

ORGANIC SOLIDARITY OF COMMUNITY CLASSIC BICYCLE IN TASIKMALAYA

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Abstract

This study explores the solidarity of members of the classic bicycle community, which is often referred to as Onthel. With a field study in Tasikmalaya, this study discusses the background of the formation of community and solidarity between members of the ONTA (Onthel Tasikmalaya) bicycle community as part of the preservation of traditional culture as well as a healthy lifestyle. The theoretical basis used in this study refers to Emile Durkheim's theory of social solidarity. According to him, solidarity in society works like "social glue," in this case, can be in the form of values, customs and beliefs shared in collective bonds. The theory is used as a framework in seeing various phenomena that appear in the field, especially related to social solidarity of members in the bicycle community (ONTA) in Kalimanggis Village, Manonjaya District, Tasikmalaya District. The method used in this study is a descriptive method with a qualitative approach that is by analyzing the data obtained, then describing in the form of narrative stories based on interview data, observations that have been obtained and also equipped with documentation in the form of photos, activity agenda and others. The study found that the solidarity of members in the ONTA bicycle community is based on the belief to maintain the legacy of ancestors and the solidarity of fellow community members. The social solidarity of members in the Onthel bicycle community ONTA is based on the principle of kinship and good interaction among members who make good relations between one another. The solidarity in the ONTA bicycle community is very strong, this is

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evidenced by the similarities of fellow members. Thus there are values of organic solidarity in addition to health goals and maintaining traditional culture.

Keywords: organic solidarity, community, classic bicycle, Tasikmalaya

Introduction

In connection with the development of the Information era, it is unfortunate that in our own country no professional web portal discusses all Onthel bicycles. The average spread is only the personal web blog of Indonesian users in Indonesia, which rarely updates about the world of online.

Until now this antique bicycle commonly referred to in Indonesia, Onthel bikes has become the belle of antique vehicle lovers. In Indonesia alone, the Onthel community is widespread, from some antique bicycle lovers they are still looking for types and types that have historical meanings on their watches.

They have to find information and spend quite a bit in search of the bicycle they want. In Manonjaya itself there is only one antique bicycle community that we can only meet, they always gather and tour to tighten their solidarity, they also like to clean up the Pameungpek square and like to clean the beach in the vicinity of Manonjaya when they are touring to any place.

They show that in this antique bicycle community we are all brothers. They want to show that even though the community is up to date, they can do many examples for the Pamijahan community to always keep the environment clean.

Theoretically, the results of this study are expected to provide information for the advancement of social science. Especially regarding solidarity in the Onthel ONTA bicycle community (Onthel Tasikmalaya) in Manonjaya Village, Kalimanggis Village, Manonjaya District, Tasikmalaya Regency. Practically the results of this study are expected to be able to make an input for all components of society and the government regarding solidarity between members of the Onthel bicycle community in Kalimanggis Village, Manonjaya District, Tasikmalaya Regency.

This research was compiled based on theories of social solidarity and social interaction. Durkheim states that social solidarity is a state of the relationship between

individuals and groups based on moral feelings and beliefs that are shared and strengthened by shared emotional experiences. Solidarity emphasizes the state of relations between individuals and groups and underlies the common attachment in life supported by moral values and beliefs that live in society. The real manifestation of a shared relationship will give birth to an emotional experience, thus strengthening relationships between them (Ponagy, Gergely, Jurist, & Target, 2018).

Then Emile Durkheim divided the solidarity into 2 (two) categories, namely mechanical solidarity and organic solidarity (Schrans, 2018). In short, mechanical solidarity is based on a "collective consciousness" carried out by society in the form of total trust and sentiment among citizens. Individuals in a society like this tend to be homogeneous in many ways. Such uniformity takes place in all aspects of life, both social, political and even belief or religion.

