

‘Disable Equality’: The Role of the Community in Bridging Diffability People to Adopt Media and Technology

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Abstract. Diffables are minorities wherever they are. Every country has its own problems regarding the existence of people with diffabilities. Many then the rules made by the state government in overcoming the problems of people with diffabilities are marginalized and deteriorated due to lack of accessibility and special attention from all aspects. Then demands emerged and special people's calls for those with diffabilities who wished to equalize the rights of persons with diffabilities as part of the general public who lived side by side with humans who were born normal in general. The main problem for people with diffabilities is employment, both in terms of the right to work, occupational safety and health issues for people with diffabilities, the protection of people with diffabilities, and the limitations of people with diffabilities that are far from accessibility, especially in terms of employment. In Yogyakarta, with a high number of diffability, it is also still hampered by the distribution of diffable workers, where their involvement is still very minimal, both private and governmental. There is a community formed to accommodate diffable, especially physical diffabilities. This community is a place of empowerment for people with diffabilities, not only for physical diffability, but also facilitating people with diffabilities with a variety of vulnerabilities. This study uses qualitative research methods with a case study approach. This study uses case studies because it studies deeply into a phenomenon that exists in a particular society. There is a minority group of people with diffabilities who are able to create a place and are able to elevate their existence through a community that is engaged in diffability services, and only one in Yogyakarta. A transportation service whose culprit is all people with diffabilities. This study aims to explore this phenomenon into a qualitative study using a case study approach. Data collection techniques were carried out by observation and interviews, and using source triangulation as data validity. The data analysis technique used is interactive data analysis techniques from Miles and Huberman. The results showed that the physical diffability community in Yogyakarta was formed as a form of resistance to the negative stigma of people with diffabilities. A negative stigma that has created a gap between diffables and the social world, public access, even in the world of work. This community moves by utilizing technology and media. The creation of vehicles that are accessible to physical diffability as well as a means of livelihood, as well as the creation of online applications that are used to accommodate programs and products that are worth

selling from diffability people in Yogyakarta. They move independently, from, by, and for diffables.

Keywords: Media; Technology; Diffable; Community; Equality

1 Introduction

In Indonesia, the involvement of difable community is still very limited in industrial world, while there have been such governmental policies as [1] Republic of Indonesia's Laws Number 4 of 1997 about People with Diffability and [2] Number 8 of 2016 about People with Diffability, and [3] Labor and Transmigration Minister's Circulars Number: 01.KP.01.15.2002 about the Placement of Disable Worker in Company. [1] Article 14 of Republic of Indonesia's Law Number 4 of 1997 about People with Diffability mentions that Company should employ at least 1 (one) person with diffability qualifying the requirement of corresponding job in every 100 (a hundred) employees. Additionally, [4] Article 1 clause 2 of Republic of Indonesia's Law Number 13 of 2003 about Manpower states that labor includes difable (people with different ability). Daerah Istimewa Yogyakarta Province also has Local Regulation Number 4 of 2012 about the Protection and Fulfillment of the Rights of People with Diffability [5]. However, its realization is still very limited, because no qualification is compatible to people with diffability to fill in personnel staff position in the company [6].

There are several previous studies that are relevant to this research. The research conducted by Fibrianto & Yuniar (2019) about Technological Development and Its Impact on Community Social Behavior shows that technology has now entered every space in human activity. The presence of technology seems to be inseparable from humans as users. Society is increasingly dependent on technology. Because technology offers convenience and everything that is practical, instant, flexible, and efficient. Thus, the presence of technology indirectly also changes a person's social behavior in everyday life [7]. Other research conducted by Fibrianto & Yuniar (2019) about The Representation of Diffable Community's Creative Service Industry in Yogyakarta Indonesia shows that there were such strong capitals which is owned and used to maintain the status and position to establish creative service industry and were embodied into industrial relation activity of people with difability in Yogyakarta [8].

