

Altruism of Free Road Crossing Services “*Supeltas*”

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Abstract. Human is a social creature who should help each other. But it cannot be denied that humans also have a tendency to be individualist. The society's indifference (public indifference usually resulting to negative effects. These phenomena are still much going on in Indonesia. As the phenomenon at the crossroads (T-junction) where no traffic light or traffic control by police where frequently occurs traffic jams because of the reckless road users and lack of tolerance. Since, there were someone who helps to cross the road or crossing services and reduced the congestions, the traffic became swift. This free road crossing service was commonly referred by Indonesian as "Cepek Police" or the people who manage the road voluntarily. They were trying to get sustenance from the road users. At the time we call them as "supeltas". The purpose of this research was to know the altruism on free road crossing service. The research approach used was phenomenology with qualitative research design. Subjects were two persons who selected on the based on criteria: men with a service period for more than five years. The data collection techniques used were interview and observations supported by documentation. The data analysis techniques used qualitative research on phenomenological models and descriptive validations. Results: Subjects have an overview of altruism cause of the aspects and characteristics of altruism that affected the subjects to help others were found in subjects themselves. The behavior that carried out by the subjects were solely to expect blessing from Allah or God. They did voluntarily with the intention of worship and social activities without expecting any profit.

Keywords: Altruism, social service, supeltas

Introduction

Human is a social creature that should have a sense of mutual help or altruism to each other. But human also have individualistic tendency which intensifies competition between individual and the society (Sumaryono, 1995).

public indifference from one to another will negatively impact quoted by Social Psychologist referred as “bystander effect” (Sarwono, 1999). There are many impacts of the bystander effect, one of the impact is a presence of many people around the scene, its make diffusion of responsibility to take an action.

The phenomenon of neglectful society which is neglectful of problem in their area has happened in Indonesia such as where there is no traffic light on T-junction or police, it will create traffic jam caused by undisciplined road users and lack of tolerance. Since there is someone who helps cross the road, the traffic become more even and even stopped the traffic jam. Someone who helps to cross the road with free service referred as “*Polisicepek*”. They are attempted to get rewards from road users as non-fixed income, they are known by the term “*supeltas*”.

Based on the case above, *Polisi Capek* has tendency for having altruism characteristic. According to David O. Sears (in Nashori, 2008), Altruism is an action of volunteer which done by someone or group to help other people without charge except right. An altruist understands the choice of value means the choice to care,

willing to sacrifice to the common interest, be sincere for everything. (Cahyani, 2016) Base on introduction, the researcher interested to hold a qualitative study entitled “Altruism of Free Road Crossing Services “*Supeltas*”. Focus of the study is how to describe altruism behavior on free road crossing services and the purpose of research is to know altruism on free road crossing service.

Literature Review

Altruism is an action of voluntarily help other people without selfless, just for charity (Sears, 2009). The conclusion of altruism is a behavior to help people voluntarily to so that people satisfied without selfishness and without ulterior motives. Altruism is generally referred as a behavior that benefits others at a personal cost than to behaving individual (Kerr, Godfrey-smith, & Feldman, 2004). However, human altruism extends far beyond reciprocal altruism and reputation-based cooperation, taking the form of strong reciprocity. Strong reciprocity is a combination of altruistic rewarding, which is a predisposition to reward others for being cooperative, norm-abiding behaviors, and altruistic punishment, which is a propensity to impose sanctions on others for norm violations. Strong reciprocators bear the cost of rewarding or punishing even if they gain no individual economic benefit whatsoever from their acts. In contrast, reciprocal altruists, as they have been defined in the biological literature reward and punish only if this

is in their long-term self-interest (Fehr & Fischbacher, 2003).

"Unselfishness, devotion to the welfare of others, opposite of egoism," from French altruisme, coined or popularized 1830 by French philosopher Auguste Comte, withism + autrui (Old French altrui) "of or to others," from Latin alteri, dative of alter "other" (see alter). The -l- is perhaps an etymological reinsertion from the Latin word (Altruism (n.))

The definition of altruism is the desire to help other people without selfish stated by Myers (in Sarwono, 1999). The basic word of altruism is *alter* means "other people". Etimologically altruism is an act oriented to goodness (Taufik, 2012). The Definition of altruistic behavior is an act which risk private profits or increases other people's welfare Dovidio, Panner, Piliavin & Scroeder (on Ni'mah, 2014). In the research, motivations for helping depend upon the type of relationship that exists between the provider and the recipient of help (Maner & Gailliot, 2006).