Organic solidarity arises because of the division of labor increases. This solidarity is based on a high level of interdependence. This dependence is caused by high specialization among individual expertise. This specialization also reduces collective awareness in the mechanical society. As a result, awareness and homogeneity in social life are shifted. Different expertise and specialization, there arises increased functional dependence between specialization individuals and relatively more autonomous nature. According to Durkheim, the division of labor that took over the role was initially based on collective consciousness (Durkheim, 2018).

The theory of social interaction described by George Simmel social interaction is a social process involving two or more individuals or groups. Social interaction consists of the act of mutually responding an individual's behavior towards other individuals, and subsequently, influencing each other (Rahman, 2011).

To study social interactions an approach is used, known as the interactionist perspective. Among the various approaches used to study social interaction, an approach known as symbolic interactionism is found. This approach is based on the thinking of George Herbert Mead. From the word interactionism, it appears that the aim of this approach is social interaction; symbolic words refer to the use of symbols in interaction (Ting-Toomey & Dorjee, 2018).

Symbolic interactionists have been refined to become one of the sociological approaches by Herbert Blumer and George Herbert Mead, who hold that humans are individuals who think, feel, give understanding to every situation, which gives birth to reactions and interpretations of every stimulus they face. These events are carried out through the interpretation of symbols or meaningful communication carried out through motion, language, sympathy, empathy, and giving birth to other behaviors that show a reaction or response to stimuli that come to him (Hammersley, 2018).

Robert K. Merton defines social groups as some people who interact with each other according to regular patterns (Hochschild, 2015). According to Zanden, sociology sees groups more as two or more people who develop a feeling of unity and who are

bound together by a relatively stable pattern of social interaction (Kujala & Danielsbacka, 2018).

Communities are social groups of several organisms that share the environment, generally having the same interests and habitat. In the human community, individuals in it can have intentions, beliefs, resources, preferences, needs, risks and some other similar conditions (Giddens & Sutton, 2010).

Research Methods

The method used in this research is the descriptive method. Research with descriptive methods aims to describe precisely the characteristics of an individual, condition, symptom, or certain group or to determine the frequency or spread of a symptom or frequency of a certain relationship between other symptoms in society (Beck & Alford, 2009).

The method in this study uses the descriptive method that is chosen to describe or describe the problem as in a study. By using this method, the author can explain, describe or provide an overview of an analysis as a whole as an integrated unit.

The research approach used in this study is a qualitative approach which is a research approach based on phenomenology and constructivism paradigms in developing science.

Likewise, in this study, researchers will describe solidarity between members of the Ontel ONTA bicycle community, a study of social solidarity analysis among members of the ONTA community (Tasikmalaya Onthel), especially those in Kalimanggis Village, Manonjaya Subdistrict, Tasikmalaya Regency which can be observed as research targets.

Research Results and Discussion

ONTA is a name for the community of lovers of sepeda Onthel in southern Tasikmalaya (Onthel Tasikmalaya): the symbol consists of pictures of bicycles in the form of letters ONTA in the sense of the identity of the community itself. Whereas the basic blue color means the color of Tasikmalaya's special characteristics because we are from the Tasikmalaya area.

Starting from exchanging information among fellow lovers or fans of Onthel bikes, the relationship of Onthel bicycle lovers is increasingly becoming familiar so that brotherhood has spawned a community or community of bicycle communities Onthel ONTA (Onthel Tasikmalaya) that does not emphasize formal but prioritizes family without losing feeling respect, but this is more to form brotherhood in the community to strengthen the brotherhood between the bicycle enthusiasts.

In the Onthel ONTA bicycle community, all are the same, both from family

backgrounds who are capable or from the less fortunate and good of officials or the people. There is no caste or classification of each member, all become one brother so that no one feels isolated when joining this community. All members share the joys, sorrows, difficulties, happiness, and bitterness of living together, throwing away all egos, and thoughts that are contrary to a sense of togetherness.

