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Success Secret of Top Management Japanese Employees in PT. Toyota Motor Manufacturing Indonesia by Using Ethnography Theory

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ABSTRACT

The Toyota Company is a large company that is spread throughout the world. With the number of employees currently reaching 370 thousand people, Toyota strives to ensure that all employees can work according to the rules and can benefit the company's progress. So Toyota's top management opens up opportunities for expatriates or Japanese Toyota employees with achievements to occupy important positions in several Toyota affiliate organizations. This research is a qualitative research using Ethnography Method. Data collection was carried out by In-depth interviews, life-histories, and documentary data. From the results of this study, it can be concluded that there are 3 of secret of success of Japanese Employee such us 1. Discipline a part of your daily life (Shitsuke), 2. Understand and Applying the TOYOTA WAY, 3. Contribute to making improvements in current operations.

Keywords: Ethnography Case Study, Japanese Employee, Toyota Way, Discipline (Shitsuke)

INTRODUCTION

Businessmen in the United States and Europe know Japanese industry as an important supplier, customer, and competitor. But they should also know it as a teacher. Three important sets of ideas we can learn from Japan. They could have a far-reaching impact on the quality of our executive decision making, corporate planning, worker productivity, and management training.

What are the most important concerns of top management? Almost any group of top executives in the United States (or in many other Western nations) would rank the following very high on the list:

1. Making effective decisions.
2. Harmonizing employment security with other needs such as productivity, flexibility in labor costs, and acceptance of change in the company.
3. Developing young professional managers.

Decisions by Consensus

If there is one point on which all authorities on Japan are in agreement, it is that Japanese institutions, whether businesses or government agencies, make decisions by "consensus." The Japanese, we are told, debate a proposed decision throughout the organization until there is agreement on it. And only then do they make the decision

Focusing on the problem

The key to this apparent contradiction is that the Westerner and the Japanese mean something different when they talk of "making a decision." With us in the West, all the emphasis is on the answer to the question. Indeed, our books on decision making try to develop systematic approaches to giving an answer. To the Japanese, however, the important element in decision making is defining the question. The important and crucial steps are to decide whether there is a need for a decision and what the decision is about. And it is in this step that the Japanese aim at attaining "consensus." Indeed, it is this step that, to the Japanese, is the essence of the decision. The answer to the question (what the West considers *the* decision) follows its definition

Undertaking action

When the Japanese reach the point we call a decision, they say they are in the *action stage*. Now top management refers the decision to what the Japanese call the "appropriate people." Determination of who these people are is a top management decision. On that decision depends the specific answer to the problem that is to be worked out. For, during the course of the discussions leading up to the consensus, it has become very clear what basic approaches certain people or certain groups would take to the problem. Top management, by referring the question to one group or the other, in effect picks the answer—but an answer which by now will surprise no one.

Increased effectiveness

What are the advantages of this process? And what can we learn from it?

In the first place, it makes for very effective decisions. While it takes much longer in Japan to reach a decision than it takes in the West, from that point on they do better than we do. After making a decision, we in the West must spend much time "selling" it and getting people to act on it. Only too often, as all of us know, either the decision is sabotaged by the organization or, what may be worse, it takes so long to make the decision truly effective that it becomes obsolete, if not outright wrong, by the time the people in the organization actually make it operational.

The Japanese, by contrast, need to spend absolutely no time on "selling" a decision. Everybody has been presold. Also, their process makes it clear where in the organization a certain answer to a question will be welcomed and where it will be resisted. Therefore, there is plenty of time to work on persuading the dissenters, or on making small concessions to them which will win them over without destroying the integrity of the decision.

Improved focus

Above all, the system forces the Japanese to make big decisions. It is much too cumbersome to be put to work on minor matters. It takes far too many people far too long to be wasted on anything but truly important matters leading to real changes in policies and behavior. Small decisions, even when obviously needed, are very often not being made at all in Japan for that reason

Security & Productivity

Just as many Americans have heard about consensus as the basis for Japanese decisions, so many of us know about Japanese "lifetime employment" policies. But the common understanding of "lifetime employment" is as far off the mark as is the common interpretation of consensus.