Many studies have been conducted on difable community's interest, in the term of both accessible policy to difable and difable manpower [9]. Generally, people with different ability become object and the public considers difable people as weak individuals. The adaptation of difable labor in building construction company in Pernambuco Brazil affects occupational safety of difable construction worker [10]. Meanwhile the factors affecting satisfaction level of difable labor in South Korea workplace are personal and work environments [11]. Meanwhile supporting and inhibiting factors for difable workers in company are related to information socialization, workplace accessibility, organizational commitment and support to difable labor participation, either individually or socially [12]. An experiment has been conducted with difable workers working under pressure and how it affects the performance to find out the difference of productivity as a comparison [13]. Even in politics the role of difable people is accommodated inadequately in Zimbabwe [14]. Clearly, the position of difable community as minority has been neither equal nor recognized completely, and it is always positioned to be object rather than subject.

This research addresses the means of empowering diffable community in Yogyakarta, the presence of industry in transportation area entitled "*ojek diffable*" (diffable taxi bike) called

‘*Difa City Tour and Transport*’ or DCTT. DCTT is a typical and unique transportation service company born from difable community’s creativity in Yogyakarta, attempting to create job opportunity to difable community, particularly those with physical diffability having limited accessibility to job realm. DCTT is a means of empowering difable community present amid Yogyakarta people, from, by, and for difable community. DCTT is a service industry built and operated by difable people independently. There is an industrial relation process in diffability service industry company including employer-employee relation in the company consisting of people with diffability with physical diffability characteristics.

This phenomenon is typical and unique as this service industry company is the only one operating in Yogyakarta and the first one in Indonesia. This difable company operates in land transportation area, and the difable people working in this company work as *ojek* service provider. Even this reservation of difable *ojek* service is made online, similar to “gojek” (taxi bike Indonesia) company in Jakarta. DCTT is a creative business established by a person with diffability in Yogyakarta, and to accommodate particularly the people with diffability who find job difficultly.

Generally, people with diffability find work-related problem, in job seeking, occupational safety and health for difable, protection for difable, and difable people’s limitation, thereby accessing the job opportunity difficultly. In Yogyakarta with sufficiently high diffability rate, some obstacles are still found related to the distribution of difable workers. Data of difable workers shows a very small number of them involved in industrial world, either product or service industries. They found difficulty when they want to join one of service companies operating in public land transportation, *ojek online*, currently becoming hits in Jakarta metropolitan city. The company did not accept them because there is a requirement mentioning that they were not qualified. Then, a person with diffability, Mr. Triyono, initiated to build a service business, similar to *ojek online* service company in Jakarta, in Yogyakarta. Mr. Triyono, a person with physical diffability affecting his two legs due to polio virus’ attack since he was two years old, feels pity to his physically difable friends who seek job very difficulty to earn money for their family. Therefore, an idea emerged to build a service company operating in public land transportation, *ojek difable*, currently named Difa City Tour and Transport (DCTT) company, the drivers of which consist of people with various diffabilities. DCTT is a service industry company coming from people with diffability operating in public land transportation, particularly *ojek online*, the only one in Indonesia and located in Yogyakarta. There has been no other *ojek online* transportation service industry company of people with diffability established before. All employees (drivers) of DCTT are people with physical diffability.

The presence of DCTT is interesting, moreover viewed from its low Human Resource; in addition, government has not offered solution related to job distribution to difable community, particularly in Yogyakarta City. The vehicle used is two-wheel motor with some modification to be used by difable worker for *ojek* business (taxi bike). There are two types of vehicle: portable fleet for the passengers with wheel chair and ordinary fleet for ordinary passenger, each of which is driven by people with physical diffability.



Fig. 1. Portable Fleet (Left) and Ordinary Fleet (Right)
(Source: Private Documentation, 2018)

To modify a motor as expected, motor repairman is required who is willing to deal with the motor modification problem, and to repair the motor when it is damaged and needs service any time. Not all workshops are receiving and willing repair the motor; therefore, Mr. Triyono as the director of company has distinctive subscriber garage to repair the damaged motor. In addition, all of his employees are people with diffability, and there have been only 22 fleets available, and 40 members. Because not all people with diffability can drive motorcycle well, training and briefing should be provided first before working as ojek driver. There is *ojek* reservation application that can be accessed online using smartphone, “difaBike” application.



Fig. 2. “difaBike” Application Logo
(Source: *Documentation through Play Store*, 2019)

The public gives negative stereotype and considers the people with diffability as helpless. Diffability is an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure, an activity limitation is a difficulty encountered by an individual in executing a task or action, while a participation restriction is a problem experienced by an individual in involvement in life situations. Disability is thus not just a health problem. It is a complex phenomenon, reflecting the interaction between features of a person’s body and features of the society in which he or she lives [15].

