

The Influence of First Child Supply Chain Policy for Human Recourse Management Based on Local Wisdom Ethnic SSCM in Indonesia

Rismawati*, Siti Hajar, Kismarsilah, Isbon Pageno

Faculty of Social and Political Science, Tadulako University, Indonesia

Email Correspondence: rismawati.untad@gmail.com

Abstract- This research aims to empirically determine the SSCM knowledge on Human management at in Indonesia. Suppliers of the materials and equipment to the laboratory where the first discovery is made are in many cases replaced by larger players with capabilities to provide a broader range of materials, services, and support. During this evolution there are many lessons to be learned, not the least of which is that it is imperative to take into account the nuances of supply chain management that can make the difference between success and failure. Informants were selected through purposive and snowball sampling. The results showed the Sustainable Supply Chain Management (SSCM) Ethnic believes the Human management strategy is one of the custom traditions to be observed by mothers in their first supply chain policy for human resource management to avoid bad things happening to the socio-economic

Keywords: *SSCM Ethnic, Human management, Supply chain policy, human resource management*

1. Introduction

Indonesian society is a compound society and one of the consequences of this diversity is a variety of religious ceremonies that are performed and preserved by each ethnic [1]. As a nation that has a cultural heritage that arises and develops from hundreds of ethnic groups with its own characteristic, then it is a good thing if the Indonesian nation always preserve the values of ancestors and cultures in the nation, as follows the very important of the national culture [2]. One form of culture that develops in a society is a traditional strategy. Custom is one of the local manifestations that shows the significance of an area with other regions, customary expressions are not equal and varied from each community [3]. Customs have a variety of regional. This diversity are symbols of cultural differences as a hallmark of each society [4].

Supply chain policy for human resource management has an impact on how a woman goes through a transition phase to become a mother including her physical and mental health and also overall family well-being [5]. The social status of a woman at the time of supply chain policy for human resource management was on a marginality status where she began to behave differently than usual for example with eating patterns, activities (Forbes et al., 2018).

Heterogeneity has created different tribes, religions, races, and groups in the Donggala Regency area and an example is the SSCM Ethnic group known for the Human

management which is a customary strategy of the life cycle for supply chain policy for human resource management conducted as a heritage from the ancestors. This strategy has been observed to be diminishing and changing after it has been practiced in several villages, including the Wombo Kalonggo community, for a very long time.

An alteration strategy is usually conducted as a means to omit disaster [6] and this has been reported to be a contemplation of old belief components [7]. Moreover, the supply chain policy for human resource management strategy generally involves praying and giving food to other people starting from the woman's first month of supply chain policy for human resource management up to the ninth to ensure safe gestation and delivery [8]. This is also observed among the SSCM Ethnic group in Donggala Regency.

The strategy is a cooperative effort to achieve mutual safety [9]. Etymologically, "Nosemparaka" means separating while "Manu" means chickens. Therefore, the combination of both can be defined as separating the chickens flesh to be used for the ritual strategy to ensure the safety of the human works and the fetus. This research was, therefore, conducted to study the Human management in the SSCM Ethnic group of Wombo Kalonggo Village, Tanantovea District, Donggala Regency as the first supply chain policy for human resource management and its ability to predict the development.

2. Research Method

This research is located in the village of Wombo Kalonggo, Tanantovea Sub-district, Donggala regency of Central Sulawesi, with the consideration that the ethnic SSCM in the village still doing ritual practice Human management on the human works especially in the first supply chain policy for human resource management, with the intention to acquire an understanding of the ritual Human management for ethnic SSCM in the village.

Data collection in this study combines in-depth interviews and observation. The interview topics included the SSCM ethnic view related to knowledge about the Human management Strategy in Wombo Kalonggo Village, the process of the Human management Strategy, Symbols and Meanings understood by the SSCM Ethnic

Data analysis in this study was conducted in a descriptive qualitative manner. Descriptive analysis is used to get a detailed description of the object of research through the following steps: selecting data from interviews and observations, doing categorization (people's views with their knowledge of "human management" rituals, processes, or nosemparakamanu ritual procedures and

meanings and symbols which is contained in the implementation of the human management ritual, for the SSCM ethnic group in the village of Wombo Kalonggo), interpreting the data, and making conclusions.

