

“Difa City Tour and Transport” as a Creative Community-based Service Industry Made by People with Disabilities in Yogyakarta, Indonesia

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Abstract: People with disabilities have always been minority wherever they are. The existence of people with disabilities nowadays is related to their past efforts in fighting for their right to be equal to normal people, so that their presence is recognized and equal without being discriminated. “Difa City Tour and Transport”, generally abbreviated as DCTT is a new voice, new medium, and even a new social movement as a social criticism towards the existence of people with disabilities in Yogyakarta, Indonesia. This research aims to find out the social movement of people with disabilities through DCCT service industry in Yogyakarta, Indonesia. This research was a qualitative research in the form of case study. The researcher used in-depth interview as the main data collection technique. The results of the research showed that DCTT was made because of employment rate for people with disabilities in Yogyakarta, Indonesia. As a consequence of globalization industry which is competitive, the existence of people with disabilities becomes less recognizable. This happened because of many factors: 1) employment opportunities, 2) the stigma of people with disabilities, 3) different type of disabilities, 4) the gap between creativity and policies, and 5) the stakeholders’ influences. Therefore, DCTT that offers technology-based tours and public transportation to facilitate the mobility of people with disability becomes a medium for people with disabilities in Yogyakarta, Indonesia. It is made as a medium to empower people with disabilities in Yogyakarta, Indonesia. They move independently, from people with disabilities to people with disabilities.

1 INTRODUCTION

Considering the data cited from Social (Social Service) of Daerah Istimewa Yogyakarta (DIY), it can be found that DIY Province has disability rate of 25,050. It includes 13,589 males and 11,461 females. Out of five regency/municipal areas in DIY, Kulonprogo has 4,399, Bantul 5,437, Gunungkidul 7,860, Sleman 5,535 and Kota Yogyakarta 1,819 people with disabilities. Meanwhile in DIY there are 3,708 children with disabilities. These numbers will increase. Moreover, according to the Program and Information sub-division of DIY’s Social Service, the data is the data of people with disabilities belonging to poor and needy category. Meanwhile no data mentions certainly the number of people with disabilities working. However, the data obtained from Labor and Transmigration Service of DIY shows that until today there are 24 companies employing people with disabilities. Those companies have different sector backgrounds. The data indicates that 121

people with disabilities have worked in formal sector. The number of disabled workers absorbed in both private and public institutions is very limited.

Many studies have been conducted that address disability issues, both on explanations of disability community life, to the demands of rights for disability communities. Like, a study entitled “Self-Acceptance in Adult Male Accidental Persons with Disabilities” conducted by Purnaningtyas, which explains the internal and external factors of self-acceptance and the dynamics of psychology people with disabilities. Another research entitled “Public Service for the Fulfillment of Disability Rights in Yogyakarta” conducted by Rahayu and Dewi explaining about the facility development program for the disable community starting from the provision of educational, communications, social, and employment services.

This research was conducted using social movement theory, and attempted to reveal how this social movement is present through the people with

disabilities in Yogyakarta with “*Difa City Tour and Transport*” (DCTT) as their struggling instrument.

Tarrow (1998) defines social movement as the collective challenge conducted by a group of individuals with collective objective and solidarity, in the context of sustainable interaction with elite, opposition, and ruler. There are four important keywords: collective challenge, mutual objective, social solidarity, and sustainable interaction. Recalling the broad and different perspectives, della Porta and Diani (1999) tries to bridge a variety of difference existing by offering at least four main characteristics of social movements: (1) firstly, informal interaction network; (2) secondly, collective feeling and solidarity; (3) thirdly, conflict as the focus of collective action; and (4) fourthly, prioritizing the forms of protest.

2 RESEARCH METHOD

In this research, the author employed a qualitative research method with case study approach. Overall, the case study case can be justified in certain conditions: (a) the case raises an important test on the existing theory, (b) is a scarce or unique event, or (c) related to the disclosure (Yin, 2015). This research seeks to explore deeply a social movements of people with disabilities that occurred in Yogyakarta through DCTT with the case study method used. This research was taken place in Yogyakarta. The research subject or informant included the director and employees of DCTT. Technique of collecting data used was library research, observation, interview, and documentation. Data validation was conducted using source triangulation, to Yogyakarta government and society as consumer. Technique of analyzing data involved data collection, data reduction, data display, and conclusion drawing or verification.

