

PROCEEDINGS BOOK
ISBN: 978-616-440-849-4



**THE 5th
ASIAN
ACADEMIC
SOCIETY
INTERNATIONAL
CONFERENCE**

Themes:
Health Sciences
Education and Social Sciences
Engineering and Technology

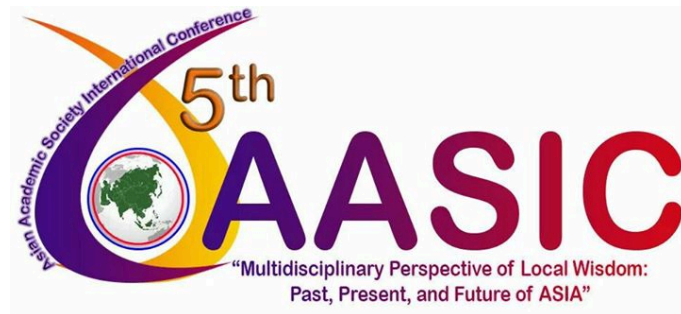


Indexed by:



Copyright© & Published by Mr Agianto (5th AASIC)
Edition & Year: 1st Edition, July 2017

5th
AASIC The 5th Asian Academic Society International Conference



Copyright © & Published by Mr Agianto (5th AASIC)
Edition & Year: 1st Edition, July 2017
ISBN: 978-616-440-849-4

All right reserved
Printed in Khon Kaen, Thailand
2017

Find us on the website : <http://5thaasic.permithakhonkaen.org/>

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA



The 5th AASIC aims to provide the answer of complexity problem from sharing knowledge and experience among Asia countries through integrated research from many talented researchers. The aim will bring many benefits to support any policy makers in Universities, Governments, Non-Governmental Organizations, and many practical researchers who concern to establish the solving challenging problems in Asia. The continuous program of AASIC can be utilized to expand networking among experts, professionals, practitioners and students in order to keeping updated to the current issues of the multidisciplinary studies on health sciences, business, economics, education, art, social sciences, natural science, engineering, technology and agriculture. The committee believe that all submitted papers are important to spread the knowledge and spread the problem solving through many research' experiences, afterwards, the committee will publish and share it into the proceeding conference book, CD of full-paper book, whilst selected papers will have an opportunity to be published in the International Journal with DOAJ and Google Scholar index, including to Scopus indexes.

REVIEWER TEAM

BERNATAL SARAGIH
INDONESIA

BORWONSAK LEENANON
THAILAND

CHANTANA BOONYARAT
THAILAND

DYAH SUNGGINGWATI
INDONESIA

FANI HARIS
INDONESIA

IMAN PERMANA
INDONESIA

JONATHAN RIGG
SINGAPORE

KAPTI RAHAYU
INDONESIA

KHEMIKA YAMARAT
THAILAND

ORAWAN MONTHKANTIRAT
THAILAND

PALL CHAMROEN
CAMBODIA

SARJU SING RAI
USA

SEKSON YONGVANIT
THAILAND

SITI RAMDIAH
INDONESIA

SOMPORN RUNGREANGKULIJ
THAILAND

SUHARDI
INDONESIA

**SUPAWAN
THAWORNCHINSOMBAT**
THAILAND

THIWAKORN RACHUTORN
THAILAND

WANAPA SRITANYARAT
THAILAND

WIDI SUNARYO
INDONESIA

YAOWARED CHULIKIT
THAILAND

YUSI RIWAYATUL AFSAH
INDONESIA

ZAIRIN NOOR
INDONESIA



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

Education and Social Sciences

Preserving 'Kampung Pulo' Local Wisdom, Garut, Indonesia

AFNI FAUJIAH, HAFIDIN SYARIF HUDA, I GUSTI WAYAN ALBAR89

An Assessment Agrarian Conflict Dynamics and Conflict Resolution Practices in Central Borneo

AGUSTIYARA.....96

The Use of Verbal Rhetorical Devices to Construct Readers' Ideology in Online News Headlines

ANNISA LAURA MARETHA, ALLAN KONGTHAI103

The Study of Slip of Tongue Found in English Classroom Presentation Produced by Thai and Libyan Students at English Language and Letters Department

BAGUS DETRIANTO111

The Attitude and Future Perspective of 9th and 12th Grade English Program Students Towards Globalization in Khon Kaen City, Thailand

CHUANCHEN BI, NITHIKARN SANOAMUANG, VIROCHSAENGARON, BENOIT NADEAU, MATHEW FOLEY, SUTHAI KATIMA, PROYCHAI KLAKAYAN, KANNAPORN SANOAMUANG, YOSHIO MAKI, PHATARAPORN THAYASEREE, CHAIRAT WATTANACHOTIWA.....120

Linguistic Imperialism: The English/Asean Tension

ELEANOR KERFOOT127

Cultural Harmony: Uncovering the Acculturation of Buddhism and Kejawen in Kemiri Village, Temanggung Regency, Central Java, Indonesia

ERSYAH YULIA NUR.....131

The Local Wisdom of the Sakai Tribe in Mandau, Bengkalis Regency in Preserving Forest and River : Symbolic Interactionism

FINA MUSTA'INA, MUHAMMAD SANDRA, IKHSAN HIDAYAT, SITI KURAMIN, FANJI SUTEJA, MITA ROSALIZA.....135

Analysis of Exchange Rate Fluctuation Using Vector Error Correction Model (VECM) From 2010 to 2015