Myths & realities

To be sure, most employees in "modern" Japanese business and industry have a guaranteed job once they are on the payroll. While they are on the job, they have practically complete job security which is endangered only in the event of a severe economic crisis or of bankruptcy of the employer. They also are paid on the basis of seniority, as a rule, with pay doubling about every 15 years, regardless of the type of job

Meeting workers' needs. In the West, during the last 25 years, more and more employees have achieved income maintenance that may often exceed what the Japanese worker gets under "lifetime employment

Generalist' vision

The concept of "continuous training" in Japan goes a long way toward preventing the extreme specialization and departmentalization plaguing U.S. business. Generally speaking, there are no craft unions or craft skills in Japanese industry. (The most significant exception is the Japanese National Railways, which imported craft specialization from Great Britain and from Germany, together with steel rails and locomotives, and which is perhaps even more fragmented by craft and jurisdictional lines than American or British railroads are.) Part of the explanation is historical. In the early days of Japanese industrialization, craftsmen flatly refused to work in the new factories. The plants therefore had to be staffed by youngsters, fresh from the farm, who had no skills and who had to be taught whatever they needed to know to do the job.

LITERATURE REVIEW

The success of top management Japanese employees in PT. Toyota Motor Manufacturing Indonesia can be attributed to several key factors that align with Toyota's global management philosophy and practices. First and foremost, Toyota's renowned emphasis on continuous improvement (kaizen) plays a crucial role. Top management in Toyota is deeply committed to fostering a culture where constant learning and incremental improvements are integral. This approach not only enhances operational efficiency but also ensures that employees are consistently striving for excellence. By

encouraging ongoing skill development and process refinement, Toyota empowers its top management to lead by example and drive the company towards sustained success.

Secondly, strong leadership and a clear vision are essential elements in the success of Japanese top management at Toyota. Leaders are expected to embody and communicate Toyota's core values and strategic goals effectively. This involves not only setting a clear direction but also motivating and aligning their teams with the company's objectives. The ability to inspire and guide employees towards a shared vision helps in maintaining high levels of engagement and productivity. Moreover, Toyota's leadership practices emphasize decision-making based on thorough analysis and consensus-building, which contributes to a cohesive and well-directed management approach.

Finally, the commitment to teamwork and respect for people is a hallmark of Toyota's management style. Japanese top management in Toyota practices a collaborative approach that values each employee's contributions and fosters an environment of mutual respect. This respect extends to understanding and addressing employee needs, which in turn builds loyalty and enhances overall organizational performance. The emphasis on teamwork and respect is reflected in Toyota's holistic approach to problem-solving and innovation, where input from all levels is valued, and collective effort is harnessed to achieve organizational goals. This inclusive and respectful culture not only enhances employee satisfaction but also drives the company's long-term success.

METHOD

This research guide discusses ethnographic case study. While there is much debate over what, precisely, delimits a case study, the general consensus seems to be that ethnographic case studies differ from other types of case studies primarily in their focus, methodology, and duration. In essence, ethnographic case studies are case studies "employing ethnographic methods and focused on building arguments about cultural, group, or community formation or examining other sociocultural phenomena" (Schwandt & Gates, 2018, p. 344), typically with a long duration, per the demands of ethnographic work. In essence, ethnographic case studies are case studies "employing ethnographic methods and focused on building arguments about cultural, group, or community formation or examining other sociocultural phenomena" (Schwandt & Gates, 2018, p. 344), typically with a long duration, per the demands of ethnographic work. Indeed, in its very situatedness, ethnography has a "case study character" and is "intimately related" to case studies (Ó Rian, 2009, p. 291); though there is currently a move to extract ethnographic work from overly situated contexts and use extended case methods, "[e]thnographic research has long been synonymous with case studies, typically conceived of as grounded in the local and situated in specific, well-defined and self-contained social contexts" (Ó Rian, 2009, p. 290). Because ethnography, in practice, is

often a kind of case study, it's useful to consider ethnography and case studies each in their own right for a fuller picture of what ethnographic case study entails.

