The Yakuza Group's Endeavors in Japan Aimed at Preserving the Continuity of Its Enterprise

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Abstract. Japan as one of the strongest economic countries in Asia in 1868-1885 broke the shackles of feudalism and made a transition into a new economic century by modernizing the monetary and taxation systems, as well as educating the people about the need to accept modern western technology. Japan's economic development cannot be separated from the dark side of its national and state life. One of the dark sides is the existence of criminal organizational groups (mafia) named Yakuza. Yakuza can be said to be a criminal group because they do things that are illegal. Yakuza Group in the 18th century initially worked as tekiya (peddler). As Japan's economy develops, now Yakuza are businessmen in the property sector, building contractors, printing/publishing, travel agencies, all forms of gambling and so on like normal business. Looking at the facts above, it can be said that the group of Yakuza is trying to preserve their business so that the sustainability of the organization continues to this day. Apart from that, they also made efforts to survive so that they still exist today. This research aims to understand group endeavors Yakuza so they can preserve their business to date. The method used in this research is the literature study method referring to Nazir's ideas, while the data collection technique uses data collection techniques with library studies according to Sugiyono's ideas. The theory used is theory practice of Bourdeau supported by rational choice theory. The results showed that the group Yakuza in Japan was successful in preserving the continuity of their business nowadays, this is due to several things, including: adapting to regulations and legislation issued by the authorities, instilling a spirit of loyalty in their members, infiltrating the government, and bribing officials in power.

Keywords: endeavor, yakuza group, preserve, enterprise.

INTRODUCTION

Japan is wellknown as *Nippon* or *Nihon* 日本 which literally means the origin of the sun. In China during the Three Kingdoms era, the term for Japan was the country of *Wa* (Danandjaja, 1997: 9-12). In 1868-1885 Japan broke the shackles of feudalism and made a transition into a new economic century. Japan also modernized its monetary and taxation systems and educated its people about the need to accept modern western technology (Yoshihara, 1983: 1-2).

Development of Japan as one of the strongest economic countries in Asia cannot be separated from the dark side of its national and state life. One of the dark sides is the existence of criminal organizational groups (*mafia*) named *Yakuza*. *Yakuza* is a traditional Japanese crime syndicate group that carries out various actions or activities using their own methods and laws without regard to existing laws. *Yakuza* also have a designation for themselves with a designation *ninkyo dantai* (Susilo, 2013: 279).

Yakuza in the 18th century initially worked as *tekiya* (peddler). In the mid-1700s *tekiya* forming groups based on common interests as well as to protect themselves from the Tokugawa threat (Dubro & Kaplan 2003:10). As the Japanese economy develops, something changes inside the Yakuza. One of the change of Yakuza which can be found

is that Yakuza the recently is the businessman in the property sector, building contractors, printing/publishing, travel agencies, all forms of gambling and so on like normal business (Susilo 2013: 282). They don't want to miss out on participating in the business world that promises huge profits, not only at home, but also abroad.

Looking at the facts above, it can be said that the group of Yakuza trying to maintain their business in various ways so that the sustainability of the organization continues to this day.

Based on the description in the background above, the problem can be formulated, namely: what things does the group of Yakuza do in Japan so they can survive to support their business activities?

The objectives of this research are as follows.
1. The general goal is to understand overall matters relating to the organization *Yakuza* in Japan.
2. The specific aim of this research is to find out what the Yakuza group does in Japan so that it can preserve business continuity until now.

LITERARY REVIEW

This research uses several literatures that are relevant to the topic raised in the form of several preliminary studies and articles regarding the existence of groups *Yakuza* in Japan.

The results of Nadia Annisa's research, Pertiwi (2015) at Darma Persada University in 2022 in the form of a thesis entitled *"The Effect of the Anti-Organized Crime Syndicate Law (BOTAIHO) on Yakuza Activities in Japan",* analyze the impact of anti-organized crime syndicate laws or *Botaiho* against Yakuza activities in Japan. Yakuza is an organized crime group that does not only do business in Japan. The Yakuza business has a very large income. However, in 1992 the Japanese government passed the anti-organized crime syndicate or Botaiho Law. After the passing of Botaiho, Yakuza members decreased, conflicts between gangs also decreased and the Yakuza group was disbanded. The Botaiho Law succeeded in suppressing the activities of Yakuza groups.

