

The Transformation of Habitus and Capital on Indonesian Trainee in Japan: Changing the Work Ethics of Indonesian Workers

Roberto Masami Prabowo¹ and Dade Mahzuni²

¹*Faculty of Humanities, Japanese Literature of Bina Nusantara University, Jakarta, Indonesia*

²*Faculty of Cultural Sciences, History Studies of Padjadjaran University, Bandung, Indonesia*

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Abstract: The Japanese government opened trainee program opportunities in Japan to save the country's economy in 1990. This opportunity opened to ASEAN countries to work as a trainee in Japan. The chance for this trainee program to Japan for only three years has become an arena for learning new knowledge and experiences for trainees. They had changes in habitus such as greetings, the consciousness of work ethics, ideology, and aesthetics. They also learn about the Japanese language and culture in companies or civil society. They feel a sincere, polite, neat, mutually respectful culture, etc., which they want to apply in Indonesia. However, there is one Japanese culture that has changed the work ethics of Indonesian, namely kizukau. Kizukau means caring, worrying, and concern for others. The theory and concept of this study use Bourdieu on habitus, arena, and capital. The concept of Japanese concern will use by Mitsuno and Imajo to explain the concept of kizukau. Motivation in concern action will use the concept of Batson, which consists of four types, namely altruism, egoism, collectivism, and principlism. This research explains the change in habitus in Indonesian trainees that can be developed into better business models and Japanese companies.

1 INTRODUCTION

Japan is a country that earned the nickname the Land of Sakura and the Land of the Rising Sun. Meanwhile, Japanese people generally have a strong desire in any case, including in the world of work. According to the UNDP (United Nations Development Program), Japan ranks 17th worldwide with a per capita income of about 37,268, while Indonesia ranks with a percapita income of about 10,053. Several factors of progress in Japan are based on morals, ethics, culture, etc., since Nara's time (710-794) (Iwamoto and Kensuke, 2012).

Behind its country's progress, Japanese products are also well known, easy to use, and durable. Almost all Japanese products from ancient times are made honestly, sincerely, and satisfying to buyers. Japanese people serve their customers to such an extent because of the omotenashi culture, a culture of serving with humility, sincerity, and selflessness. The foundation of this culture was formed around the 1600s, which originated from the tea ceremony culture. This culture became the Japanese's philosophy in serving customers, products, or services (Sugianto, 2018).

Japan's industrial progress began in the Meiji era around 1868 and has been in great demand in many countries, such as the automotive industry, food, electronics, etc. Japan's industrial development in the 1940s once focused on products for military purposes for war with other countries, such as China, Taiwan, Korea, and Southeast Asian countries. The products made are generally related to air, land, and sea force technology. Several Japanese technologies were adopted and cooperated with the German state aimed at mastering attacks from allied forces. But in the 1990s, the Japanese state's economy experienced a monetary crisis known as a bubble economy. This economic impact resulted in several Japanese companies participating in bankruptcy, unilateral employee dismissal, increased divorce rates, and reduced births (Nizar, 2015).

Thus, with the decrease in the number of Japanese employees in the company, the Japanese government took steps to accept foreign workers, thus becoming an opportunity for foreign workers who travel to Japan. System acceptance of employees from abroad with wages that are below Japanese standards to save Japanese companies. The Government of Japan took

the step of cooperation in labor delivery from outside Japan, which one country is from Indonesia.

The Japanese government is looking for solutions to keep the industry from deteriorating with foreign workers' acceptance paid less than local employees. Recruitment of prospective apprentices must be selected through companies or institutions sending apprentices to Japan in Indonesia, educational and skills institutes, foundations, and others on IM Japan's organizers (Amri, 2014).

