

COMPARISON OF THE DEVELOPMENT OF DOKAR TRANSPORTATION IN 1990 AND 2023 IN THE PERSPECTIVE OF SOCIO-ECONOMIC HISTORY OF CLURING DISTRICT, BANYUWANGI REGENCY

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Abstract

This study aims to determine (1) To find out the comparative development of Dokar transportation in 1990 and 2023 in Cluring District, Banyuwangi Regency (2) To find out the comparative changes experienced by coachmen in their socio-economics in 1990 and 2023. (3) To find out the impact of modernization on the use of Dokar as a means of traditional transportation in Cluring District. This research was conducted in the Cluring District area. Data were taken from observation, documentation, interviews, archives, journals, and articles. The methodology used in this study is a qualitative analysis approach with a historical approach. The results of this study are the development of dokar transportation in 1990 and 2023 can be seen from changes in the physical form of dokar, the number of dokar, the function of dokar, social and cultural roles and economic aspects. The impact of modernization on the use of dokar as a means of traditional transportation in Cluring District including decreasing demand for carts, competitive pressures, and limited operational scope.

Keywords: Comparison, Dokar, Cluring District

INTRODUCTION

Transportation is a necessity that a person or every individual has to carry out their activities, be it working or traveling. The development of transportation is used to speed up work or optimize a person's work in a relatively short time. This becomes clear, when someone cannot develop transportation, then it can be imagined how the life of society at that time would certainly run slower. In its role, it should be underlined that the most rapid development in transportation is the discovery of the wheel. Because previously the use of transportation was only in the form of a loader or other types of aids (Siregar Muchtarudi, 1981). The discovery of the wheel as a component of transportation began to develop rapidly. It can be seen how the role of transportation in the development of transportation affects all historical activities, such as the construction of railways to make it easier for someone to move from one place to another.

The development of human transportation can be divided into at least five stages of development. First, the stage of Immobility (limited) and Traditional Society where transportation activities are still limited. Second, the stage of improving transportation equipment and trade growth, marked by the start of trade activities to support these activities, roads have begun to be built. Third, the Stage Towards Stability and a higher standard of

living, transportation begins to be in line with the growth of industrial activities in society. Fourth, the motorization stage where society has begun to depend on this transportation in carrying out all activities. Fifth, the development of aviation, where geographical boundaries have been surpassed by humans (Rudolf Mrazek, 2006:2-3).

Over time, changes in interest in society for the growing need for transportation. Then inevitably will leave other modes of transportation that are considered conventional. One of the transportation whose role is gradually decreasing is transportation using animal power. The use of animal power as a cart pulling force functions to expand the marketing of agricultural products outside the region. According to Denys Lombard (1996:135), animal-powered transportation has existed in Java before the arrival of the colonialists, namely carts pulled by bulls. This means of transportation was later known as *cikar*. Another transportation that has long been known is a cart pulled by horses. This cart functions as a means of transporting goods with a smaller load than a *cikar*. As time goes by, *cikar* is better known as *dokar*.

According to Nurul Isnayati (2017:3), in the 1930s to 1950s, *dokar* played an important role in public transportation. Even when people got married, they were paraded around the city using *dokar*. Promotions for films that would be shown in cinemas or carousels also often used *dokar*. So that along with the development of the times, *dokar* became a favorite transportation until 191990. Every person who went to the market used *dokar* because the fare was affordable. According to Mr. Supri (Interview, June 12, 2024) in 1990 in the Banyuwangi area, especially in Cluring District, *dokar* emerged as a traditional means of transportation that was in great demand by the public because the price was affordable and there were not many other transportation. Based on the results of the interview, Mr. Supri as the coachman said that in 1990 the number of *dokar* was more than 100 units. However, in 2023 there were 16 *dokar* units left. Based on this opinion, in 1990, horse-drawn carriages became the form of transportation that was in demand by the public, and conversely, in 2023, the number of people interested in horse-drawn carriage transportation will decrease.

Changes in the public interest in the need for horse-drawn carriage transportation have less impact on income, which in turn affects the welfare of coachmen in socio-economic conditions. According to Smelser and Swedberg (2005), economic sociology focuses attention on economic phenomena, especially those related to aspects of production, distribution, exchange, and consumption of goods and services as limited resources. Smelser and Swedberg (2005) put forward the definition of economic sociology by adopting the opinions of Weber and Durkheim, that economic sociology is a sub-discipline of sociology that focuses on the field of study on how actors or communities meet their life needs. For that, in meeting life needs, the coachman inevitably has to follow the current developments.