Unlike communities in general, this bicycle community shows more kinship and freedom. Freedom here does not mean freedom that is negative, but freedom about choosing a clothing model, the freedom of art that is shown through how to dress, and freedom to express opinions relating to the world of bicycle or the ONTA community itself.

The lifestyle of the Onthel bicycle community is more oriented to freedom. The expressions of the Onthel community lifestyle are shown through the appearance of the goweser, such as how to dress, hat models, speaking style, and the habits that appear from the goweser and the bicycle models they ride.

The Onthel community has unique and quirky characteristics in terms of fashion. The Onthel community is identical to accessories that are different from the others, such as wearing Pangsi clothes filled with accessories and pins, cowhide jackets, large bags on the back pockets, leather vests, Dutch shirts, but this makes their fashion different from the one others.

Freedom of expression in the Onthel community is more about the freedom of dress, they consider this as proof that people who look old and shabby are not necessarily evil and not everyone who is dressed neatly is better than them.

The members of Goweser love peace, the people around them look at the Onthel community. Even so, Onthel children never want to find the problem they want, only a little appreciation for their lifestyle and can be accepted in the midst of society.

Goweser is indeed known for his solidarity among others, it can be seen when they help friends even though they are not yet acquainted,

It is indeed different from the Onthel community with other communities, one of the features of the Onthel community is the solidity of brotherhood (solidarity), even though their dress style is not like the general public, but they have different souls.

They are not thinking about the current trend, their clothes are simple, their clothes are sometimes plain, but they are not uncomfortable with what they use. They appear as they are and don't appear to be anything, respect differences, please help in difficulty or pleasure, share happily. For some lay people who do not know how the lifestyle patterns of the Onthel community will feel that the community is synonymous with old things, does not have a contemporary style, it is for those who do not know what the Onthel community is. As well as what deserves to be looked up to again, this community is always wide open in its assistance to the committee that is not a bicycle community but a motorcycle community.

Togetherness and good interaction among members of the ONTEL ONTA community make good relations between each other. Without having to be asked, even the Onthel community and Onthel lovers are forced to get used to solidarity. This sense of solidarity has emerged from each, even though not all are bound to the same community.

The familiarity of the relationship between members of the RISS Vespa community not only reached a friendship, but rather the familiarity of social relations at the same time was one of the main goals of community members. The situation of the group that is getting stronger than will cause a substance such as understanding each other's feelings among its members.

In the analysis and interviews conducted by researchers to the ONTEL ONTA community that there is no limit is very striking because it has been explained all that in this community there is no limit in interacting between members all together there is no compulsion in interaction. So that there will be mutual respect when interacting with members of the ONTA community.

Every member is free to interact with anyone, and no prohibition focuses on the young members of the old man who goes on his own. Because the ONTA onta community returns to its members to communicate with anyone so that they build the same emotional connection, that is mutual ownership, mutual respect.

The ONEL ONTA community always returns to its people with awareness and sense of belonging, has the same responsibility and also respects each other. So that continuously among the members of the Onthel ONTA community, it runs well and mutual understanding between ONTEL ONTA community members with one another.

When viewed in the perspective of George Herbert Mead's symbolic interactionism theory, it refers to special interactions that take place between humans. The actor will not act in such a way for the actions of others, but he interprets and defines each other's actions with certain meanings. The symbols formed by individuals in the Onthel bicycle community, indirectly shape the identity of the community. Thus the identity can be interpreted as a sign that the Onthel community is different from the others.

In the process of social interaction, symbolically communicating meaning to members involved in it. An agreed meaning and symbol certainly has the meaning and purpose of the Onthel bicycle community. Community members use these symbols in building patterns of social interaction between members.

Based on the symbol pattern agreed upon by the community, it aims to differentiate it from other Onthel communities in Manonjaya, Tasikmalaya Regency in developing patterns of social interaction between community members and others.