Ethnographic research is one approach under the larger umbrella of qualitative research. Methodologically, it is, "a theoretical, ethical, political, and at times moral orientation to research, which guides the decisions one makes, including choices about research methods" (Harrison, 2014, p. 225), that is at its crux "based upon sharing the time and space of those who one is studying" (Ó Rian, 2009, p. 291)–a situated, nuanced exploration seeking a thick description and drawing on methods such as observation and field notes. According to …an ethnography focuses on an entire culture-sharing group and attempts to develop a complex, complete description of the culture of the group. Creswell and Poth (2018), an ethnography focuses on an entire culture-sharing group and attempts to develop a complex, complete description of the culture of the group. In doing so, ethnographers look for patterns of behavior such as rituals or social behaviors, as well as how their ideas and beliefs are expressed through language, material activities, and actions (Creswell & Poth, 2018). Yin (2016) suggests that ethnographies seek "to promote embedded research that fuses close-up observation, rigorous theory, and social critique. [Ethnographies foster] work that pays equal attention to the minutiae of experience, the cultural texture of social relations, and to the remote structural forces and power vectors that bear on them" (p. 69).

Case study research, meanwhile, is characterized as an approach "that facilitates exploration of a phenomenon within its context using a variety of data sources" (Baxter & Jack, 2008, p. 544). The aim of case studies is precise description of reconstruction of cases (Flick, 2015). The philosophical background is a qualitative, constructivist paradigm based on the claim that reality is socially constructed and can best be understood by exploring the tacit, i.e., experience-based, knowledge of individuals. There is some debate about how to define a The philosophical background is a qualitative, constructivist paradigm based on the claim that reality is socially constructed and can best be understood by exploring the tacit, i.e., experience-based, knowledge of individuals. "case" (e.g., Ó Rian, 2009), however. As Schwandt and Gates (2018) write, "[A] case is an instance, incident, or unit of something and can be anything–a person, an organization, an event, a decision, an action, a location"; it can be at the micro, meso, or macro level; it can be an empirical unit or a theoretical construct, specific or general; and in fact, "what the research or case object is a case of may not be known until most of the empirical research is completed" (p. 341). The two authors conclude that given the multifarious interpretations of what case study is, "[b]eyond positing that case study methodology has something to do with 'in-depth' investigation of a phenomenon . . . , it is a fool's errand to pursue what is (or should be) truly called 'case study'" (p. 343, 344)

Within the Japanese labor force there is a strong sense of nationalism which produces a high level of motivation in Japanese workers. For over a century, "Japan has

invested its best segments of capital and labor with special stress to strengthening the competitive power of its export industries."^0 This national commitment has increased the dedication of the Japanese worker. Confucian teachings. Buddhism, and Shinto are often cited as the foundation of the Japanese ethos which places a high value on dedication and accomplishment. These accomplishments are realized at the work place, not solely for the individual, but for the good of the nation. This is evidenced by the Japanese business executive who is different from his foreign counterparts, in that the Japanese executive is "a latter-day embodiment of the traditional samurai morality."12 it is not the profit incentive which motivates him, but rather his devotion to his firm and the advancement of his nation.

Physical limitations have in some ways forced the development of this national motivation. Japan's lack of natural resources has driven the people to improve their standard of living by their own collective will and little else. It follows that Japan must increase the labor productivity in its export-oriented industries in order to support a population of more than one hundred ten million people with such limited cultivable land.13 jhe combination of these historical and economical elements has created a highly motivated work force. One American manager after touring a Japanese manufacturing plant was to comment that . . . these workers here work hard and they were working just as hard when we weren't looking! I have seen an intensity in the work force that I don't think exists anywhere else in the world.

This national commitment has spawned traditions of duty, obedience and discipline which favor the paternalistic clan form of organization found within Japanese industries. As long ago as 1898 this paternalism was seen in the Japanese way of thinking. It was then that the Tokyo Chamber of Commerce wrote that "relations between employees an employers are just like those within family. The young and the old help one another and consult together in both good times and bad."15 This philosophy abetted the establishment of mutual aid and retirement systems for workers around 1905. Up to this point in time it was not uncommon for apprentices to move from one company to another before finishing their training for a higher wage. By providing this added security, workers stopped moving from company to company.