From the explanation above can be conclude that altruism behavior is an act to help other people's welfare voluntarily without an ulterior motive. According to Einsbreg and Mussen (in Dayakisni & Hudaniyah, 2003) the aspect of altruism includes *Cooperative* (Individuals who have altruistic traits prefer to do work together, because they think by working together they can be more socialized with fellow humans and can accelerate their work), *Helping* (Individuals who have an altruistic nature like to help others and provide something useful when others are in need of help because it can lead to positive feelings in the helper), *Honesty* (Individuals who have an altruistic nature have a straight forward attitude, sincere and not cheating because they prioritize the value of honesty in themselves), *Generosity* (Individuals who have altruistic traits have a charitable and generous attitude towards others)

Myers (2009) stated the characteristic of people who have a character of an altruist following: a. *Empathy*, Altruistic behavior will appear with inner empathy. An altruist has felt more responsibility, socialist, adaptable, tolerant, can control themselves and have the motivation to create a good impression. b. *Belief On A Just World*, an altruist believe that in a long term there will be justice in the world, where the guilty people will definitely be punished and the good one will get a reward. Someone who has strong beliefs about justice, he will motivates to present helping behavior; c. *Social Responsibility*, everyone has a responsibility to other people when they need help, it is an urgent duty to help them; d. *Internal self-control*, another characteristic of altruist is self-control internally. It is done by inner motivation (e.g Self Satisfaction); d. *Weak Ego*, an altruist has a weak ego because he attaches importance of another one rather than himself.

According to Cohen (in Nashori 2008), there are three characteristic of altruism includes a. Empathy is an ability to feel other people experience like sadness and follow the same feeling. There is feels of sympathy and attention to other, and someone who care with other

people will have the same feeling whether in their up or down; b. The desire to give is a meaning of heart to fulfill other's need, generous, and give without ulterior motive; c. The volunteer is what they give just for other.

The conclusion that there is the two-factor trigger to doing altruism behavior, First of all, The influence of internal like many people give help, the opportunities of getting help are smaller, it is referred as *bystander*. The other factor is trigger by someone who has the same feeling which needs help. Someone who has self-monitoring behavior will tend to help to give a reward to themselves. And the religion as factor someone to doing the altruism behavior, which someone lives up and obey with their religion, someone will apply Islamic religion.

Method

The study used a qualitative approach. Bogdandan Taylor (in Moleong, 2006) Defined qualitative method as research procedure to finding the descriptive data such as words, oral writing from the people observed, natural object, and the researcher as key elements of the research.

The model of research used was phenomenology, phenomenology is a qualitative research model which describe awareness and experience of someone about a phenomenon. research phenomenology research has an open characteristic background of the study, focus on exploring experience and participation of research experience, focus on understanding and the meaning of context especially life research participant. (Hanurawan, 2016).

The data collecting instrument used was interview, observation, and documentation as an instrument to get data in the field. Interview is a technique has a function as primary instrument to get data in the field. (Hanurawan, 2016).

The data collecting technique used was purposive sampling, to take sample and subject of research. Purposive sampling is a technique to determine the sample with a certain condition (Sugiono, 2008).

Analysis technique used was phenomenology. The context of data was found through in deep interview is was done by the researcher reduction with giving an essence of the question. The significant questions can be found on words or sentences with the special meaning of phenomenon Johnson & Christensen (in Hanurawan 2016).

Data validity technique and method used was descriptive validity technique which refers to the accuracy of information following; description of the phenomenon, object, behavior, setting, place and time. To finding descriptive validity the method is used was data triangulation, analysis, and interpretation (Hanurawan, 2016).

The research was done on December 2017 located in T-junction areng-areng Malang. The reason behind the selection of the location was because it is where the service often used and accident-prone area.

Result

The result of an interview data primary are two subject primaries, first MAS 47 years old, Javanese, married, he has a wife, 3 children, and 2 grandchildren. SLAMET 40-year-old, Javanese, Married, he has a wife and a child, a 7 years old. Both of them are free road crossing service “*supeltas*” (both of the subjects is showed as a comparison on the research subjective). One of *significant others* is NAR 63 year old a friend of MAS which works as street vendor, he sells near MAS working place as “*supeltas*”. *Field note*, The interview conducted when the surroundings was suitable, and the interview take place in an open place, it showed when sitting down and his stare at researcher, occasionally look at road user which setting with his friend, the subject often shows expression with lip angle lifted to the top open lips to shows his teeth and express “*hehe*”. The subject was enthusiastic to tell his experience with a gesture of the tip of the lips often pulls up and the eye movements are always up to remember and with eye contact with researcher also interspersed with a smile.

