



## **Implications of the "Online Ojek Jacket" Symbol on the Culture of Solidarity of the Online Ojek Community D.I Yogyakarta**

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### Abstract

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*The online motorcycle taxi community in Yogyakarta Province has been recognized by the wider community with a strong culture of solidarity between fellow online drivers, and the culture of solidarity among online motorcycle taxis can be said to be well established until now. Then the results of this study are related to the implications of the online motorcycle taxi jacket symbol on the culture of solidarity of the Yogyakarta online motorcycle taxi community. And the results are as follows (1) The symbol of the online motorcycle taxi jacket gives the meaning that when the jacket has been used by individuals to work on the road, the individual has a strong attitude and sense of solidarity towards fellow online motorcycle taxis who are on the road. (2) The inherited symbol is a symbol of solidarity culture and although maybe one to another is not very familiar but interestingly when they have met on the road the online ojek have an attitude of helping each other (strong empathy) fellow online ojek.*

## **INTRODUCTION**

This article focuses on how the influence of online motorcycle taxi jacket symbols on the culture of solidarity of the online motorcycle taxi community in Yogyakarta, this paper is based on the last two years of online motorcycle taxi communities in Yogyakarta being in the spotlight by the public or mass media, because of the strong culture of solidarity between fellow online motorcycle taxis. The form of solidarity culture of Yogyakarta's online ojek community can be seen in various events that have occurred over the past two years. The first of these events is an event that occurred around March 2020 where there was a dispute between online ojek and DC.

As contained in the news from the site [www.krjogja.com](http://www.krjogja.com), which the incident began when one of the online motorcycle taxis saw two DCs on a motorcycle approaching his colleague and forcing him to hand over his motorbike, Tuesday (03/03/2020) at around 18.00 WIB. Seeing the arbitrary actions of the two DCs against his friend, the victim stopped to ask what happened. Previously it was reported that an ojol driver was forcibly pulled by two DCs on his motorcycle while on Jalan Wahid Hasyim Road, Wednesday (03/04/2020) yesterday. Another ojol colleague came and tried to say that the withdrawal of the motorbike must have a letter and could not just be on the street. But not long after, 10 DCs arrived who then carried out acts of persecution on the ojol colleague who was with the victim of the robbery. The news then went viral which made many other ojol take action at the DC office in the Jalan Wahid Hasyim area (*Kr Jogja - Paling Mengerti Jogja*, n.d.).

The second incident is the Incident between Online Ojek & Gacoan Noodle Restaurant Employees, in which there was a conflict between online motorcycle taxis and employees of the Mie Gacoan restaurant, Kota Baru Yogyakarta branch and the incident occurred around November 2021. The conflict began when one of the online motorcycle taxis queued for a finished order, but the online motorcycle taxi felt aggrieved because the queue number was jumped so that the order from the online motorcycle taxi was delayed for a long time. And finally there was a misunderstanding that led to a small conflict between online

motorcycle taxis and several employees at Resto Mie Gacoan Kota Baru Yogyakarta (*TribunNews.Com - Berita Dan Video Terkini Dari Indonesia Dengan Sudut Pandang Lokal*, n.d.). And the aftermath of the incident on the same day thousands of other online motorcycle taxis in Yogyakarta raided Resto Mie Gacoan Kota Baru to convey the reason for the incident.

Then the third event is related to the action or demonstration of rejection of the basic tariff reduction in which the action was carried out by two large communities namely Grab and Gojek and carried out at different times and places. A demo from the Grab online motorcycle taxi community was held on Monday (21/3/2022) in the courtyard of the Grab Yogyakarta Office at Casa Grande Shophouse, Jalan Padjajaran, Maguwoharjo, Sleman, DI Yogyakarta.<sup>3</sup> Meanwhile, the Gojek online motorcycle taxi community took action two days after the Grab community on Thursday (24/3/2022) at the Gojek office on Jalan Imogiri Timur, Giwangan, Ministry of Umbulharjo (*SuaraJogja.id - Berita Terkini Jogja*, n.d.). DI Yogyakarta. Both communities broadly objected to the company's policy regarding the reduction in the basic tariff. Based on some of the events that occurred in the last two years above, it indirectly illustrates to us that there is clear evidence of a culture of solidarity that is well maintained by the Yogyakarta online ojek community. Surely the culture of solidarity is interesting to study what is behind the culture of solidarity of Yogyakarta online ojek so strongly preserved.