Familial roots are a basic tenet of Japanese corporate life, whereas in American business the principles of contract govern the corporate structure. The pros and cons of each style are numerous, but one Japanese executive may have a valid point when he asks, "Which has the greater potential for lasting strength in the marketplace: the firm held together by contracts, or one which assumes a degree of humanistic solidarity?"^^ The energy of human bonds would seem to be more effective than the imprint of ink on paper.

The Japanese workers submit themselves to the paternalistic company for a variety of reasons. The population has long been accustomed to a highly disciplined way of life throughout their school years. Japanese education emphasizes discipline and conformity,

qualities which seek the security that a Japanese firm can offer. In the crowded megalopolises of Japan no strong human ties exist in the form of neighborhoods, as known in America. Therefore, individuals seek community at the workplace. A Japanese company has two facets -- a functional body and a community. The employee and his family feel secure belonging to a huge company. With this control over the employees, it is asserted that the Japanese firm provides its employees with a sense of life worth. Another factor contributing to this worker submission is that because of the intense competition for good employment opportunities, the Japanese worker is very diligent and develops a strong sense of belonging to his company. Most Japanese expect to remain with the same company throughout their career.21 The motives of management are humanistic as well as practical. It is usual for the employer "to consider the departure of a 'basic worker' as a failure of personnel management.

The worker was hired under the premise that he would be a lifetime employee in order to maintain returns on investment in training. Also, a family-like relationship helps to minimize the antagonism which often results between management and labor and produces strikes. The Japanese worker also has a need to belong. To fulfill this need he is willing to subordinate himself to the higher collective goals of the firm. "The Japanese equivalent of the Protestant work ethic lies in the concept of sacrificing personal interest for the organizational good. Individualism is encouraged in Western society, but just the opposite within the Japanese culture. In Japan, "being a unique person is often assumed to be bad because being unique implies th one is not well balanced .... The most important aim is not the individual good; rather it is trying to keep harmony.

Maintaining harmony within a group is of paramount importance in all Japanese relations The notion of "saving face" stems from this, as it is considered highly improper to embarrass an individual. This avoidance of conflict is necessary according to one Japanese government official who says, "Our system is born of the traditions and history of this country, a small nation with few resources. Without our way of doing things, there would be continued conflict and nothing would ever get done. The Japanese language contains no single word that means privacy.

This is reflected within the work groups in Japanese firms as co- workers know each other so well that they assume responsibility as a group for the errors of one individual The distinction to be made is that the individual does not assume responsibility for his actions. The group does. Therefore the cohesiveness of the group is strengthened, and the individuals work for the group, not themselves. Within the aforementioned paternalistic clan organization working toward a common goal is taken for granted, as noted by William G. Ouchi, a student of Japanese organizations. ... In a clan, each individual is effectively told to do just what is needed.

However, the socialization of all to a common goal is so complete and the capacity of the system to measure the subtleties of contribution over the long-run is so exact that

individuals will naturally seek to do that which is in the common good. Initially, this idea may seem incomprehensible to the Westerner who places a great deal of emphasis on individuality. The American manager may also feel that his subordinates would not fulfill the commitment toward working for a common goal. This very theme is obvious in Western philosophy, as pointed out by Ouchi.

Subordinating individual tastes to the harmony of the group and knowing that individual needs can never take precedence over the interests of all is repellent to the Western citizen. But a frequent theme of Western philosophers and sociologists is that individual freedom exists only when people willingly subordinate their self-interests to the social interest. Quite possibly. Westerners may not be as individualistic as they perceive themselves to be. Contrary to the feelings of American managers workers may indeed work in a dedicated manner, toward a common goal, i given the appropriate direction. 9 Japanese productivity and quality at the work place are enhanced by this group orientation. In addition, the Japanese worker is even more conscientious and diligent because many Japanese believe in their work as the highest self-fulfilling goal for them to attain.