This system of work in Japan is known as an internship. The system is divided into two periods: kenshusei (trainee) and jisshusei (intern trainee). The kenshusei period, which means the training employee, and the jisshusei period, are employees of working practice. The kenshusei period is usually nine months, and the jisshusei is for two years and two months. During three years in Japan, Indonesian apprentices have undergone many changes in habitus and capital in Japan. Habitus changes include waste handling, clothing, greetings, work ethics, focus on work, etc. Simultaneously, capital changes can be in the form of hard skills (improving technical skills, Japanese language, and others) and soft skills (work ethic, work discipline, etc.). At first, many experienced cultural concussions in Japan, usually they could adapt to their work-life and daily life after three months (Nizar, 2015).

After returning to Indonesia, the alumni of trainees apply to the company, build a business, open a company, etc. Those who work in Japanese or local companies sometimes are dissatisfied with their work environment's performance or cannot get creative in their ideas. These people usually leave the company and try to open their company by cooperating with investors from Japan or entrepreneurship. They applied this three-year internship experience as motivation and strategy to create a company that produces good products. One of the alumni of the apprentice who managed to build his company is Mr. Ir. Ono Sarno, CEO and Director of PT. Bunyamin Engineering Innovation. He had worked at PT. Enkei Indonesia, but felt unable to create much, and the motivation is decreasing. With building his business, they continued to apply their Japanese work ethic by constantly reminding and teaching it to his employees. Below is a newspaper article from The Daily Jakarta Shimbun, October 28, 2019, containing polyurethane, rubber, and plastic companies in the Cimahi area (Amri, 2014).

There is another success story of Indonesian trainee alumni, and they have indicated Japanese culture, which is kizukau. They learn about respecting each other and cooperating or collaborating with

others, hard workers, critical thinking, the spirit of serving, awareness, and responsibility. The more than necessary is they teach employees at work to make a sustainable mind or culture.



Figure 1: Newspaper article about Mr. Ir. Ono Sarno's success story.

2 THE TRANSFORMATION HABITUS IN JAPAN

2.1 The Changes in the Habitus of Greeting and Respecting Each Other

While working in Japan, Mr. Ono and his colleagues began to adapt to working Japanese people's habits, ethics, ideology, and aesthetics. The habit of Japanese people working as a morning briefing before work or Japanese is called chorei. When he meets other workers, he must greet and bow his head, then say, "ohayou gozaimasu." Greeting others is part of verbal and non-verbal communication. The Indonesian way of greeting others is by greeting and then shaking hands. While the Japanese way of greeting then bowed his body down. In Japanese, this greeting culture is called ojigi, which is part of the greeting and

respecting others (?). This culture consists of three kinds.

- Eshaku expresses gratitude and greeting others by slightly bowing about 15 degrees addressed to colleagues or closest people.
- Keirei is a greeting expression of gratitude by bowing about 30 degrees addressed to superiors and guests whom we respect or to apologize for a mistake.
- Saikeirei is a respectful greeting to superiors, a profound expression of gratitude, and apologizing for a big mistake by bowing about 60 to 90 degrees.

Indonesians who are used to greeting people by shaking hands have changed the way of giving Japanese greetings that do not involve physical contact. Since childhood, Japanese people have been taught to provide simple greetings and respects, namely greeting parents every day and teachers, neighbors, guests, and other relatives. Some of the apprentices were unfamiliar, still clumsy, and even had something wrong with their gestures.

In this briefing, there is an activity of exchanging information about the situation and conditions of employment; the goal is to save costs, energy, and time. During the briefing, the Japanese people recorded the info, planned the following work, and looked for solutions if there was a problem. Indonesian interns unfamiliar with Japanese try to write down the new terms and become habituated to use Japanese to report, communicate, and consult smoothly.

The new habit is also felt when he learns Japanese lessons during working hours. The Japanese teachers are usually employees of his company or nearby citizens who volunteer at the city government's direction. If the employee teaches Japanese and Japanese, there are lessons on work techniques, specific terms of work, etc. If he gets late, he will get more tasks or punishment. There is letter writing assignments, oral listening, reading from textbooks, and quizzes for technical ability exams.