So far, studies on the culture of solidarity of online motorcycle taxis have been carried out, which previous studies have different focuses or studies. The first research conducted by: Akhmad, Ramliah (2019) entitled Social Solidarity of Online Ojek Driver Community in Makassar City. S1 thesis, Makassar State University, and the results of the study are The form of solidarity of the online motorcycle taxi driver community can be seen from the aspects of (a) Solidarity in sharing orders with fellow online motorcycle taxi drivers (b) Solidarity with mutual respect and respect (c) Solidarity in social action. Keywords: Social Solidarity, Community, Online Ojek Drivers. Furthermore, the second research conducted by: Suci Nurliani (2019) entitled Social Solidarity of Online Motorcycle

Taxi Drivers in the Goelis Community (Gojek Geulis) in Bandung City. (Akhmad, 2019) Thesis thesis, FISIP UNPAS. And the results of the study show that social solidarity in the Goelis community is still not optimal. The pattern of solidarity in this community is organic solidarity with mechanical elements. Internal factors in the form of awareness, mutual respect, communication and participation as well as external factors of social environment and family. There are several obstacles that are still felt by this community including the busyness of each member, physical fatigue, and the individualistic nature of members who hinder the formation of social solidarity in the Goelis community. Then the third research conducted by Widiatmoko, Rizky Heru (2021) entitled Forms of Mechanical Social Solidarity in Online Ojek Drivers in Yogyakarta (SUCI NURLIANI, 2019). Thesis thesis, Mercu Buana University Yogyakarta. And the results of the study show that there are three aspects of mechanical social solidarity carried out by online motorcycle taxi drivers, namely, low individuality, consensus on important normative patterns and strong collective awareness. Low individuality with less sense of individuality, where this form of participants try to help each other when other online ojek drivers are affected by the disaster (Geertz, 1973).

Consensus on normative patterns is considered important in maintaining the value of norms. Normative patterns that participants do by reprimanding each other and helping other online ojek drivers, this is explained that it is done by all members. Strong collective consciousness can be seen strongly held by this social group. The collective consciousness that participants do is with strong trust and sentiments that on average exist among online ojek drivers (Widiatmoko, 2021).

This research is important because it complements previous studies and tries to find other perspectives based on current issues in the last two years related to the online ojek community. and from previous studies there has been no study that specifically discusses how the influence of online ojek jacket symbols on the solidarity culture of the online ojek community, especially in the online ojek community in Yogyakarta.

## **METHOD**

The research method is a method or steps that will be taken by a researcher in conducting research. So that researchers can produce an output from the discussion, analysis and results of a good and accountable conclusion. Therefore, it must pay attention to all aspects that support a study to run well, in other words, so that researchers really pay attention to procedures or methods in compiling a study. In order to facilitate research, the authors will use the following research methods: The type of research that researchers use in research is field research or field research. And for data sources according to Lexy. J. Moleong the main data sources in qualitative research are words and actions, and the rest is additional data such as written documents, photographs and others (*Metode Penelitian Kualitatif Untuk Ilmu Psikologi / Prof. Dr. Fattah Hanurawan, M.Si., M.Ed. | OPAC Perpustakaan Nasional RI., n.d.*).