Article written by Peter Hill in *Social Science Japan Journal*, Volume 6, Issue 1, 1 April 2003, Pages 1–18, https://doi.org/10.1093/ssjj/6.1.1, entitled "Heisei Yakuza: Burst Bubble and *Bōtaihō*", Hill explained about:
1. The Structure and Activities of the Yakuza

Japan has had a love-hate relationship with its outlaws. Medieval seafaring bands freelanced as mercenaries for the warlords or provided security for trading vessels; when not needed they were hunted as pirates. In the 1600s urban street gangs policed their own neighborhoods while fighting with samurai in the service of the Shogun. In the 1800s gambling syndicates assisted government forces in military operations. Underworld societies joined with nationalists to become a significant force in politics. For many years' police colluded profitably with pickpocketing gangs before being ordered to eliminate them in a nationwide crackdown of 1912. In the 1920s yakuza bosses were elected to the Diet. In the postwar era police struggled to control violent street gangs. Business leaders hired the same gangs to impede labor unions and silence leftists. When Eisenhower planned to visit Japan in 1960, the government called on yakuza bosses to lend tens of thousands of their men as security guards. Corruption scandals entwined parliamentary lawmakers and yakuza lawbreakers throughout the 1970s and 1980s. One history of Japan would be a history of gangs: official gangs and unofficial gangs.
2. Yakuza membership and infrastructure

The Anti-Yakuza Law constrains and obstructs the yakuza but does not ban them altogether. Yakuza membership is still not illegal. Unlike Sicilian mafia bosses and Mexican drug lords, yakuza bosses are not fugitives from the law. The addresses and telephone numbers of the major gang headquarters are publicly available. Underworld gossip is reported and analyzed in the popular Japanese press in much the same way as showbiz gossip. The legitimate status of Japan's organized crime gangs continues to be one of their most distinctive features.
3. Trends in yakuza activity

The yakuza pursue money and power through extortion, intimidation, fraud, corruption, and a remarkably diverse range of criminal or near-criminal activities. Their main businesses are basically the same as those of crime gangs everywhere: drug-dealing, smuggling, prostitution, gambling, and protection rackets. The two most serious threats that the yakuza pose to Japanese society today are their potential to disrupt the mainstream business world through corporate frauds and extortion rackets, and their harassment of the general public through loan-sharking, aggressive debt-collecting, interference in civil disputes, and scams of all sorts.
4. Yakuza and politics

Yakuza influence in national politics has all but evaporated. For much of the last century the yakuza worked as enforcers for political parties, pressuring voters and silencing leftists with intimidation and violence. But the use of physical force in the Japanese political arena has declined greatly since the 1960s. Money has replaced violence as the primary means of coercion. Since the political scandals of the 1970s the Japanese public has grown intolerant of politicians who associate with yakuza. The slightest hint of an underworld connection can now be disastrous. One of the factors that led to the resignation of Prime Minister Mori Yoshirō in 2002 was the revelation that he had attended a wedding at which a yakuza boss was also present.

5. Yakuza in the construction industry

The yakuza have a long history of involvement in Japan's construction industry. Various well-known factors and conditions create roles for them: the common practice of leaking governmental budgets for public works, the extensive powers wielded by bureaucrats, the high cost of bureaucratic mediation in construction projects, the demand for a cheap and obedient labor force, and chronic bid-rigging.

6. Yakuza response to the Tōhoku earthquake and tsunami

After the Tōhoku earthquake and tsunami of March 2011, yakuza from around Japan hurried to the stricken region with truckloads of emergency supplies. Their various good deeds, widely reported by news media, consciously imitated those of legendary outlaws of the past, such as Kunisada Chūji, a gambler who is said to have distributed food to starving villagers during the Tenpō Famine (1833-1838).