In industrial relation, there are justice and equality, power and authority, individualism and collectivity, right and obligation, and integrity and trust. Industrial relation includes a series of phenomena, both inside or outside workplace related to the establishment and regulation of manpower relation. Industrial relation relates to the one between all stakeholders involved in work relation in a company regardless sex, affiliation in labor union and job type. Industrial relation can be seen not only from the simple or formal requirement of organizational work regulation, but also from broader social, political, and economic relation [16].

Industrial relation occurring in DCTT company is established due to (Habitus x Capital) + Arena = Practice. This theory aims to deal with the opposition between these two scientific knowledge conceptions and to change it into a dialectic relation between structure and agency [17]. Habitus guides actors to conceive, assess, and appreciate their action based on scheme or pattern emitted by social world [18]. There are four capitals: economic, cultural, social and symbolic capitals [19]. In industrial domain, there are attempts of fighting or competing for resource (capital), and of competing for access to the power. The competition is in the attempt of attaining position in arena. The position of agency in arena is dependent on capital

ownership (volume) it has, capital composition and volume change, and its composition in time [20]. In arena, reproduction and/or transformation occurs [21]. Meanwhile the patron-client relation occurs between leader (employer) and employees in industrial relation practice. The establishment of typical social bonding between elite and their client emphasizes on moral idea of reciprocity, reciprocal rights and obligations, giving them social power [22]. Patron-client relation is manifested into symbolic bonding that can give the actor the composure [23].

2 Method

This qualitative research was conducted intensively, in detail, and in-depth on DCTT company, employing case study approach. Case study can be defined as research method or strategy and result of research on certain case all at once. Case study is conceived as an approach to studying, explaining, and interpreting a 'case' in natural context without external intervention [24]. This research employed a single case study. Overall, case study design can be justified in certain conditions: (a) the case sets forth an important test on the existing theory, (b) is a scarce or unique event, or (c) relates to the objective of disclosure [25]. This research was taken place in Yogyakarta City, Indonesia. The subject or informant of research consisted of DCTT director (leader) and employees, and Yogyakarta government. Techniques of collecting data used were library study, observation, interview and documentation. Data validation was carried out using source triangulation technique. Technique of analyzing data used encompassed data collection, data reduction, data display, and conclusion drawing or verification [26].

3 Result and Discussion

The increasingly tight competitive culture leads the difable community in Yogyakarta to think harder of participating in the competitive culture. This presence of online-based difable *ojek* is the manifestation of their attempt of living equally and participating in utilizing opportunity amid the swift globalization current today. Because if they do not adapt to the current and the very rapid time progress due to globalization effect, difable communities will be in worse condition. The presence of difable *ojek* called "*Difa City Tour and Transport*" is a new portrait of culture among difable people in Jogja replete with creativity and competitive with others. "*Difa City Tour and Transport*" raises Jogja tour theme and online *ojek* public transportation. In addition, this *ojek difa* also offers a variety of services: human pick-up, cargo, Jogja tour with various tourist destinations, blind massage, and selling products of difable people's creativity, all of which are packaged into one single accessible application, "difaBike". "difaBike" application is just like other applications used by online transportation service providers generally. This application has been available in playstore and accessible to everyone using smartphone.

The background of *ojek difa* establishment called "*Difa City Tour and Transport*" is inseparable from a long and dark history. They try to get up and to create a new area accessible to difable people, in opening job opportunity to difable and to be a difable-friendly service form. They are present as a manifestation of social critique against government considered as dealing with the problem of difable community less maximally.

Social gap occurs as well, including: 1) the enactment of regulation or policy relating to the quota of difable workers with percentage determined by individual companies qualifying

the standard; 2) the stipulation of difable worker criteria corresponding to the provision of individual companies providing job opportunity; 3) the availability of difable workers appropriate to the standard competency specified by individual companies is still very limited or inadequate. The government is expected to facilitate the skills of difable people through training program adjusted with the company's need, so that it has clear program design, program mapping for difable, training implementation, motivation implantation and mental reinforcement, and follow-up in the form of work placement for people with difable who have been qualified. If it is conducted massively from comprehensive socialization, screening of difable, programmed implementation, to follow-up and distribution in work realm, and maximally, the problem of difable worker can be at least overcome.