FITRA PRASAPAWIDYA PURNA, PUGUH PRASTYO MULYO, M ROQI AZZA BIMA143

The Changing of Community Media Dynamics in Indonesia a Case Study of Grabag Tv as a Media Literacy for Grabag Villagers

HANNA NURHAQIQI153

Student's Perception on the Use of Twitter to Learn English: a Preliminary Study

IANATUL KHOIRIYAH, NAILIS SA'ADAH SAFITRI.....158

Review Urgency Implementation of *Dalihan Na Tolu* Institutions in Legal Justice System in Indonesia

IKA KHAIRUNNISA SIMANJUNTAK164

Effects of Self-Assessment on Writing of Thai EFL Students in Different Groups of Learning Styles

JAKKRAPONG THONGPAI, PORANEE DEERAJVISET.....173

The Study of Philosophical Meaning of Kerawang Motifs on Gayo Ethnic Traditional Clothes, Aceh Province

JARWATI, SAHRI ARDALINA182

The Use of Google- Assisted Language Learning (GALL) on Improving Primary School Students' Verb-Noun Collocation Use in Sentence-Level Writing

JINTANA SRISUWAN, SUKHUM WASUNTARASOPHIT..186

Enhancing the Motivation of Low-Motivated Thai EFL Learners Through Self-Imaging Activities

KANOKWAN WONGTHONG, CHOMRAJ PATANASORN 195

South Korea E-Government Practice (Study Case: E-Government Implementation in Indonesia)

LUBNA SALSABILA, EKO PRIYO PURNOMO206

Parental Awareness of Teenagers Smoking Behavior in Yogyakarta and Bali

LUCKY HERAWATI214

Undergraduate Nursing Students' Experience Using the Combination of Flipped Classroom and Jigsaw Strategy

MARIA SILVANA DHAWO, CHRISNAWATI, IMELDA ILADJAR.....219

Akit Tribe and Existence of Mangrove Forest in Berancah Village, Bengkalis, Indonesia

MITA ROSALIZA.....226

The Effectiveness of English Camp (A Model in Learning English as the Second Language) MUHAMMAD ASWAD	234	Implementation of Persuasive Strategy for Public Services in Private Enterprise RACHMAWATI NOVARIA, AHMAD SJAIFI, INDAH MURTI, NI MADE IDA PRATIWI.....	303
Students' Perceptions on the Use of English Vlog (Video Blog) to Enhance Speaking Skill NAILIS SA'ADAH SAFITRI, IANATUL KHOIRIYAH.....	240	The Meaningful Place: Transforming Taman Sari as City Park of Banda Aceh RAHMALIA, NURUL HIKMAH.....	308
Information Literacy in Rural Community: an Alternative Information Literacy Model in Development Countries NINIK ALFIYAH, ANISA SEPTIYO NINGTIAS, NURMA PANDWITA UTAMI.....	248	The Study of Speech Acts in Press Releases of International Technology Trade Fairs SASITHORN SAELOW	315
Types of Written Corrective Feedback: Overview of Teachers' Implementation in Indonesia NIRMA PARIS, SUTIDA NGONKUM, REZKIAWATI NAZARUDDIN.....	255	Empowering Livelihood of Disabled People Through Batik Village SIHAM MADIHAH	321
<i>Peruweren Systems: Local Wisdom Manifestations for the Gayo Peoples</i> NUR LAILIYA HARTANTI, ARMAYA AKBAR FITRA SIRAIT.....	263	Rechtsvacuum in the Capital Market Regulation in Indonesia, a Case: the Embezzlement of Customers Funds by PT. Sarijaya Permana Sekuritas.Tbk. SITI HATIKASARI.....	325
From Museum for Java Culture (Management Information System in Ullen Sentalu Museum, Yogyakarta) NURUL CHAMIDAH, DEDET ERAWATI, ENDAH NURHAWAENY	265	Interaction Strategies Used in an Online Learning Medium by Tertiary Level Students in English for Specific Purposes Course SOPIT JENPRADAB, ALLAN KONGTHAI.....	333
Local Tourism Promotion Through Multilingual Vlog in Garut, Indonesia PANDU PURWADI, AINI NOVIANTY, DEDEN ARDI NUGRAHA, YUANDA LESTARI.....	272	Service Quality in Public Sector Toward Surabaya Multi Media City (Case Study: Broadband Learning Centre Services in Taman Prestasi, Surabaya City) SRI MURYANI, PRASASTI ANJARWANI, LULUK DWI SASMITA, WILDAN TAUFIK RAHARJA.....	343
Memory Strategy Options in Collocation Learning Among EFL Learners PANSUPA PANCHOOJIT, SUKHUM WASUNTARASOPHIT	277	Images of Javanese Women in Patriarchal Culture Represented by Aisyah, a Character in Umar Kayam's Para Priyayi SRI WARSIDAH RAHMI	348
The Phenomenon of Demolition of Radio Bung Tomo Based on Law Number 11 in the year 2010 and City Regulation of Surabaya Number 5 in the year 2005 PARLAUNGAN IFFAH NASUTION; LENY YULYANINGSIH; LISDA BUNGA ASIH.....	286	Local Wisdom of Malay Community in the Coastal in the Utilization of Natural Resources (The Study Case of The Farmer of Sialang's Honey Bee in Kampung Rawa Mekar Jaya Subdistrict of Sungai Apit Regency of Siak of Riau Province) T. ROMI MARNELLY	353
Maduranese Meaning About Carok Case Study in Sampang Regency, Madura Island PURWATI AYU RAHMI	291	The Rising of <i>Ojek</i> Difa Positioning Difabel as Subject in Providing Inclusive Public Transportation Service for Yogyakarta Indonesia THERESIA OCTASTEFANI, BAYU MITRA ADHYATMA KUSUMA	364
Evaluating Effects of <i>Program Keluarga Harapan</i> (PKH) on School Attendance: Case Study of CCT in Indonesia PUTRI KEMALA DEWI, DYANTI RIZKIKA ANDANI, AMIRAH HADI AQILAH.....	297		

