ABSTRACT

The Dynamics of the World of Work for People with Disabilities in Indonesia

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Abstract. People with disabilities are prone to marginalization socially, including in the world of work. In fact, working aims to gain income to meet basic needs such as clothing, food, and housing independently. Therefore, it is crucial to investigate further how people with disabilities work. This study aims to find out how the dynamics of disability in Indonesia in the world of work. The research method used is narrative literature review by utilizing secondary data such as journal articles, books and mass media. This study found that one of the contents of Law Number 8 of 2016 concerning Persons with Disabilities is that there is an obligation to employ persons with disabilities at least 2% for government agencies and 1% for private companies from the total number of existing employees. Unfortunately, 79.04% of disabilities actually work independently without the auspices of government agencies or private companies due to the administrative procedures are quite complicated, so people with disabilities prefer to work independently. The absence of sanctions for agencies that do not carry out this obligation is also another factor. Fortunately, the government and non-governmental organizations often empower people with disabilities such as training programs on certain skills so that they can earn income by utilizing these skills. However, in the end they become independent workers instead of working under the auspices of government and private agencies because there is no distribution of workers in the program. Therefore, it is clear that (1) regulations regarding employment for people with disabilities in Indonesia have not been implemented optimally (2) the government and non-governmental organizations overcome this by conducting empowerment programs for persons with disabilities and (3) the empowerment program needs to be integrated with the labor market because so far, people with disabilities who have been trained prefer to become independent workers.

Keywords: Empowerment, Labor Market, People with Disabilities, World of Work.

INTRODUCTION

This article will discuss how people with disabilities actually try to be able to have economic independence in their own way; work through a community. Economic independence can be interpreted as a condition in which individuals can fulfill their own needs without depending on the gifts of other.[156] This kind of condition is important for everyone without exception, including those with disabilities in order to obtain a prosperous life from an economic perspective in relation to the ability to access primary needs such as clothing, food, and housing.

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[156] Yuliantri RDA. Menelusuri Wacana Kemandirian Ekonomi di Indonesia (1920-1965). Candrasangkala J Pendidik dan Sej. 2021;7(1):68–75.

However, people with disabilities often find it difficult to meet their primary needs so they have to depend on the help of others. This is because the limitations they have sometimes make it difficult for them to get a job. In fact, one important thing to remember is that an effort must be made so that a person can be economically independent, namely by working. In other words, having a job is the first step for someone to have an income to meet all their needs.

Therefore, it is very important to examine how the dynamics of disability life in the world of work. This is because they are one of the social groups that are often marginalized. The ideal world of work should have a vision to realize inclusiveness. That way, everyone, including those with physical limitations, can still have a place to support themselves by working according to their abilities. The world of work should also be able to accommodate all people from various groups, including people with disabilities. Therefore, knowing how people with disabilities actually work to earn an income is the key to finding gaps in the world of work that need to be addressed in order to achieve inclusiveness itself.

LITERATURE REVIEW

In the world of work, the government has tried to create inclusiveness so that people with disabilities can get decent work. At the central level, the legal umbrella to regulate the granting of work rights as well as employment security and protection has been regulated in Law Number 8 of 2016 concerning Persons with Disabilities. Moreover, at the regional level, for example, the Yogyakarta City Government itself has sharpened the implementation of the regulation by issuing the Yogyakarta City Regional Regulation Number 4 of 2019 concerning the Protection and Fulfillment of the Rights of Persons with Disabilities. Sukmawati stated that the similarity between the two legal products above is that there is a regulation to employ disabled people as much as 2% of the total employees in government-owned enterprises and 1% for private-owned enterprises.[157]

However, the reality on the ground is not in accordance with the objectives of the various regulations above. The position of people with disabilities who from the start was vulnerable to social marginalization as described earlier also affected their existence in the world of work. So far, only 20.96% of people with disabilities become workers, employees, and employees in private and government business entities, while the remaining 79.04% are family workers, casual workers in agriculture and non-agriculture, as well as entrepreneurs with or without employee assistance.[158] Thus, it can be understood that most people with disabilities work independently without depending on other parties as wage providers. The implication is that their income is uncertain and social security is also not available.