3 RESULT AND DISCUSSION

The result of research shows that the presence of DCTT is due to the manpower factor for people with disabilities in Yogyakarta, Indonesia. The swift competition current among Yogyakarta people leads the people with disabilities to be sunk in globalization current. In addition, there are many factors affecting the people with disabilities: job opportunity, construction or stigma against people with disabilities, diverse types of disabilities becomes the main factor in manpower matter, and the conflict between creativity and policy, and stakeholders' effect.

3.1 Competitive Culture

There are so many online transportation providers today with different institution background: for example, GO-JEK, GRAB, UBER, and etc. (an online transportation service in Indonesia). The users of transportation service can access the transportation they want easily via cellular phone equipped with special application feature for reservation anytime and anywhere. To use this application, the consumers should have Smartphone.

The swift competition culture also leads the people with disabilities to participate in such competitive culture. This presence of online-based disabled *ojek* is of course the manifestation of their attempt of living equally and participating in utilizing the opportunities amid the globalization current. ‘Ojek’ is a call for a transportation service, generally two-wheeled, in Indonesia, also can be called as an motorcycle taxi or taxibike. Otherwise, they will be left behind as they are cannot adapt to the globalization current. The presence of disabled *ojek* named DCTT is a portrait of new culture from the disabled people in Yogyakarta replete with creativity and competitiveness. DCTT raises a theme of touring around Jogja, and *online ojek* public transportation. In addition, this *ojek difa* also offers a variety of services such as human picking-dropping, cargo, jogja tour with various intended tourist destinations, blind massage, selling the products of disabled people’s creativity, all of which are packaged into one package and can be accessed through “difaBike” application. “DifaBike” application is just like other application used by online transportation service provider in general. This application has been available in playstore, and can be accessed by anyone using Smartphone.

The main problem they encountered is manpower problem. Although actually the government has developed policy related to manpower for people with disabilities, namely Labor and Transportation Minister’s Circular 01.KP.01.15.2002 about the Placement of Labors with Disabilities in Company, and confirmed with the article 14 of Republic of Indonesia’s Law Number 4 of 1997 about People with Disabilities mentioning that “Company should employ at least 1 (one) people with disabilities meeting the qualification for corresponding job for every 100 (a hundred) employees. This was then revised and governed again in the Republic of Indonesia’s Law Number 8 of 2016 about People with Disabilities, in which the word “handicapped” is replaced with “disability”, and the quota for the disabled is increased to 2 percents, as governed in Article 53 clauses 1 and 2. In addition, Article 1 clause 2 of Republic of Indonesia’s Law Number 13

of 2003 about Manpower states that manpower includes the disabled. At DIY level, there is a local regulation as well, Local Regulation Number 4 of 2012 about the Protection and Fulfillment of Rights for People with Disabilities. However, the realization is still very limited with the excuse that no people with disabilities qualified to fill in the position of working staff in the existing company. The company is given right and authority completely to determine the criteria of people with disabilities to be recruited, according to the type of job and expertise of prospective disabled worker.

Social gap also occurs in: 1) the enactment of quota for disabled workers with percentage specified for each company meeting the standard; 2) the determination of criteria for disabled workers corresponding to the provisions of each company; 3) the very limited availability of disabled workers corresponding to the standard competency determined by each company (the capable and competent disabled workers have not fulfilled yet the standard qualification specified). The government is expected to facilitate the disabled with skills through training programs corresponding to the company's need, mapping the program for the disabled, implanting motivation and mental reinforcement, and following-up through the job placement for the disabled corresponding to the qualification. If these are done massively from comprehensive socialization, screening the people with disabilities, to the programmed implementation as maximally as possible, it will solve at least a little problem for disabled workers.

The policy of quota obligation for hiring disabled workers in the company requires the company employing the disabled to pay attention to the disabled workers, for example *ramp* development for the disabled workers using wheelchair, special instrument and equipment needed by the disabled workers, and etc. In relation to the company's accessibility to the disabled workers, the company also needs additional cost.

3.2 Job Opportunity

So far, people with disabilities access the work realm difficultly. Many disabled people that should access job realm as if are faced with the job opportunity inaccessible to them, so that they cannot obtain job for their own welfare.