7. Yakuza drug trade

As mentioned earlier, yakuza operations outside Japan are negligible. During the bubble economy of the 1980s the yakuza were active in Australia and around Asia, and in the US there were fears of an imminent yakuza invasion. Nothing of the sort occurred. In the past few years Japanese gangsters have been refused entry to the Philippines, imprisoned for drug-dealing in North Korea, executed for drug-smuggling in China, and shot dead mysteriously in Thailand. Yakuza money-laundering schemes are highly sophisticated, and the big syndicates hide their profits around the world. In transnational criminal operations the yakuza tend to serve as financiers, rather than get directly involved.

8. Yakuza violence

As mentioned earlier, the yakuza are less violent than they used to be. Changing patterns in Japanese society have erased or diminished many opportunities for purveyors of violence. The trades unions are generally docile now; modern labor management has no need for strikebreaking thugs. Private security firms have replaced many yakuza protection rackets. Online dating sites have reduced the usefulness of yakuza pimps. So-called 'smart crimes' such as bank transfer fraud succeed without threats of physical violence.

RESEARCH METHOD

This research is a qualitative descriptive study that explains the business and forms of group business *Yakuza* from the 1800s to the present through references. Some of the data sources that the author used in conducting this research include: *Yakuza*: *Japan's Criminal Underworld* by David E. Kaplan and Alec Dubro (2003). The book the author uses is a translated version in Indonesian entitled "*Yakuza*: *History of the Japanese Black World*" which was translated by Gatot Triwira and published in Jakarta in June 2011 by the Bambu Community. *The Japanese Mafia*: *Yakuza*, *Law*, *and the State* the work of Peter B. E. Hill published in America by Oxford University Press in 2003.*Indonesian Yakuza* by Richard Susilo, published in Jakarta, by Kompas in June 2013.*Japanese Economic Development a Short Introduction* by Yoshihara Kunio (1979). The book the author uses is a translated version in Indonesian entitled "*Japanese Economic Development an Introduction*" which was translated by Mien Joebhaar & Sumanto and published in 1983 by PT Gramedia.

The method used in this research is the literature study method. Refers to ideas of Minister (1988:111) Literature study is a data collection technique by conducting a review study of books, literature, notes and reports that are related to the problem being solved. Data collection techniques use data collection techniques with library research according to idea of Sugiyono (2010:225) namely the stage of collecting data through literature that is relevant to the research object or problem being studied. The library materials in question are those that have been published, in the form of books related to *Yakuza*, both published in Bali and Japan, research reports, journals, newspaper articles. A literature study was carried out to obtain secondary data as complementary data.

The data that has been obtained through literature study is then selected and classified. After the data has been collected, it is then analyzed using descriptive methods. The descriptive method is a method used to describe or analyze research results but is not used to make broader conclusions (Sugiyono, 2005: 21). The data analysis technique that the author uses is collecting the data that has been obtained, then matching it with the theory used. After the data and theory can support each other, the author interprets it using his own language.

This research uses descriptive-qualitative and interpretative analysis techniques. The data analysis process was carried out by referring to the ideas of Miles and Huberman (Satori and Komariah, 2013:218-220) which consists of stages: data reduction (*data reduction*), data presentation (*data display*), and verify (*conclusion drawing/verification*) which is carried out interactively and continues continuously until completion, so that the data reaches saturation.

The results of data analysis in this research are presented informally in the form of descriptive narrative based on social and humanities scientific principles. To avoid miscommunication regarding the meaning of existing reality, researchers also present a number of terms or words in the form of original words or terms according to those contained in the terms relating to Yakuza.

RESULT AND DISCUSSION

In order to maintain their business, the Yakuza group does several things both in physical and non-physical activities. Some of the things he did can be described as follows below.

Adaptation to regulations and legislation issued by the competent Authorities.