Japanese workers do regard their work as the most important part of their overall lives. They view their company as an extension of their family life. Many of them equate the importance of their company with that of their own life.® While holding their work in such esteem it is clear as to why the quality of Japanese workmanship is so high. Throughout his schooling a Japanese child is being prepared for his future career. Competition is acute for entry into certain schools at all levels. The drive to fulfill the goal of obtaining a secure position begins at a very early age. This attitude of Japanese career development is not at all common in the United States. In Japan, work is not considered to be an infringement on human freedom. The Japanese believe that to work is to live and that at work one establishes identity. Neither blue- or white-collar workers consider their interests to be opposed to those of the company; a worker's salary and bonuses reflect the company's success. This same attitude is reflected in other facets of the Japanese work environment.

To the Japanese worker delays are something to be ashamed of and might cause problems for others. The concern for others is also a reason why the Japanese worker will not take all his allotted vacation time. The workers hate to inconvenience their colleagues in the office. The average Japanese employee works 2,114 hours per year, while his Western counterpart works 2,000 hours per year.32 ^ot 10 surprisingly, the rate of absenteeism is very low, less than one percent in most industries. These statistics lend credence to the fact that the Japanese view their work as more than "just a job." The Japanese government puts forth a great effort to ensure that the unemployment rate in Japan is held low. "The close ties between Japanese government and industry have

generated much criticism from Americans, but these ties are an extension of the same philosophy -- working together for the nation's good.

Government regulation is often used by American managers as the scapegoat for many of the problems afflicting American industry. It generally comes down to a matter of attitude when comparing the two vastly different cultures. In Japan, unlike in the United States, it is generally held that a strict government that regulates business will bring progress, prosperity and a better society. Contrary to what many American managers may believe, Japanese industry is subject to a fair amount of government regulation in Japan. Japanese executives perceive their government differently from how their American counterparts view their own government. "Business operations are based on human ties -- priority is placed on good human relations rather than on stringent regulations. There is more cooperation between the government and industrial sectors in Japan than in the United States.

When a decision is implemented by the Japanese government it is thought to be best for the society at large. This is in direct contrast to the American "adversarial culture in which business. 11 labor and government are constantly at one another's throat. An adversarial system is not the correct way to develop a coherent, pragmatic economic policy."^^ Several examples will show how the government in Japan acts for the good of society. Between 1965 and 1979 Japanese industry spent more than fifteen billion dollars on pollution controls. The Japanese government would not reduce air quality standards as the United States government did during the oil crisis of 1973-74. Japanese scientists were forced to find new alternatives. The Japanese government did allow all of the automakers in Japan to combine resources and work together to develop a method to reduce auto emissions. This would have been illegal in the United States because of anti-trust laws. Japan's cooperative effort appears to have a more coherent and effective strategy in dealing with air pollution as they are ahead of the United States by two years in emission-control technology.These Japanese regulations are formed only when the parties involved agree, after a long period of discussion. Another example is in the area of finances.

The Japanese government guarantees loans to some Japanese businesses ensuring that these companies will not go out of business. Interest rates in May, 1982, were 6.55 percent in Japan compared to the United States prime rate of 16.5 percent.The fact that the Japanese savings rate is much higher than that of the United States definitely has a bearing on the lower interest rates in Japan. In many ways the Japanese government provides a healthy climate for the business sector, but the government- interference argument in the United States is far too simple for the American manager to explain away his woes. Many American industries have shown a pathological inability to look toward their welfare in the long-run.This is the first lesson the American manager may learn from his Japanese counterpart: develop a long-term view towards business practic

Data Types and Sources

According to Revees (2013), in this section we provide an overview of the practices and processes associated in actioning or doing ethnographic in Financial Behaviour context. In doing this we provide a range of ethical, methodological and practical factors that underpin the ethnographic enterprise. Specifically, we have Three sets of sources to support this research: In-depth interview, Life Histories, Documentary data. Embedded in each of these activities, we discuss a variety of associated techniques and issues to be considered to manage financial condition in difficult situation. a) In-depth interviews These interviews are characterised by active involvement in engaging the participant to converse about a particular topic or discussion relevant to the research questions or topic being explored. Often, in-depth interviews are complimentary to participant observation in that the observation provides insight into everyday life and interviews provide insight into articulating and explaining social everyday life In-depth interviews. b) Life Histories This method considers the individual as an active participant in the research process. Life histories provide the ethnographer with the opportunity to extend their understanding beyond the time they spend in the field. Also, it facilitates the ethnographer to collect more examples of everyday life that may be observed or recounted in participant observation and in-depth interviews. c) Documentary Data Document analysis is the analysis of textual documents such as media reports, legislation and/or graphic documents such as photographs and maps. The document analysis provides insights into how messages, language and discourses are represented by participants being studied. Document analysis can provide useful background information to the study while also providing insight into how participants view themselves. This analysis, in triangulation with the other methods above, can provide insight into how participants represent themselves.