Regarding the job opportunity, so far people with different ability (difability) access the work realm difficultly. The fact that many people with diffability should access work realm as if collides with the availability of job opportunity accessible to difable people, thereby they have not been facilitated maximally in the term of their right to get job for their own welfare. Moreover, the policy of obligatory quota for difable workers requires the companies that will employ difable people to consider the work environment's accessibility to difable people, for example the construction of *ramp* for wheel chair using difable workers, special tool and equipment needed by difable workers, and other matters the company should consider to give good access to the prospect difable worker. Regarding this, the company also needs additional cost to make their work environment accessible to difable workers.

Most people's construction of people with diffability so far view that people with diffable is closely related to disable (*disable*: *dis*-meaning "not", *able* meaning "capable"). Actually, viewed from humanity aspect and positive side of ourselves, what we can see is not term "disable" but "diffable or different ability", reflected on them. Therefore, the public's mindset in viewing difable people should be changed and negative stigma inherent to difable people should be changed through more human point of view, by means of seeing what if we are in their position.

Diverse types of diffability become main factor in solving the problem of difable community's welfare, particularly in accessing work realm, because there should be a compatibility of competency and diffability type to the type of job to be selected (so that not all people with different ability are facilitated in their rights to seek job).

Difable Ojek (difable taxi bike) is a new vehicle to difable community in Yogyakarta upholding creativity (idea/thought) and even a community's local wisdom because it has not emerged yet in other area and it emerges among difable community in Yogyakarta. *Difable Ojek* creates a new identity to difable community in Yogyakarta. The emergence of (online-based) *difable ojek* is a manifestation of creativity arising among difable community itself. However, its presence, in addition to being a new creative business, now becomes a new polemics amid Yogyakarta people. On the one hand, the presence of "*Difa City Tour and Transport*" as an online *difable ojek* organization benefits some of certain social groups, but on the other hand its emergence collides with the regulation and policy, and results in pros and cons. The benefits of it are, among others: 1) the availability of new job opportunity; 2) facilitating the difable consumers; 3) disguisedly meaning a new vision of "changing stigma on difable"; 4) so far, difable people act as service users only, but the presence of "*Difa City Tour and Transport*" now tries to break the dominating stigma about themselves, that they actually can and are able, (Cannot a difable person be taxi bike driver?). The collision relates to, among others: 1) the presence of "*Difa City Tour and Transport*" in addition to be in collision with [27] Transportation Minister Regulation No.32 of 2016 about Application-based public transportation, constituting a new phenomenon, with [28] Government Regulation

Number 55 of 2012 about Vehicle, and [29] Government Regulation Number 74 of 2014 about Road Transportation, both of which governing the standardization and specification of motor vehicle and public transportation type; 2) no local regulation governing the specification of vehicles used by “*Difa City Tour and Transport*” three-wheel public transportation, unlike *Bajaj* in Jakarta and *Bentor* in Medan that are legal and have yellow plate, and three-wheel vehicle public transportation becoming local wisdom transportation mode in Gorontalo; 3) the presence of pros-cons among the people (particularly its relation to other transportation service provider such as *bentor* and conventional taxi bike), and also to related governments, such as Transportation Service and Police Officer of Yogyakarta Government.

There are some stakeholders closely related to and supporting DCTT, and reciprocal relation. Many NGOs concerning with difable problem also support it: SIGAP (Difable Integration and Advocacy Center), CIQAL (*Center for Improving Qualified Activity in Live of People with Disabilities*), SAPDA (Women, Difable and Children Advocacy Center), PPDI (Indonesian People-with-Diffability Association), HWDI (Indonesian Women-with-Diffability Association), Yakkum (Christian Foundation for Public Welfare, Pertuni (Indonesia Blind Association), difable communities/associations, private as supporter and partner, and relation to other business performers such as motorcycle garage. The presence of “*Difa City Tour and Transport*” is supported inadequately by government, because it is mainly not compatible to the enacted policy and law.

