

Construction of the Meaning of a Motorcycle Taxi Driver in Student Perception

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Abstract

The development of technology gave birth to a new profession. Millennials plunge into online motorcycle taxi drivers. The presence of various online transportation applications such as Go-Jek, Grab, Uber opens wide opportunities to become partners. Millennials are not ashamed but feel proud. The motorcycle taxi profession which is often underestimated is now in demand by various groups. This study aims to explain the changes in the construction of the meaning of motorcycle taxi drivers in the perception of students who become online motorcycle taxi drivers. The change in meaning construction has made the online motorcycle taxi profession attractive to the younger generation. Changes in construction will be described in various stages of the scheme, the process of externalization, objectification and internalization of values. This research strategy is phenomenological research. The basic question according to Patton (2002) is to find out the essence of experience. Littlejohn (1999) defines phenomenology as the study of experiences that come from consciousness or the way we understand something by consciously experiencing something. Hegel (in Moustakas, 1994) states that phenomenology refers to experience as arises from consciousness, he further explains phenomenology is the science of describing what a person receives, feels and knows in his direct awareness and experience. What arises from consciousness is what is called a phenomenon. With this strategy, the researcher seeks to obtain a systematic, logical and coherent reflection of the reality phenomenon about the motorcycle taxi profession.

Keywords: *construction; motorcycle taxi drivers; mass media*

INTRODUCTION

Unemployment is a serious problem that must be resolved so as not to impact on other problems such as crime. To overcome high unemployment needed adequate employment. In addition, the willingness to work by eliminating shame, being lazy and being picky about types of work is also needed so that labor can be absorbed in the available workforce. Many young people who choose to be unemployed, become buskers or even fall into crime just because they feel proud to choose a particular job. One type of work that is often underestimated is being a motorcycle taxi driver. During this time the work is still seen as a job that is not promising, not prestigious and many

young people are ashamed to be motorcycle taxi drivers. The choice of type of work such as a motorcycle taxi driver is not a problem as long as it is done with honesty, trustworthiness and responsibility.

The existence of online transportation in Indonesia since 2010 has brought enormous changes to life. However, this online-based transportation service is also called the ridesharing application, whose appearance in Indonesia began to bloom in 2014. At the beginning of its emergence, it was started by the Uber application, which carries UberTaxi as a business-based transportation application business online. Then followed by the appearance of Gojek, GrabBike, GrabTaxi, and other online-based applications.

The development of technology gave birth to a new profession. Millennials plunge into online motorcycle taxi drivers. The presence of various online transportation applications such as Go-Jek, Grab, Uber opens wide opportunities to become partners. These companies are the pride of the nation because of their ability to open alternative employment opportunities for young people according to their millennial characteristics. Millennials are not ashamed but feel proud. The motorcycle taxi profession which is often underestimated is now in demand by various groups. According to data from Tempo.co the number of Gojek drivers until 2019 is not less than 2.5 million consisting of motorbikes and cars. The number of Grab drivers reaches 2 million (Tempo.co, 2019). This condition is inseparable from the shift in the meaning of motorcycle taxi drivers in media reporting and student perceptions. They are not ashamed to be motorcycle taxi drivers online because of the positive image reported in various mass media. Many students are involved in ojek drivers to meet their needs. Income that can be obtained ranges from five hundred thousand rupiahs to one million rupiahs per week. This amount can be used for daily needs as well as to finance their studies.

This study aims to explain the changes in the construction of the meaning of motorcycle taxi drivers in the perception of students who become online motorcycle taxi drivers. The change in meaning construction has made the online motorcycle taxi profession attractive to the younger generation. Changes in construction will be described in various stages of the scheme, the process of externalization, objectification and internalization of values.

This study uses a constructivism paradigm. The consequence must be to use epistemological, ontological, and axiological assumptions that are in line with the constructivism paradigm. Ontological refers to the nature of what is studied, about things exist (existence), Epistemological on how to get the right knowledge (how you know). While axiological refers to the value of usability (what for). For the constructivism paradigm, the three assumptions are very different from the assumptions in the positivism paradigm (Lincoln and Denzin in Salim 2006). Framing analysis, as an analysis technique in this study, belongs to the constructivism paradigm. So, in order not to be uprooted from its paradigmatic roots, discussion of the constructivism paradigm is mandatory. The essence of this discussion is because in the constructivist paradigm it is very different from the positivistic paradigm, one paradigm that appears first. The constructionist view was introduced by Peter L Berger with his idea that people and society are dialectical, dynamic and plural products continuously (Eriyanto, 2002). Society is formed through a process of socialization and interaction between people. On the other hand society shapes the behavior of individuals. A new person

