Artikel Penelitian

CORRESPONDING AUTHOR

Ibrahim Sudirman
Universitas Negeri Makassar

EMAIL

Ibrahimsudirman1@gmail.com

Culture and Social Ethics of Online Drivers (Phenomenological Study of Partner Behavior of Grab in the City of Makassar)

Budaya dan Etika Sosial Pengemudi Online (Studi Fenomenologis Perilaku Mitra Grab di Kota Makassar)

Ibrahim Sudirman[1*], Shermina Oruh[2], Andi Agustang[3]
[1]Universitas Negeri Makassar: Ibrahimsudirman1@gmail.com
[2]Universitas Pejuang Republik Indonesia | shermina.oruh@fkmupri.ac.id
[3]Universitas Negeri Makassar | andi.agustang@unm.ac.id

Abstrak: Penelitian ini bertujuan untuk menguraikan dan menggali informasi mengenai Budaya dan Etika Sosial Pengemudi Transportasi Online di Kota Makassar, serta faktor pemicu dan pendukung terbentuknya perilaku sosial tersebut. Tujuan lainnya adalah untuk mengungkap dan mendeskripsikan perilaku serta nilai-nilai positif yang melekat pada diri para pekerja atau Mitra Transportasi, khususnya yang terafiliasi dengan Grab dan Gojek. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif fenomenologis. Pendekatan fenomenologi merupakan suatu metode penelitian kualitatif yang bertujuan untuk mengungkapkan makna-makna bersama yang merupakan substansi esensial dari suatu fenomena yang dialami secara sadar dan individual oleh sekelompok individu. Fenomenologi merekonstruksi fenomena dan maknanya bagi individu melalui wawancara subjek. Kajian fenomenologi berpendapat bahwa setiap subjek mengalami suatu fenomena dengan kondisi sadar, sehingga pendekatan ini bertujuan untuk mengungkap kesadaran terdalam individu terhadap pengalaman dalam suatu peristiwa. Hasil penelitian menunjukkan bahwa Budaya dan Etika Sosial Pengemudi atau Mitra Transportasi tercermin dalam sikap atau perilaku sosial, termasuk tumbuhnya kepekaan sosial dan solidaritas sosial. Solidaritas antar pengemudi dibangun atas dasar rasa kemanusiaan dan tanggung jawab untuk hidup dan bekerja sama, seperti gotong royong, gotong royong, atau gotong royong di jalan. Terbentuknya komunitas sosial juga diakibatkan oleh kesamaan profesi dan nasib untuk bertahan hidup dalam memenuhi kebutuhan hidup. Solidaritas antar pengemudi menjadi suatu kesatuan sosial berupa kelompok sosial yang didorong oleh kesatuan melalui keterikatan sosial terhadap sesama mitra transportasi.

Abstract: This research aims to elaborate on and explore information regarding the Culture and Social Ethics of Online Transportation Drivers in the city of Makassar, as well as the triggering and supporting factors in the formation of these social behaviors. Another objective is to reveal and describe the behaviors and positive values inherent in workers or Transportation Partners, especially those affiliated with Grab and Gojek. The research method employed is qualitative with a phenomenological descriptive approach. Phenomenological approach is a qualitative research method that aims to reveal shared meanings that constitute the essential substance of a consciously and individually experienced phenomenon by a group of individuals. Phenomenology reconstructs the phenomenon and its meaning for individuals through subject interviews. Phenomenological studies argue that each subject experiences a phenomenon with conscious conditions, so this approach aims to uncover the individual's deepest awareness of the experience in an event. The results of the research indicate that the Culture and Social Ethics of Drivers or Transportation Partners are reflected in attitudes or social behaviors, including the growth of social sensitivity and social solidarity. Solidarity among drivers is built on the basis of humanity and responsibility for living and working together, such as mutual assistance, cooperation, or mutual help on the road. The formation of social communities also results from the commonality of profession and fate to survive in meeting the necessities of life. Solidarity among drivers becomes a social unity in the form of a social group driven by unity through social attachment to fellow transportation partners.

INTRODUCTION

The development and progress of information and telecommunications in the current era of globalization have experienced rapid and significant advancements. This is evident in progress across various aspects such as the economy, technology, information, politics, culture, and more, felt by the broader society. The currents of globalization and modernization today have led to a reduction in the values of local cultures, replaced by modern Western culture. Globalization is considered a process of the widespread influence of capitalism and the liberal democratic system, leading to cultural hegemony, making places uniform in architecture, fashion, gadgets, and more (Piliang 2010: 236). The influence of globalization and modernization has also made Western and East Asian cultures more easily penetrate Indonesia, seen as modern by a significant portion of the population. Modernization is marked by changes in attitudes and behaviors, the influence of consumer habits, knowledge revolution through communication, industrialization, urbanization, secularization, and advanced technology (Abraham 1991: 7-13). This phenomenon affects the lifestyle of the society, making it more in harmony with Western and foreign cultures, and even eroding traditional cultural values.

