

Online Based Transportation: An Ethical Reflection on Human Relations With Technology

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Abstract — This paper is a reflective thought, to the impact of the use of information technology with a wide range of variants, which will discuss how new media presents information, concerning products of transport services based online or ride sharing. In the midst of the establishment of land transportation modes, which in this context are taxi modes, (managed by conventional business rules), online application-based transportation services come with convenience. Then, there is a change of consumer behavior in fulfilling its transportation needs with available transportation modes. In reality, consumers (who become conventional taxi-style captive markets are considered) tend to choose the online -based mode of transportation. It cannot be denied that consumers when faced with several choices, then they will choose based on their own logic.

In this article, Uber online taxi case, will be the subject of more in-depth discussion. The pressure of discussion is on the communication process, in which, this paper seeks to contemplate why the process of communication with messages as posted on his web Uber, then responded positively by the communicant. Communicator in this context is conventional taxi customers who have been well established. There are various points of view in viewing this issue. One relevant point of view to see the relationship between new media technology, the owner of modes of transportation, and the consumer, is an ethical point of view. Ethical point of view becomes, something important considering the human relationship with technology (in this case new media) is a relationship that is not free from the ethical framework. So the discussion on this issue seeks to see the ethical perspective when a communication process is done.

Keywords — *Online Transportation; Ethics, Human; Technology; New Media; Reflectio.*

I. INTRODUCTION

The TINTERNET is no doubt a vehicle of communication that offers various conveniences, the field of use is also diverse. Various applications based online created. Online shopping, e-learning, diteksi location / GPS application, e-voting, e-banking and various kinds of applications increasingly mengintimkan human relationship with this communications machine. One use of the online application that was recently debated is the online service for taxi reservation land transportation services. Uber is an example of a taxi service based ride-sharing, which relies heavily on the power of internet technology enormously in running a business.

In deeper thinking, ethics is not just to sequence the content of messages to be dissimilar. So the message is

packed with polite and so on. But more than that is the communicator should also think or consider the possibility of the message delivered will cause a domino effect in communicant or community on a wider scale. The case of taxis online in-Indonesia reflects that. Although the problem is not a problem online or entirely conventional, but also related to the captive market is reduced, until the real implications of the taxi drivers' income is reduced. Consumers move to online based taxi which otherwise provides various advantages.

Depth far beyond the ethics of the message, which need to be discussed further is the knowledge / wisdom communicator in exploring the possibilities that present as the effect of the message disseminated. This wisdom requires sincere critical reflection, and is a perspective that needs reinforcement. The theoretical footing is the theories

of business ethics, computer ethics, and otherwise-critical thinking. Content in its shared ride Uber, no more than a manifestation of business communication, only the manager (probably) not expected to lead to changes in consumer behavior taxi users. So it was not because of the material or content that fills the new media technology.

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Why a reflection should be done? Cognitive science experts have found an interesting phenomenon, namely the phenomenon of human mental function decline, when mental functions are fully concentrated in the technology. In other words, it is said that when technology takes over human mental functions, at the same time there is a loss caused by the loss of those functions from human mental work ". (Wahyono: 2006: 18)

Examples of daily life that we can see for example, is the activity of mathematics lighter (2 digits summation) that " lazy " we do, because there is a calculator. Advanced systems in aircraft, autopilot system, enabling a fully devolved duty pilot to control the aircraft in the system. To some extent, this will reduce the level of alertness to the conditions surrounding a pilot. We are now, admittedly or not, humans increasingly dependent on technology. Human relationships with machines / computers is what in contemporary human life increasingly shows complex problems. The use of technology is believed to be rolling the domino effect that will penetrate to various areas of life. However, technology remains as a tool, in which complete control remains in the hands of humans.

II. NEW MEDIA AND ONLINE TAXI

Uber is a corporate pilot / star-up and enterprise transport network of San Francisco, United States. Uber utilizing mobile applications, which mengoneksikan between passengers with the driver, and the car will be used. This corporation provides transportation services in various cities around the world. Thus Uber can be an intermediary

service provider premium taxi by using a special program booking taxis. Uber app connects passengers with taxi drivers, which can be accessed via smartphone or computer desktop and laptop connected to the Internet.