The factor underlying the establishment of DCTT is the wish to change the life of people with different ability to be better and feasible. The idea of establishing DCTT was initiated firstly by Mr. Triyono who felt pity to his physically diffable friends who have disadvantaged life and are unproductive as they have no job. Originally, this association was limited to facilitate the people with different ability to be mobile with modified vehicle adjusted with their different needs. Recalling that they only stayed at home without knowing outside world so far, an initiative was emerged to teach the people with different ability to drive vehicle and to train them to ride modified motorcycle until they are really competent, and then to register them to acquire SIM D (Driving License specific to people with different ability). Finally, it makes them mobile, and knowing their surrounding environment. However, a new problem emerges, the fuel of vehicle used runs out, so that the mobility of difable people ceases. Eventually Mr. Triyono thought of how to provide job opportunity to the difable people, by keeping mobile with the vehicle. Therefore, an initiative emerged to create motorcycle taxi service among difable community named *Ojek Difa* and then renamed *Difa City Tour and Transport*.

Habitus of physically diffable people in DCTT establishes industrial relation including, among others, competitive culture, life background, manpower factor, social gap, job opportunity, people’s construction on diffable people, varying diffabilities developed by difable people, idea creativity, stakeholder support, and desire to change life into the better one.

People with physical diffability in DCTT have very strong capital, firstly because they belong to mild category of diffability. The social capital established is strong (network/relation, mutual trust between members and public as consumer, and reciprocity established both internally between employer (leader) and employees in DCTT and externally between DCTT and the public as consumer and/or reciprocity with the public such as NGO, and other difable people in Yogyakarta). The economic capital is strong (the presence of relation sponsor including businessperson network, solid member in industrial process, equipment and infrastructure availability). The cultural capital is strong (in this case, the presence of a progressive intellectual capital in seeing and executing any opportunity existing,

through varying DCTT media, developing “difaBike” application as an online- and offline-based operation system, promotion in many local and national media, personal social media such as FB, Twitter, Instagram, Blog, local and national television, and even having ever covered by international media, and radio broadcasting). The symbolic capital is strong (as indicated most clearly with uniquely-modified vehicle, driver with physical diffabilities, identity creation through symbol (logo as branding) and attributes indicating identity and becoming typical characteristics of difable *ojek* in Yogyakarta (e.g. work jacket, sticker adhering to DCTT fleet used during operation, pamphlet, brochure, MMT, as promotion media).

The arena of people with physical diffability, DCTT, becomes a site of betting and competing for (economic, social, cultural, and symbolic) capitals and is used to maintain the status and position of DCTT amid Yogyakarta people, in which the competition for capital occurs in three domains: industrial, social, and working.

The habitus of people with mild physical diffability in DCTT is divided into three domains: industrial, social, and working. In industrial domain, it means the practice of industrial relation established between DCTT Company and stakeholders. In social domain, it means the practice of industrial relation established between leader (employer) and employees in DCTT Company. In working domain, it means the practice of industrial relation established between DCTT employees and community as consumers. In industrial domain, the habitus existing in people with physical diffability in DCTT consists of: mobile; chatting with many people; increasing relation; striving for being recognized; working; earning living; learning as much as possible; undertaking better life; and making the dream come true. In social domain, the habitus of people with diffability in DCTT consists of: participating in any activities conducted by DCTT and its many network; making friends; establishing good relation with consumers and customers; joining organization beyond DCTT such as PPDI, HWDI, and etc; and taking English Course in Yogyakarta Language Center (*Wisma Bahasa Yogyakarta*). In working domain, their habitus consists of: establishing good relation with consumers and customers; working corresponding to the regulation mutually agreed by leader and all employees of DCTT; carrying or transporting the passengers, online and offline services; briefing; routinely reporting any transaction made with DCTT service users to superior; delivering goods (cargo); accompanying Yogyakarta tour; staying at the stand along with DCTT drivers, and working evaluation conducted routinely in DCTT. Meanwhile, there are social, economic, cultural, and symbolic capitals that can be used by people with either congenital or acquired physical diffability as a foundation in the practice of industrial relation in DCTT company in Yogyakarta region through an arena established in with as the domain in competing for resource (capital) and power, such as industrial, social, and working domains, in DCTT company environment in particular and in Yogyakarta region in general.