The World Market, especially in the production of goods and fashion, plays a role in creating a consumptive society. Consumption in modern society, influenced by global capitalism, is not only to fulfill functional needs but also to fulfill symbolic values. Consumptive behavior has become part of the current lifestyle, especially with the convenience of online transactions, such as using ride-hailing services. Consumptive behavior is driven by the advancement of application technology and also by the trend of "mager" or laziness, which has become part of the urban lifestyle. Social media also plays a role in changing consumptive behavior through smartphones and high information accessibility. These factors result in society being inseparable from the use of messaging and food delivery services with application technology, as seen in the development of Grab and Gojek applications in 2018.

Using online transportation services, such as becoming a partner or driver for Grab and Gojek, has become one economic solution in the modern era. This profession is unique because it can withstand and exist in the face of challenges and problems, especially in Makassar City, due to the public's trust in the attitudes, ethics, and behavior of online drivers. Culture and ethics are essential aspects inseparable from social life, influenced by human behavior and habits in interactions. Culture, according to Clifford Geertz, is a document or text of public actions, while the social habits of a community still require further research. Worker culture, such as online drivers, can be defined as a set of shared rules and norms that produce behavior considered appropriate by society. Social ethics involves rules, norms, and procedures used as guidelines for individual behavior. Emile Durkheim's theory of social solidarity can be used to explain the growth of awareness and mutual trust in the working community.

Edward Burnett Tylor adds a definition of culture as the totality of knowledge, beliefs, arts, laws, customs, and other capabilities possessed by humans as members of a society. Thus, the habits and behaviors of workers, such as online drivers, can be interpreted as part of the culture and social ethics in a community.

RESEARCH METHODS

This research was conducted on transportation partners working on online platforms such as Grab and Gojek in the city of Makassar. The research location for finding informants and gathering information is Makassar Town Square (M Tos) and along Independence Pioneer Road, where the area is bustling and hosts various activities. This area has many shopping places, university campuses, and schools. There are also large State Universities such as Hasanuddin University (Unhas), DIPA Makassar University, various restaurants and cafes like Bebek Goyang Sulawesi (BEGOS), Soto Ayam Cakhar, KAKU Resto, Es Teh Indonesia, and Sambal Lalap Restaurant. Along the road, it serves as a waiting or gathering area for drivers to wait for various online orders, including passenger pickups, delivery of goods, food, and beverages.

The approach used in this research is a phenomenological approach with a qualitative foundation. Faisal (1990: 38) conceptualizes that qualitatively oriented researchers should free themselves from the 'captivity' of a theory. This is based on the tradition that the research focus should develop according to the reality in the field. Phenomenology, according to Orleans, aims to understand the informant's understanding of phenomena that arise in their consciousness and are considered entities existing in the world.

Mulyana (2001: 59) categorizes phenomenology as a subjective or interpretive approach, one of the two perspectives on human behavior, the objective and the subjective. The phenomenological tradition includes symbolic interactionism and ethnomethodology as its two main approaches. Therefore, phenomenological studies attempt to explain the meaning of life experiences for a group of people regarding a concept or phenomenon, including self-concept or their own worldview.

In the phenomenological approach, typification (categorization) is performed to examine, recognize, and determine whether observed events are part of reality. The use of language functions as a means of typification to explain reality and convey meaning. This approach is used to understand phenomena and their relation to the consciousness structure of individuals in specific situations, aiming to understand the motives and meanings of human actions related to their goals.

The subjects of the study are Grab and Gojek partners who wait for orders at the research location. Purposive sampling is used to select informants considered to have in-depth knowledge and reliable information. Ten transportation partners are chosen as samples. The data collection technique involves Participatory Observation, where the researcher registers as a driver, actively participates in their activities, and performs orders to experience firsthand the psychological effects and internal motivations.

Continuous interviews are conducted with transportation partners until comprehensive data is obtained. Triangulation is employed to test validity, comparing observational data with interview results. The phenomenological interview process is described as informal, interactive, and utilizing open-ended comments and questions.

Data analysis begins with a comprehensive description of individuals' experiences, followed by phenomenological reduction to obtain the essence of the data. The researcher must perform bracketing, horizontalization (comparing perceptions of others), unitization (finding the essence), typification (categorizing units), and textural and structural description (what happened and how it was experienced) to produce meaning and essence from the phenomenon.