The existence of groups *Yakuza* in the last four centuries ago until they have survived until now, one of the ways in which they adapt to existing regulations imposed by the authorities. As the Japanese economy grows, they also adapt to the anticipated supply of labor sources. In 1890-1914, Japan's total industrial production doubled, while the number of factories more than tripled. Japan also experienced rapid political change. Its residents witnessed the birth and parliamentary maturity of their first political parties. Japan's powerful and autonomous military grew into a power capable of invading China, Korea, and in 1905 defeating Russia in war.

As Japan modernized, *Yakuza* also expanded their activities in accordance with economic growth. Gang *Yakuza* gained a foothold in organizing freelance workers for construction work in major cities and recruiting port porters to service the booming business at the port. In addition, with the introduction of iron wheels, the black world of Japan also influenced the management of a new type of carriage called the rickshaw which in 1900 reached 50,000 units in Tokyo alone.

Gambling is still the center life of gang *bakuto,* although a better police management system forces them to open gambling further down, namely in hiding places in urban areas or private homes. Many big bosses started running legal businesses as a cover for illegal businesses and bribed local police, a habit that persists to this day.

Tekiya also maintains their traditional livelihood, namely roadside stalls. Itinerant merchants could more easily expand their territory, because unlike gamblers, they worked in legal channels. However, stubborn police forced both groups to realize that the days of gang brawls and open territorial struggles were over and would no longer be tolerated in the new of Japan.

Geng-geng *bakuto* and *tekiya* also continue to play politics. Little by little, some gangs developed close ties with important officials. They want some kind of review of their usual sanctions, at least some freedom from government interference. They are also starting to see that collaboration with the government is key. Instead, the government continues to find new ways to exploit organized gangs, as they did before the Jirocho era.

Initially, the use of the gang's power was a matter of chance, as had happened with Jirocho's men. Ideology plays little role in the relationship between politicians and hitmen. The relationship between the two was purely opportunistic and there were always conservative attitudes between them. However, in the late 19th century attitudes began to shift to the right. At that time, Japan began to increase their military influence abroad and reduce pressure at home. When Japan began to experiment with democracy, at the same time a new, very evil force was born—the ultranationalists (Dubro & Kaplan, 2003:20).

The Competency of Group *Yakuza* in adapting to changes in regulations and situations, strengthened by opinions of Susilo, (2013: 70) that there are indeed many changes *Yakuza* from time to time. Just imagine, in the 1800s gambling syndicates assisted the government in military operations. *Yakuza* even joined forces with the Nationalists

to strengthen Japan's domestic politics. But *Yakuza* began to break up, removed little by little starting in 1912. In 1920 there was a high-ranking official *Yakuza* elected to the Japanese parliament. Japanese company leaders in the past used it a lot of *Yakuza* to pressure groups of workers or workforce not to do anything wrong, always comply with company leadership policies, and also *Yakuza* used to control left-wing circles.

1940s group *Yakuza* was a Korean citizen, *May-when*, started joining *Yamaguchi-ten* after conquering the leader Kazuo Taoka *Yamaguchi-ten* at that time. Since then, the influence of Korea and/or Korean descendants in Japan has begun to grow and is now estimated to be around 30 percent *Yakuza of* Korean descent (although perhaps already a Japanese citizen). When the President of the United States, Dwight D. Eisenhower visited Japan in 1960, the Japanese government asked the *Yakuza* to take part in guarding and securing the President's visit, to be included in the State security team.

The above statement is in line with the view Stompka (1993:3) that social change can be caused by changes in function (for example: specialization and differentiation of work, destruction of the economic role of the family, acceptance of roles indoctrinated by schools or universities). In order to survive, *Yakuza* changed their business into a business that is acceptable to the government and the environment. In the description above it is stated that *Yakuza* began to enter the business of distributing labor in the construction sector because in Japan at that time construction workers were really needed considering that Japan was a country with rapid economic development.

This is reinforced by the statement Mashudi, Taufiq, and Priana (2017:184) which states that the more technology and science develop, the greater the number of innovation activities carried out by entrepreneurs. In the description above, the development of technology was the discovery of iron wheels used on rickshaws. In line with this, *Yakuza* also entered into this field, precisely in the field of management.