According to Matthews and Ross (2010) observation is a method of collecting data through human senses. Based on this statement, human senses become the main tool in making observations. Observation is also a data collection process carried out directly by the researcher himself (not by a research assistant or by someone else) by making detailed observations of humans as objects of observation and their environment in the research scene. (*Metodologi Penelitian Kualitatif, 2012a*) Interview is an activity carried out to collect data by conducting oral question and answer face to face with anyone who is desired. Such as the chairman of one of the Online Ojek communities, Online Ojek Community Members, Non-Ojek Online Society. As for data analysis, this research uses the concept of Miles and Habermes (*Metodologi Penelitian Kualitatif, 2012b*).

## **RESULT AND DISCUSSION**

### **History of the Formation of the Yogyakarta Online Ojek Community**

As we all know, the development of transportation in society is growing rapidly, this development is felt by most people in the aspect of making it easier to use the desired transportation services (*Metode Bimbingan Agama Da'i Dalam*

*Menumbuhkan Pola Pikir Moderasi Beragama Pada Masyarakat Muslim Di Kecamatan Sei Bingai, 2021*). The ease of access is influenced by the world that is all online, so it is not surprising that transportation services today use an online system. In other words, today's society is certainly very facilitated to use online-based transportation services. There are several services that are often used daily by our society such as macro (long distance) transportation services such as planes, trains, ships and so on. And there are also micro transportation services, which are often referred to by the public as online motorcycle taxis (Liliweri, 2003).

Departing from the increasing public interest in using online ojek services, it also has an impact on the increasing public interest in registering for jobs as online ojek drivers. Online ojek services are increasingly massively spread in various major cities in Indonesia, including in the city of Yogyakarta. In Yogyakarta itself if viewed from the demographic aspects of the community which is certainly very suitable for online ojek to develop in Yogyakarta. As we all know the city of Yogyakarta is famous as a student city, many students or students migrate to study in Yogyakarta (Małczyński, 2012). therefore it is not surprising that the development of online motorcycle taxis in the city of Yogyakarta is increasingly in demand and also goes hand in hand with the interest of the people of Yogyakarta and its surroundings to register as online motorcycle taxi partners.

Then over time many Yogyakarta people who work as online ojek formed a community of online ojek members. The formation of the community aims to build familiarity or (solidarity) among online ojek, in other words the formation of several communities aims to strengthen silaturahmi (brotherhood) between fellow online ojek in the city of Yogyakarta. in addition to strengthening brotherhood among fellow online ojek in Yogyakarta, the formation of several communities aims as a forum for aspirations when there are policies related to online ojek, such as the dynamics of tariff policies, order systems that are considered burdensome for online ojek. In other words, the existence of a community forum for online ojek in the city of Yogyakarta further proves that

there is a culture of solidarity among online ojek (*Pengantar Teori Sosiologi*, 2015).

Based on observations and interviews in the field, the author found some interesting facts from the online ojek community in Yogyakarta. As we all know, one of the characteristics of the formation of a community is usually due to the similarity factor between members with each other. And here some online ojek communities in D.I Yogyakarta are also the same, and there are several factors that led to the birth of some of these online ojek communities.

### **Online Ojek Community Based on Company Similarity**

As the author has previously stated that the development of online motorcycle taxis is growing massively and this is evidenced by the birth of large companies engaged in online transportation. then there are several companies that are still operating officially until now there are GOJEK, GRAB, MAXIM, JOGJA KITA, and the latest is SHOPEE FOOD (Ayuta Puspa Citra Zuama et al., 2021). of the several companies certainly have many partners or drivers. And most of the communities that are based on the similarity of the company, usually the office oversees the community, so in other words the company takes part in the formation of each official community in an area. Based on that, it is not surprising that one of the factors in the formation of the online ojek community is influenced by the similarity of the current company (Tasya & Sabrie, 2019).

For example, there is one community that was formed based on the similarity of the company, and the community is called "Bintara 403" which all members are online motorcycle taxi drivers (Gojek). Are online motorcycle taxi drivers (Gojek). And it should be noted that the formation of the "Bintara 403" community was due to recommendations from the Gojek Yogyakarta branch office, and if viewed from the time aspect, the birth of the Bintara 403 community was planned at the initial registration when Gojek opened job vacancies. According to one of the members of the Bintara 403 community named Aldi18. he said that the formation of this community serves to strengthen brotherhood and serves as a forum for fellow Gojek drivers to exchange information. So in

other words, as a connector when there is information from the branch office so that it is quickly informed to other members.