RESULTS AND DISCUSSION

The existence of communication interactions among drivers leads to the occurrence of mutual relationships. All forms of habits, behavior, and social conduct among them are manifestations of their overall culture and social ethics.

Formation of Community Awareness

The M Tos (Makassar Town Square) driver community is a group of individuals or a group of online transportation partner drivers consisting of 33 drivers operating in the vicinity of the M Tos Mall area. This community was formed in 2020 and is still active to this day. It was established to facilitate communication among drivers, providing solutions to issues they face in their work and communication regarding problem-solving outside the context of their profession as drivers. M-Tos Mall itself is strategically located for drivers to receive orders, given the presence of numerous restaurants and shops inside the shopping area that can provide a variety of food and beverage orders

and other types of orders. This strategic factor makes M Tos a convenient gathering place for partner drivers.

The high level of togetherness within a group with a common profession and goal leads to an awareness of forming a social community or group in a particular area. Such groups or communities provide a space for drivers and partners to interact and find solutions to their problems, creating a conducive environment for their daily work activities. Various issues experienced by drivers and challenges they face can be resolved due to the awareness and mutual assistance within the Grab and Gojek driver community. In its early days, the community often held meetings for casual dialogue or to discuss formal matters.

The intense sense of togetherness and the occurrence of reciprocal relationships are key factors driving the formation of social communities or social groups. A social group is a collection or unit of people living together. This relationship involves mutual influence, awareness of mutual assistance, and an understanding of mutual needs (Esti Ismawati: 38).

The formation of driver or partner communities is a relatively new phenomenon in social life, considering the novelty of the development of these application services. Drivers or partners who join the community feel comfortable working because social interaction significantly influences an individual in solving various issues. A community can refer to residents of a village, city, tribe, or nation (Soerjono Soekanto, 2010:132). Elements of community sentiment (Soekanto, 2010:134) include a common feeling, mutual support, and mutual need. Emil Durkheim stated that solidarity is a state of mutual trust among members of a group or community. If individuals trust each other, they form friendships, show mutual respect, feel compelled to be responsible, and pay attention to common interests. The concept of social solidarity is a central concept in Emile Durkheim's (1858-1917) development of sociological theory. Durkheim (in Lawang, 1994:181) states that social solidarity is a state of relations between individuals and/or groups based on shared moral feelings and beliefs strengthened by shared emotional experiences. Solidarity emphasizes the state of relationships among individuals and groups, underpinned by shared values and beliefs that exist in society. The tangible manifestation of shared relationships will give rise to emotional experiences, thereby strengthening their bonds.

Social Concern for Others and Solidarity

The emergence of Driver or Partner Communities is closely linked to internal motivations or the sense of solidarity that develops. Hamidah (2011:21-22) in Roman law states that solidarity refers to the idiom "each for all and all for each." Not far from Roman law, the French apply the terminology of solidarity to social harmony, national unity, and class in society. Social solidarity refers to a state of relationship between individuals and groups within a community based on shared morals and beliefs strengthened by shared experiences.

A concrete and tangible proof of social concern is the action of going to the streets carried out by the online motorcycle taxi driver community. Research has shown the high level of social concern exhibited by Grab and Gojek partners or drivers, expressed through various activities such as fundraising on the streets for humanitarian donations to natural disaster victims or other humanitarian tragedies. These activities are well-organized and supported by speakers from their own community.

Social action activities are usually carried out at two strategic points, namely at the traffic lights in front of Bumi Tamalanrea Permai (BTP) housing and at the intersection of Hasanuddin University. These two locations are often used by a group of Grab and Gojek partner drivers to raise funds. During the holy month of Ramadan, the Solidarity Driver Community Grab M Tos conducts street activities at 5:00 PM. This action includes distributing iftar snacks to motorbike and car drivers passing by and stopping at the traffic lights on Tello Street in Makassar. When the light turns green, drivers stop, and it is during this moment that the drivers distribute iftar snacks, such as cakes and bottled water. The funding for this charity activity comes from the collective contributions of the community, collected willingly without any pressure.

Various challenges faced by drivers or partners are resolved through the principle of mutual support and high tolerance. The tragedy at Panakukang Mall in early 2019 is a concrete example of strong solidarity among fellow drivers. Thousands of people from the Grab driver community gathered at Panakukang Mall, as an expression of their concern and social action for their fellow partners who were assaulted by rogue parking attendants in the Panakukang Mall area. All the streets around Panakukang Mall were filled with thousands of drivers wearing Grab jackets, gathering to seek accountability for the assault on their colleague by one of the rogue parking attendants. Fortunately, the perpetrator had been apprehended by the police to prevent any unwanted incidents.