The Expertise of Group *Yakuza* in adapting to existing regulations, is a form of adapting to the environment, in this case the ruling environment (government) as an institution that has authority in the formation and implementation of laws and regulations in Japan. This is in accordance with Bourdieu's opinion (Ritzer, 2008: 525-526) which states that "environment" is more relational than structural. The environment is a network of relationships between objective positions within it. The existence of this relationship is independent of individual awareness and will. The environment is not interaction or environmental ties are not intersubjective between individuals. The occupant of a position may be an individual agent or an institution, and the occupant of this position is controlled by the structure of the environment. In social life there are a number of semi-autonomous spheres (e.g., artistic, religious, economic) and all of them have their own special logic and all of them generate beliefs among actors about something at stake in the environment.

Bourdieu sees the environment as an arena of struggle: "The environment is also an environment of struggle." It is the structure of the environment that "provides and guides the strategies used by occupants of certain positions (individually or collectively) who try to protect or improve their positions in order to enforce the principles of social stratification that are most favorable to their own products." The environment is a kind of competitive market in which various types of capital (economic, cultural, social, symbolic) are used and distributed. The environment is also a very important political (power) environment; The hierarchy of power relations within the political sphere helps organize all other spheres.

Instill a spirit of loyalty towards its members.

Like other communities in Japan, as Japanese people, in groups of *Yakuza* The spirit of Japanese life also flows, one of which is loyalty. *Yakuza* as a "black world" group, in recruiting their members they do not come from individuals like when recruiting company employees or state employees. This is reinforced by the statement of Dubro & Kaplan, (2003: 17-18) that people with obscure backgrounds struggle as hard in life as they gamble as a source of their members. Despite this, they still maintain the philosophy of helping the oppressed and never causing trouble to the poor. More than that, they remain loyal to the people who have helped them. A virtuous traveler will be willing to sacrifice his life for the boss (*oyabun*) who once opened their house to him even if only for a day.

Aggressive but loving villains, useless to society but willing to defend the little people, all are important components of the legend *Yakuza*. That is a tradition that is passed down not only by groups of *machi-yakko* but also samurai. This tradition spread throughout the feudal black world.

Yakuza really like the values in *Bushido* or the much-heralded code of ethics of the samurai. Like a knight, *Yakuza* will prove their masculinity with perseverance in enduring pain, hunger, or imprisonment. Same as samurai, death for *yakuza* is a fate that is poetic, tragic, and honorable.

However, a value system developed by Yakuza, in the beginning was able to survive because it was not just a reflection of the samurai code of ethics. Core value system of Yakuza thus lies in the concept of *giri* and *ninjo*, two terms that are not easily translated into other languages. The idea behind the concept of *giri* and *ninjo* had a major impact on the samurai and continues to exert a strong influence on Japanese society in general.

Among Yakuza observers, there was a fierce debate when the old values still persisted. *Oyabun* of the major criminal syndicates in Japan, who play the role of teachers and custodians of tradition, stated a positionYakuza out loud. In an interview in 1984, Inagawa Kakuji of the Inagawa family, *oyabun* most respected in Japan at that time, stated: "Yakuza strive to live patriotism and a chivalrous way of life. *Giri* and *ninjo*, that's our biggest difference from the American mafia. If possible, Yakuza try to take care of the entire community, even if it takes a million yen to help one person."

A big boss from a rival syndicate, *Sumiyoshi-kai*, agrees with Inagawa's opinion: "In winter, we give the people the sunny side of the road because we can survive by their hard work. In the summer, we walk on the sunny side of the road to provide a cool and shaded side to them. If you pay attention to our behavior, you can see our strong commitment to *giri* dan *ninjo*."