Methods and Procedures

Lata (2019) stated observation by the researcher is to the target audiences in their real-life environment. The data (mainly descriptive in nature or verbal or symbolic materials) obtained through intensive observation or open- ended interaction or unstructured interview or questionnaires or opinionnaires. Generally, Ethnography research involves with qualitative data which are detailed, dense descriptions, inquires in depth etc. such data are based on inductive approach. Intensive observation helps to get ‘first-hand information’ to the Ethnography researcher about some cultural events in-depth and detailed manner. Data obtained through intensive and participant observation generally include: Detailed and immersive description, Develop empathic understanding, Open and flexible, and It refers to field work where gathering of data is obtain through open ended interaction, direct interview, and participant observation etc.

RESULTS

Data is collected mainly from In-depth interviews. In addition, as the respondent in daily are at the same office with the researchers, we conduct also life histories observation and documentary data. This is collated from two participants who come from two different social culture. They are 4 Top Management Japanese Employees In PT. Toyota Motor Manufacturing Indonesia For In-depth interviews, the study used open-ended questions. The result of In-depth interviews is given as depict on figure 1.

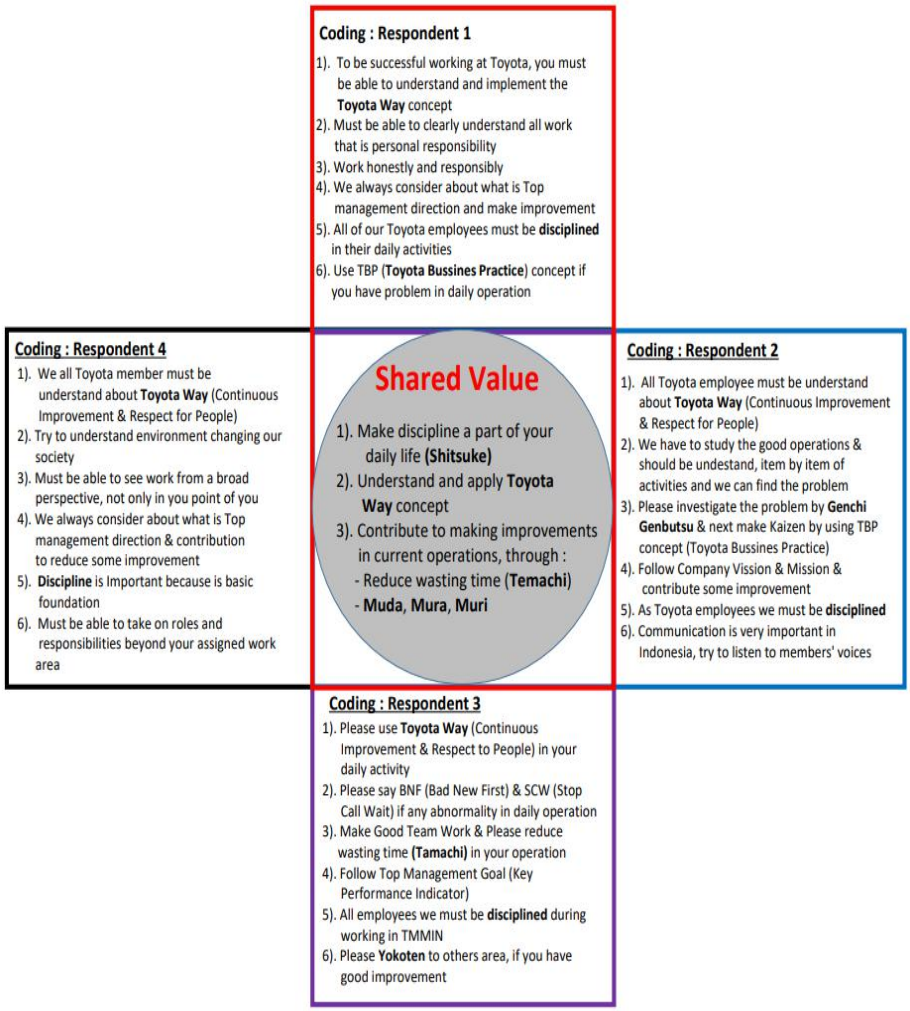

Figure 1. Coding & Shared Value

The Toyota Way is a comprehensive expression of the company's management philosophy, which is based on the two foundational pillars of **Continuous Improvement**, also known as kaizen, and Respect for People. Toyota documented its management philosophy in 2001 but has not made the document publicly available.

What are the Toyota Way principles?

The 14 principles of the Toyota Way, as detailed by Liker, are the following:

1. Build a long-term philosophy. Management should focus on extended sustainability rather than short-term financial gain. Fostering a sense of purpose in employees is also part of this principle.
2. Create a continuous process flow. The thinking behind this principle is that the right process will produce the right results. Continuous improvement is promoted by eliminating the seven wastes -- known as *muda* in Japan -- that Ohno identified: overproduction, waiting, unnecessary transport or conveyance, overprocessing or incorrect processing, excess inventory, unnecessary motion and defects.
3. Use pull systems to avoid overproduction. This involves minimizing the work in progress. It relies on initiating production based on downstream demand or signals, as in the kanban visual production system.