becomes a person of identity as long as he stays in his community. In Berger's view the dialectical process goes through three stages called moments. First, externalization is the effort of outpouring or human self-expression into the world both in mental and physical activities. Second, objectivation is the result that has been achieved both mentally and physically from externalization that has been done by humans. Externalization produces an objective reality that can be faced by humans themselves. An example is humans creating tools and language to simplify their lives. Tools and language produced by humans will regulate how it works and think according to the language it produces. Third, internalization is the process of re-absorption of the objective world into consciousness in such a way that the individual's subjective is influenced by the structure of the social world. Through internalization, humans are the product of society. For Berger reality is not formed scientifically but it is constructed. With this understanding, reality means having a double / plural face. Everyone can have different views of the same reality.

The construction of reality is the result of an interesting tug of interest behind the editorial kitchen between the power of capital, the editor, the ideology of the media, advertisers and other parties who have an interest in media reporting, such as the authorities. The media is in the midst of a social reality that is laden with diverse and complex interests, conflicts and facts. Althuser and Gramsci agreed that mass media is not free, independent, but has a relationship with social reality. Obviously there are various interests that play in the mass media. In addition to ideological interests between society and the state, the mass media itself is also veiled in other interests such as capitalism of capital owners and the interests of employment sustainability for employees (Sobur, 2002). Under these conditions the mass media may not stand static in the middle, he will move dynamically between the interests of the game. This fact causes the media to determine the attitude in which it rests. What causes people to construct messages in certain views is called an individual scheme. The scheme will lead and view someone by putting reality which is relevant and which are not relevant. He will organize one's knowledge and experience then dictate how reality should be seen. The scheme covers three things, namely social scheme, textual scheme and ideological scheme.

Social Scheme

Social schemes are the schemes that are the most widely used. This scheme is often referred to as scripts or scenarios. Like the world scenario and reality is assumed like a play or drama. In scripts various events, behaviors and people are included in certain rules in such a way as to form a unity. In social schemes there are two forms, namely the role scheme and personal scheme. Role schemes relate to how a person views certain roles that exist in society. This scheme leads and organizes individuals, what roles are associated with someone, and what should be done. Stereotypes are sometimes born from role schemes like women should play a role at home, take care of children, and serve their husbands. Whereas personal schemes relate to views about a person, their differences, types of people, individual characters and so on.

Textual Scheme

If the social scheme is related to how one sees the world, events, and the actors in it, then the textual scheme is related to the schematic aspect of the text. Generally used by individuals when and interpreting text. The forms of textual schemes are genres first, this schematic relates to patterns and forms of text such as whether the text is in the form of advertisements, news, or editorial. Second, certain codes of communication such as people laughing show teeth, waving when separated, crying when sad, and so on.

Ideological Scheme

This ideological scheme occurs when it is linked to a self-scheme, generally classified as a social scheme where someone uses his scheme to see himself. People will use their own schemes and beliefs to see and interpret reality, including those in the text.

By using a scheme someone makes the world in simplification, classification, generalization and association (Eriyanto, 2002). Simplification is a process when humans see the world and the events that come and go every day, he uses a certain framework of thinking. Various events are placed in a frame like a scenario that puts events in a coherent story line. Without wrinkles, various events experienced by humans every day will seem chaotic, confusing and meaningless. In this conception we tend to see the world in a simplification so that it can be observed by our minds.

Classification is used by individuals to make the world seem simple and understandable, schemes also make classification. With a certain scheme people ultimately differentiate one human from another human being, and between one event with another event. With a scheme of people distinguish humans based on ethnic grouping, skin color, race, language diversity and so on. It also classifies where good and bad activities, struggle and rebellion, oppression and liberation and so on. Generalization is an element related to classification. Besides being classified, people also tend to make and attach the same characteristics to the same person or event. The Javanese are not only different from the Chinese, but each of them also has certain characteristics inherent in him. Javanese are generally seen as gentle, easy-going and polite while Chinese are often seen as tenacious, hardworking but stingy. Through generalizations humans tend to see events and people from aspects of the group not from the uniqueness and uniqueness of an individual nature. For example, in general every person and action that opposes America with violence is seen as a terrorist activity and in contrast all American actions using violence are seen as a war on terrorism. Generalization limits our perspective of people and events. Associations, in addition to simplifying, classifying and generalizing, schemes also allow one to connect between events and between people. For example when someone talks about crime, it will usually be associated with robbery, theft, drug trafficking and so on. Here one event is made connected with another event and not seen as something separate.