Regarding the concept *giri* and *ninjo* for group members of *Yakuza*, Davies, and Ikeno, (2002: 95) states that the main concept in understanding Japanese culture and the characteristics of behavior between Japanese people arises from traditional attitudes towards moral duties and social obligations known as *giri*. The origins of giri are unclear and difficult to define: *Giri*... has no equivalent concept in English. In Japan, giri is seen as the most valuable standard in human relationships: teacher-student, parent-child, husband-wife, brother-sister, friend, even enemies and business connections. If it had to be defined, *giri* means loving others through gratitude and sometimes even sacrificing oneself. *Giri* can be understood as a collection of interconnected meanings, the most important of which are: (1) moral principles or duties, (2) rules that must be obeyed in social relations, and (3) behavior that must be obeyed or which must be carried out even though it is contrary to.

Despite the term *giri* coming from Japanese life, the word "*giri*" itself only appeared in the Middle Ages. According to Minamoto, "the term *giri* which was used by *Nichiren* at the beginning of time Kamakura (1185-1333) is the oldest recorded testimony in history" but at that time this term meant "equivalent" or "reason", not the tradition of returning kindness. Then, the tradition is called "go-on *your purchase*" in samurai society and refers to the rules between teachers and students where "social and psychological obligations get help from others"(Gillespie & Sugiura, 1996: 149). Actually, *go-on* means "Employer gives land to his followers" and *purchase* means "subordinates obey their master's by respecting and being loyal to their masters". In time*Muromachi* (1333-1573), a book on etiquette discusses this way of thinking and states "if you receive a gift from someone, you should return the gift with something of equal value".

Instill a sense of loyalty among group members*Yakuza* is an effort by elite groups to maintain power both as a group and individually. Seeing this reality, it seems to be in accordance with the opinion of Fashri, (2014: 26-27) that along with the development of knowledge and the times, the meaning of power shifts to the process of interaction between individuals or groups who have interests and influence each other. Borrowing the concept of power according to Max Weber that,*"Power as the probability that the one actor within a social relationship will be in a position to carry out his own will despite resistance."* Power always exists in all social relations, from marriage to the state domain. In order for power to be effective in its operations, legitimate power or authority is needed. This legitimacy becomes legitimate if power is placed within the framework of a rational system and action, namely bureaucracy.

Apart from the definition of power according to Weber above, Karl Marx also saw that power always contains aims or objectives. For Marx, power relations are in the area of class interests, between the dominant class (the bourgeoisie or state elite) and the marginal class. The bourgeois class has an interest in manipulating marginal class consciousness. The basis of these interests is not determined by the desire to be recognized but rather by the material conditions surrounding them.

If the instruments of power are assumed to be formed in a topography of social space, then social space consists of various but interrelated domains. The manifestation of dominant power requires symbolic devices to legitimize that power. This means that domination of power cannot be formed without the accumulation of capital (whether economic, social, cultural, or symbolic capital). The greater the volume of capital a person or institution owns, the greater the power they exercise. Thus, power is strongly influenced by the concept of domain (*field*), perceptual schemata (*habitus*), capital, and social practice.

Infiltrate into the government

Since Japan surrendered to Allied forces, Japanese politics has generally taken a conservative direction. Despite pressure from the left, conservatives strengthened their grip in the 1950s. Starting from funds disbursed by Kodama Yoshio, in 1955, *Jiyu-to* (Liberal Party), collaborated with *Minshu-to* (Democratic party). Under the leadership of Kishi Nobusuke the two formed *Jiyuminshu-to* (Liberal Democratic Party).

Nihonshakai-to (Japan Socialist Party) frequently launched organized challenges to conservative rule. However, they never participated in government until 1993 (except between April 1947-February 1948*). Nihonkyosan-to* (The Japanese Communist Party) could not develop due to the conservatism that had its roots in rural Japan. Meanwhile, legal, economic and physical forces are directed by Jiyuminshu-to (Liberal Democratic Party) and right groups.