Rahmawati et al further said that working independently is relatively easier for people with disabilities to do when compared to being a worker in an agency.[159] This is because working under the auspices of certain agencies is full of complicated bureaucratic and administrative matters. In this regard, Sukmawati also added that the lack of sanctions against private business entities that do not employ people with disabilities is another factor why people with disabilities are not absorbed as employees and choose to work independently.[160] Although the regulations regarding special allocations for people with disabilities to work in government and private business entities have not been implemented optimally, the government and society apply other ways to achieve inclusiveness in the world of work. The intended method is to increase the capacity of people with disabilities so that they have certain qualifications as workers in an agency or as independent workers. The manifestation of this is the proliferation of training and empowerment programs for people with disabilities.

The training and empowerment program for disabilities has at least two objectives, namely (i) so that people with disabilities can work in certain agencies and (ii) work independently by utilizing the skills that have been trained. Although, once again, the first objective has not been fully achieved due to the non-absorption of disability in the labor market due to bureaucratic-administrative factors and the issue of sanctions against companies that do not employ disabilities. Fortunately, the second goal can be said to be 'fairly' successful considering that most of the disabled work independently.

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[157] Sukmawati N. Peran Pemerintah dalam Pemenuhan Hak untuk Mendapatkan Pekerjaan bagi Penyandang Disabilitas. Media Law Sharia. 2021;2(4):383–99.

[158] Rahmawati KA, *loc. cit.*

[159] *Ibid.*

[160] Sukmawati N, *op. cit.* 390 p.

However, this does not mean that the existing training and empowerment programs are the only reason why people with disabilities can work independently. This is because people with disabilities, who are often marginalized in social life, often form their own community as a form of resistance. Fibrianto & Yuniar even stated that there are several disability communities in Indonesia as a means for their members to survive by helping each other.[161] Most of these disability communities are formed because of the similarity of types of disabilities, professions, or a combination of both of these types.

Furthermore, grouping individuals into a community based on the similarity of health conditions and physical conditions is conceptualized by Paul Rabinow as a biosocial community.[162] Bradley added that such a community is able to generate solidarity that is an antidote to the marginalization of individuals with different health and physical conditions from the society generally.[163] In addition, alienation due to different identities attached to individuals can disappear thanks to their joining into the biosocial community. On the other hand, the similarity of identity as people with certain rare diseases or as disabilities can actually be a reinforcement for individuals in the biosocial community to continue to unite against marginalization.

METHOD, DATA, AND ANALYSIS

1. Method

This article was created using a qualitative method with a narrative literature review approach. This approach allows the authors to obtain data on how persons with disabilities perform work through a community. This approach is also used to explain why the expected ideal social conditions do not come true based on the results of the analysis of the data that has been collected.

2. Data

The data in this article were obtained from journal articles using several keywords in search engines such as disability, work, disability community, biosocial community, disability empowerment, brotherhood, sisterhood, siblinghood and the world of work as well.

3. Analysis

The analysis process carried out by the author includes several stages. First, choose an article that fits the topic of writing. Second, look for research gaps from each of the selected articles. Third, rewrite the author's findings in a narrative manner after knowing the essence of the articles.

RESULT AND DISCUSSION

1. The Government, Non-Governmental Organization and Disability Empowerment

So far, non-disabled parties are often the main person in charge of programs to increase the economic independence of people with disabilities. This is done by conducting training and empowerment activities for people with disabilities who have joined in a community. The reason is because a program that targets people with disabilities will be more effective and efficient when the people with disabilities have been collected with certain classifications.[164] Therefore, training and empowering people with disabilities in a community is more preferred than people with disabilities who are not covered by any community. This is in line with Conrad & Tan who explained that

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[161] Fibrianto AS, Yuniar D. Memupuk Produktifitas Kerja Komunitas Difabel di Yogyakarta Indonesia. Anal Sosiol. 2019;8(2):46–54.