The Rising of *Ojek Difa*, Positioning Difabel as Subject in Providing Inclusive Public Transportation Service for Yogyakarta Indonesia

¹Theresia Octastefani, ²Bayu Mitra Adhyatma Kusuma

¹Center for Southeast Asian Social Studies and Department of Politics and Government,
Universitas Gadjah Mada, Yogyakarta, Indonesia

²Department of Islamic Management, Faculty of Da'wah and Communication
Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

E-mail: ¹theresiaoctastefani@ugm.ac.id, ²bayu.kusuma@uin-suka.ac.id

ABSTRACT

Transportation sector plays a vital role in supporting society mobility. Therefore, the public transportation services must be accessible to all community levels without exception, including the people with disability or difabel. But the facts show that in Yogyakarta for the difabel it is still relatively difficult to access public transportation services. It is caused by several factors such as: the infrastructure is not accessible, the number of fleets are insufficient, and the affordability route problem. These conditions then ignited the difabel to create a difabel-friendly transportation mode, which now is popularly known as *Ojek* (motorcycle taxi) *Difa*. The name of *Difa* was adapted from the word of Difabel or differently abled. This transportation mode is provided, managed, and piloted by the difabel, even though the other society may also use this service. This research uses the qualitative type, descriptive approach, and interactive modeling of data analysis by Miles and Huberman. The data collection is done by in-depth interview, observation, documentation, and literature study. The researcher used this method because the principle objectives of this study aimed to describe and illustrate in a systematic, factual, and accurate statement of the fact and the relationship between phenomena. The research results showed that *Ojek Difa* can open a job opportunity to difabel where they had difficult experience in getting work both formal and informal. Moreover, *Ojek Difa* also is able to improve the socio-economics welfare and establish confidence for their members. It is proved that difabel not only deserves to be object of public transportation services that are provided by the government or the private sector, but also capable of being the subjects who act as a service provider. The rising popularity of *Ojek Difa* is appropriate with the Javanese local wisdom – *migunani tumraping liyan* – which means is useful to others. They are not only give beneficial for difabel's mobility, but also gives benefit to the whole Yogyakarta society in providing inclusive public transportation services.

Keywords: *ojek difa, difabel, inclusive, public transportation service, local wisdom*

I. INTRODUCTION

Yogyakarta is known as a tourism and education city in Indonesia whose name is recognized worldwide. Various exotic tourism destinations and prominent universities can be easily found in this city. This special region is very thick with Javanese culture and philosophy, which are deemed valuable. To strengthen this status, the Local Government of Yogyakarta Special Region seeks to provide adequate infrastructure, for example in the transportation sector. The public transportation sector has become an important concern because it is very influential on the mobility of citizens. One of the newest modes that plays a vital role is the Trans Jogja bus. Trans Jogja was introduced to the public with the spirit of providing inclusive transportation for the whole society, including people with disabilities or difabel.

Meanwhile, the increasing rate of population growth in Yogyakarta Special Region will certainly have an impact on the high demand for mass transportation. Currently the number of difabel in the main city of

Yogyakarta alone is 4,527 of a total population of 457,668. When summed with other areas such as Bantul Regency and Sleman Regency it would be even greater, especially when coupled with Gunung Kidul Regency and Kulon Progo regency where many difabel have not been recorded by the local Department of Social Affairs. Nationally, Yogyakarta Special Region accounted for the numbers of disabled in significant quantities, about 3.89%, or 25,090 people, consisting of 13,589 men and 11,461 women [1]. Such proliferation occurred significantly, especially after the earthquake in Yogyakarta in May 2006. The area is prone to natural disasters. Almost all kinds of natural disasters may occur in Yogyakarta, such as volcanic earthquakes, tectonic earthquakes, tsunamis, hurricanes, floods and landslides. All these disasters could potentially increase the number of difabel [2]. So that the existence of difabel certainly cannot be denied and must be taken into consideration in any development process, especially to realize Yogyakarta as an inclusive city. In order to achieve that ideal, one of real indicators that must be provided is accessible public transportation services for everyone.

But in reality, the provision of public transportation services access, which is accessible for difabel is still very restricted both in the term of number and scope.