4. Balance the workload. This is sometimes referred to by the Japanese word *heijunka*, which means "leveling the production process." It aims to reduce unevenness -- or *mura* -- in a production process and mitigate the risk of overburdening -- or *muri* -- parts of the production system.
5. Stop to fix problems or get quality right the first time. Companies should build a culture where problems are addressed immediately. Any employee can halt production when a problem is detected. The thinking behind this principle is that quality drives value. *Jidoka* -- meaning "machines with human intelligence" -- is the foundation for building quality into a system.
6. Use standardized tasks and processes for continuous improvement and employee empowerment. Stable, repeatable methods should be used wherever possible to maintain predictable timing and output.
7. Use visual controls to illuminate problems. Visual indicators should be easy to understand so employees can determine whether they are in compliance with standards.
8. Use reliable, thoroughly tested technology. Technology should be used to support rather than replace people. This can be done by working out a process manually before applying technology to expediate it.
9. Grow leaders who teach the philosophy to others. Leaders should thoroughly understand the work and the philosophy behind it to effectively teach future leaders about it.
10. Develop teams that follow the philosophy. A strong company culture features teams of exceptional people who champion the company's philosophy, values and beliefs over many years.
11. Respect extended network. Treat partners and suppliers as extensions of the business so they grow and develop as well.

12. Solve problems by going directly to the source. This principle is sometimes called *genchi genbutsu*, meaning "go and see" in Japanese. Go and personally observe, verify and speak based on personally verified data.
13. Make decisions deliberately and by consensus. Consider all options, decide carefully and implement decisions quickly.
14. Continually learn and become a learning organization. Use continuous improvement and relentless reflection to address process inefficiencies and apply countermeasures.

The Toyota Way's 14 principles can be framed using the 4P model:

1. Philosophy. This encompasses the first principle.
2. Process. This encompasses principles 2 through 8 and is related to process optimization and technical aspects of the Toyota Way.
3. People and partners. This encompasses principles 9 through 11 and emphasizes culture.
4. Problem solving. This encompasses the last three principles and deals with continuous process improvement.

What are the Toyota Way pillars?