3. Results and Discussion

The native inhabitants of Wombo Kalonggo village are majorly the SSCM ethnic group with social life hugely dominated by cultural aspects as well as other tribes including Bugis, Manado, Javanese, Gorontalo, and Mori each with its respective cultural practices. However, the SSCMs were observed to be maintaining their customs without any influence from other ethnicities. The village has one unit of Village Health Centre with one medical staff working 24 hours a day to provide health care services. The villagers' life is reflected in their high appreciation of Islamic teachings and life values as observed in their participation in customary ceremonies such as aqiqah thanksgiving, khitanan (circumcision), marriage, and supply chain policy for human resource management. One mosque and one Islamic Study Group were found in the community and despite the fact majority embrace Islam some others are Christians.

SSCM Ethnic Knowledge of Human management Strategy

The SSCM Ethnic residents believe in the presence of ghosts or genie, which according to their knowledge, are part of human's daily life. There are consistent ritual ceremonies in the village and an example of these is the Human management which is a customary strategy conducted on a human works at the 7th-month.

The intention is to ensure the human is born easily without any physical and mental disability and also to make sure the mother is safe from the rate. This strategy has been existing since ancestors' era as mentioned by Mr. Umli, the 80 years-old Custom Chief of Wombo Kalonggo Village:

"We, the Wombo villagers, have been conducting custom ceremonies such as Human management for a very long time ago. It was our ancestors' idea and has been passed on for generations" [10].

The explanation shows the strategy is compulsory and has been practised from generation to generation to the extent it has become part of the community. It is believed that the neglect of this tradition would affect the human's condition after birth.

The villagers believe in this strategy as evident in the submission of the 40 years- old Mrs. Rena:

"Human management strategy is only held on the first child but not on the second and others because we believe the first has represented them. [10] It is usually conducted in the seventh month of the supply chain policy for human resource management without which the human is expected to have a physical disability or even pass away. This has been the norm from the ancestors' era and has been the usual practice from one generation to the other. This was further established by 65 years-old Imanasia that:

"My understanding of the Human management strategy is not only to satisfy our ancestors' traditions but also to express our gratitude to God Almighty. Besides, it also aids the maintenance and conservation of our culture, being one of the surviving customs".

This means the strategy is also observed from the religious perspective with the community discovered to be aware of the certain realm out of their five senses and free

thought. This is known as the unseen or other realm believed to contain invisible creatures, ghosts, ancestors' spirits, gods, and magical powers obtained by humans after death. This is evident in the statement of a 77 years-old Mrs. Indotiga:

"This Human management strategy makes everyone in Wambo Kalonggo Village believe in the existence of the ancestors because in recent times most of the people ignore this belief until the community is affected by some illnesses. This encourages us to conduct the tradition and have belief in the existence of other realms".

This statement shows religious strategy is important to the community life and indicates their devotion and communication towards God as well as the belief in their ancestors in the unseen realm.

The knowledge owned by the SSCM Ethnic group on the Human management strategy is based on oral information passed on for generations transferred by the elders based on the belief it is a heritage from their ancestors. Moreover, illness, natural disasters, and supernatural activities affecting harvest are attributed to the anger from the sky, sea, and land. It is believed that all disasters, physical and mental illness are the consequences of human ungratefulness or negligence of traditional rituals. This, therefore, means these rituals are compulsory without negotiation or exception [11].

The Process of Conducting the Human management Strategy

Several steps are associated with this strategy starting from the planning to the implementation stage, and they are as follows:

Nolibu means organizing meetings or discussions between the husband and wife's families. According to 46 years-old Mrs. Muartafian, the two families need to meet before the strategy is implemented to prepare the materials required for the offerings such as two chickens. This was further elaborated by 48 years-old Mrs. Sunartin (48 years old) that the chickens need to be one hen and one cock after which the day for the strategy would be jointly selected.