Many public facilities in Yogyakarta are still not giving broad access for difabel [3]. However, in reality this type of bus also has limitations in various aspects. First, there is the shelter design and position. The problems include very wide space between shelter door with a bus that stop, a very steep ramp and often directly adjacent to a flagpole, trees, or other objects, with very narrow entrance and ticket gates, until the furniture arrangement which are not friendly for difabel [4]. Second, there is the range of routes. This type of bus is only able to reach in the main roads through the route has been determined. So, difabel have difficulty to get to the shelter independently from their home. In general, it can be said that public transportation service in Yogyakarta is still not really accessible for difabel.

In these conditions, Difa City Tour and Transport or more popular called *Ojek* (motorcycle taxi) Difa presents innovative public transport services that are specifically reserved, piloted, and intended for difabel, despite the fact that the public can also use this service. *Ojek* Difa becomes more special than the others because their motor vehicles used has been modified into a tricycle and have an extra seat for passengers that are able to load the wheelchair without being folded. In fact, this is the first time that has happened in the world, so that's why researchers are determined to examine more deeply about the rising of *Ojek* Difa, what are the impacts toward difabel life in Yogyakarta Indonesia, and whether the rising popularity of *Ojek* Difa is appropriate with the local wisdom.

II. THEORETICAL REVIEW

A. *Difabel vs. Disability*

Applying the term of disability or difabel is still debated which term has better meaning than the other. So far until now, both are still used in Indonesia. In legality, the Law of the Republic of Indonesia No. 8 of 2016 had used the term of disability. But in the academic perspective, actually the term of disability is not appropriate. It is because both disability and difabel have different meanings. The term of disability refers in two words, namely dis and abilities, which means the inability to do something like normal human beings [5]. While, the term of difabel refers to two different words, namely differently and abled, which means the person that is differently able to do something like others human being [6].

The term of difabel was first proposed by Mansyur Fakhri and Setya Adi Purwanta, who is a blind person from Yogyakarta. Difabel is a new term which was used

to replace the term of disability [7]. The term of difabel is proper to use because it has several factors. First, to change the term of disability which has connotation that is less humanizing. Second, it serves to shift the standardization of physical normalistic as reality and standard measured size of human life. Third, it acts as an effort to not put a person as inferior to another person. Based on these considerations, in this study, the author is agreed to use the term of difabel rather than disability. The term of difabel will be discussed in realizing an inclusive life in Yogyakarta and placing the difabel as a subject of development.

B. *Inclusive Concept*

Basically, the term of inclusive is not something new for Indonesian people, especially in Yogyakarta. The concept of inclusive emerged from an anxiousness about the social exclusion for difabel. The inclusiveness is an integral part of human rights issues. It is because human rights are rights that are inherent in every human being without exception. Inclusive is understood as a condition that ensures full participation of every human being with various differences, through a range of accommodations that should be done as needed [8]. Or in other words, the approach used should be revised and harmonized with the discourse of rights that are considered able to answer the needs and sense of justice for all including the disabled [9].

The key aspects in inclusive concept include: openness, equality, and respect for differences as diversity. Openness, which means everyone feels safe and comfortable, getting the rights and could carry out its obligations. Everyone has the right to equal opportunity, has the dignity as a person, including regarding independence and free from dependence which can cause it not be able to grow. To support it, difabel need adequate infrastructure to move independently. One of the tools that play a vital role is transportation. As a result, the existence of an inclusive public transport services are very important and strategic.

C. *Public Transportation Service*

Public service is any activity which is undertaken by the government for a number of human beings who will profit from such activities in a gathering or unity and offer satisfaction even though the results are not related to a physical product [10]. The ideal concept is public services provided by the government to the public should be accessible to everyone without exception. But in fact the government bureaucracy often is not paying attention to the needs of marginalized groups, including difabel [11]. The government bureaucracy tends to favor the interest-oriented groups that occupy the mainstream. So inclusiveness becomes a value that is often overlooked in the public service. Public sector bureaucracy, on the other

hand is often considered too big, too conservative, too politicized, and too wasteful [12].

In this study, the public service will be specified in the transportation sector. In Yogyakarta, although the government still continues to pursue the improvement of mass transportation, but in fact many problems still make it prohibitive. For an example is the Trans Jogja mode which until now is still being featured. Since the beginning, Trans Jogja is designed to be used by all the citizens, including facilitating the difabel [13]. But in its implementation, various barriers are still strongly felt by the difabel. So it can be said that the existence of public transportation in Yogyakarta is not presently really able to answer the needs of the difabel.

III. RESEARCH METHOD

This research is based on a qualitative type and descriptive approach. With the qualitative approach, this type of study is expected to be able to describe fully the subject of research, so as to describe the desired focus of the study, namely address issues that have been formulated and meet the objectives of the study. Qualitative method is the chosen type for this research, as a set of non-statistical inquiry techniques and processes used to gather data about social phenomena [14]. Qualitative research concentrates on the study of social life in its natural setting. Its richness and complexity mean that there are different ways of analyzing social life, and therefore there are multiple perspectives and practices in the analysis of qualitative data [15]. Qualitative research also involves the studied use and collection of a variety of empirical materials that describe problematic moments such as: case study, personal experience, interview, observational, historical, visual text documentation, or interaction. In this study, the researcher uses the data analysis model of Miles and Huberman, which is called the interactive model. Data analysis techniques of Miles and Huberman consist of four activities, namely: data collection, data reduction, data display, and drawing conclusions [16].