[162] Guell C. Candi(e)d Action: Biosocialities of Turkish Berliners Living with Diabetes. Med Anthropol Q. 2011;25(3):377–94.

[163] Bradley B. From biosociality to biosolidarity: the looping effects of finding and forming social networks for body-focused repetitive behaviours. Anthropol Med [Internet]. 2021;28(4):543–57. Available from: https://doi.org/10.1080/13648470.2020.1864807

[164] Mardiyati A. Peran Pendamping Berbasis Masyarakat Bagi Penyandang Disabilitas Dalam Membangun Kemandirian. Media Inf Penelit Kesejaht Sos. 2017;41(2):133–44.

people with disabilities can be productive and independent if appropriate programs are provided. In addition, another way that is also done is by first developing a community that will protect the disabled before finally holding a training and empowerment program.[165]

Research results from Pramudyanto, Sibarani, and Samodra[166] that revealed the incompetence of members of the *Alumni Dena Upakara dan Don Bosco* (ADECO) Yogyakarta to promote handcrafted products made by the deaf in the community was then followed up with a digital marketing training program. In addition, there is also a physically disabled community who works as a convection entrepreneur in Malang called the *Forum Difabel Malang Raya* (FORDIMARA) which gets the assistance of convection equipment from the *Ipteks bagi Masyarakat* (IbM) program by Universitas Brawijaya. IbM also provides design training, the use of the tools provided, and training on the use of e-commerce for FORDIMARA members.[167]

However, the authors found a different case where there was an establishment of a disabled community first before being trained and empowered. The Cirebon City Government through the Social Service established a disabled community called Kula Eksis in 2019 whose members consist of the deaf, speech impaired, and quadriplegic.[168] Through Kula Eksis, people with disabilities who are members of it are given various training and empowerment programs with a focus on developing food businesses and gas station businesses. However, there are also other training programs outside of the two-business development focuses above, such as training on the production of handicrafts made from bamboo and plastic waste.

In addition to empowering the disabled community as described above, other studies have shown that there is empowerment of people with disabilities individually. For example, the Social Agency in East Kalimantan sends its citizens with disabilities to take various courses in the Java region.[169] However, this program is considered less successful in realizing the economic independence of the disabled people because even though they already have the ability to work after attending the course, there is no process for distributing these work-ready disabled people to an agency. Thus, they have to fight individually to get a job. This is different from the empowerment of the diffable community that has been described previously, where the diffable can directly work together in the community that they previously owned or the new community that was formed simultaneously with the empowerment program being implemented.

In general, it can be seen that people with disabilities are able to meet their own primary needs ——have economic independence—— by doing work from certain professions that have special qualifications. Along the way, many external parties have played a role in improving these special qualifications through training and empowerment programs. In addition, the existence of a community that accommodates the disabled also makes it easier for them to do this work. More than that, a small part of this disabled community can also be created because of intervention from other parties. Therefore, studies on people with disabilities who work in a group without a touch of training programs, empowerment, or the involvement of other parties in the process of forming the diffable group itself have not been widely carried out.

There is a study by Fibrianto and Yuniar[170] that examines Difa City Tour and Transport (DCCT), a community of motorcycle taxi drivers founded by a physically disabled person without government intervention. This community does standalone without the involvement of the government or other parties. However, in its development, DCCT no longer takes the form of an ordinary community, but becomes a company. DCCT is not just a shelter for people with

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[165] Conrad P, Tan C. Autism, the Internet, and medicalization. In: The Public Shaping of Medical Research: Patient associations, health movements and biomedicine. New York: Routledge; 2015. p. 1–290.

[166] Pramudyanto AB, Sibarani RAO, Samodra JE. PKM di Komunitas Disabilitas Tuli Alumni Dena Upakara dan Don Bosco untuk Pengembangan Pemasaran Digital. IKRAITH-ABDIMAS. 2019;2(3):123–32.

