Maxim of wisdom / observed by the researchers in the interaction between *shujin* or the tea maker / host and *okyaku* or guests / visitors. Speakers who are pronounced *shujin* are: "*dozo okashi o tottekudazai*" which means "please take and please taste". This maxim is said politeness, respect for guests.

茶会 の 会 話 1 Conversation 1 to Chanoyu:

茶会でのめた御本し。。ました。。」の
の交社」ののう」(のいう。ののす。。
の前と。もがとにも重要だと思っだど
とったことがありましたので、そち
らを先にご紹介します。

Lyrics :

2. Maxim of Generosity

Maximum generosity is carried out in the interaction between the *shujin* or the tea maker / host and *okyaku* or the guest, the visitor. The words spoken by *shujin* can be seen in the dialogs below:

待合での会話 1

の替えの出え、がのた。亭の渡、亭
とし私うとに渡。うにてし。めに。。
つ。。、落。。膳ののて膳のの

Lyrics:

3. Maxim of Approbation

The praise is done in the interaction between *shujin* or the tea maker / host and *okyaku* or guests, visitors ... The words spoken by *okyaku* are: *Oishii desu ne*, (which is served nicely). *Kirei desune* (praising the beauty of chanoyu equipment).

Then the main guest delivered a speech on behalf of the main:

先ほどは待合でお湯をありがとうが
ございました」

"Thank you for the service in the ceremony room."

と挨拶しをたずど謝たのれに謝をた
たの、本席のつい席のつにいて亭主
におた。。。。。。。。や花が飾ら合が
飾られれてるることが多いので、掛
物に続いてうかがいます。

Lyrics:

4. Maxim of Modesty

Maxim of modesty is done in the interaction between *shujin* or the tea maker / host and *okyaku* or guests, visitors ... Said the words *shujin* are: *sumimasen, Gomenasai*, (Apology, which was delivered while posting the body)

《》 Chanoyu ceremony

大なせではた順に通入りすの場合が多
くありがたあ正客がそのれるその多

る通との多着しをの同同を前客同て
連

Lyrics:

The greetings used by *Chanoyu* are:

「みなさまを前にたいへんながら、
正客をつていただくことになりました
た〇〇と申。ます。。。しぎいました
ときは、どうぞ、どうぞよろしく

Lyrics:

My name is Fumi, I will serve as *otsume*. Today my service may not be good, it might be understandable
お願いいたします」などの挨拶をし
ておくとよいでしょう。

Lyrics:

Let me be a participant with you

5. Maxim of Agreement

Maxim of agreement is carried out in the interaction between the *shujin* or the tea maker / host and *okyaku* or guests, visitors ... Said the words *shujin* are: *Sado o kanarazu tann in ni oshiete, sado no yosa ominna ni oreru yoni doryoku simashita*. (In chanoyu there is togetherness, helping each other, which is why chanoyu waib is taught to others).

させに大流派のの席の在すあとがが
遠慮ますす、遠慮をなく席のな席席の
客に、して、

Lyrics:

If together with guests who have different streams, there is no need to feel shy, give greetings to the guest beside you as follows:

(1) がうのでご無礼をすれませんが
せんろしくお願しくお願いいた
します」

(2) としておくこともでしょう。

Translation : Maybe our flow is different, so there will be some irreverent me, please understand

Speeches (1) and (2) are meaningful even though *chanoyu* guests come from different backgrounds but *shujin* expect an agreement / agreement so that when the ceremony runs around in the presentation there are different but all participants are expected to be one, accepting the differences

6. *Maxim of Sympathy*

Maxim sympathy is carried out in the interaction between *shujin* or the tea maker / host and *okyaku* or guests, visitors ... Said the words *shujin* are:

席中での会話 1

Lyrics:

Conversation while sitting in the ceremony.

は客がについた気配を見計らって
茶道口を開け、。そして正客は、

Lyrics:

The store owner welcomes the guests, then the main guest says:

「どうお入りください」と声をかけます。

Lyrics:

" Please enter".

がに入ると、はをにしてひとみ、亭主に向かって今日の茶事に招かれた礼を述べます。

Lyrics:

III. CONCLUSIONS AND RECOMMENDATIONS

In the Chanoyu ceremony, the six kinds of modesty maxims are known according to Leech's theory .

1. *Maxim of Wisdom*

Speaking people who hold and carry out the maximal wisdom in Chanoyu's program will be said to be polite. If in the world of speaking people hold fast to the maxim of wisdom / wisdom, he will be able to avoid the attitude of envy, jealousy, and other attitudes that are less polite to the speech partner. Pain in a speech can also be minimized by this maxim.

2. *Maxim of Generosity*

The meaning of this maxim in the Chanoyu ceremony is to reduce self-profit and add self-sacrifice. If everyone who is present in Chanoyu carries out the essence of the maxims of generosity in speech and action then this can be applied in daily life, so that envy, envy heart, hurt between others can be spared. With the maxim of generosity or the maxim of generosity, the participants of the discussion are expected to be able to respect others.

3. *Maxim of Approbation*

In the Chanoyu ceremony, this maxim is used with purpose, so that the ceremonial participant reduces insults to others. Add praise to others. (in the award maxim explained that people will be considered polite if in

speaking always try to give appreciation to other parties). With this maxim, it is hoped that the participants in the Chanoyu ceremony in the ceremony will not mock each other, berate one another, or humiliate each other because they are considered rude people.

4. *Maxim of Modesty*

In the Chanoyu ceremony, people will be said to be arrogant and arrogant when in speaking activities they always praise and favor themselves. This is a parameter of evaluating someone's politeness. The concept of Humility / Simplicity in Chanoyu reflects the personality and knowledge of the host which includes goals life, way of thinking, religion, appreciation for Chanoyu ceremonial equipment and how to place art objects in the Chanoyu ceremony room.

5. *Maxim of Agreement*

In this maxim, it is emphasized that the speakers in the Chanoyu ceremony can mutually foster compatibility or agreement in speaking activities. If there is agreement or consensus between the speaker and the speaking partner in Chanoyu's speaking activities, each of them will be said to be polite

6. *Maxim of Sympathy*

Maxim of sympathy in Chanoyu, it is hoped that the participants can maximize the attitude of sympathy between one party and the other. An antipasti attitude towards one of the speech participants will be considered an act of courtesy. Japanese society, highly upholds this sense of sympathy towards others in their daily communication. People who are antipathetic towards others, especially to being cynical about others, are considered as people who do not know manners in society.

RECOMMENDATIONS

1. Following a Japanese tea ceremony (Chanoyu) can teach politeness to behave in speaking. This politeness includes: the maxim of wisdom, the maxim of generosity, the maxim of approbation, the maxim of modesty, the maxim of agreement, and the maxim of sympathy.
2. Following the Tea Ceremony (Chanoyu) we can see the reflection of the Japanese personality in treating the environment and fellow humans.
3. In the opinion of Japanese people, a cup of hot green tea can provide freshness to the soul, for example making it stronger than usual. Tea can also help drunk people regain consciousness
4. The formal solemn atmosphere during the tea ceremony is a form of discipline. Because chanoyu guests focus on all the chanoyu steps, ranging from tea made to serving. Because what is in front of us will not happen repeatedly, this is a discipline exercise.

5. The purpose of the Japanese cultural tea ceremony is one way to communicate with humans and the natural environment. The tea ceremony aims to create relaxed (ease) communication between the host and the guest.

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