The application is very helpful to the consumer in providing information about: mileage to the destination location, the estimated tariff / cost, payment of the cost of travel (can) via credit card. More of the passengers, the driver can see your profile and his unit at the closest distance that is in standby position, which can be contacted directly. Late last year 2014, Uber began operating in major cities of Indonesia such as Jakarta, Bandung, Bali, and Surabaya. Initially Uber was one of the social media websites and regular blogs, but in 2008 the company went out of business, until two years later the domain name was sold to the Uber transport company in 2010.

Since launching for the first time, five years ago, it turned Uber business grows so lush. Until now the company has been snaking streets in 128 major cities, spread across 37 countries in the world. The value of the company's valuation is so fantastic, that it touches the amount of approximately 40 billion US dollars. Angak it when the rate in our currency, no less than 520 trillion rupiah. The Uber first objective is to provide transportation service and comfortable luxury car, but with a friendly pricing, to help solve the problem of the difficulty in reaching the mode of a taxi in the city of San Francisco.

Furthermore, after a glance we discuss the origin - the origin of the Internet-based company, the effort delivery of various new media utilization (in this use of Internet technology in business), it is not out of a sense of human euphoria towards technology creations. The Euphoria will continue, and will become even more developed, which at a certain level will reflect what is called technology dependency. Human dependence on technology ultimately becomes an unstoppable necessity.

In another point of view, euphoria preceded by hysteria-hysteria, in which as if people do not believe what the real plastered in front of him, how information technology facilitates the things previously thought impossible. Metaphorically may be disclosed that one of the present hysteria is hysteria entrepreneurship. Citing the thought of Stewart Alsop, Fidele Vlavo said that

" The web is going to change our lives substantially, there are going to be a lot of ways to make money. ... how one can make money on the internet, you need multiple revenue streams. You need advertising revenue,

transaction revenue and subscription revenue ". (Vlavo: 2013: vol 23)

From the above ideas, then it is very open to new media to be utilized in any perspective, all depends on the man. Well in the case of Uber taxi, actually is one of the manifestations of hysteria entrepreneurship which should be welcomed properly. Outcomes in the economic dimension can be felt to empower the economy of a particular society, and provide other options about ground transportation for the community. But what happens when entering Indonesia, and compete with conventional taxi managers who have long existed?

Like what has been expressed by Simon Rogerson above, this time should be developed conceptual framework and pragmatic effects of the unexpected effect of information technology. The technology in this case is the internet which is also often referred to as new media or new media. The phrase " unexpected effects " seems to be the entrance to the right to try to explain the issues that arise in the business world based online transportation in Indonesia. What Rogerson predicted about the unpredictable effects of Internet use, takes place in the governance of land transport modes (read) taxis in Indonesia.

When an information is successfully massively exposed to audiences (and it is possible with internet technology), the audience will respond according to the needs, interests and other interests that may be of particular benefit to them. Well, in the case of uber, the company succeeded in offering a solution for the needs of the community regarding the mode of transportation, which supports their mobility. The solution eventually becomes moderate, or even superior because it provides its own advantages (of course to consumers), which, in this regard, is not offered by conventional taxi managers, even though they have long been serving the public.

From the recognition of the consumers who had used the services of Uber, there are some benefits offered taxi online, such as price (this raised concerns the managers of taxi conventional), comfort (typically using car years young, and plated black so it might be able to add images), practical (can be ordered online from anywhere in the home there is an internet connection, the choice of payment methods, information about the type of car, driver name, license plate number to be known before the ride, and so on. ([http://www.kompasiana.com / Fikar / sensation -first-ride-uber-cab](http://www.kompasiana.com/Fikar/sensation-first-ride-uber-cab))

Bids above various advantages of online taxi, perceived

as a " threat " to the managers of a conventional taxi, because the domino effect caused will lead kapada declining revenues, due to a number of consumers who had previously been his captive market, decided to move on to a taxi-online. Thus, massive demonstrations were quite anarchies some time ago is a marker of the existence of " unexpected effects ", as pointed out by Simon Rogerson above. Can not be ascertained indeed, if efforts to launch the online cab is now also taking into account potential impacts of sociological or not. Does the thought that dominates is the ideology of economic liberalism alone, so it was on purpose, entrepreneurs who were experiencing hysteria simply ignore the contingencies that will be present. This should be a matter of consideration before business information is launched.