[167] Pratiwi A, Santoso E, Fatmawati F. Eskalasi Usaha Konveksi Kaos dan Seragam Kerja melalui Strategi Kualitas Produk, Layanan Konsumen dan Perluasan Jaringan Pemasaran melalui E-Commerce pada Wirausaha Forum Difabel Malang Raya (Fordimara) di Kota Malang Raya. IJDS Indones J Disabil Stud. 2017;4(1):45–50.

[168] Novianty F. Model Pengembangan Usaha Berbasis Lingkungan Kelompok Difabel di Kota Cirebon. Bioeduca J Biol Educ. 2020;2(2):87–100.

[169] Syobah SN. Pemberdayaan Penyandang Disabilitas di Provinsi Kalimantan Timur. NUANSA J Penelit Ilmu Sos dan Keagamaan Islam. 2018;15(2):251–72.

[170] Fibrianto AS, *op. cit.* 48 p.

disabilities who have the same profession, because it has transformed into a company that employs other physically disabled people to work as motorcycle taxis. The main target consumers for DCCT motorcycle taxi drivers are people with disabilities as well, considering that the DCCT transportation fleet has been modified to be disabled friendly. In this company, there is also a program to improve English language skills for disabled employees who are employees so that they can more easily communicate with foreign tourists in Yogyakarta. One important thing about this DCCT study is the vertical relationship. This means that the social structure in DCCT is not egalitarian, but consists of company owners and employees. This is not surprising, because DCCT, once again, is no longer an ordinary community but has become a company.

2. Biosocial Community as a Group of People with Disabilities for Gathering and Working

Having affiliation with a community is a way for people with disabilities to live a decent life both socially and economically. The government authorities also agree with this by forming various types of disabled communities with the aim of facilitating the process of training and empowerment programs as previously stated. However, it must be realized that the government's capacity does not seem to be able to accommodate all the existing people with disabilities to be grouped into certain communities in order to gain access to these training and empowerment programs.

Communities that are formed and filled by people with disabilities are called biosocial communities. It should be understood in advance that the similarity of physical and health conditions is the background of the formation of the biosocial community itself. Moreover, Lemke[171] emphasized that the biosocial community was formed as an expression of the disabled to show their different physical conditions as well as to voice their suffering to both the general public and the government as policy makers. The biosocial community is not just a community based on the same physical condition or health, but also a manifestation of self-advocacy and a place to provide mutual support among people with disabilities.[172] In line with this, Inda added that the biosocial community serves as a means to fight for the recognition of their existence which is often neglected, opening access to various resources, especially health, and as a place to strengthen mentally by sharing complaints with one another.[173]

The description above shows that people with disabilities can make efforts to survive by joining the biosocial community. The marginalization they experience due to being unreachable by the government or because they are ostracized by the community can be countered by uniting them with other people with disabilities through a community. Even more, Inda[174] said that the biosocial community itself has at least three complementary missions. First, the mission to show their whereabouts. Second, the mission is so that they can get various kinds of access to public facilities. Third, a mission that aims to foster solidarity between people with disabilities to be free from loneliness. In the end, people with disabilities who are members of the biosocial community carry out these three missions to defend their lives from marginalization, limited public access, and also the lack of maximum capacity for non-disabled people to advocate for them.

3. Solidarity among People with Disabilities in a Biosocial Community

The bond of brotherhood that sticks between members of a community is the key to success so that the goals of the formation of the community can be realized. The bond of brotherhood itself is conceptualized through the terms brotherhood and sisterhood. In contrast to the understanding of brotherhood between family members, the concept of brotherhood in this context refers to a strong sense of attachment between men even though they all have different backgrounds without blood ties.[175] Meanwhile, social ties with a similar definition for women are also called sisterhood.[176] One of the basic things that fosters brotherly ties is marginalization and the similarity of goals to be

[171] Lemke T. Patient organizations as biosocial communities? Conceptual clarifications and critical remarks. In: The Public Shaping of Medical Research: Patient associations, health movements and biomedicine. New York: Routledge; 2015. p. 1–290.