METHOD

This research strategy is phenomenological research. The basic question according to Patton (2002) is to find out the essence of experience. Littlejohn (1999) defines

phenomenology as the study of experiences that come from consciousness or the way we understand something by consciously experiencing something. Hegel (in Moustakas 1994) states that phenomenology refers to experience as arises from consciousness, he further explains phenomenology is the science of describing what a person receives, feels and knows in his direct awareness and experience. What arises from consciousness is what is called a phenomenon. With this strategy, the researcher seeks to obtain a systematic, logical and coherent reflection of the reality phenomenon about the motorcycle taxi profession. Moustakas (1994) explains that the main point of this method is the undeniable idea and essence of the natural world or reality so that an approach to actuality and potentiality that governs the life of the research subject is needed.

Data collection was conducted in Semarang. Primary data were obtained from interviews with five respondents who were online motorcycle taxi drivers. Students who are respondents are those who work as online motorcycle taxi drivers for more than two years. The reason for choosing them to be respondents besides being a driver for more than two years is also different respondents' backgrounds. Respondents' backgrounds are student activist organizations, student recipients, students from well-off families, academic and non-academic achievements. These various backgrounds are intended to get different perceptions about the online motorcycle taxi profession they live.

Stages of data analysis are done by: 1) sorting out the answers of respondents that are relevant to the question and context of the study, 2) grouping respondents' answers based on the categories that have been given, 3) construction of the meaning of the field obtained from respondents' answers. Authenticity is fulfilled by triangulating data sources on the five study respondents. The results of the interview are conveyed in this paper narratively by providing analysis and constructing respondents' answers.

FINDING AND DISCUSSION

Internalisation

The five respondents came from families whose parents did not become motorcycle taxi drivers. They come from families whose parents have formal jobs (PNS), are entrepreneurs, and farmers. Their knowledge of work is much influenced by the internalization of the values that are instilled in their families. The first respondent, Ade, a 7th semester student, an online motorcycle taxi driver and also a recipient of the Bidikmisi scholarship stated that his parents were entrepreneurs. However they always expect Ade to have a formal job after graduating from college. His understanding of the profession of motorcycle taxi drivers is a base motorcycle taxi driver he sees in his neighborhood. This profession is underestimated in the neighborhood. The second respondent, Abdul, was the head of the student BEM. His family background of farmers makes him accustomed to working hard and undergoing physically strenuous work. In his family, he is planted to work with anything that is important halal and to produce. The third respondent is Zul who comes from a business family with good economic skills. Since he was little, Zul had barely had financial difficulties because his parents had fulfilled his needs. The fourth respondent is Rian who is implanted in his family

that life must work. The fifth respondent is Andi, a student majoring in education in Semarang. He left for college in Semarang from Demak on a motorcycle. His parents stated that the motorbike was alive during college. Then the choice is to become an online motorcycle taxi. He targeted that in one week he would earn at least IDR 500,000. The income is enough to meet the needs of studying in Semarang.

The first, third and fourth respondents looked at the profession of base motorcycle taxi drivers as an underestimated job in the community. While the second and fifth respondents stated that the family never questioned the profession that was undertaken throughout halal and did not violate the rules. Internalization of values about the motorcycle taxi profession for the first, third and fourth respondent is the base motorcycle taxi driver. This value is instilled in his family and is reproduced continuously. The environment where they live also do the same thing so that embedded in them the figure of a motorcycle taxi driver is a job that is not promising, underestimated and not an option in the future.

Externalisation

Externalization is a process in which a person devotes mental and physical to merge in a variety of activities, thoughts, and discourses that develop in society. The five respondents stated that they were taught to do work in their families. Daily work such as cleaning the house, helping parents they often do. The third respondent stated that even though his parents meet all needs but always instill the values of work. When off school or college he is used to helping his parents run the business. Entrepreneurial values have been practiced since childhood. The first respondent stated that doing daily work at home is a habit that has been practiced since childhood. He also helps parents who open a grocery store at home.