IV. ANALYSIS

A. Public Transportation Problem in Yogyakarta

Mass transportation is one form of public services provided by the government to provide transportation services to the people who are living in Yogyakarta. The need for access to affordable transportation to reach out and become something that can not be separated from public life. Transportation has a significant role in the social, economic, political, and other activities. In order to achieve quality public services, the Government of Yogyakarta Special Region (DIY) continues to strengthen infrastructure development quality and

accessibility to all citizens of Yogyakarta, including difabel, with inclusive public transportation.

For difabel, public transportation has a very significant role in their life because they have some limitation in the physical and mental health. Most of difabel persons are suggested to not drive their own transportation mode (bicycle, motorcycle, and car). They can use public transport to help their activity. From the aspect of transportation modes there are few mass transit strategically located in Yogyakarta, such as the Trans Jogja bus. Since public transport is fairly inexpensive and able to reach different locations the presence of Trans Jogja Yogyakarta is welcomed by the whole community, not least by difabel persons. Trans Jogja can contribute in providing appropriate public transportation services for the difabel. For example, by providing a chair that can be folded as needed throughout the fleet and the construction of shelters with the concept that can be accessed independently by difabel.

In reality, the provision of such facilities do not necessarily make it easier for difabel. In fact, the provision of such facilities are lacking attention to accessibility for difabel as a user service. For an example many difabel still have difficult experiences in accessing the Trans Jogja. For wheelchair users, various problems arise when they try to access the Trans Jogja. The problems arise, namely: the space is too wide between the bus stop (shelter) and bus; a ramp is too steep and often directly adjacent to the flagpole, trees, or other objects without any space sufficient; entrance and ticket gates were too narrow; and the arrangement of furniture in the buses is still lacking of hospitable access for difabel. Furthermore, the space is too wide between the bus stop and can threaten the safety of a blind person and semi-ambulant patients (trouble walking but do not need a wheelchair) when going up or down from the Trans Jogja bus. Steepness of the ramp that barely reached 45 degrees also makes it difficult for wheelchair users to access independently or even assisted families who pushed the wheelchair. Thus, the existence of Trans Jogja for difabel is still with limited repaired records.

Figure 1. Ramp in Trans Jogja Shelter is Obstructed by Trees



Source: Researchers Documentation, 2016.

Based on the standard facilities for difabel in Article 5 of the Standard Rules on the Equalization of Opportunities for Persons with Disabilities in 1993 published by United Nations General Assembly, stated that the ideal ramp should have a size of 1 to 12 to 1 to 15 between the high and the base. Moreover, the position of the ramp which often borders on objects in the vicinity such as flagpoles, trees, flower pots and others is increasingly difficult for wheelchair users. The size of the door on the Trans-stop Yogyakarta were average sized 82.5 to 100 cm also makes it difficult for the difabel. Coupled with the ticket gate that is also quite narrow if reserved for the difabel which is about 46-60 cm. Of course this is very difficult for users' tools such as crutches to walk (walking aid) or rollerblading. Such conditions seem trivial to society in general. But for those difabel, especially wheelchair users, this is a very crucial issue. Limiting their access to public transportation.

Besides Trans-Yogyakarta, another public transportation that is also hard to reach by difabel is train. In Yogyakarta Railway Station (Tugu Station), the ramp entrance to the station is still too steep, and it can not allow it to be accessed independently by difabel. In the provision of public transportation for the difabel in Yogyakarta, the difabel iarestill positioned as an object, due to the fact that difabel are less involved in the process of providing the mass transportation in Yogyakarta.

B. Positioning Difabel as Transportation Subject

In Law No. 8 of 2016 on Disability, the central and local government is mandated to fulfill the 22 rights of the difabel, of which one of them is the right to access the inclusive public service. To fulfill these rights is certainly not an easy job for the government. Especially at this time not all local government can fulfill the rights of difabel as a priority agenda. It must be recognized that the Government of DIY has given the most attention in the fulfillment of the rights of the difabel. But the real conditions showed that there are still many barriers that make it difficult for the difabel to move independently. As a result, they are forced to work harder to be able to carry out daily activities.

Generally, the difabel in Yogyakarta have some of the following characteristics, namely: nearly 89% live in rural areas; came from a poor family (lack of socioeconomic and health level); low education level; low level of human resource productivity; additionally, some of difabel still have psychological problems such as not daring to leave their house because of shame, self-esteem, and fear; the persistence of social barriers such as discrimination in the family and society; and the existence of physical barriers, namely the unavailability of many public facilities, which are accessible for difabel. By looking at these characteristics, you can imagine how

they have a lot of problems in their lives. This leads to the difficulties when they get a job, and also influence the level of their welfare and independence. Though there exists the availability of the workforce with high quality still they will depend also on the presence or absence of employment opportunities [17]. Moreover, the disabilities that have a variety of impairments will also affect their chances of getting a good job.

Basically, the difabel are entitled to get a job in the formal sector. Based on Law No. 4 of 1997 in Article 14 mentioned that persons with disabilities (difabel) have a quota of one percent of every 100 people who work in an institution or company. In fact, according to Law No. 13 of 2003 on Labor Article 1 stated that the workforce including the difabel should be granted access. The Government of DIY has also responded to the publication of DIY Local Government Law No. 4 of 2012 on the Protection and Fulfilling the Rights of Persons with Disabilities. The result is now the Department of Manpower and Transmigration DIY noted there are about 23 companies which employ difabel based on monitoring conducted annually. But unfortunately the number of jobs and quotas provided in the formal sector is not proportional to the number of disabled in Yogyakarta. Thus, access to a job continues to be very limited.