Despite the many problems faced, *dokar* drivers continue to survive to earn a living, to meet the needs of their families. The drivers in Banyuwangi innovate so that they can compete with modern transportation in the current era. The phenomenon of the development of *dokar* transportation is interesting to conduct a comparative study of *dokar* in 1990 and *dokar* in 2023.

According to Surakhmad (Adhi Renaldi, 2018) comparison is a descriptive investigation that seeks to find solutions through analysis of causal relationships, namely by selecting certain factors related to the situation or phenomenon being investigated and comparing one factor with another. By using this comparative method, researchers intend to

compare a conclusion by comparing ideas, opinions and understandings in order to find out the similarities of ideas and differences in terms of their form (dokar components), number of dokar, changes in dokar price rates, and socio-economic conditions of coachmen in 1990 and 2023.

Based on the background above, interested in conducting a study of traditional dokar transportation with the title "*Comparison of Dokar Transportation in 1990 and 2023 in the Perspective of Socio-Economic History of Cluring District, Banyuwangi Regency*". The considerations of this study are as follows: *first*, it was carried out because there were many dokar transportation informants in Banyuwangi, *second*, dokar transportation still exists amidst changes in modern transportation, *third*, Cluring is one of the villages that still maintains dokar transportation.

METHOD

The research method used in this study is a qualitative research approach using historical research methods. The historical method can be defined as the process of critically examining and analyzing records and relics so that past events can be reconstructed imaginatively. Qualitative research is an approach that provides an in-depth understanding of social and cultural phenomena. This research methodology places context, interpretation, and meaning as key elements in its analysis process (Nenny et al., 2024:122). Researchers report the reality of what is in the field honestly and rely on the voices and interpretations of informants.

DISCUSSION

Condition and Use of Dokar in 1990 in Cluring District

Based on the results of an interview with Mr. Astarik (Interview July 20, 2024), in 1990, dokar became the main transportation for various purposes such as transporting agricultural products, shopping to the market, and other daily needs. Dokar was used by almost all levels of society in Cluring District before motorized vehicles were widely available in the villages. Roads that were still in the form of dirt or gravel made it difficult for motorized vehicles to be widely used by the community. This is what made dokar in 1990 the main public transportation sought by the community in the Cluring District area.

Likewise, according to the statement from Mr. Saijan (Interview July 20, 2024), in 1990, dokar became a transportation that was easier to use in various road conditions. The condition of the road which was still dirt and damaged increased the community's dependence on dokar transportation. In 1990, dokar were made of wood with a simple design. Likewise, the statement from the interview with Mr. Sarkowi (Interview Results May 28, 2024) he explained the physical form of dokar transportation in 1990 which was still simple.

The development of horse-drawn carriage transportation in Cluring District in 1990, public interest in using horse-drawn carriage transportation services was still high. Likewise, the number of horse-drawn carriages is estimated to be more than 100 horse-drawn carriages in the Cluring District area. In 1990, horse-drawn carriages became a means of transportation that was widely used in Cluring District. Horse-drawn carriages became an important part of people's daily lives (Interview with Mr. Supri, June 12, 2024).

In 1990, the income earned was sufficient to meet daily needs. Although they had to work hard, the dokar drivers had to be able to cover their living expenses and even save a little

of their work (Interview with Mr. Astarik, July 20, 2024). The dokar drivers earned daily income from transporting passengers and goods. The transportation rates were adjusted according to the distance traveled and negotiations with passengers. Based on the analysis of several interviews with dokar driver informants, the income earned was not fixed and was highly dependent on the number of passengers each day. Thus, this often caused the economic conditions of the dokar drivers to be unstable.

Condition and Use of Dokar Coachmen in 2023 in Cluring District

According to Mr. Astarik (Interview July 20, 2024), in 2023 the number of dokar has decreased to only a few left and are usually used for special events and as a tourist attraction. The use of dokar is more limited and dokar is no longer the main choice for daily transportation for local people. According to Mr. Supri (Interview June 12, 2024), the number of dokar in the Cluring District area is 16 units left and they are located at the *De Djawatan tourist location*.