In Yakuza history, until modern times, a number of high-ranking Japanese officials and politicians were included in the network *Yakuza*. For example, the Japanese Minister of Law, Keishu Tanaka. He was then forced to resign from his position in 2012 because he was discovered to be a member of the Yakuza network. The first Prime Minister of the Liberal Democratic Party (LDP), Nobusuke Kishi, was proven to be part of one organization *Yakuza* the largest, Yamaguchi-gumi. In 1971, Nobusuke and a number of politicians provided financial aid to a Yamaguchi-gumi leader who was convicted of paying compensation for a murder case. He also attended funerals and weddings of a number of Yakuza members. The LDP party, which ran the government for 58 years, documented the people who made up the network *Yakuza*. The documentation lasted 54 years. Noboru Takeshita, the prime minister who came to power in 1987, was also a member of the network *Yakuza*. Receiving a lot of criticism from the opposition, he then chose to rejoin Inagawa-kai, one of the three founding organizations *Yakuza*. At least four Japanese prime ministers were involved in the network of *Yakuza*. In the field of practical politics, *Yakuza* participate in campaigning and become security guards during general elections. *Yakuza* is also able to provide guarantees to voters to win the candidate they favor, Dubro & Kaplan, (2003: 67-68).

Infiltrating of Group Yakuza in government in Japan in accordance with the above facts is strengthened by Fashri, (2014: 14-15) which states that power is obtained through the hegemony of ideas (in the cultural area) which is based on a consensus mechanism. Through hegemony, the ideas created by the authorities determine the cognitive structure of society. This hegemonic effort takes place to guide people's perceptions within the framework determined by the state. To maintain the continuity of the process of reproduction of power and power relations, Louis Althusser, another neo Marxist thinker, placed the state as a central institution whose role is to unite and force society in the reproduction of power. Starting with revising the Marxist theory of state power, Althusser differentiates between state power (maintenance of state power or seizure of state power) as the goal of political class struggle and the state apparatus on the other hand.

What the Yakuza members did was in line with Coleman (Ritzer, dan Jeffrey Stepnisky, 2017: 397-398) "persons act intentionally to achieve goals, where these goals (and their actions) are shaped by values and preferences". Actors choose actions that will maximize utility, or the satisfaction of their needs and desires. Two important elements in rational choice are actors and resources. Resources are things controlled by actors in which they have some interest or interest.

The joining of Yakuza members in government is in line with Ritzer's (2017) opinion that granting authority and rights owned by one individual to another individual is one of the core elements of rational choice. This action will tend to lead to the subordination of one actor to another, and more importantly, it creates the most basic macro phenomenon—a unit of action composed of two people, and not two independent actors. The resulting structure functions independently of the actors. Rather than maximizing his own interests, in this example an actor seeks to realize the interests of other actors, or independent collective units. This is not just a different social reality, but it is a reality that "has special shortcomings and gives rise to special problems."

Bribe the officials who are in power.

The practice of bribing government officials in Japan is not something new for groups *Yakuza*. This is proven by the statement of Dubro & Kaplan, (2003: 26-27) about the star Toyama as one of the bosses *Yakuza* Japan continued to shine throughout the tumultuous 1930s as democratic practices almost disappeared in Japan. The leader, who was old but had prestige and a lot of wealth, managed the cabinet and the assassinations. He was invited to dinners at the emperor's palace and ultranationalist communities. He addressed large patriotic gatherings and was always asked to lead three cheers for the emperor.

Toyama's new power was demonstrated symbolically when it was introduced to Japan's new prime minister, Prince Konoe, in 1937. With many of Toyama's allies in the circle of power, Japan increasingly sank into decades of repression known as *Kuroi Tanima* (Black Valley).

Various gangs of *Yakuza* and outlaws continued to contribute to patriotic ideals. Groups of *Yakuza* cooperate with the military by going to Manchuria or China which was occupied by Japan to participate in land development programs. For Japanese gangs, exploitation of resource-abundant Manchuria meant hunting season in China. As one scholar put it, "Glory *Yakuza* means the return of the glory of feudalism."