III. EFFECTS OF MEDIA AND THE MEDIUM IS THE MESSAGE

All that exists in this world, in the relation of each of its existence, is surrounded by one of the laws of nature, the law of cause and effect. If we position the media usage activity as the cause, then surely what appears to be the effect or effect of that use. Economic dimension, such as a person becomes a behavior in change, gegara example dedahan information related to the consumption of goods and services. Cases Uber taxi online , at least gave an illustration that explains how media effects using it, into something real.

In this regard, the business information / services online transport is spread by Uber recognized many people did give a lot of convenience. Especially for those who have been touched digital technology, so that the communication device that he is compatible with internet technology used by Uber. And the more days the owner of the means of communication that is integrated with the internet network is more and more. This is a niche market that increasingly ogled. Not yet other factors that provide reinforcement for the growing field of internet-based business.

In the science of communication, the effect that is generated is the attitude of communicants / audiences against messages presented by communicators. There are three levels of message effects in the communication process, ie cognitive / knowledge, affective / attitude and behavior. According to Theresa Stuart, the effects of communication can be measured by comparing the knowledge, attitude and behavior before and after the communicant receives a message. (Vardiansyah: 2006: 110)

In attempts to communicate, the real thing becomes a goal is the arrival of a message to the communicant, which

at the same time with him will happen feedback. Feedback in this case should not be interpreted as messages sent again to the communicator, but can be a particular action by the communicant. Someone who is adhering, and then broadcast to a certain radius, and then for a Muslim / Moslem (though not to the mosque) to pray, becomes evidence that communication is effective. Whereas in the case of Uber, the message presented through new media was considered to be effective, evidence communicant directly respond to messages that, by ordering the fleet, for example, or simply registering as a member Uber his account.

Furthermore, Dennis McQuail's thoughts on media effects may explain how Uber was responded by the public. The effect or effect of media on a micro scale can shape individual behavior. He showed a model of individual reactions to messages, with the concept of SR (stimulus-response). Stimulus is the message conveyed by the media, which are then received by the individual receivers, which ultimately provide a reaction to the message / stimulus. (Bungin: 2001: 20). So when audiences access the Uber page, then that's when the individual will give a specific response. Maybe there is just curious, just knowledge because outside of Uber service jangkauan, there is a direct to give, if one day need and there is indeed because of the needs of that mode, immediately order the fleet.

Meanwhile, on the other hand, the effect of media effects in addition to changing the cognitive, affective and individual dimensions of cognition, it can also result in a much wider scale, and encompasses all aspects of complicated life and rigging. The effect of media effects can also occur on social systems, structural culture and the dynamics of consensus, control, adaptation, conflict and change. (Melvin L De Fleur and Sandra Ball Rokeach: 1992: 252)

The new media in the end become a massive media mass spread the message, any message it. To a certain extent, there is an awareness of how as if the existence of the message is so beyond where the media itself. In fact is, the representation of the medium (in this case the new media / internet) to a wide audience " taken over 'by the extraordinary number of messages being passed to the vehicle. This is what ultimately by Marshal McLuhan dimetaforakan as Medium Is The Message, which is famous of it.

With this it is not impossible if at some time, when people think and need a taxi mode, then that immediately crossed his mind for the first time is the imagination of

Uber's page in new media. It would likely continue and repeated, along with the increasingly massive spread, so that appears the end is proof for the McLuhan metaphor. In other languages it can be said that when people think about the taxis, the brain will quickly answer, Uber, then where there Uber, immediately answered yes on the internet. So, the cab is Uber Uber is (in) new media. This is what might be able to explain what the illustrious metaphor that the medium is the message.

IV. ETHICAL REFLECTIONS

In many areas, a new order is presented as an answer to the preceding problem. When the rampant phenomenon of cyberbullying, or chatter -celotehan are derogatory, for example, then there is some sort of tangible appeal Circular of the Chief of Police on hate speech. At the moment there is the phenomenon of inefficiency and stagnation of productivity as well as over the quantity of civil servants, civil servants presented later moratorium, though actually in the field - a particular field is a labor shortage. Likewise, when the rally conventional taxi drivers, taxi operations against based online . In this regard, from an ethical point of view, it can be identified that there are at least two ethical dimensions that escape the attention of all of us, particularly transporters in this regard. Both ethics are computer ethics and business ethics.

