



RICKSHAW PULLERS: SOCIAL CRITICISM OF WEBER'S THEORY

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Research Highlights

This study aims to show social criticism that, in fact, working as a pedicab driver for Ambonese Christians is not formed because of the calling or "role of religion", but has a uniqueness that is somewhat different from the Protestant community studied by Weber. This is demonstrated through the work ethic of Christian rickshaw pullers who emerged in the aftermath of social unrest in Maluku, were more motivated to pursue work as rickshaw pullers because of the dominant and significant economic factors, rather than religious, social, cultural and political factors which were strengthened through perceptions or views of pedicab drivers about the interesting work of pedicabs as a business opportunity to support the family economy and a source of fulfillment of life needs.

Keyword: Rickshaw Pullers, Social Criticism, Weber Theory

Research Objectives

The study of Max Weber's thoughts on essays: "*The Protestant Ethics And The Spirit of Capitalism*" which took place in his research on the economic progress of the Protestant community which was first formed in Europe, showed that Protestants had the potential to be rational as evidenced by relations very significant, mutually decisive between the ethics of a religion and the practical life of its citizens (Feuchtwang and Giddens, 2006). Weber's Perspective aims to show the assumption that people who become Protestants (especially Calvinists) wherever they are, will certainly have characteristics that strongly support capitalism (honest, rational, hard and thrifty). This is where the Protestant Ethics shows a sign of perfect obedience to the demands of religion which results in rational and methodical actions called *Calling* or one's sacred call to solve obstacles in economic traditionalism (Weber, 1930). In connection with that, if the study conducted by Weber was confronted with the life style of Ambonese Christians, especially regarding the work ethic of random pullers formed after social unrest in Maluku, the aim was to show small criticism that the Ambonese Christian work ethic was not formed because the call or "role of religion", but it has a uniqueness that is somewhat different from the Protestant community studied by Weber, namely as a business opportunity to support the family economy and a source of fulfillment of the necessities of life

Methodology

The method that will be used in this study uses a qualitative research approach (Moleong, 2017). This qualitative research approach is used as a problem-solving procedure that will be examined by describing the subject-object state, now based on the facts seen in the study (Sugiyono, 2013). In general, qualitative research approaches emphasize aspects of data accuracy with an inductive approach. That is, data is collected, then approached and abstracted. So, using this method, it will be described about social criticism of Max Weber's theory of the work motivation of Christian rickshaw pullers in Ambon.

The data collection technique was carried out through in-depth interviews with key informants, namely pedicab drivers and becak entrepreneurs/pedicab owners who were considered to understand the profession well (Yusuf, 2014). Through the key informants, information will be obtained about the motivations of the towers about working as rickshaw pullers and the factors that influence the plunge of Ambonese Christians into their profession as pedicab drivers. Whereas to get written data, other literature will be used to frame thinking that will be built as social criticism of Max Weber's Thesis.





Results

The results of research on social criticism of Max Weber's theory of work motivation for Christian rickshaw pullers in Ambon that emerged after social unrest in Maluku, concluded that the most dominant and significant factors affecting the plunge of Christian rickshaw pullers in Ambon worked as various rickshaw pullers. factors such as: religion, politics, economics, social, culture, and factors of the situation that is affected by the environment (following friends) are economic factors. This is reinforced by the perception of the Ambon Christian rickshaw pullers themselves regarding their motivation to work on pedicab attractive as a business opportunity to support the family economy and a source of fulfillment of living needs. This is what later led to social criticism of Weber's theory, namely: the concept of Weber who thought that only Protestants (*Calvinists*) were able to provide a religious impulse and rationality for their adherents. Even though what drives non-Protestant but rationality itself is what drives capitalism, Weber gives too little attention to non-religious factors such as politics, culture, social and economy as factors that contribute to and shape social change in society, especially in the work ethic of society. , Protestant Religion is not the only driving factor for work motivation but is a small part of the factors that contribute to economic activity because of rational thinking that makes people able to do work within the framework of capitalism, the emergence of Christian Ambonese rickshaw pullers as part of a change the social results of the riots directed the community to an economic improvement and improvement that accompanied the work of Ambonese Christians.

Findings

Criticism of Weber's theory of the *Protestant Ethics and The Spirit of Capitalism*, which formed from the understanding that religion is the source or driver of capitalism is not in line with the context of Ambon after the riots. This would convey that Christian rationality was what shaped capitalism as evidenced by the *survival* of the Protestants (*Calvinistic*), only Weber was more heavy on the Protestant element. On the contrary in the context of Ambon after the social unrest, Protestant Christianity was not the one who encouraged capitalism but because of the rationality of thinking about how to meet urgent economic needs, so that Ambonese Christians tried to improve their work ethic as rickshaw pullers as business opportunities.

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