Seeing this condition, it does not mean difabel will just accept their conditions. They will try to make other effort to change and improve their life condition. It is because every human is born and present in the world has many capitals, such as sense of purpose and organs that support their daily activities like: hands, feet, mouth, ears, eyes, and others [18]. Although, the difabel have different mental and physical conditions, it does not mean they do not have ability and motivation. This is perceived and performed also by Triyono who was the founder of *Ojek Difa*. Triyono had the experience of looking for work in the informal sector that would accept him. Triyono tried to apply for a job in on-line motorcycle taxi as driver who is currently emerging and developing in Yogyakarta. After registering, Triyono was rejected by the management Online Motorcycle taxi. Rejection occurred because his physical ability has limitations and he was not assessed in accordance with the standards of the driver who is wanted by the Management Online Motorcycle taxi.

Departing from Triyono's experience, Triyono did not give up and despair. Being a difabel for Triyono is the same as a normal person who can be active in their activities. Because of being difabel, which is limited only physical or mental, but it is not mean, he can not do anything. Triyono explained how he had found a job but it was so difficult. He is not to be pitied and isolated by his condition. He tried to move on and find another way

to solve his problem. Triyono tried to create other innovation in the field of public transportation, especially for the difabel. Furthermore, Triyono created innovative program by creating special motorcycle taxi for the difabel. To finance the operation of this motorcycle taxi, Triyono asked financial help from the company's Corporate Social Responsibility (CSR) fund. It is conducted in order to develop his plans that could be applied and useful to difabel. *Ojek Difa* service is expected to answer the needs of difabel in particular and will be a chance for others to get a job and income independently.

Interestingly, in the process of seeking financial funding, Triyono is not accepting donations from the government, state enterprises, or political parties. The goal is very simple, namely in carrying out the management of *Ojek Difa* be not burdened with the various agreements which can certainly reduce the rate of development *Ojek Difa* to go forward. So that convenience in the management of *Ojek Difa* is more central and becomes the basis of a service provider.

The name of Difa was adapted from the word of Difabel or in other words, differently abled. *Ojek Difa* started operations since 2015. In terms of transportation, the vehicle used by the motorcycle has been modified into a tricycle. Even for wheelchair users one can raise his/her chair on the passenger seat. Modifications were made designed to provide comfort and safety for drivers and passengers. Additionally for legality in driving, a driver of motorcycle taxi is required to have a driving license type D (SIM D). SIM D is published by the police that are specific to disabilities who meet the criteria in driving ability.

The rising popularity of *Ojek Difa* received a positive response from the various elements of society. As service users, groups with disabilities acquire shuttle service that allows them to interact with the community and the surrounding environment. Instead, as a service provider, driver of *Ojek Difa* can work through the provision of transport services. They no longer will be underestimated and social burden on society.

With the presence of *Ojek Difa* in Yogyakarta, the difabel group became the subject of inclusive development and no longer the object of inclusive development. They can contribute in providing accessible public transportation. Even now, the users or passengers of *Ojek Difa* are not only difabel persons, but the other persons who do not have special needs can also enjoy this service, ranging from teachers, physicians, board members, tourists, and others can enjoy when they are using this motorcycle taxi service. Thus, the longing for the realization of an inclusive public transportation can be realized by the presence of *Ojek Difa*. This innovation

moreover became a homework for the Government of Yogyakarta to be able to provide inclusive public transport services which is accessible for all of the people in Yogyakarta.

C. Pioneer of Inclusive Public Transportation Provider

Until now, *Ojek Difa* still remains the only public transportation service that is managed and piloted by the difabel. These motorcycle taxi services become a pioneer in providing inclusive public transport services in Yogyakarta. This initiative certainly can create independence of the difabel. In order to improve their service quality, *Ojek Difa* also becomes innovative and transformed by providing social media account such as Instagram, Facebook, Twitter, Blackberry Messenger, and Yahoo Mail in order to provide convenience services for drivers and users in whole destination around DIY.

The management of *Ojek Difa* will be launching online applications that can be used in smartphones. This application can be downloaded via Google Play and App Store. The device will connect server applications between the driver and the user (passanger). Use of this application is expected to facilitate communication for shuttle services addressing the needs of modernity and globalization. The shuttle service is intended to reach inside and outside the city of Yogyakarta. In addition, the *Ojek Difa* are also developing other business services. There are two kinds of other services offered to users, ie: massage services by blind people and cargo services both inside and outside of DIY. In addition, this *Ojek Difa* also provides additional services for guided tourism destination tours around Yogyakarta.

Figure 2. Physical Appearance of *Ojek Difa*



Source: www.difacitytour.com, 2016 [19].

In servicing rates were also relatively affordable. For shuttle service within the city there will be a charge of IDR 20,000 per five kilometers. If more than five kilometers, there will be additional cost of IDR 2,500 per kilometer. For massage services by blind people, the customers will be charged IDR 80,000 per hour. The cargo service will charge IDR 100,000. Furthermore, for

the service of city tours cost starts at IDR 100,000 per package, with a maximum of four hours and presently only goes to four main tourism places. If the passenger needs to go around Yogyakarta, they will be charged around IDR 50,000 to 100,000 depending on the location where they visited.