First, Which will be discussed is " oblivion " on the application of an ethics which (supposedly) strains human relationships with machines / computers. Cases Uber taxi online , for example, Uber is an Internet-based transport business idea work of the Americans, in which people grow up in the environment that liberal-capitalist. Humans who pursue the path of pure free market competition. People - people like these in fact do what is called cultural reification. One of the meanings of cultural reification by Fredric Jameson (one of the US neo-Marxist), is forgetting / removing traces of the production of the object itself (Yulianto in Binawan - ed: 2006: 44).

Garret Camp and Travis Kalanick founder Uber, forgetting that the Uber app as a product of the people who make the products and also people - people who do not reach the product (in this regard, we associate the people / entrepreneurs cab non conventional internet based). Therefore, continued Jameson, if efforts to eliminate / forgot the trace of production is not done it will damage the intimate space of ownership of goods (in this case ownership of Uber application itself). Ownership intimate space eventually become a " safe " because of the reification

of culture they do it. The secure intimate space of ownership allows them to "consume" the application freely and extensively, as well as to forget what will happen with the conventional taxi entrepreneurs.

More can be discussed, how freedom of entry into this intimate space of ownership, will lead someone to a very intimate relationship with internet technology. Thus, in view of Donn Parker (a computing expert and leading technology consultants Americans) when people - people entering the computer center (meaning fun - masyuk associated with the computer), then also he took their ethics at the door. " That when people entered the computer center, they left Reviews their ethics at the door " (Wahyono: 2006: 25). Furthermore, our solitude and our 'focus' when faced with internet technology, allows us to " do anything ". We may not be ourselves anymore, personal manipulations become widespread and highly probable. To anyone, an ethical dating on the doorstep, (and entering another new ethic) will be possible. It also relates to the characteristics of internet technology which, according to James Moor, displays its revolutionary power. The revolutionary forces are logically malleable, as she reveals that:

Computers are logically malleable in that they can be characterized in terms of inputs, outputs and connecting logical operations ... because logic applies anywhere, the potential applications of computer technology appear limitless. The computer is the nearest thing we have to a universal tool. Indeed, the limits of computers are largely the limits of our own creativity. (Wahyono: 2006: 32)

The revolutionary power of information technology, through logically malleable, allowing its existence to carry out any activities in helping people. This happens because the computer works based on certain programming logic. The logic of programming depends on the creativity of the programmer / programmer himself, thus his potential seems endless. It gives people the opportunity to exercise as much creativity as they can, and the computer facilitates it. In other words the limits of the computer is how big the boundaries of human creativity itself (Wahyono: 2006: 32)

Furthermore, it may be then that it becomes apparent how the framework of a liberal economic system actually traps people in a nest whose name is materialism / capitalism. The two founders of Uber, unconsciously (or perhaps very consciously) affirmed the 'release' of ethics, in the confines of the liberal economic model. So regarding ethical trinkets, in this case when they are engrossed with

the internet, it becomes a small thing and deserves to be forgotten.

The second is a discussion of the impact of the reification of culture in the ethics of human relationships with computers, as mentioned above. In the case of Uber, reification is mainly related to business ethics (transportation). That is, the 'unethical' human relationship with the machine derives other ethical tragedies, which in this context is business ethics. Business ethics according to Mellahi and Wood is understood as an attempt to organize the tools and set of concepts that philosophers have built to separate right and wrong, as well as something that is desired or not in the business world / corporation. Business ethics reviews business activities from an ethical point of view (Mellahi & Goeffrey Wood: 2003: 4).

Then when Uber present in Indonesia, the company did not hold a taxi company that has had the legal completeness to provide transportation services. Uber came by holding hands with anyone who owns a private car and wants to earn by empowering the car to be " watched ". In contrast to its competitors, Grabcar, which is careful to 'maintain business ethics' by cooperating with business partners of taxi companies that have complete licensing in the provision of transportation services. For example, take an express taxi and so on. Although, ultimately the two company's online based equally on the demo by conventional taxi drivers.