2.2 The Changes in Work Ethic

There is one thing that surprised him and surprised him is the rotational work system. Indeed, when in Indonesia, Mr. Ono was already told of his future job in Japan as a machine operator, but after a few months of work and getting used to his career, he had to do some other things. He was not the only one who had rotated in the company, two of his friends also got rotated. Previously, Japanese co-workers and factory

heads were taught how or methods of working not to make mistakes. They had to record the working procedure not to forget and new Japanese terms not to forget. After he can hold that work, they will be watched their job under supervision if everything goes well.

Failures and errors in work continue to occur many times, but the company continues to carry it out for months until it succeeds. With this rotation system, they work very carefully so that the product can reach the final process and can be used. Learning how Japanese people work tries to understand the difficulties, complexity, thoroughness, and responsibility and maintain their quality and quantity.

Rotation systems are standard in Japanese companies, and this system allows everyone to understand the work process and learn to understand new things. When learning a new work process, the results must be reasonable and up to standard. At this time, he began to learn about the responsibility for the work. If his work is not good, it will affect other processes, and even the product cannot be used. There is one thing that Mr. Ono always remembers about honesty: everyone in the company must know each other's situation and the company's target.

2.3 The Changes of Ideological

Honesty and perseverance while working in Japan became learning for Mr. Ono, and appreciating time is also essential. Usually, Indonesians do not appreciate the time or work is not in time. Arriving late or returning home sooner becomes a habit for Indonesians. Japanese people tend to arrive early and come home late at night. At first, Mr. Ono cannot understand this kind of thing, and he was wondering, "Do Japanese people love work more than anything else? Are they afraid of being fired?" According to him, many things are unreasonable, perhaps because of the moral binding on the Japanese habits.

Japanese people usually arrive early to the workplace because they want to prepare for their work, such as work planning, work coordination, reporting, communicating, confirming with colleagues and superiors, replying to emails, etc. They do save time, energy, effort, and cost while working later. If not appropriately prepared, works that have been planned cannot be completed for the following day. The purpose of this action is not to disappoint his clients, superiors, and co-workers. Japanese people are concerned about other people's feelings because they care and have a sense of empathy at work. This habit became valuable

learning for Mr. Ono, and he was eager to teach or apply in Indonesia.

In China, a proverb says, "Consumers are kings," whereas in Japan, "Consumers are God." This Chinese proverb assures consumers or buyers that they have power and buyers are always right. While in Japan, consumers likened God, which means the product made must be with care. If the product is made without honesty, it probably has no good quality and looks cunning. Consumers will be disappointed, will no longer believe in the company, and eventually go bankrupt. Ideology is also moral and ethical in business for Mr. Ono; failure is just hubris because not want to serve consumers. His company's products also consist of various types, such as iron lathes, silicon bearings, tires, plastics, etc. Many clients already believe in the quality made in their company. Mr. Ono himself also always accepts new challenges to learn to handle new technologies and develop new businesses. During this pandemic, orders from clients are increasing, and the quality is maintained well.

2.4 The Changes on Aesthetic

The residents surrounding him also teach manners, how to shop, handling waste, etc. At first, many of Mr. Ono's friends felt ashamed to communicate with the Japanese. From the study of neighboring ethics, apprentices get new habits in greeting, sharing, asking for help, etc. Maintaining neighborly relations and carrying Indonesia's good name is increasingly a burden to maintained well.

The neatness and cleanliness of the work environment are also a concern for Mr. Ono and his friends. That is because every Japanese worker cares deeply about the cleanliness and neatness of the environment. Almost all companies in Japan run the motto 5S consisting of seiri (tidying), seiton (arranging), seiso (cleaning), seiketsu (keeping clean), and shitsuke (discipline). The key to this motto's success lies in discipline because it cannot go well if not run with discipline. This 5S learning has changed the way of thinking and apprentices' habits to work aesthetically, save time, create a neat, clean, healthy, and safe working atmosphere.