### **Online Ojek Community Based on Similarity of Place (Basecam)**

Apart from the similarity factor of the company, the online ojek community is also formed due to the similarity of the area or the similarity of the residence of the drivers. It is undeniable that the location factor or the same place of online drivers is an important factor in the formation of a community. Because after all the work activities of this online motorcycle taxi are looking for a place to wait for orders where the place is considered crowded or easy to get orders. Members of this community are slightly different because they are members of various online ojek companies, in other words, the members are not only one company but from various different online ojek companies.

For example, there is one community that is formed based on the similarity of place or (basecam), and a community called "Merjut Asa" where the community is located on Jalan Bima Nglaban Sinduharjo, Ngaglik, Sleman Yogyakarta. The community consists of various online motorcycle taxis with different companies, whether it's online motorcycle taxis Gojek, Grab, Shopee Food etc. And please note that the "Merjaut Asa" community was formed due to the similarity of the domicile origin of its members. According to information from the chairman of the "Merajut Asa" community, Mustofa.<sup>19</sup> Beliu said that the formation of this community is to strengthen the sense of friendship between fellow online motorcycle taxis who live around the Jalan Bima Nglaban Sinduharjo area, Ngaglik, Sleman, and in the area is made a waiting place and also a place to rest for members of the "Merajut Asa" community in all activities of running orders.(Avianty et al., 2021)

### **Online Jacket Symbol to Solidarity culture**

Online motorcycle taxi jackets represent a cultural pattern or model, according to Greetz the term model has two meanings, namely the model of and the model for, the model of is how something looks or looks, while the model for is how it should behave or act.<sup>20</sup> Then the key word to understand the symbol according to Greetz is "inheritance" or a symbol that is socialized for generations,

so that humans or society become important in managing the symbol system in society (Syevtiandini et al., 2021).

Online motorcycle taxi jackets are generally part of the attributes or uniforms for online motorcycle taxis, and the use of this online motorcycle taxi jacket itself is an SOP or a rule at work which from online motorcycle taxi companies such as Gojek, Grab, Maxim, etc. certainly have SOPs regarding the use of atribut. Online motorcycle taxis themselves in every work activity must wear attributes such as jackets, helmets, or bags, because the use of some of these online motorcycle taxi attributes serves as a marker or as a characteristic that he is an online motorcycle taxi and functions when customers use online motorcycle taxi services, so customers easily know which public motorists and which online motorcycle taxis that customers order.

Online ojek when actively working or doing activities outside certainly wear an online ojek jacket or in other words when someone who works as an online ojek and certainly in the middle of running orders on the road will meet or even interact with other online ojek (Wijoyo & Pratama, 2024). The online motorcycle taxi jacket attribute is generally a uniform, but in its journey the online motorcycle taxi jacket is not just a work attribute but contains certain values that can affect the sustainability of a culture of solidarity for fellow online motorcycle taxis. And the following discussion about the implications of online motorcycle taxi jacket symbols so as to form distinctive values of solidarity culture among online motorcycle taxis.

### **Symbol of Brotherhood**

The online ojek jacket symbol can affect the solidarity of fellow online ojek and one form of solidarity is to form the familiarity of fellow online ojek (Liliweri, 2003). As for some evidence of familiarity shown by fellow online ojek, the first is when someone who works as an online ojek, then in his work practice must meet with other online ojek whether it meets on the road, in food stalls, or in other public places, what is interesting is that even though previously they did not know each other, and when they met, they became more familiar, as the

experience of one of the online ojek, Mr. Yanto (T. Pangestu, personal communication, n.d.).

He said:

"I often even every day when I run go- food type orders, and when waiting for finished orders at food stalls, I often chat intimately with other drivers who are also waiting for finished orders" (T. Pangestu, personal communication, n.d.).