[172] Hacking I. Genetics, Biosocial Groups & the Future of Identity. Daedalus. 2006;135(4):81–95.

[173] Inda JX. Mobilizing for life: illegality, organ transplants, and migrant biosociality. In: Routledge Handbook of Chicana/O Studies. New York: Routledge; 2019. p. 1–490.

[174] *Ibid.*

[175] Laing T. Black Masculinities Expressed Through, and Constrained by, Brotherhood. J Mens Stud. 2016;25(2):168–97.

[176] Cohen S, McCreary G, Shutts J. The Conceptualization of Sisterhood Within the Collegiate Sorority: an Exploration. Oracle Res J Assoc Fratern Sorority Advis Vol. 2017;12(2):1–17.

achieved.[177] Jackson stated that marginalized men tend to implement the concept of brotherhood in their lives with other individuals who share the same fate.[178] In addition, Turk in Cohen et al [179] added that 19th century female students had a strong sisterhood in order to fight the domination of male students which made them marginalized.

Both brotherhood and sisterhood, both are strongly affiliated with the existence of a community as a forum to fight against marginalization and at the same time achieve the goals to be fulfilled. The results of the McCreary & Schutts study show that the concept of brotherhood in the male student community in the United States —or what is known as American college fraternity— tends to contain four elements; high solidarity, sharing experiences with each other, a sense of belonging, and a sense of responsibility for the sustainability of the community.[180] Similar to that, the results of a study by Cohen et al regarding sisterhood in a female student community ——sorority—— shows the existence of the following elements: sharing experiences, mutual support, a sense of belonging, a sense of responsibility for the sustainability of the community, common goals, and the transcendence of the bonds of sisterhood of women.[181]

Although they look similar, Cohen et al emphasized that brotherhood and sisterhood have fundamental differences.[182] Substantially, the meaning of the brotherly bond that exists between fraternity and sorority is almost the same. However, the manifestation of the existence of a brotherly bond itself is somewhat different. The difference lies in how the members of the fraternity and sorority interact with each other. That is, the manifestation of a sense of brotherhood in the male community can be said to be more patterned. For example, old members of the fraternity will indoctrinate the values of the community to new members, and so on. The author argues that fraternity is similar to a formal organizational mechanism which is relatively more rigid. Meanwhile, sorority members are much more dynamic, more 'relaxed', and tend to be more informal.

In addition to brotherhood and sisterhood, the next concept of brotherhood is siblinghood as a manifestation of cross-gender brotherhood bonds. If brotherhood is understood as a bond of brotherhood between men and sisterhood between women, then siblinghood is a bond of brotherhood that binds men and women. The similarity of the three concepts is the understanding of a brotherly bond that is not only limited to family members, but also with foreigners who are not even related by blood. Resnizky stated that siblinghood allows for solidarity and competition between men and women which then forms a social network.[183] In addition to being united to achieve a common goal, siblinghood can also make individuals compete with each other for personal goals. Both solidarity and rivalry, they both fight against each other dynamically all the time in the social network. The manifestation of the social network itself, of course, is the existence of an association or community. In other words, the relationship of members in the community does not fully lead to mutual solidarity, but can also create a small spark of conflict as a result of competition driven by the personal goals of each member.

As stated by Resnizky, siblinghood does not only give birth to solidarity for individuals, but there is also an aspect of competition in it. This competition then encourages a work ethic to always do better than others around him. The bond of brotherhood in the point of view of the concept of siblinghood, again, is not limited to the relationship between family members. Even so, this concept was developed by departing from the family context which highlights the relationship between parents and children. The hierarchical relationship between parents and children is dismantled by the development of the concept of siblinghood. In fact, the function of parents as children's supporters does not always run well. Therefore, the child will look for what is called a 'peer' or partner to replace the role of a

[177] Estrada F, Mejia A, Hufana AM. Brotherhood and College Latinos: A Phenomenological Study. J Hispanic High Educ. 2017;16(4):314–37.