Sometimes Japanese people rebuked harshly or rudely, but some also conveyed politely. But both become learning of discipline and responsibility. Once entrusted by the boss or co-workers, do not let them down because they will not like and do not believe in anything if they have done something wrong. One thing that can restore his trust is to take

responsibility for his mistakes. Thus, superiors and colleagues become trusting again gradually.

Habit, ethics, ideology, and aesthetics in work and into these Japanese people's daily lives formed from their awareness of concern or in Japanese called kizukau. This concern can move after someone seeing, pays attention, and responds to his actions. Japanese people sometimes seem excessive towards their concern in the eyes of foreigners. They care about others or their surroundings because they are not his but joint property. To maintain good relations with others and create a prosperous environment, they must respect each other and care for the environment.

3 THE MOTIVATION AND STRATEGY

3.1 The New Motivation and Strategy after Returning to Indonesia

Mr. Ono's initial motivation was to tend to be in the category of egoism, namely just wanting to make money, turned into the category of altruism, collectivism, and principlism. He applies work safety, environmental hygiene, effective working methods in his workshop and office. He also shares all this knowledge so that his employees can develop and have responsibilities while working. One of the Japanese working principles applied in his company is 5S. There are boards with the slogan 5S in the factory to create a safe, organized environment, improves quality, and increases work productivity. If in Indonesia, 5S is better known as 5R which stands for ringkas, rapih, resik, rawat, and rajin. But Mr. Ono does not want to use the principle of 5R. According to him, the word diligent in the 5R is inappropriate or tends to be imposed on his company's principles. Without discipline, diligence will not be formed. Diligence is sometimes done because of a sense of liking; if someone does their job because they had pressure to do it, the results can be wrong or careless. In comparison, discipline is a rule, order, obedience, and obedience to things that have been agreed upon, whether you like it or not. This principle is taught to employees to create an atmosphere that is safe, healthy, harmonious, prosperous, has a high sense of responsibility, etc.

Operator employees in the factory are also applied for rotational work, so they will be rotated to other places to learn, such as difficulty doing the work process, finding solutions, cooperating, helping each other, and understanding the integration of the factory

processes. Thus, every operator employee must maintain the quality and quantity of the product to satisfy its customers. If in Japan, this kind of habit is a natural thing to do. But in Indonesia, it takes time to realize it; perhaps the average operator employee in Indonesia or who has never been to Japan does not understand it. The only thing they know is that if they work, they will get money.

Mr. Ono also sometimes talked about his experience while interning in Japan and working in a Japanese company in Indonesia. He said: "One day, money can be lost, but the brain is not. But by studying continuously and vigorously, money will come." He hopes that all employees can inspire and motivate in their daily lives. Each effort and effort can also maintain the continuity and progress of the company. Finally, employees in the company can take care of each other, help each other, and pay attention to colleagues for work safety and security. Different motivations such as diligent work, maintaining health, maintaining work discipline, and others are also not for getting bonuses and other rewards, but maintaining the company's integrity increasingly realized by all employees. Employees' concerns are also imagined if failure at the company could result in losses and possibly bankruptcy.

Especially at the corona pandemic, the possibility of exposure to the virus is a concern and anxiety of every employee. Mr. Ono always reminds every employee to wear masks in public places, wash their hands frequently, keeping distance, etc. Also, minimize not traveling outside, not meeting with families who are not the same home, and potentially transmitting the virus. Everyone who comes to the company, be it guests, employees, even Mr. Ono himself, who as Director must have done a body temperature check and asked to wash his hands before entering. Suppose there is an employee or family member of one house who is exposed to the virus. In that case, the employee will be asked to self-quarantine, and if the pain is growing, immediately call the hospital and inform the Director or other employees. Some employees there are working from home, but machine operators will work by shift.