The incident or tragedy at Panakukang Mall in Makassar is a small example of the high level of social tolerance among fellow drivers. In other places, mutual defense actions among drivers were prevalent in the early days of the application's emergence, considering that conflicts and fights between traditional motorcycle taxi drivers and Grab and Gojek partner drivers often occurred. This mutual assistance behavior was triggered by the tolerance among fellow drivers. Social tolerance is an attitude and action that appreciates diversity in backgrounds, views, and beliefs among members of society within a social environment. Zainal Asril (2010:77) provides an understanding that reinforcement is a response to positive behavior that can increase the likelihood of the behavior recurring. Thus, reinforcement can also be interpreted as a form of recognition that is not always material but can be in the form of words, smiles, nods, or touches.

Work ethic and honesty

Work ethic is a set of positive behaviors and foundations that encompass the driving motivation, key characteristics, basic spirit, fundamental thoughts, ethical codes, moral codes, behavioral codes, attitudes, aspirations, beliefs, principles, and standards. In the context of working, interacting with customers, communicating with restaurant personnel, and driving passengers, goods, and food, a Partner or Driver is required to adhere to the standards of excellent service. An individual or applicant undergoes a series of selective and rigorous tests before being accepted as a partner or driver, a process applicable to both Grab and Gojek offices. This involves document completeness checks such as a Police Certificate (SKCK) and other identification documents, minimizing the chances of job manipulation. Similarly, adherence to standards, such as having a valid vehicle registration number and driving license, is required. This selection process creates an impression of strictness and selectivity, establishing its own standards. Even after the Grab application has evolved, an applicant undergoes a driving test similar to the process of obtaining a driver's license at a police station.

Once accepted as a partner or online driver, there is a basic training session to operate the application, along with training or materials on what a driver or partner is allowed and not allowed to do. Grab's driver or partner office has strict rules, including terminating partnerships with drivers who neglect or violate ethical codes, with no tolerance for such violations.

Within the Grab Driver application, there is a feature containing several ethical codes that a driver must adhere to, such as the obligation to use a jacket and helmet when fulfilling orders, prohibition of executing fictitious orders, prohibition of engaging in verbal and non-verbal sexual harassment, friendliness in interacting with customers, driving in accordance with traffic rules, honesty in transaction costs for delivery services, and returning and delivering customers' belongings, among others. The strict ethical codes and standards that drivers or partners follow will influence their attitudes and personalities in the field.

Personality, in everyday terms, refers to how an individual presents themselves and the impression they create for others. Allport suggests two aspects in the definition of personality: (1) biosocial, and (2) biophysical. Personality can be considered a pattern of social behavior.

The risk of being laid off or terminating a partnership is wide open and is a frightening specter that a driver must avoid. In other words, a partner must pay attention to the above ethical codes to prevent partnership termination, thus enhancing performance and service, which has become commonplace for a driver. This habit is deeply rooted in every Grab and Gojek driver in performing their duties. The positive impression and trust of the public in their personal attitude and behavior cannot be doubted.

As known, behavioral science considers it an axiom that all behavior is caused by something. Behavior is the result of the interaction between the subject and the environment. According to Sagimun M. Dumadi, factors shaping character include social interaction, reading, job choices or schools that can lead to disappointment and heartbreak, and the influence of other environmental factors.

The honesty and work ethic of Grab and Gojek partners have been acknowledged by a majority of the public. This is because the ethical code of service standards from Grab itself encourages drivers to follow rules and ethical codes while working. Habits will form and adhere strongly if the desire to survive and embrace this job is significant. Cases of verbal or non-verbal sexual harassment by Grab and Gojek partners are rarely found, and instances that harm consumers are infrequent. The public's enthusiasm and trust in using the services of these two applications remain significant. This is inseparable from the honesty and good work ethic possessed by these transportation partners. Various findings from this research indicate that many people entrust their daily business and deliveries to these applications

CONCLUSION

The strict and selective selection process, along with the standardization of excellent service, has an effect on both employees and partners. The existence of a code of ethics that regulates operational standards and procedures in carrying out this profession is very clear, leading to compliance and the formation of positive work habits, influencing the creation of a positive work ethic. The formation of the Driver or Partner Community is inseparable from the internal drive or the sense of solidarity that is built, giving rise to the slogan "greetings, one asphalt." The high level of togetherness in a group with a common profession and goal creates awareness to form a social community or group in a specific area. The results of this research and social study are expected to serve as a reference for other researchers who want to delve deeper into the topic of the social culture of a society or community. The information in this research is also expected to contribute to the knowledge and insights regarding the study of social communities.