For those services, Triyono is applying the profit-sharing system which does not suppress the driver of *Ojek Difa*. For transport and cargo services, the management of *Ojek Difa* will take 10% and 90% is given to the driver. For the city tour service, the management company will take 30% and 70% is given to the driver. For the massage service, the calculation is slightly different. Because these services, masseurs will be escorted by a driver to the user. For an agreed outcome 10% for management, 10% for the driver, and 80% for massagers. Usually the masseuse is also from an empowered group of blind people who have expertise in massaging.

With the profit-sharing system, both the management, the driver, and users (passanger) will receive the same benefits and are not disadvantaged in this service. Overall the service is available in the *Ojek Difa* apps, so the users can become used to accessing the *Ojek Difa* application services. This innovative step will certainly participate in involving difabel in Yogyakarta for getting work and filling their days with productive activities. *Ojek Difa* can be pioneer in movement action of difabel community and are able to contribute to other difabel and society through these services. This has become one of the business transformation of public transport services that are very likely to be further developed for these applications are more friendly to the blind person, because, in this application there are no audio services that can be heard by the user. Applications *Ojek Difa* also became a pioneer in the online services for inclusive public transport in Yogyakarta.

The existence of *Ojek Difa* should be the trigger for the Government of Yogyakarta and all relevant stakeholders to provide more space for the difabel to participate in planning the provision of transport facilities and infrastructure in Yogyakarta. As quoted and submitted by Haryadi Suyuti as the Mayor of Yogyakarta, the goal states that: "to realize the inclusive city not only in the form of local regulations, but more important is the involvement of difabel in a development town process". Thus, the provision of inclusive public transport services into a major agenda for the government of Yogyakarta to be able to work with various stakeholders to realize that there is involvement of the difabel in the development of inclusion Yogyakarta.

D. *Ojek Difa* and the Javanese Local Wisdom

Yogyakarta is a province full of Javanese local wisdom. One such local wisdom is - *migunani tumraping liyan* - which means being useful for others. No matter how small the kindness we do can have great importance for others and be useful for fellow human beings and make life more meaningful. The Java philosophy embodies a deep philosophy. But usually society sees what is useful for each other as more or less meaningless. Sometimes we are not ready to do good, because we think that we have not been able to find any material or acts that we do that much impact for people in need. Or when we had plunged into our ego, which considers the pros and cons of each act, forgetting the fact that all creatures of this world form a unity, without limits of family, religion, gender, race and ability.

The presence of *Ojek Difa* is a real effort made by the difabel in Yogyakarta for give the benefit to others. Limitations experienced by difabel do not prohibit nor deter their determination to work and charity. Their conditions do not necessarily make them desperate and just expecting for mercy from others. They are not only claiming their rights as stated in Law No. 8 of 2016, but also they want to be able to actively participate in the fulfillment of these rights and be able to do this in such a condition that would make their action deemed more valuable. It can be concluded that the emergence *Ojek Difa* is in line and in harmony with the Javanese local wisdom - *migunani tumraping liyan* -. They are not only giving beneficial services for the difabel community, but also inspiration for the whole society.

V. CONCLUDING REMARK

A. Conclusion

Ease of mobility or access becomes one of the most important rights for the difabel to participate fully in social life. Supporting one to get this right is the presence of public facilities that are accessible to the difabel group on various modes of transport. But in reality, the provision of public transport services facility provides less attention to accessibility for difabel users as a service. As an example difabel still have difficult experience in accessing the Trans Jogja Bus independently. It is the caused by several factors such as the infrastructure is not accessible, the number of fleets are insufficient, and the affordability route problem.

The presence of *Ojek Difa* has opened access to mobility and space activities by and for the difabel. This mode of transportation as an alternative solution to meet the needs of public transportation is more inclusive. This service can be enjoyed by everyone without exception and is the only one inclusive public transportation in the world that is managed and piloted by the difabel. The

provision of public transport services of the difabel is in harmony with the Javanese local wisdom - *migunani tumraping liyan* - which means be useful for others. These initiatives through *Ojek Difa* have had some positive impact, not only to improve the social-economic welfare of the difabel, but also can give the benefit to participate in providing transportation facilities accessible for everyone.

B. Recommendation

Based on these results, there are some recommendations. First, to the Government of DIY, in an effort to encourage infrastructure and transport facilities that are friendly for the difabel in the policy-making process, the government must make inclusiveness as one of the indicators. Therefore, the government should involve difabel directly. The gains of involving the difabel, among others: (1) the difabel community can provide input to the government and learn to understand the government's ability to fulfill the rights of difabel; (2) influence the government to choose policy priorities in order to fulfill their rights; (3) difabel become active citizens, so that the feeling of neglect, not to be heard can be negated. In the same time, the process is to prevent social exclusion for the difabel. Thus, in the policy-making process of transport or other public facilities are appropriately respectful and sensitive to the needs of difabel.

Therefore, the government as a provider of public facilities needs to give attention and support innovations that have been made by *Ojek Difa*, for example: (1) provide the capital or soft loans without onerous agreement, for example in the development of the fleet; (2) provide for the training of traffic to driver of *Ojek Difa*; and (3) providing difabel-friendly infrastructure. Thus, public transport services will no longer discriminate against the difabel group. The emergence *Ojek Difa* in Yogyakarta hopes to inspire other local governments to replicate this innovation in their respective areas.

