Abstract

Keris, as a traditional weapon for Indonesian; but, nowadays, is considered as an archeological artefact. The function had been deviated from the original one as a weapon. Nowadays as a symbol, a sacral thing to unification the family. Therefore, most of people in Bali do believe that keris just the product of the past era. In fact, nowadays in Denpasar there is a family still continuing the profession of making keris. He is decessor of expert of making keris from Jawa. He is a holy priest. Based on the observation on the process and interviewing him, there are some ergonomic problems encountered on making keris; such as: 1) unergonomics working body positions while burning, formating, and finalizing. 2) the tasks of formating and finalizing can not be given to other workers, just only done by the core worker (holy priest). 3) the spiritualistic task in inserting a power into the product also a priviledge of the holy priest. 4) the working conditions in terms of physical and chemical environmentals are still not condusive yet. The good and positive thing found from the study, is that the guarantee of sustaining the profession, as an additional task for the holy priest to make the sacral keris. It is a must, as a sacral inheritance, from the ancestor. If possible, it is for the non-sacral keris, it could be done by another workers in order to fill the existing gap between community’ demands and supply, as an accessory in maintaining the Balinese traditional dressing costumes, laws and regulations. In doing that ergonomic intervention is absolutely needed, in making the work more humane. The core worker does agree with the ergonomic intervention planned. In the future it is, assumed that the Balinese community need more keris, for the sustainability of the local costumes in every family. As a consequence, is that in every family at least should has one keris. The main function is as an instrument for the local genious of dressing of Balinese.

Key words: sacral keris, unergonomics working body positions, holy priest, function of keris.
INTEGRATED ERGONOMICS SHIP APPROACH’ WORKSHOP FOR THE PREPAREDNESS OF THE COMMUNITY IN ANTICIPATING THE DISASTERS

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Abstract

Disaster has never happened without warning. Just the human being suffering from lacking of what have been made and practiced previously. Due to many problems encountered, some of techniques or methods which had been learnt disappeared. Therefore, it needs to be maintained regularly after a certain period of time. The disaster could be naturally, or human made. For example to mention here are flooded, mountain eruption, earthquake, diseases epidemic or pandemic such SARS, HPAI, HIV/AIDS, rabies, and Ebola ect. The problems are how to maintaining the community’s preparedness against the disaster. All part of stakeholders must be positively participated at their ease. To do so, it is advised the workshop for stakeholders. The workshop conducted for 1 to 3 days. It is time bound, every one is compulsory to attend the workshop schedule, step by step, tightly. The participants is divided into group, where the member of the group maximally of 10 persons. In every group is guided by one facilitator. The workshop, is guided by a moderator, under whom all facilitators are responsible for. It consists of 10 steps, from step 1 till step 10. Step 1 is problem identification; step 2 prioritizing the identified problems into urgent, immediate and important; step 3 changing the sentences into a positive one; step 4 SWOT analysis; step 5 composing the strategic planning; step 6 writing the work plans; step 7 writing the action plans; step 8 rowing inspection to other groups; step 9 group presentations; step 10 closing ceremony and feedback. Based on the past experiences, conducting the similar workshop with different topics, every member in the group, got learning effects, in forms of changing the mind-set, filling the existing gap, increasing the individual tolerancy to each other, more eager working together, and the participants were interested on the process of workshop. Since Indonesia has never free from the disaster, therefore, it is recommended to do, the similar workshop in anticipating the disasters for the benefits of every one. It is a cognitive ergonomics practice.

Key words: disaster anticipation; community preparedness; integrated ergonomics SHIP approach.
Abstract

For the Hinduism in Bali, cremation ceremony is a must to be conducted. It is a responsibility of younger generation to the senior generation or ancestors. In doing that, unfortunately, the Balinese has never made a better planning, in terms of counting the total number of budget, part of offerings, and how many materials to be used. At the end of process, some thing is still lacking, or excessive of material left behind. More money and natural resources had been expended for the intended ceremony. Based on that, an ergonomic intervention was carried out; by introducing the work planning as early as possible. Everything must be recorded, how many of offerings element are needed, how many raw materials should be provided. Then, the modern management was applied to discuss how the ceremony could be conducted in a very efficient manner. It also covers how many ceremonial elements should be made, raw materials provided, for how long the preparation in advance, and the man power to do such ceremony. By doing that, it is, the work completely faster to finish, less raw materials needed, and less of musculoskeletal complaining and less fatigue. At the end no more excessive offering elements made, it is really saving materials in terms of raw material, money, energy and community time. Therefore, it is concluded that: 1) ergonomic intervention would be able to reduce the raw material being used for the offerings; 2) it is due to no more excessive things prepared; 3) it is also reduced the cost of the ceremony being conducted; 4) the shorter time for preparation the ceremony, is becoming a reality. Therefore, it is recommended the similar study need to conduct in other ceremony for a better quality of live. It is, a part of cultural ergonomics.

Key words: religious ceremony, cultural ergonomics, saving the resources, ergonomic intervention.