Mr. Yanto also added:

"Even if I meet for the first time and don't know their name, I will definitely chat and greet each other with a smile."

Based on the experience often experienced by one of the online ojek drivers, Mr. Yatno. Through the interaction that Mr. Yatno often experiences with other online motorcycle taxis, during his work, shows that with the similarity of the online jacket symbol, it will create a friendly atmosphere between fellow online motorcycle taxis and even though they have never met before and do not know their names, with the jacket symbol worn, indirectly the symbol of the online motorcycle taxi jacket holds a value that is a culture of solidarity in the form of brotherhood (Probosiwi & Putri, 2021).

### **Symbol of Caring Attitude**

Online motorcycle taxi jackets also represent a symbol that fosters an attitude of care between fellow online motorcycle taxis. The manifestation of attitudes cannot be directly seen from the closed only but attitudes are also social in nature where the desired attitude can adapt to others (T. Pangestu, personal communication, n.d.). The caring attitude among fellow online ojek can be proven by two points of view, the first is through the experience of a person or (individual) who works as an online ojek. As experienced by one of the online ojek namely Mr. Restu (T. Pangestu, personal communication, n.d.). he said that:

"I've been there, when I was just confused about finding a customer's address to deliver a go-food order, and at that time I stopped for a while on the side of the road because I hadn't found his house. Then when I stopped for a long time on the side of the road at the same time another driver met me while the driver asked:

Another Online Ojel: Is the Montor magok mas?

Mr. Restu: No mas, I'm looking for a customer's house.

Another Online Ojek: okay mas, I think it's mongok, then I'll say goodbye first mas. Mr. Restu: okay mas, be careful mas.

Mr. Restu adds.

"A simple chat, however, the question was very memorable to me personally because even though my montor did not break down, the question proved that other drivers I did not know also had a caring attitude between others".

The experience experienced by Mr. Restu above illustrates that even though Mr. Restu does not know the online motorcycle taxi who asked above, the oborolan shows that there is a value of care in the initiative of an online motorcycle taxi that Mr. Restu does not know and asks about the condition of Mr. Restu's montor. Therefore, from the above case, it can be concluded that the online motorcycle taxi jacket symbol represents a culture of solidarity built through caring attitudes between fellow online motorcycle taxis.

The attitude of caring for others among fellow online ojek in the second aspect, can be proven through major events in the last 2 years involving the online ojek community in Yogyakarta (Perwira & Hidayat, 2021). As previously described in the background of the first problem, the feud between one online ojek and DC (debt collectors) which occurred in March 2020, then the second incident between Online Ojek & Gacoan Noodle Restaurant Employees where there was a conflict between online ojek and employees of the Kota Baru Yogyakarta branch of the Gacoan Noodle restaurant and the incident occurred around November 2021. Then the third, the demonstration of rejection of the basic tariff reduction which was carried out by two large communities, namely Grab and Gojek in March 2022. Departing from these events shows that when one of the online motorcycle taxis is experiencing problems, friends from the online motorcycle taxi community help other online motorcycle taxis with the motto one smoke greeting "one taste is the same as us".

## **CONCLUSIONS**

The online motorcycle taxi jacket symbol represents an online motorcycle taxi solidarity culture which, with this online jacket symbol, creates a culture that continues to be preserved by the online motorcycle taxi community. And there are several values contained in the online motorcycle taxi symbol: fraternal value: The symbol of an online jacket worn by someone indirectly holds a value that is a culture of solidarity in the form of brotherhood between fellow online motorcycle taxis. the occupancy of online motorcycle jackets holds the value of caring or empathy for fellow online motorcycle taxis, the inherited symbol is a symbol of solidarity culture and even though each other is not very familiar but when they meet on the road the online motorcycle taxis have an attitude of helping each other online motorcycle taxis. Therefore, the motto of the online motorcycle taxi community is "Salam Satu Aspal" which means strong brotherhood between fellow online motorcycle taxis.

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