In 2023, the dokar drivers will have to compete with motorized vehicles which are considered faster and more comfortable and the costs incurred are considered much cheaper. Not to mention the increasing cost of maintaining horses and dokars. This is as conveyed by Mr. Saijan (Interview July 20, 2024) that in 2023 the number of dokars will experience a decrease due to the lack of land for the dokars to operate and the inability of the dokar drivers to care for the horses and dokars due to costs.

Based on the interview with Mr. Sarkowi (Interview Results, May 28, 2024), he explained that the physical form of horse-drawn carriage transportation in 2023 had undergone innovation, namely a horse-drawn carriage with comfortable passenger seats, the addition of horse-drawn carriage accessories (such as fake flowers, lights, and coachman's nameplates), and the addition of horse accessories.

Based on the results of the interview with Mr. Sarkowi, dokar transportation has changed from the physical form of a horse-drawn carriage. Various innovations were made by the coachmen in order to attract the attention of the surrounding community to use dokar transportation services. Such as renting dokar for village carnival festival events, and making dokar into tourist transportation.

According to Mr. Supri, in 2023, dokar will no longer be the first public transportation for local residents. This makes Mr. Supri look for a solution to maintain his dokar so that it can continue to survive amidst the development of other public transportation. By renting out dokar at events such as carnivals, weddings, and circumcisions (Interview June 12, 2024).

"It really helps, sis. Moreover, renting a dokar can be as little as 500 thousand. Because it also depends on the distance (Interview with Mr. Supri, June 12, 2024) "

"Yes, this is the reason why I still stick with horse-drawn carriages. During events like carnivals, I am flooded with horse-drawn carriage rentals. Thank God, I can make ends meet every day (Interview with Mr. Sahroni, June 12, 2024)

Based on the results of interviews with several sources of horse-drawn carriage drivers, Mr. Suripto, as the one with the longest experience as a horse-drawn carriage driver, namely 65 years, explained that the income obtained from renting horse-drawn carriages during carnival events can reach 4-5 times the income generated from pulling at the De Dajwatan Tourism. The income obtained at the *De Djawatan Tourism location* is between 150 thousand and 500 thousand with 3-10 pulls. This is different from the price of renting a horse-drawn

carriage when rented for carnival events, which is a minimum rate of 500 thousand with a specified distance (Interview June 12, 2024). Based on the explanations above, researchers can conclude a comparison of the development of horse-drawn carriage transportation in the Cluring District area in 1990 and 2023 through the table below.

Socio-Economic Conditions of Horse-Drawn Carriage Drivers in 1990 and 2023 in Cluring District

The socio-economic life of horse-drawn carriage drivers cannot be separated from the factors put forward by Neil J. Smelser regarding social change. According to Smelser, modernization has an impact on social change. This impact occurs in the economic, political, educational, religious, family, and stratification aspects. Neil Smelser also with his structural differentiation theory assumes that with the modernization process, the irregularity of the structure of society that carries out various functions at once will be divided into sub-structures to carry out one more specific function (Pachoe, 2016). Based on several factors of social change put forward by Neil Smelser, the socio-economic life of horse-drawn carriage drivers in 1990 and 2023 in the Cluring District area cannot be separated from what has been explained above, including due to modernization, education, economy, and family. Among them are as follows.

A. Modernization

The existence of modernization provides an illustration that old things will be abandoned, then switched to new things. The development of transportation from year to year makes traditional transportation such as dokar which will slowly decline. This is felt by the sources of dokar drivers in the Cluring District, Banyuwangi Regency. Dokar drivers must make various innovations to maintain dokar in the Cluring District, Banyuwangi Regency. The following are some innovations made by dokar drivers in the Cluring District, namely:

1. Redecorating the Dokar Train

Redecorating the dokar carriage is one of the innovations carried out by the dokar drivers in the Cluring District. The dokar drivers decorate their dokar as attractively and creatively as possible with decorations such as knick-knacks, fake flowers, painted, and giving accessories to their horses to attract passengers.