Social practice of difable community consisting of people with physical diffability is manifested into any activity or action they do in industrial relation process in DCTT in Yogyakarta.

3.1 People with Diffability, Media and Technology

The swifter globalization current and the hard work realm today create a competitive culture. Recently many online transportation service providers are available with different institutional background, for example: GO-JEK, GRAB, UBER, and etc (some taxi bike companies in Indonesia). Transportation service users can access the transportation vehicles they want only using their cellular phone (handphone) with special application for reservation

and they can order anywhere. To get such application, the consumers should have compatible cellular phone belonging to smartphone category. The application also offers not only human passenger pick-up transportation service but also cargo, food, massage, and etc, with accessible, cost-and time-efficient concepts. The presence of online transportation is in fact the manifestation of creative business by utilizing various opportunities with technology advance. Nevertheless, their presence eventually generates pros and cons among the society and the government. Some polemics emerge and involve various social groups including the declination by the conventional transportation providers who have been existing since a long time ago and still survive until today and feel that the presence of online transportation seizes their marketplace. People now use online transportation service in throng. In turn, this results in social conflict and anarchism leading to physical conflict between *ojek pangkalan* (conventional transportation) and *ojek online*. Thus, to overcome this, the government begins to enact a new regulation, namely Transportation Ministry Regulation (*Permenhub*) No.32 of 2016 about the Organization of Non-Trajectory Public Transportation for People using Motor Vehicle, to deal with the increasingly number of illegal online transportation.

There is a gap between people with diffability in DCTT and Yogyakarta government. The gap concerns the level of knowledge in interpreting the presence of '*ojek difa*' technology.

On the one hand, people with diffabilities affiliated with DCTT consider that *ojek difa* is a new transportation vehicle facilitating the mobility of difable community and present as a transportation mode friendly to people with any kind of diffabilities. In addition, the presence of DCTT also creates job opportunity to people with diffability in Yogyakarta, particularly those with mild physical diffability. There is an assumption that DCTT is a means of empowering the difable community in Yogyakarta, because in addition to creating technology innovation in the form of *ojek difa* composed of difable people for their mobility interest, it also accommodates the products resulting from difable community's SMEs and facilitates blind massage service business in Yogyakarta, all of which are audited in an application developed specifically by a difable person in DCTT, called "difaBike", thereby impacting on facilitating the improvement of difable community's economy. So, the knowledge existing in difable group in DCTT considers that the presence of '*ojek difa*' and DCTT as the manifestation of creativity and local wisdom coming from difable community, that should be supported and facilitated in its development for the sake of difable community's interest to get feasible and better life, and create a slogan that has been realized inadequately concerning equal right without discrimination against difable community, as not all people with diffability can do what has been done by those with diffability in Yogyakarta through DCTT. Thus, the presence of DCTT with its *ojek difa* should be upheld as a local wisdom of Yogyakarta people.

On the other hand, the government, particularly Transportation Service of Yogyakarta declines the presence of *ojek difa* as it is inconsistent with the enacted policy and legislation. In addition, *ojek difa* vehicle is also inconsistent with the commercialized vehicle standardization, and the presence of regulation stating that public transportation for people should not be three-wheel vehicle. The three-wheel vehicle should be function for cargo (goods) transportation only but not for people transportation. Yogyakarta City's Police also considers that the presence of *ojek difa* three-wheel vehicle should not actually be allowed for transporting people, because eventually a stigma will arise that even normal person using vehicle will experience accident, so what about the person with diffability who carry on passenger; thus the passenger's security is number-one priority. The stigma discredits the people with diffability in the terms of their ability, assuming that people with diffability are incapable, or in other words, *ojek difa* should not operate. The police work based on the

enacted law and ordinance, so that there should be more humanistic regulation for people with disability in any sectors that is equal to those intended to normal people in general; therefore “Equal Rights” can be realized. So, regarding the Yogyakarta government’s knowledge on ‘*ojek difa*’ technology, there is an assumption that the presence of *ojek difa* breaks the enacted regulation, and DCTT management should comply with the enacted regulation, thereby is recommended not to operate on the road for commercial purpose. There has been a specific regulation for disabled community to modify some vehicles according to their need, but not for commercial purpose, and a stigma is still inherent concerning their disability and danger likely occurring to the passenger due to non-standard vehicle. It still clearly indicates discriminative stigma, and far from the assumption of equality.