SUGGESTION

This study is expected to contribute to the literature and knowledge in the field of sociology, particularly regarding online transportation worker communities. The research aims to explore how technological advancements, especially through social media, can influence the level of social solidarity within society and communities. For instance, it will investigate whether the use of social media has a positive or negative impact on interpersonal solidarity. Additionally, the study will examine how the phenomenon of globalization affects social solidarity, exploring whether societies become more open to global solidarity or, conversely, exhibit tendencies toward isolationism.

The research will also delve into social solidarity in diverse communities concerning ethnicity, religion, and culture. The focus will be on how solidarity is maintained or potentially disrupted in the context of multicultural societies, with research directed towards the impact of health crises, such as global pandemics, on social solidarity. The central question is whether societies tend to unite in the face of crises or experience fragmentation and conflict.

Finally, this research aims to investigate how the level of social solidarity within a community can influence efforts for local economic development. Whether solidarity can act as a driver for collaboration and economic growth will be a crucial consideration in this study

DAFTAR PUSTAKA

Abraham, M. Francis. 1991. Modernisasi di Dunia Ketiga : Suatu Teori Umum Pembangunan. Yogyakarta : Tiara Wacana Yogya.

Agnihotri, R., Dingus, R., Hu, M. Y., & Krush, M. T. (2016). Social media: Influencing customer satisfaction in B2B sales. Industrial Marketing Management, 53, 172–180. https://doi.org/10.1016/j.indmarman.2015.09.003

Anggraini, R. T., & Santhoso, F. H. (2019). Hubungan antara Gaya Hidup Hedonis dengan Perilaku Konsumtif pada Remaja. Gadjah Mada Journal of Psychology (GamaJoP), 3(3), 131. https://doi.org/10.22146/gamajop.44104

Asril, Zainal. 2010. Micro Teaching: Disertai dengan Pedoman Pengalaman Lapangan. Jakarta: Rajawali Pers.

Bogdan, Robert & Steven J.Taylor. 1975. Introduction to Qualitative Research Methods: A Phenomenological Approach to the Social Sciences. New York: John Wiley & Son.

Brouwer, M.A.W., dkk. 1989. Kepribadian dan Perubahannya. Jakarta: Gramedia.

Creswell, John W. 1998. Qualitative Inquiry and Research Design: Choosing Among Five Traditions. USA: Sage Publications Inc

Dumadi, Sagimun Mulus. 1981. Pembentukan dan Pendidikan Watak. Jakarta: Paramita.

Denzin, Norman K dan Yvinna S Lincoln. 2009. Handbook of Qualitative Research. Yogyakarta : Pustaka Belajar

Faisal, Sanapiah. 1990. Penelitian Kualitatif: Dasar-dasar dan Aplikasi. Malang: Yayasan Asih Asah Asuh.

Geertz, Clifford. 1999. Tafsir Kebudayaan. Yogyakarta: Penerbit Kanisius

Ismawati, Esti, . (2012). Ilmu Sosial Budaya dasar: Jogyakarta: Ombak

Jones, Pip, Pengantar Teori-Teori Sosial, Jakarta: Yayasan Obor Indonesia, 2009

Koswara, E. 1991. Teori-teori Kepribadian. Bandung: Eresco

Leish, John Mc. 1986. Behaviorisme Sebagai Psikologi Perilaku Modern. Bandung: Tarsito.

Moustakas, Clark. 1994. Phenomenological Research Methods. USA: Sage Publications Inc.

Mulyana, Deddy.2001. Metodologi Penelitian Kualitatif, Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya. Bandung: Remaja Rosdakarya

Moleong. J Lexy. 2006. Metode Penelitian Kualitatif. Bandung Remaja Rosda Karya

Nasruddin. 2011. "Kebudayaan dan Agama Jawa dalam Perspektif Clifford Geertz". Religio: Jurnal Studi Agama-Agama, 1(1)

Sugiyono. 2016. Memahami Penelitian Kualitatif. Bandung: Alfabeta

Soekanto, Soerjono (2010). Sosiologi Suatu Pengantar. Jakarta. Rajawali Pers.

Soehadha. 2014. Fakta dan Tanda Agama; Suatu Tinjauan Sosio-Antropologi. Yogyakarta: Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Piliang, yasraf amir. 2010. Dunia yang dilipat : tamasya melampaui batas batas kebudayaan. Bandung : Matahari