2. Making Dokar as Tourist Transportation

Coachmen in the Cluring District area have switched their dokar from public transportation to tourist transportation, namely at *Wisata De Djawatan* in Purwosari Village, Benculuk, Cluring District. By changing this function, the coachmen who live at *Wisata De Djawatan* can earn Rp. 150,000 to Rp. 500,000 a day.

3. Dokar Rental Services

Another innovation is to rent a dokar for events such as when filling in traditional events, circumcisions, or weddings for accompanying events. The coachmen will usually be flooded with rental dokar carriages during carnivals held by villages in Banyuwangi. Rental services for renting a dokar carriage for carnivals start from Rp. 500,000, looking at the distance traveled during the festival. From the results of renting a dokar carriage, the dokar coachmen can increase their income.

B. Economy

Economics can be defined as a way for humans to meet their needs with limited resources. Limited resources, while human needs are unlimited, cause humans to have to make choices in meeting their needs. This is what is being done by the horse-drawn carriage drivers in the Cluring District, Banyuwangi Regency.

C. Education

Education is a ladder to success. Education greatly influences work. In general, the dokar drivers in the Cluring District area have a low level of education, namely elementary school graduates. The reason why the dokar drivers do not continue their education is because there are no funds, no desire to continue their education to a higher level and want to help ease the family's economy. The dokar drivers get more informal education through experiences gained from the family and community environment.

D. Family

Family is the first environment for individuals to learn and develop in emotional, economic, and social interactions. As done by the dokar drivers in the Cluring District area. In order to show affection and provide care to parents, wives and children, the dokar drivers are very enthusiastic in doing their jobs and do not give up easily in maintaining the existence of dokar in the Cluring District area.

The social life of dokar drivers in Cluring District, Banyuwangi Regency illustrates traditional dynamics in facing the challenges of modernization. Dokar drivers in 1990 became a core part of the daily life of the community in terms of providing public transportation. Having close relationships with many people and being known by the local population. Dokar drivers are often involved in various social events and help transport goods and people to various events. This makes them an important part of existing social activities. Dokar drivers have close relationships and help each other with fellow drivers. Often gathering and telling stories about daily life and exchanging information about work.

The decreasing number of dokar and its use, the social interaction of dokar drivers with the community also decreased in 2023. Dokar drivers are no longer a major part of the daily life of the local community. The involvement of dokar drivers in special events such as festivals, circumcisions and weddings and tourism activities in *De Djawatan*, helps dokar drivers stay connected with the community.

The Impact of Modernization on the Use of Dokar as a Means of Traditional Transportation in Cluring District

Modernization has an important impact on the use of dokar as a means of traditional transportation in Cluring District. Based on data analysis, researchers found several impacts of dokar modernization on the use of dokar as a means of traditional transportation in Cluring District, including the following:

1. Decrease in Demand for Dokar

The development of transportation from time to time, people in the Cluring sub-district prefer to use modern transportation which is considered faster and more efficient compared to traditional transportation such as dokar. This causes the demand for dokar to decrease

drastically. The increasing number of modern public transportation such as buses and motorcycle taxis, makes people have many choices that are faster and safer than dokar.

2. Social and Lifestyle Changes

People tend to choose more modern modes of transportation. Dokar is considered slower and less practical, especially for long-distance travel.

3. Competitive Pressure

Competition with Modern Transportation, dokar drivers must compete with modern modes of transportation that offer more speed and comfort. This competition makes dokar less popular as a means of daily transportation.

4. Operational Scope Limitations

Infrastructure Development: The construction of better and wider roads allows motorized vehicles to reach areas previously only accessible by horse-drawn carriages. This reduces the traditional service area of horse-drawn carriages.

CONCLUSION

Based on the results of research and discussions that have been conducted in the Cluring District area, it can be concluded that the reasons why dokar drivers still survive in 2023 are due to educational background, age, expertise, hobbies, and the availability of land to operate dokar. Comparison of dokar transportation in 1990 and 2023 in the Cluring District area can be seen from the simple physical form of the dokar which becomes more attractive by painting and adding other accessories.

Another change is the change in the function of the dokar, which was originally only a regular public transportation in 1990, to become a tourist transportation in 2023. The number of dokar units from 100 units in 1990 to 16 dokar units. The socio-economic life experienced by the dokar drivers in Cluring District cannot be separated from Neil J Smelser's theory, namely being influenced by modernization, economy, education and family.

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