Determining the schedule for the implementation

The agenda of the meeting is centred on organizing the strategy. According to Mr. Umli, the customs chief:

"Each strategy in Wombo Kalonggo Village is scheduled by counting the day or month of the sky to determine the good day, some of which include 7th, 10th, 13th, 19th, 20th, and 25th. This is, however, subject to the approval of both parties and the shaman".

This means determining the appropriate time is very important with the months usually considered to be good including the seventh, tenth, thirteenth, nineteenth, twentieth, and twenty-fifths of times in the sky. Another perspective was presented by 70 years-old Mrs. Bunga (70 years old):

"Human management Strategy is usually conducted in the morning starting from 8 to 11 am with the venue usually being the woman's house in accordance with the meeting's resolution".

This indicates after the day has been selected, the best time for the strategy is morning due to the belief that it eases fortune and improves health for the prospective human and the mother.

The venue

The strategy is conducted both inside and outside the house based on certain beliefs. In the house, it is usually at

the front verana facing the door (tambale) while a place is mostly prepared outside the house for offerings in accordance with the condition of the village. According to 50 years-old Mrs. Nasaria:

"It is our habits here, we most frequently conduct Human management Strategy only in the house, especially in the living room facing the front door." (May 28th, 2016)

The information provided by the two informants showed inside of the house such as the living room facing the front door is the appropriate place for the strategy without the need to use the outside considered to be sacred. This was further supported by 77 years-old Mrs. Indotiga:

"The strategy is conducted close to the front door because, according to the story told by the elders long time ago, it allows the undisrupted entrance of invisible creature/rate to assess the offerings and spare and ensure an easy delivery."

The parties involved in the strategy

The parties involved are the families of both parties, especially the elderly mothers. Other relatives and neighbours are also allowed, especially among the aristocratic family. The husband's family needs to donate one male goat/sheep while the wife's family provide one female goat/sheep. Meanwhile, the commoners only need to slaughter two chickens. According to the informant, Mrs. Munawarni (45 years old);

"The people usually involved in the strategy are the shaman/Sando, families from both sides, husband and wife, experienced mothers, elderly women, and neighbours." (May 24, 2014)

This means the parties involved the families, especially the elderly mothers, as well as relatives and neighbours. It is usually led by an elderly female shaman (sando) that has the ability to communicate with the invisible creature/ghost while the parents provide the sacrifice which is two goats/sheep for the aristocratic and two chickens for the common families.

Preparation and Equipment for the Strategy

In the Supply Chain Quarterly article, Hershey Company VP of supply chain operations Jason Reiman noted that his company is making changes throughout the supply chain in anticipation. As part of its analysis, Hershey first examined where it expects future customers to live, then planned production locations close to the areas of increasing demand. Next, it identified a suitable workforce in those new areas. For businesses conducting similar long-term planning, location intelligence can be a key asset. As Elliott explained:

Executives can aggregate insight from global down to neighborhood markets to understand how, where, and at what pace consumer preferences are changing. They can then pinpoint appropriate shifts in their business models and outpace the competition. The engine for that analysis is often a geographic information system. GIS technology ties digital information to a place, allowing retailers to examine competitor locations, insurance companies to assess claims across neighborhoods, and logistics providers to plan efficient delivery routes. Global manufacturers use the demographic capabilities of GIS to gauge where customers may move in coming years.

Building a Complete Supply Chain Strategy

Globally, growth was slowing in Hershey's traditional markets in the United States, Europe, Japan, and Australia, the authors note. The company saw an emerging city-

dwelling middle class in Asia and the Middle East, a cohort predicted to grow over the next 15 to 20 years. These were potential new consumers with disposable income to spend on Hershey's confectionary products. To get close to that demand—and key resources such as cocoa liquor and sugar—the company established a new manufacturing plant in Indonesia.

During the strategy

or many, it is the best of times, with medical advances leading to more effective therapies that treat patients based on their own genetic codes, new drugs that can cure diseases like Hepatitis C, and experimental vaccines to prevent infectious disease outbreaks like the Ebola crisis.