Yogyakarta City is well-known for its identity as Cultural City, Education City, and Creative City, isn’t it?

Even Yogyakarta City’s slogan as Inclusive City and Disabled-friendly City should lead the government to receive and to facilitate the development of DCTT organization. If DCTT organization with its *ojek difa* technology is still far below the duly standardization, the government should contribute to and facilitate their interest, because somehow government is the guardian of people, whose job is to represent and to facilitate its people’s aspiration through governmental channel. If the main problem is its incompatibility to the enacted policy, it should be the material of a discussion for consensus rather than be underestimated, as it needs special treatment and prioritization in appreciating the work of citizens, including disabled citizens. By declining and killing their creativity, the government will kill the aspiration of people, particularly disabled people as the minority group, who try to get up and to perform the process of getting their right to live equally. Policy is not an absolute thing and regulation can be changed and adjusted with the society development as the effect of increasingly rapid time development due to globalization current. Government should have right to deciding on local special regulation and can accommodate its people’s aspiration as the willingness to give the best solution. The deliberations existing become the problem statement needing collective answer and solution. Any aspirations result from the people with diverse interests, so that the government should facilitate them with humanistic approach. Regarding the problem of non-standardized *ojek difa* vehicle, it is the government’s duty to give solution to this in order to find out how this *ojek difa* technology should be standardized and operated feasibly, integrated into new regulation to legalize ‘*ojek difa*’ three-wheel vehicle as a public transportation mode for human passengers in Yogyakarta and as local wisdom-based vehicle for Yogyakarta City’s people (just like in Jakarta, Medan, and Gorontalo). Then, well-synergized supervision should be conducted by DCTT, government, police officer, and society (e.g. consumer, NGO, private, academician, observers of people with different ability, disabled associations, and etc.).

In DCTT itself, there is a special relation between leader and its employees as patron-client relation. The relation established is based on kinship, just like father-son relation. It is because the company founder, Mr. Triyono, is a person with disability as well, so that he has in-depth sympathy to the life of people with disabled in his environment. Thus, the establishment of DCTT Company is intended only to facilitate the people with different ability to live better and feasibly. It is the manifestation of Mr. Triyono’s empathy to disabled community in Yogyakarta, particularly the disabled members affiliated with DCTT. Mr. Triyono always positions himself as a father who always guides, motivates, changes mindset of his members in viewing life, and provides training in driving vehicle to fulfill their need for mobility and for economic purpose through their performance as disabled *ojek* driver. In addition, Mr. Triyono also provides education to his members by involving all employees in attending

English training in one of DCTT partner institutions. In DCTT all employees are given motorcycle for free as their access to mobility and as difable *ojek* fleet to fulfill their economic need. DCTT also gives all of its employees the smartphone as media of communication and operating online *ojek difa* service and education and training to operate it. Mr. Triyono gives his members some facilities and infrastructures intended only to change their life into the better and feasible one, and to raise their life to be equal to their normal counterpart's. Thus, the patron-client relation occurring between Mr. Triyono and his workers is kinship in nature, based on sympathy and empathy embodied into some actions. In addition to facilitating their members to work as *ojek* drivers, DCTT also facilitates other difable people beyond DCTT to be integrated into some features of "difaBike" such as blind massage, selling products produced by difable SME in Yogyakarta promoted through "difaBike" application.

4 Conclusion

DCTT is present due to manpower factor for difable people in Yogyakarta. There are several factors becoming the problem of difable community: job opportunity, construction or stigma against difable people, many type of diffabilities, collision between creativity and policy, and stakeholders' influence. DCTT is a new social movement with any habitus and capital of difable community in Yogyakarta, aiming to make them recognized and supported for their presence by the public and the government.

There were some factors underlying the establishment of DCTT in Yogyakarta: 1) mobility and manpower problems of difable people; 2) DCTT serves as a means of empowerment for difable community in Yogyakarta; 3) DCTT sever also as an education media for its members; 4) DCTT attempts to be a difable-friendly and accessible public transportation vehicle; 5) DCTT is present as a social critique; 6) the presence of DCTT is a new breakthrough and a new social movement for difable community, particularly in Yogyakarta.

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