The 14 principles of Toyota's management philosophy are categorized under two main pillars:

1. Continuous Improvement. This pillar emphasizes small, ongoing positive changes, cooperation and commitment. It is also referred to as *kaizen*, which is a compound of two Japanese words that mean "good change." Continuous improvement is built on its own set of principles, which include letting go of assumptions and proactive problem solving.
2. Respect for People. The Respect for People pillar has two components: respect and teamwork. Teams should strive to understand each other, take responsibility and build mutual trust. They should also stimulate personal and professional growth as well as share development opportunities to maximize team and individual performance

One part of the kaizen philosophy that I like and am currently practicing is the mura, muri, muda philosophy :

1. Mura means irregular; not balanced; uneven. Are there irregularities that cause inconsistencies in results? Delay is an indication of mura (irregularity) in terms of time.
2. Muri means excessive burden; unreasonable burden. Is there excessive load resulting in poor working conditions? For example, unequal distribution of tasks between employees will create unconducive working conditions and reduce productivity.
3. Muda means extravagance; rubbish that needs to be thrown away. Is there waste that causes reduced added value? Unnecessary features, excessively long waiting

times, inefficient movements are examples of waste of money and time that need to be eliminated.

Toyota Production System (TPS). It is an original manufacturing philosophy that aims to eliminate waste and achieve the best possible efficiency – what is often called a "lean" or "Just-In-Time" system

Lean Manufacturing System

The Toyota Production System has long been recognised as a way to eliminate waste and achieve high efficiency. However, its essence is to make work easier and less burdensome for workers, with a focus on creating meaningful work. At the heart of TPS are the concepts of Jidoka and Just-In-Time. By applying these concepts, we are able to produce our products efficiently and at the pace of customer demand. It means that every vehicle meets our high-quality standards and our customers' individual requirements.

Our Two Key Concepts

Jidoka, a Japanese term that can be translated as "automation with a human touch" or "intelligent automation", is a method to quickly identify and correct any issues that could lead to faulty products. At any time or step of the manufacturing process our members can 'pull the andon'; literally stopping the production line to avoid generating problems that others would find in the future. At the same time it alerts all team members of the defect or problem found in the assembly line and the entire production stops to get it fixed.

Jidoka

Jidoka is a way of spotting problems and taking prompt action to correct faults at any stage in the production process. Shopfloor workers are empowered to stop the line if there is a problem and transmit information to the "andon" display board to support quick problem-solving. Through the application of this way of thinking, automated processes and machinery are set up to automatically detect an issue and safely stop. This enables an inspection and any necessary adjustments to be made. In this way the system helps prevent problems from occurring again, thus maintaining quality and high productivity.

Just-in-Time

Just-In-Time means making only what is needed, when it is needed, and in the quantity needed, at every stage of production. That means we strive for consistent quality, an even production flow and streamlined parts handling. It requires the production line to be stocked with all the right parts. As parts are used, new stock is delivered at the right time and in the right quantity, avoiding interruptions or slow-downs in the production process. The Kanban system is central to the Just-In-Time process. It provides an automatic, real-time method to replenish parts at the line side and keep minimal stock.

TPS in the Office

TPS is also applied to our office work. Here, Jidoka is fully embraced to clarify and ensure that each task meets the needs of our internal customers. It means that less time is

spent on re-work or other non-value-added activities. Within the office we are finding smart ways of ensuring quality is built into our processes by applying intelligent automation to our streamlined workflows. In addition, the concept of Just-In-Time is exhibited by our continuous pursuit to reduce the lead-time of our tasks. Being quicker to respond to changes in the market allows us to further optimise our resources.

What is Kaizen? It is one of the core principles of the Toyota Production System.

1. The English translation is, broadly speaking, continuous improvement. 'Kai' means 'change' and 'zen' means 'for the better'. It is a philosophy that helps to ensure maximum quality, the elimination of waste, and improvements in efficiency, both in terms of equipment and work procedures.
2. Kaizen improvements in standardised work help maximise productivity at every worksite. Standardised work involves following procedures consistently and therefore employees can identify the problems promptly.

Within the Toyota Production System, Kaizen humanises the workplace, empowering individual members to identify areas for improvement and suggest practical solutions.

The focused activity surrounding this solution is often referred to as a kaizen blitz, while it is the responsibility of each member to adopt the improved standardised procedure and eliminate waste from within the local environment.

CONCLUSION

From the results of this study, it can be concluded that there are 3 shared values about success Secret of Top Management Japanese Employees In PT. Toyota Motor Manufacturing Indonesia by Using Ethnography Theory is

1. Discipline a part of your daily life **(Shitsuke)**
2. Understand and Applying the TOYOTA WAY
3. Contribute to making improvements in current operations

Supplementary:

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