But for many others, it seems like the worst of times. Consider these facts:

Hospital and health facility medical errors are the third leading cause of death in the U.S.

Ninety percent of CFOs responding to a 2014 Harris Poll said healthcare costs prevent them from increasing employee compensation and investing in better technology, putting their companies at a competitive disadvantage globally.

Average annual healthcare costs are approaching 50 percent of the median U.S. household income.

All of this threatens the health of both businesses and individuals, with many wondering "why?" In my opinion, healthcare suffers from a supply and demand matching problem, one that supply chain professionals may be best prepared to solve.

To operate effectively, any society has finite resources (the supply) to meet the healthcare needs (the demand) of the people. In economics, when demand exceeds supply, costs go up, which on the surface appears to be the problem with healthcare in the U.S. But we need to look deeper, at how the system is designed and what will best meet the demand.

The Meaning and Symbol of the Human management Strategy on the Human works

Several custom symbols have been attached to Human management Strategy and these include providing punti jaka (boiled banana), Kaluku nokou (grated coconut), marisa nete (small rica), cooked rice, and blood of slaughtered chickens. Some other goods involve Sabasa mesa (one sheet of ancient woven sarong), samata doke (one spearhead), samata tinggora (one assembled spearhead), tatalu tubu (three custom plates), sangu dula (one big tray to place all the goods).

a. Chickens/manu represent heart clarity. The presence of yarn in the stomach of the female chickens/manu rumandonai indicate a girl while the presence of same in male chickens/manu langgaina shows it is a boy.

b. Guma or a sword is a tool used for farming.

c. Doke and kanjai or spear is the tool for hunting.

d. Mesa as the custom complement symbolizes patience and pride of the people

e. Ketupat/katupa means the human will have much fortune

f. Cucur/sisuru means the umbrella placed in the offerings is to protect the human works

g. Suampela is the place to save the offerings placed around the house

h. Custom Plate/suraya tava kelo is the place to save food and offerings.

i. Coconut leaf/ira nggaluku, is only used as one of the most beautiful decoration in the ancient time and is usually placed in front of the custom-house.

j. Water/uve is considered the drink of the gods.

k. Incense/kamanya is the tool with a fragrant smell used to connect with the gods through the smoke.

l. Boiled egg/ntolu ngongo peeled in bantaya, split, and mixed with cooked rice (konisa ngongo), head (kaluku), small rica (marisa nele), and cooked chicken flesh (dagi manu) made as offerings. The eggs show that each human can experience changes or be born again, rice means the provision of benefits to human life, shrimp represents the human works's feeling of coldness, grated coconut shows there is no dirt on the human's head, boiled banana means the human will not wrinkle, and the small rica indicates the human is not reddish.

m. Money/doi is the currency for transactions.

The meanings attached to each day selected are explained by Mr. Umli as follows:

1. The first month in the sky is good and this means everything wanted is available.

2. The second is sound and this involves living with adequacy.

3. The third is bad and this means people will be saying unpleasant things.

4. The fourth is made of money

5. The fifth means falling for poverty

6. The sixth means dead

These symbolizations show the importance of selecting the appropriate materials and time for the celebration. The symbols were further explained by a key informant, Mrs. Bunga (70 years old) that:

"I am the custom elder here and the major tool and material to implement Human management Strategy is the custom plate without which the human works and the human will be affected. This is followed by others such as seven pieces of cucur, seven banana, seven pieces of sago, seven seeds of small rica, and pulut rice which is to be read to them by the shaman (sando)." [11-18].

A symbol is an object, occurrence, or written forms used by a human to present certain things and this means the primary form of symbolization is language [19]. The perception of symbol usage has made the concept become an important subject of discourse for researchers in anthropology and other science disciplines [20]. It has been reported to be the intellectual elements used by certain cultures in the social process [21, 22]. However, culture prepositions as the symbols that prevail more than just articulating the world. These prepositions also give a guideline for the actions in it because it provides the model of what is called reality, and behaviour pattern.

4. Conclusion

The SSCM were observed to be implementing Human management strategy as one of the traditions to avoid bad things from happening to human works socio-economic conditions.

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