Apart from political goals, gangs of *Yakuza,* the more traditional ones, are busy developing their financial base in the country. Military expansion brought much money to Japan, and it was well positioned to take a sizable share of the spoils. Like the *Tokunami* labor bosses and their construction gangs, *Yakuza* organize workers along the Japanese coastline. For example, in Kobe, a port city. Over there, gangs of *Yakuza* round up a bunch of unemployed people and sell their labor cheaply to port companies that need untrained and docile labor.

This illegal business is very profitable to the point of various *oyabun* fights over contracts and territory. Kobe's group was the winner *Yamaguchi-ten* under the leadership of Taoka Kazuo. A quarter of a century later, Taoka succeeded in turning his beachside gang into a syndicate *Yakuza* largest in Japan. The golden age of the Taoka gang was when the number of members reached 13 thousand people in 36 of 47 prefectures in Japan (prefectures were more or less the same as states in the United States.) Syndicate *Yamaguchi, which* is a famous one, became a hot topic of conversation in Japanese households and Taoka became *godfather* which is undeniable in the black world of Japan.

Apart from operating at a lower level, *Yakuza* are also popular in political circles in Japan. Several bribery practices have been uncovered, including in public project tender programs worth trillions of yen. Japan's protracted banking recapitalization program that has never been completed is made worse by the involvement of the *Yakuza*, which is very interested in the property and banking credit business. Currently, Japanese banks still bear the burden of bad loans amounting to approximately 1.2 trillion dollars and this has prevented the economy from growing for the last 10 years. https://id.wikipedia.org/wiki/Yakuza, (Diakses, 12 September 2023).

Seeing the reality above is in line with Coleman's opinion (Ritzer dan Jeffrey Stepnisky, 2017: 400) that in social life there are also situations where norms tend to benefit some members of society and harm others. In some cases, actors cede the right to control their actions to those who initiate and maintain the norms. Such norms become effective when a consensus emerges that some members of society hold the right to control (through norms) the actions of members of society. Furthermore, the effectiveness of these norms depends on the ability to enforce this consensus. It is consensus and enforcement that prevents the kind of imbalance that characterizes collective behavior.

When it happens, norms, through sanctions or threats of sanctions, influence the actions of individuals. Certain actions will be supported by norms, meanwhile, some other actions are prohibited by norms. In such collectivities, actors may not act from the perspective of their own self-interest, but they act according to the interests of the group.

The description above agrees with Stompka (1993: 4) which states that these changes occur due to changes in basic elements (for example: the number and type of individuals, as well as their actions). As has been explained, the majority of Japanese people who use illegal drugs are working people who dedicate their time and themselves to work every day. To balance their busy daily lives, of course they want to use something that can make their work easier. In this case, the type of drug used is methamphetamine which is proven to increase a person's productivity but has fatal consequences if used excessively or continuously. This is certainly interesting *Yakuza* to get involved in the drug trafficking business due to the large number of people interested in these illegal drugs. Until now business *Yakuza* in drug trafficking is still very strong and even in 2011 *Yakuza* started trading drugs using the internet, this proves that *Yakuza* also follow technological developments in conducting business.

CONCLUSION AND SUGGESTION

Based on the description of the group business *Yakuza* in Japan in maintaining the continuity of their business, it can be concluded that the Group of *Yakuza* carry out various methods to maintain their business, including adapting to regulations and legislation issued by the authorities, instilling a spirit of loyalty in their members, infiltrating the government, and bribing officials in power.

Several suggestions can be made regarding group businesses *Yakuza* in Japan in maintaining the continuity of their business, namely:

1. The existence of groups *Yakuza* in Japan, as a group that does not comply with applicable regulations, in carrying out their business they also commit violations. Whatever business and form of business is carried out in a way that violates existing regulations. This is important as a reflection for state administrators in Indonesia from central to regional levels to see the negative impact of the existence of these groups on the social and economic life of society.

2. As an organized and international group, *Yakuza* has carried out activities in several countries in the Southeast Asia region. Seeing that reality, don't let groups of *Yakuza* t enter and carry out their activities in Indonesia. For this reason, State administrators must prevent their entry to prevent things that are undesirable for all of us.

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