Specimen note, the expression subject often shows was the two ends of the lips being pulled to the side of the face with or without express “*hehe*”. From the beginning of interview until the end, the researcher did not find expression which two ends of the lips are drawn downwards, the researcher once found wrinkles on the forehead.

Anecdote note, from the beginning until the end, the interview was done by sitting on a chair that has no backrest on face to face. He told about his story as a “*supeltas*” with constant and relax. At first day as a *supeltas*, he gripes about the weather but he could deal with it later, for the first time the user could not be regulated and following the cue. Instead he was ridiculed.

First, *empathy aspect* he has feeling that T-junction is an unregulated and there was someone having problem crossing the street and waiting traffic to be better so that the person could cross the street.

“Look at she difficultly want to cross, I feel pity and my heart was blushed to help her cross it”.
(w/01/08)

“like this not only adolescent but also the elder, like means care, and care means observance such as an obligation which given to other people.”(w/01/09,10)

Suitable with an explanation by first *significant other* regarding the ability of a subject to empathy

“good, he is a good one, because I have known him since selling in this area...relax one, and sure good one always cheerful and helpful“

“He always smile”.

Second, *Belief on a Just World*. The subject explains that what is being done only just expect blessing from God, all he has done was done sincerely (*ikhlas*) The subject explains that his activity gets unexpected rewards, from this reason we draw subject belief on a just world.

“Yah...the average of the gift is uncertain (se-ikhlas)”. *“like our kindness is not rewarded but all*

praises to Allah (Alhamdulillah)there is a fortune”.
(W/02/30,31)

“Significant other said that subject is a figure who has positive thought, acceptable, and simplicity.

“he is more positive, acceptable and simple.”

Third, *social responsibility* aspect. The subject explains that he has a sense of having social responsibility to help their fellow human crossing road in areng-areng area.

Fourth, *internal self-control* The subject explains when he works as *supeltas* and has helped society and the reason he stand stand as *supeltas*, the subject explains how to control emotion to overcome traffic in the field.

“inner satisfaction”. (W/04/46,47)

Drawing internal control in self is explained by *significant other* said that the subject is a simple, friendly and he knows position of indignant.

“if he has problem, he always calm and talk less”

“He just laugh when he confuse or quiet ,when mad he also quiet”

Fifth aspect, *weak ego*. The subject explains about ego when he face to face with other people

“Ya...if can choose, maybe can be choicer, we choose work, but I am happy and comfortable with this duty,” I may want social activities, yes there is many job but my duty based on heart and worship.”
(w/05/15,16,17)

“Sometime, it can be arranged but sometime unruly,we just have to be patient of those condition”....(W/05/35,36)

Drawing weak ego is explained by *significant other*, the subject is simple, easy, understanding friend’s situation. Despite complaining but he is belief he can do.

“he is simple and kind-hearted”

“there is complain, but just so”

“Calm, if there is friend with hard opinion, he just take it easy. (W/05/45)

Conclusion

Based on aspects above and characteristic observed that it is difficult to look for negative side from a subject. A Subject is skillful to hide negative emotion, he always present positive emotion and positive feeling although without express it on his face, just smile with the two corners of the lips that pointed upwards and make sound “*hehehehe*”. The subject tend to bring up positive emotion on empathy, The subject explains he feels it is necessary to help society namely social activity which the aim just for observance (pray)and *significant others* explains that subject has good empathy and belief that fortune is a set (means Allah) as long as human make effort. *Belief on A Just World*, the subject believe that if he cares with around society and help, there will justice and balance;the subject is a figure with simplicity, always smile explained by *significant other* the subject from a simple family, and always help around society. Base on phenomenon the subject said to have high altruism characteristics and behaviors subject’s

characteristic includes empathy, volunteer and desire to help.

The behavior is done solely to get blessing from the God, the cause is done by heartiness and sincerity with social motive, observance without any reward.

The conclusion in this research is subject, which is one of free road crossing service "supeltas" in areng-areng Malang area have drawn of altruism caused of some aspects, factors and characteristic. Altruism which influence the subject to help other people and inner of subject strengthened by *significant other*.

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