Second, we provide encouragement to society as a whole. Society should appreciate the innovative measures produced by the difabel. The society can show their appreciation to them so that there is no longer a negative stigma envisaged when interacting with difabel. Communities need to eliminate all forms of discrimination toward the difabel in various fields, not only in the field of public transport, but in other fields such as health, education, law, economics, employment, population, and so forth. Our shared goal is to create an equal relationship.

ACKNOWLEDGMENT

We would like to express our high appreciation to Center for Southeast Asian Social Studies, Universitas Gadjah Mada who was supported and funded this research. Furthermore, the researchers would thus like to express their gratitude to all our colleagues in the Department of Politics and Government, Universitas Gadjah Mada as well as in the Department of Islamic Management, Sunan Kalijaga State Islamic University, and all those who have entrusted them with the opportunity to conduct this researcher. The researchers hope that the result of this research can support further knowledge development regarding difabel and inclusive public transportation service in Yogyakarta.

REFERENCES

- [1] H. Krisdianto, "Data dan Fakta Difabel", *Tribun Jogja Newspaper*, Friday, March 18, 2016.
- [2] Ro'fah et al., "Kebijakan Berbasis Hak: Pengalaman Pemerintah DIY Dalam Penyusunan Perda Penyandang Disabilitas", *Welfare: Jurnal Ilmu Kesejahteraan Sosial*, vol 1, no 2, 2012, p. 278.
- [3] B. M. A. Kusuma and Z. Musyirifin., *Keberpihakan dan Kepedulian Lintas Iman Untuk Difabel*, Yogyakarta: Interfidei, 2016, p. 7.
- [4] H. Kurniawan, "Tipologi Renovasi Aksesibilitas Halte Trans Jogja", *Inklusi: Journal of Disabilities Studies*, vol 1, no 1, 2014, pp. 8-10.
- [5] C. Barnes and G. Mercer, *Illnes and Disability: Exploring the Divide*, Leeds: The Disability Press, 1996, p. 9.
- [6] M. J. Yulianto, "Konsepsi Difabilitas dan Pendidikan Inklusif", *Inklusi: Journal of Disabilities Studies*, vol 1, no 1, 2014, pp. 23-25.
- [7] Ro'fah et al., *Membangun Kampus Inklusif: Best Practices Pengorganisasian Unit Layanan Difabel*, Yogyakarta: PSLD UIN Sunan Kalijaga, p. xxiii.
- [8] M. J. Yulianto, "Konsepsi Difabilitas dan Pendidikan Inklusif", *Inklusi: Journal of Disabilities Studies*, vol 1, no 1, 2014, p. 26.
- [9] Ro'fah, "Antara Teks dan Interpretasi: Sebuah Upaya Melihat Disabilitas dalam Islam", in B. M. A. Kusuma and Z. Musyirifin, *Keberpihakan dan Kepedulian Lintas Iman Untuk Difabel*, Yogyakarta: Interfidei, 2016, p. 32
- [10] L. P. Sinambela, *Reformasi Pelayanan Publik: Teori, Kebijakan, Implementasi*, Jakarta: Bumi Aksara, 2010, p. 5.
- [11] A. Dwiyanto, *Manajemen Pelayanan Publik: Peduli, Inklusif, dan Kolaboratif*, Yogyakarta: Gadjah Mada University Press, 2010, p. 129.

- [12] R. Common et al., *Managing Public Service: Competition and Decentralization*, Oxford: Butterworth Heinemann, 1993, p. 1.
- [13] H. Kurniawan, "Tipologi Renovasi Aksesibilitas Halte Trans Jogja", *Inklusi: Journal of Disabilities Studies*, vol 1, no 1, 2014, p. 2.
- [14] N. McNabb et al., *Qualitative Research Methods: A Data Collector's Field Guide*, Washington: Family Health International, 2002.
- [15] K. F. Punch, *Introduction to Social Research: Qualitative and Quantitative Approach*, 2nd Ed, London: Sage Publication, 2004.
- [16] M. B. Miles and M. A. Huberman, *Qualitative Data Analysis: A Source Book of New Methods*, London: Sage Publication, 1998.
- [17] A. Torrido, "Pengembangan Sumber Daya Manusia dalam Pembangunan dan Peran Dakwah", in W. A. Ghafur et al., *Interkoneksi Islam dan Kesejahteraan Sosial*, Yogyakarta: Department of Social Welfare UIN Sunan Kalijaga and Samudra Biru, 2012, p. 69.
- [18] W. A. Ghafur, *Kesejahteraan Sosial dalam Al-Qur'an: Konsep dan Paradigma*, Yogyakarta: Ladang Kata and Dakwah Press, 2014, p. 1.
- [19] Official Website of *Ojek Difa*, Main Page of *Ojek Difa* Website, Accessed through difacitytour.com on April 8, 2017.





"Multidisciplinary Perspective of Local Wisdom:
Past, Present, and Future of ASIA"

Copyright © & Published by Mr Agianto (5th AASIC)

Edition & Year: 1st Edition, July 2017

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA



978-616-440-849-4