[178] Jackson BA. Bonds of Brotherhood: Emotional and Social Support among College Black Men. Ann Am Acad Pol Soc Sci. 2012;642(1):61–71.

[179] Cohen S, *op. cit.* 32 p.

[180] McCreary G, Schutts J. Toward a Broader Understanding of Fraternity - Developing and Validating a Measure of Fraternal Brotherhood. Oracle Res J Assoc Fratern Advis. 2015;10(2):31–50.

[181] Cohen S, *op. cit.* 43 p.

[182] *Ibid.*

[183] Resnizky S. Siblinghood: The Paradigm of Horizontal Links. Rom J Psychoanal. 2021;14(1):15–26.

malfunctioning parent.[184] The relationship between the child and his partner is then conceptualized into what is called siblinghood.

In the author's view, the concept of siblinghood resonates with the biosocial community. As mentioned in the previous sub-chapter, siblinghood is a sense of brotherhood between individuals across genders that grows because they do not get support from those who are structurally above them. The search for support for 'peers' who experience the same thing actually happens in biosocial communities, where people with disabilities look for other people with disabilities to help each other in order to survive. In addition, the next similarity is about self-advocacy. Brotherhood bonds in the sense of the concept of siblinghood appear as a form of resistance because vertical relations such as parents-children or government-society do not work as they should. In line with this, the biosocial community also emerged as a form of resistance in order to claim the existential rights of the disabled who are often marginalized as well as the right to access public facilities. Therefore, it can be understood that both siblinghood and biosocial communities both lead to self-advocacy, namely an effort to speak out on one's behalf.

Based on the explanation above, it is clear that people with disabilities who have affiliation with a community can more easily do a job. The inability to accommodate persons with disabilities in government and private institutions can be overcome thanks to the community they participate in. Moreover, the government and NGOs often provide certain skills training as a form of empowering people with disabilities so that they have adequate abilities to work. These empowerment programs are generally aimed at pre-existing disability communities. Another alternative is to first create a community to accommodate people with disabilities and then provide various kinds of training activities.

4. The Importance of Generating an Integral Process of Empowerment and Labor Market

However, one important thing that the author wants to underline is that the disability empowerment program has not been integrated with the labor market. If we look closely, the program actually strengthens the position of people with disabilities to continue to be independent workers. It should be remembered that working independently makes people with disabilities unprotected by social security and employment, their income is uncertain and the most crucial thing is that regulations that require government and private agencies to employ people with disabilities are not implemented. Therefore, the author is of the opinion that the disability empowerment program should be integrated with the employee recruitment process in both government and private institutions. That way, more and more people with disabilities will work under the auspices of the two types of agencies through an easier process.

CONCLUSION

Based on the explanation above, it can be concluded that the dynamics of life with disabilities in the world of work are closely related to the existence of a community with strong solidarity within it. The community functions to help people with disabilities to work in order to earn income independently. In addition, this community also functions as a means of self-advocacy to increase public awareness that disability is around them and needs to be acknowledged. It is difficult to get a job in government or private institutions because bureaucratic-administrative factors encourage people with disabilities to work independently with fellow disabled people in a community. In the end, the government and NGOs also empowered them by providing skills training programs. Regulations that require government and private agencies to employ a certain percentage of persons with disabilities have not been implemented properly because disability empowerment that is integrated with the labor market in these two agencies has not been widely implemented.

LIMITATION AND SUGGESTIONS

This study is limited to a general descriptive analysis of secondary data without further examining the most recent disability statistics from primary sources. Therefore, the results and conclusions in this article only refer to secondary sources in the form of journal articles that the author obtained and of course the number is still very limited. Therefore, further studies are needed using primary data in order to better represent the condition of disability in the world of work more broadly in Indonesia. In addition, studies on communities of persons with disabilities that stand alone without government or NGO intervention also need to be carried out as a complement to this study.

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[184] Resnizky S, *op. cit.* 18 p.

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