Based on George Herbert Mead's three main premises, symbolic interactionism in the ONTEL community is as follows: act, thing, dan meaning (Hatch, 2018). In terms of the act, the Onthel ONTA community logo with a bicycle with a letter spelling from its

own ONTA as a group identity became a symbol of the bicycle community's idea of ONTA in interpreting the love of bicycle Onthel. The community frees its members to modify bicycles in an extreme or commonly called the original or old Onthel among the Onthel community. In this case, there is a close personal interaction between members of the community because there are similarities. The community means modifying Onthel in an extreme or commonly called old and natural goweser as a form of freedom of expression and creativity. In the Onthel bicycle community, meaning arises from social interactions exchanged between them. The meaning is not appearing or attached to something or a thing naturally. The meaning comes from the results of the negotiation process through the use of language in the perspective of symbolic interactionism. Like for example language terms contained in the community: ng Onthel, milangka, patepung riung, miara titinggal karuhun and others.

In the Onthel ONTA community, symbolic interactionism describes the thought process as communication with members of the community itself. The practice of language in it largely determines the way in which members of the ONTA Onthel community think and act. In the ONTEL ONTA community, the symbol of language is not merely seen as a mere "message exchange tool", but rather sees the position of language more as a symbolic exchange of ideas among members through community togetherness, although it is different from thinking patterns and general habits of society.

The difference in the use of language symbols ultimately determines the different ways of thinking of the ONTA community members. This makes the way of thinking of ONTEL ONTA community members different from other members of the Onthel community or the community at large. Simbolisasi in the process of interaction is not explicitly acceptable from other communities, because each community basically digest it again in the process of thinking by the preferences of each community. This is influenced by the interpretation of the ONTA ontel community in the interpretation of symbolization itself.

Mainly from a number of informants, they clarified that the members of the ONTEL ONTA community were not bicycle communities in the sense that the bicycle community was more likely to lead to the association, but the purpose was not directed. Activities that involve or have a positive impact on the community as if and have become an obligation that must be carried out by members of the ONTA Onthel community in this case, in particular, the agenda and initiatives of members of the ONTA Onthel community themselves.

Funds for social services are taken from contributions collected by members. Interaction in the community enhances the aspect of social care in real action as well as activities that have been attended by community members on the bicycle that is taking to the streets and cleaning up the garbage that is in Manonjaya Square and was broadcast by Net Tv.

The relationship between members goes well because the kinship and family

relationships that underlie everything. So that it can run harmoniously, but there are also those who conflict with each other, but it is not prolonged because it is immediately resolved in a family manner so that a group can be peaceful and comfortable, but also can lack solidarity. Something is missing as if eroded slowly starting from the culture of organizational spirit that has begun to diminish as if the general discussion forum is just a place to stop not as a learning process that all causes this community to remain stagnant.

From the explanation above, it is reflected that the family should indeed be the glue for those who are members of a social group who claim to be family because in a family there is a relationship intimacy from its members. The unifying factor where they are dominant is as a group member or as a family and not another. The family values that are shared will then give birth to shared awareness, namely as social beings.

In this community, there is a sense of belonging, solidarity, equality, and an attitude of respect for the lives of all walks of life. Sympathy and empathy to feel the difficulty of living on the streets together by sharing meals, experiences, places to live, especially when touring to various regions of the archipelago. So they feel they have relatives in the various places they visit.

Their love of Onthel was also shown by using bicycle everywhere he went even though he often had problems on the road and spent a lot of money to take care of him, they still used the old bicycle. They look proud to have an Onthel bicycle. On the other hand, the internal factors underlying the feeling of solidarity among fellow Onthel users are their awareness as social beings, the Onthel community recognizes its existence as a being who was born alive with the help of others and cannot live without the help of others.