Uber bypass business ethics, who did not compete in an atmosphere of apple to apple, by cooperating with business partners who are not legal ground transportation providers. Cooperation with the parties instead of organizing transport, which have operating permits, considered more efficient, it is also the charm of this online taxi. If viewed as a pure business, Uber does not violate the positive law, yet there are no regulations governing the transport business is based online . The condition of the absence of a positive law is what might be viewed as a gap, and then entered with just like that. And it appears that the name of social control in the business frame. About the absence of this positive law, it has actually been decoded decades ago in the framework of computer ethics, by computer experts. For example, " forecast future " relationship between humans and computers unfolded by James Moor with the term policy vacuums and conceptual muddles.

However, in line with Dochak Latief's thoughts, what Uber can do is seen to violate business ethics. Ethics does not see wrong or right deeds, but rather refers to actions that are good or bad, inappropriate or inappropriate (Latief:

2006: 144). And the impact of Uber's 'inappropriate deeds' has got resistance from fellow transport service providers, while consumers to this extent have benefited from getting a wide selection of transportation services.

The pure free competition that Uber offered, got opposition from the conventional. This is what forces the government to intervene, by issuing Regulation of the Minister of Transportation (Permenhub) number 32 of 2016, which came into effect on 1 October. In the Permenhub arranged things such as online-based transport company must have an operating license for the transport of people not in the route, the company must have a legal entity (such as cooperatives), while, for the plate of the vehicle, the Ministry of Transportation stated, freight based online applications using the black plate, Because the company chose the type of rental car, not a taxi (public transport). Under these conditions, Permenhub becomes a legal norm (positive law), which ultimately has true-false standards, and there are legal sanctions (Latief: 2006: 144). So if Uber is still running his business as it is now (as it was), then the company is to overcome the ethics as well as the positive law that exists.

From the description above, it appears that then the rule of law plays a role helping to create fairness in business, which in turn will reflect a virtue. This, then, according to John Rawls that justice is fairness. He further said:

" .Justice is fairness. It is also the first virtue in social institutions as truth is of the scientific systems. It is most important for scientific systems to be true or well supported. They may be elegant or interesting or in line with our other beliefs, but that is not the primary requirement for their acceptance. Something similar to be the case for social and economic institutions. We would them to be efficient, but it would be even more important that they are just. " (Mac Kinnon: 2001: 276)

Thus a Rawls's view on when to see the issue of online applications, then what is done by Uber can be viewed not meet the elements of fairness. Fairness is also the first virtue in social institutions, as is the truth in the system of scientific knowledge. Differences in the use of Internet technology in the transportation business online when confronted with conventional transport companies, can be said to reflect a trading system that is un-fairness. A model of a business competition that is not apple to apple, but apple to orange. In other words, what does Uber dimensionless justice, because undergo unfair business role.

V. THE FINAL WORD

In this case the information technology internet / new media, will undergo a " duty " - its increasingly complex, summarizes the various areas / aspects of human life. The future man is probably the man who is so dependent on this internet technology. It will undoubtedly lead to individual problems in the future. It was also not divorced from the characteristics of future uncertainty or uncertainty. Also, do not separate at all with the authentic character of the Internet itself bereft logically malleable.

It may not be realized by us all that what happened with Uber transportation providers, can be seen from the eyes of ethics. From the point of view of ethics, there is something that has been abused by Uber, when the company is positioning itself in an 'unhealthy' competition relationship with conventional transportation service providers that already exist in the community. Business ethics is a point of view to look deeper into Uber's problems in this country.

But the deeper reflection, my subjectivity, discovered how Uber's business designs lived or practiced a cultural reification. It is an ethical issue of its own that is not easy to be extracted, let alone deprive it of business life in America there. And one thing that is real is the business model of pure free competition is represented by the Uber presence in Indonesia. Then resistance emerges and seeks balance.

Accordingly, the forecast of the vacuum of policy, proved to be correct. Utilization of information technology in new fields, it requires follow-up policy updates, contextual and compatible. It seems to be a ridiculous irony too, if in the past decade computer experts have been concerned about the ethical issues in human relationships with machines, while we are now not ready to read possibilities. Explore the possibility, a task that is not light for humanity of the future, because technology and human beings will also meet the increasingly varied relationship model.

In the case of Uber in Indonesia, The Ministry of Transportation Regulation No. 32 in 2016 to temporarily take the road of fairness, and appears meet dictum " justice is fairless ", as suggested by John Rawls in the transportation business based online . This may be the turning point of a journey of technological relationships with humans, which must re-involve the ethical dimension, in every dynamic motion.

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