3.3 Construction on People with Disabilities

Most people's construction so far considers that people with disabilities are closely related to the term

disable. Actually, viewed from humanity and positive side inside us, it can be seen that it is not “disable” but “has different ability (*difable*) as reflected on their figure. Therefore, the mindset of public should actually be changed in viewing the people with different abilities, and negative stigma inherent to them should be changed through a more humane perspective, trying to position us in their position.

3.4 Diverse Types of People with Different Abilities

Diverse types of people with different abilities is the main factor in solving welfare problem for people with different abilities, particularly in accessing the work realm, as they should adapt to the competency and the type of different ability should be adjusted with the type of job chosen (not all people with different abilities are facilitated to obtain their right to job).

3.5 Creativity (Idea/thought)

The emergence of (online-based) *ojek difable* is a manifestation of creativity arising among the people with disabilities themselves. However, their presence, in addition to be a creative new business, now results in a new polemics amid Yogyakarta people. On the one hand, the presence of DCTT as a media of *difable online ojek* benefits some certain social groups, but on the other hand, their emergence is in contradiction with regulation and policy and results in pros and cons. The benefits of it include: 1) the availability of new job opportunity for the disabled; 2) facilitating the disabled consumers; 3) having a hidden meaning of vision, “to change the stigma about difable” that is always identical with the term ‘disable’ 4) so far difable only serves as the service users, but the presence of DCTT attempts to break the domination of stigma about themselves, that they are actually able (may a difable not be *ojek* service provider?). Speaking of conflict, it can be seen that: 1) the presence of DCTT in addition to be in contradiction with *Permenhub* No.32 of 2016 about application-based transportation, constituting a new phenomenon, it is also in contradiction with PP Number 55 of 2012 about Vehicle and PP Number 74 of 2014 about Road Transportation, both of which governs standardization and specification of motor vehicle and public transportation type; 2) no local regulation governs the specification of vehicle used by DCTT or three-wheel transportation, unlike *Bajaj* and *Bemo* in Jakarta and *bentor* in Medan that are legal with yellow plat, and Gorontalo has also released Gorontalo Local Regulation No.6 of 2006 to govern the *bentor* as a typical alternative vehicle for

Gorontalo people; 3) the presence of pros-cons within society (particularly, its relation to other transportation service provider) and related government such as Transportation Service and Police Officers.

3.6 Stakeholders

Many NGOs concern with difable problems: SIGAB, CIQAL, SAPDA, PPDI, HWDI, Indonesian Blind Association, Difable Society/Community, private as supporter and partner, and other business performers such as motor workshop. The presence of DCTT is considered as getting less support from government sector because of incompatibility of policy to the enacted law.

3.7 Difable Social Movement through DCTT in Yogyakarta

DCTT can be stated as a new social movement for the difable community in Yogyakarta. DCTT was originally an association of people with different ability in Yogyakarta with diverse disabilities belonging to physical disability, consisting of 2 criteria: congenital physical disability and accident-related disability. Departing from a community just assembling together, it has now developed into a new productive medium as an industrial company operating in land transportation called *Difa City Tour and Transport* (DCTT). DCTT operates independently and is created purely from the people with different abilities (difable) in Yogyakarta.

There are some factors underlying the establishment of DCTT: *firstly*, it was initiated by the founder of DCTT, Pak Triyono, who felt pity to his difable fellows having disadvantaged life, as they were not productive because they have no job. Originally this association was limited to facilitate the difable to move everywhere (mobile) with a vehicle modified in such a way that it is compatible to the need of the difable. Then an initiative arose to teach the difable to use vehicle and to use modified motor until they can operate it fluently and apply for obtaining SIM D (special driving license for difable). It finally can make them (the difable) mobile, and recognize their surrounding environment. However the new problem arose when the fuel was used up, and ceased their mobility. Finally, Pak Triyono thought of how these difable can get job by keeping mobile with their vehicle. Then, Pak Triyono initiated to create *ojek* service with the difable being the drivers, and named this community *Ojek Difa*, and then renamed it with *Difa City Tour and Transport*.