Mr. Ono's planned economic investment strategy in the company is to prosper employees with his knowledge. Each is expected to be responsible for work, always looking for solutions and innovation. He constantly reminds his employees to uphold others' care habits instilled in the company in an educational strategy. If later, new employees can also be taught this habit and synergize, and the work atmosphere becomes prosperous. The hope is that

people who work in this company can work healthily and safely and feel calm and trust.

3.2 Habitus and New Capital as Well as Application in Work Culture in Indonesia

According to Mr. Ono, the success of a company must begin with good communication. Employees who can communicate ideas with superiors and clients are essential in implementing effective strategies and achieving long-term business goals. Communicating with the work team can understand the strengths of human resources, build good relationships, and make company performance more effective.

In Japan, there is communication that does not form by verbal; it is non-verbal communication. Nonverbal communication, some assessments from others include first impression, posture, neatness clothes, gestures, human relationships, and eye contact. Also, Mr. Ono felt there was progress in self-personality such as:

- Have a strong leadership spirit. Someone who can motivate, train themselves, maintain the right vision and mission, work with the team, have high work performance, and had critical thinking. One must consider and prioritize the work of various kinds, learn how one works and culture, etc. By getting to know the strengths of a team or work partner, we can understand the strengths, areas that can be developed, achieve goals, and have a high ability to motivate their members.
- For career development purposes, everyone should improve other skills needed to enhance and improve work performance. Someone has new ideas or solutions that inspire team members, trust their partners or people, solve problems quickly, and find the right solution.
- Looking for solutions and innovations
- Even company in times of crisis, a leader must think with composure and concerning complex business problems. Also, reward people who can find innovative and creative solutions. Each problem must have a solution that always reminds others and for himself
- Have skills that can inspire others.
- People who can negotiate with clients or others at all levels of the business, build productive business relationships, and present ideas and opinions confidently. Influencers and trust decision-makers are always in demand.

He is very grateful to go to Japan; his experience makes him built strong leadership. Many things are inconceivable if, while working in Japan, his soft skills have been trained and are formed from his daily life at work. Many people do not realize this because they oppose and reject it if they do not like Japanese orders, discipline, rules, obligations, responsibilities, and others. The results of this persistence produced brilliant results. The development of a new habitus of this transformation of Japanese culture could launch business ventures, especially when doing business with Japanese people.

4 CONCLUSIONS

The interview with Mr. Ono Sarno has resulted in an analysis of the transformation of Japanese culture and became a new habitus in daily life and the workplace. He encourages others because he had anxiety and concerns about someone's welfare and safety. The Japanese companies have many rules, procedures, SOP, SOM, training, exams, etc., not to complicate the work, but to maintain and guarantee the quality and quantity of production. The rules have been made based on the results of mutual agreements communicated in the past. However, this challenging time because the Covid-19 pandemic outbreak did not dampen the spirit of fighting to overcome the economic crisis, the threat of bankruptcy, and the fear of starting something new. Every failure and mistake is natural, but finding a solution, thinking critically, and having a sense of responsibility can be a 'survival tool' anytime and anywhere. The Japanese culture transformation is changing the culture, but the adaptation of two cultures between Indonesia and Japan makes a new concern mind of habit, ethics, ideology, and aesthetics. Mr. Ono also believes that all Indonesians who go to Japan must be motivated and strategic. If later in the way, change is natural because he finds culture or good things and wants to teach others.

The self-personality also becomes self-aware after various kinds of problems he faces, especially in postpandemic conditions. He always takes steps carefully and always remembers Japanese culture, which always puts customer satisfaction or omotenashi first, such as respecting clients, employees, and consumers by maintaining quality, quantity, and time. This Japanese culture adapted in Indonesia has a unique work ethic cultural character because the purpose of its business is to seek profit and maintain peace, respect, honesty, and optimism

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