Another form of externalization of work that they have done is an activity of being a day laborer. This was done by Abdul, a student from Temanggung who came from a farming family. Young people in his environment are accustomed to working as daily agricultural laborers or harvesting rice during the harvest season. This physically strenuous work has become a common sight in its environment. Therefore, when young people do the work, it will be seen as a natural thing by the surrounding community. This condition is different from the job of being a motorcycle taxi driver. For the community to be a motorcycle taxi driver is considered as a form of laziness. Because of that, according to Abdul, the motorcycle taxi profession was not found in his neighborhood.

The description shows how the externalization of work values has been done by the respondents. The value that is instilled in the family manifests in the work practices they live.

Construction of the reality of the motorcycle taxi profession

The development of technology changes the human view of a matter, including the meaning of work. The industrial revolution in England, for example, eliminated some of the manual work done by humans and replaced it with machines. This makes the construction of the human view of work change. The level of education also influences the way humans view work. The higher the education the more different the way they

look at a particular job. Human interaction with the environment will also affect the way he views the profession.

The first, third and fourth respondents who view the job of being a motorcycle taxi driver as an underestimated job turns into the work they deserve to do. This is influenced by several things, namely: First, the development of communication and information technology that resulted in a revolution in the work of motorcycle taxi drivers. The presence of various online motorcycle taxi applications has made this profession shift from waiting at the base to being connected with technology. Uniform appearance, ordering system, payment system, and flexibility of work make respondents' views change. Second, there is an urgent need to meet tuition fees and daily needs. Third, the increasing number of online motorcycle taxi drivers makes this profession considered common and not underestimated.

The first respondent stated, *"I live with my aunty in Semarang", so I have to do a lot of household chores such as sweeping and mopping. However it must be done because I live there. I chose to be Ojol so I could get out of my bulik house, so I was not tired of having to go to college and do household work "*.

The reason respondents become online motorcycle taxi drivers is to meet the needs of tuition, can board themselves and not get tired because of household chores. In this condition the first respondent who considers the profession of motorcycle taxi drivers to be underestimated is confronted with the objective reality that they face. On the one hand he wants to be independent, not dependent on living in your house, on the other hand he must stay in college and at the same time be able to find a source of income. Then the choice to be an online motorcycle taxi becomes the most realistic choice because it can manage time flexibly.

For the fourth respondent, the choice to become an online motorcycle taxi driver is not based on economic motives. "Be adriver Ojol because he joined in with his fellow students who become ojeg drivers. So drivers just have fun. If I become a motorbike taxi, lazy, I don't make money. Just make it fun ". For Zul, this profession is just a toy to fill leisure time. He saw many of his themes being online motorcycle taxi drivers and wanted to experience the profession. In practice, Zul turns on the application as he pleases. There are no regular working hours and no target points or income to be achieved.

"What you can do while you study is to be OJol. I am picky of passengers and the direction of destination. If far too lazy, collide with the lecture hours. I choose the most direction Genuk, Tlogosari that is near ".

This condition is different from the fifth respondent who makes this profession as a foundation for funding college and daily needs. The student majoring in teacher training stated that one day he really wanted to become a professional teacher but at this time the most obvious condition was to become an online motorcycle taxi driver to meet his needs. Every week he targets to earn IDR 500,000 for daily needs and college needs.

CONCLUSION

Based on the findings and discussion the conclusions drawn are presented in the following table:

Table 1. Research Finding

THEME	RESPONDENT' RESPONSE	CONTEXT
Reasons to be an online motorcycle taxi driver	Meet the needs of college and everyday life	Stay in your brother's house and want to get out
	Have Fun	No need economically, follow his colleagues
	The main focus of tuition and daily needs	A temporary profession that can support it to achieve its goals in the future.
Shame being an online motorcycle taxi driver	No longer ashamed to be because many of his friends also work the same.	Ojol Many work in the same profession, using technology applications

Student construction on the online motorcycle taxi driver profession is influenced by three main things, namely: technological development, peer group influence, time flexibility and income.

Technological developments change people's perceptions about the motorcycle taxi profession. Becoming motorcycle drivers was originally considered trivial, then becomes an option. The second influence which is the basis of student construction is the influence of peers. When their peers become online motorcycle taxi drivers, students become influenced to follow them. The third aspect is the flexibility of time and amount of income.

The table illustrates that the construction of students about the online motorcycle taxi profession is built from the influence of structure. In this case, interactions with peers. On the other hand, technological determinism that affects changes in the work patterns of motorcycle taxi drivers lies in the larger macro structure. This means that the phenomenon of online transportation developing in various parts of the world.

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