Secondly, DCTT is the medium of empowering the difable in Yogyakarta. DCTT creates an

application just like *ojek online* emerging widely today in order to be adjusted with time development and to follow the market place, with “difaBike application” that can be downloaded though playstore in both Android and i-Phone smartphone. Some menu features are offered from passenger picking-dropping, cargo, and tour around Yogyakarta city. In addition to facilitating their members to work as *ojek* service, DCTT also facilitates other difable outside DCTT in order to be integrated through “difaBike” such as blind massage, selling some products from difable SMEs in Yogyakarta promoted through “difaBike” application.

Thirdly, DCTT serves also as the education media for their members. There is one program in DCTT, in which all difable take English course in one language learning center in Yogyakarta. The difable are trained to speak English fluently in order to be able to communicate with foreign tourists using their service. In addition, the difable are also taught to use language correctly and well, to treat their customers friendly (character education), because they come from different disability background.

Fourthly, DCTT facilitates a variety of consumers using *ojek difa* service, particularly those difable ones, even some of its fleets are intended specifically for the wheel-chair users. DCTT tries to create an accessible and difable-friendly transportation vehicle for any category of difable. Even DCTT is ready to cater to the difable customers from picking up them at home, delivering them everywhere, to getting them back home. DCTT considers that there is a limited number of public transportation accessible to the difable, particularly the wheel-chair users. Thus, DCTT is expected to help the difable in Yogyakarta to enjoy transportation service they want.

Fifthly, DCTT is present as the social critique. For DCTT, when they cannot get job in private companies or when the government responds less actively to the difable’s access to job realm, the only way is to create their own job opportunity. The presence of DCTT is result of the Yogyakarta difable community’s dissatisfaction with the government paying less serious attention to their right, as they want reasonable life and equality with other normal community, including in the term of access to job realm as the form of equalization for the difable as the part of society.

Sixthly, the presence of DCTT is a new breakthrough and new social movement for the difable community. DCTT is also a portrait of a large number of protests and other movement related to the difable’s life sustainability particularly in Indonesia. DCTT tries to break the domination of cultural construction within society still seeing the difable as the weak and disabled one. The presence of DCTT of course generates a question of how can the difable

provide *ojek* transportation service. Distrust and negative perception always arise on DCTT. This perception occurs not only in general society but also in the government that should be the protector for its people without discrimination. It is this that the difable try to resist, as the manifestation of their struggle as the minorities.

The role of social movement is no longer doubted in affecting public policy and state overall. Even some famous social scholars recognize social movements as the important agent of change within society. They see social movement as one main way of reorganizing the modern society (Blumer); as a creator of social change (Kilian); as historical actor (Touraine); and as the agent of change in political life or the carrier of historical project (Eyerman and Jamison). Even some others said that “mass movement and conflict resulting is the main agent of social change” (Adamson and Borgos) (Sztompka, 2004). Schumaker in Burstein, et.al. (1995) suggested that there are some typologies as the effect of successful social movement in affecting the policy. *Firstly, access responsiveness*, indicates the extent to which the authority owner (target) is willing to hear the action organization’s demand. *Secondly*, agenda responsiveness is the extent to which the target or authority owner is willing to put the demand for action to its political agenda. *Thirdly, policy responsiveness* is when the authority owner adopts new policy (particularly legislation) congruent to the action’s demand. *Fourthly, output responsiveness* is when the authority owner implements new policy effectively. *Fifthly, impact responsiveness* is the extent to which the action or political system response successfully relieves and addresses the action’s demand (Manalu, 2009).

4 CONCLUSIONS

The presence of DCTT is due to manpower factor for difable in Yogyakarta. There are some factors becoming the problems for difable community: job opportunity, construction or stigma on the difable, diverse type of disability, and contradiction between creativity and policy, and some stakeholders’ effect. DCTT is a new social movement of the difable community in Yogyakarta aiming to get government’s and society’s recognition and support for its existence. There are some factors underlying the establishment of DCTT in Yogyakarta: 1) mobility factor of the difable and manpower problem for the difable; 2) DCTT serves as a medium of empowering the difable in Yogyakarta; 3) DCTT serves as a media of educating its members; 4) DCTT attempting to be a public transportation vehicle

friendly and accessible to the difable; 5) DCTT is present as social critique; and 6) the presence of DCTT is a new breakthrough and new social movement for the difable community, particularly in Yogyakarta.

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