All forms of solidarity are motivated by internal factors, namely the love of Onthel users on their Onthel by caring for and modifying their Onthel so that it looks better and more beautiful. There are also those who modify their Onthel to become worn and worn with old-fashioned accessories that are worn and used as well as old-school items, seating with hard and worn leather, given decoration of company hats, and so on, making the Onthel look slum and old school.

Or external factors, namely the existence of slogans and motto of Vespa users that motivate a sense of brotherhood between them. The motto and slogan include:

- a. "All Onthel lovers are brothers."
- b. "Karuhun's leftover miara" (maintaining ancestral heritage)

When viewed from Emile Durkheim's social solidarity theory in a nutshell, solidarity refers to a state of the relationship between individuals or groups based on moral feelings and beliefs shared with and reinforced by shared emotional experiences. This bond is more fundamental than the contractual relationship made on the rational agreement because such relationships rely on at least one level or degree of consensus on the moral principles on which the contract is based (Habermas, 2018). Social solidarity is seen as a combination of trust and feelings that belong to members of a society. This series of

beliefs forms a system and has its own "spirit". Portraits of social solidarity in the context of society can appear in various categories by the characteristics or elements that form solidarity itself, then Emile Durkheim divides social solidarity into 2 (two) categories, namely mechanical solidarity and organic solidarity.

For Emile Durkheim, the clearest indicator of mechanical solidarity is the scope and severity of repressive laws in society. These laws define every deviant behavior as something that is contrary to values and threatens the collective consciousness of society. Whereas organic solidarity according to Emile Durkheim society is formed by restitutive law. Where someone who violates must make restitution for their crime, violations are seen as attacks on specific individuals or certain segments of society rather than against the moral system itself. In this case, the lack of morals of most people does not carry out extra emotional reactions to violations of the law.

Solidarity in the ONTA bicycle community is included in social mechanic solidarity and organic social solidarity, which is based on equality, trust and solidarity. This is in line with the principles run by the Onthel community, where there are no groups in it. It means that in the Onthel community all are the same, there is no privilege. A sense of solidarity with fellow goweser is manifested in close solidarity in the Onthel community.

Solidarity is an important tool in a community, and a community will be destroyed if each does not have a high sense of solidarity, the community can also be destroyed if each member of the community determines each of their respective interests. Solidarity in the Onthel community is very strong, which is based on equality and kinship in which there are no groups in it. In the Onthel community, all the same, there is no difference. A sense of solidarity with fellow goweser is manifested in close solidarity in the Onthel community. The goweser then manifested this solidarity with behavior that always cared for fellow goweser.

Solidarity in the Onthel community is included in social and mechanical solidarity, which is based on equality, trust and kinship. This is in line with the principles run by the Onthel community, where there are no groups in it. This means that in the Onthel community all are the same, there is nothing to be privileged. A sense of solidarity with fellow goweser is manifested in close solidarity in the Onthel community.

Conclusion

Based on the results of the study, conclusions can be drawn regarding the results of the study, namely: 1. the background of the formation of the ONTA is the love of antique bicycles as well as awareness of previous ancestral remains in the form of bikes that are not maintained and eaten time. As well as two supporting factors, namely; internal, namely the feeling of happiness and love of Onthel users towards Onthel itself and external factors, namely the existence of slogans and the motto of Onthel users that motivates a sense of brotherhood between them. These mottos and slogans include:

The slogan "Karuhun's leftover miara" is interpreted as preserving the heritage of an ancestor that was mostly abandoned by the younger generation; 2) social interaction between the members of the ONEL ONTA bicycle community in building social solidarity is the principle of family and good interaction among the members of the ONTA bicycle community which makes good relations between each other. The solidarity of Onthel ONTA bicycles is very close because it is based on kinship and kinship, even though the background of members is different such as age, though, and understanding; and 3) another form of solidarity among members in the ONTA Onthel bicycle community has been seen from their frequent gatherings, helping each other when on the road there are those who experience difficulties, their attitude greeting users, and high concern when one of its members is hit.

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