

Marginalization of Cidomo Transportation in Mataram City, Lombok, West Nusa Tenggara

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Abstract

This study is aimed at analyzing (1) the causes of Cidomo transportation in Mataram City experiencing marginalization; (2) exploring the implication of Cidomo marginalization in Mataram City. This research employed a descriptive qualitative method. In analyzing the data, the theory of hegemony, clause relation, and practical theory were utilized. The data were gained by the use of observation, interview, and document study. The result revealed that the marginalization of Cidomo in Mataram City occurs because the people of Mataram City nowadays prefer employing private vehicles rather than public transportation, especially Cidomo transportation. However, market traders and consumers usually utilize the Cidomo in this modern era. The marginalization form of Cidomo transportation in Mataram City is a stigma that the transportation service is getting worse over time. Even though the government has legislated several related regulations, the form of marginalization of Cidomo transportation in Mataram City has decreased over time. The implication of the marginalization of Cidomo transportation is for Cidomo coachmen, such as the productivity of Cidomo transportation coachmen who are weakening, the reduction of Cidomo transportation earnings, and the scarcity of the next generation who want to be Cidomo coachmen.

Keywords: *Cidomo's* Transportation, Marginalization, Mataram City

1. Introduction

Several well-known types of transportation are planes, sailboats, cars, and motorbikes, while some in certain countries are Tuk-tuk from Thailand and Gondola from Venice. Transportation can be generally defined as a vehicle employed to carry people or goods from one place to another. Transportation is also a primary segment in life, the system of living, government, and society (Aminah, 2018: 1142). Typically, the transportation found in certain countries is called special transportation, local transportation, or traditional transportation that has existed in that country from ancient times and is hereditary. The existence of traditional transportation in Indonesia is one of the mugs of manifestations of Indonesia's cultural diversity. Apart from being a manifestation of cultural diversity, traditional transportation has also played an essential role in defending the daily life of Indonesian people since ancient times. Therefore, traditional transportation is currently also the primary concern in its preservation. Previous research conducted by Prayoga (2017: 4) displayed that traditional transportation is an activity of moving from one place to another by employing conventional means of transportation, both driven by humans and animals (horses, cows, buffalo), which play a vital role in development as a whole comprehensive and has existed to assist society since ancient times.

Indonesia also has a local vehicle or traditional transportation in every province, such as Cidomo transportation on Lombok Island, West Nusa Tenggara Province. Pramono in Dewi et al. (2020: 299) stated that Cidomo is a traditional means of transportation pulled by a horse on Lombok Island. The word Cidomo is an abbreviation of Cikar, Dokar, and Montor. Cikar is a cart, Dokar is the old name or designation for Cidomo, and Montor is a motorized vehicle symbolized by the presence of accustomed motorized vehicle tires used on the Cidomo. Typically, Cidomo can be said to be physically identical to Delman, which is a typical form of transportation on Java Island, but what distinguishes them is the wheels of the two vehicles. Delman wheels are made of wood, while Cidomo utilizes wheels for motorized vehicle tires.

The Cidomo transportation exists in all cities and regencies on Lombok Island, including the Mataram city of Mataram. However, its existence is not as abundant as it used to be. Cidomo Transportation prefers to operate in traditional markets because some people still require the services for transporting people and goods in large quantities at affordable rates, which are the cheapest than the other transportation services. Meanwhile, almost every family in Lombok owns a private vehicle nowadays. Consequently, people infrequently utilize public transport. Due to the fact that many people own their vehicles, the existence of regional regulations retaining restrictions and deviations specifically for Cidomo transportation is also suspected of driving this public transportation increasingly marginalized. In this vein, the regional government of Mataram city had even intended to abolish Cidomo, but hundreds of Cidomo coachmen held a demonstration demanding the cancellation of the abolishment for the Cidomo coachmen would forfeit their jobs. Consequently, the Regional Government of Mataram city recently constructed regulations concerning the restriction and diversion of the Cidomo route. Cidomo transportation routes are limited to sections of national and provincial roads, which means that Cidomo may not cross these roads and be diverted to local roads (Local Government Regulation of Mataram City No. 5 of 2019). With the restriction and diversion of Cidomo transportation routes, Cidomo transportation is now encountering marginalization.

Accordingly, this study is interesting to discover more in detail concerning the background after the marginalization of Cidomo transportation in Mataram city, which will also be related to forms of marginalization of Cidomo transportation and the implications of the marginalization of Cidomo transportation in Mataram city.

2. Theoretical Framework

2.1 Marginalization

Marginalization is portrayed as an unintentional position and condition of individuals or groups who are on the margins of a social, political, economic, ecological, and bio-physical system, preventing them from accessing resources, assets, and services, restricting alternatives, and preventing their ability expansion (Gatzweiler, 2011: 3). Marginalization usually appears in the form of exclusion from social life, interpersonal, and social levels. Marginalized people do not have full control over their lives and do not have access to public facilities so marginal people are said to have a limited contribution to society (Shrirang, 2015: 1). However, the marginalization referred to in this study is where the Cidomo transportation, which used to be the traditional conveyance of the pride of the people in Lombok, is now starting to become marginalized. It is believed that this is due to the changing times which have driven the community's need for Cidomo transportation to decrease. The existence of regional regulations made by the government regarding restrictions and redirection of Cidomo routes has also made it increasingly challenging for this transportation to get customers.

2.2 Cidomo Transportation

Generally, transportation is a vehicle employed to move people or goods from one place to another, while Cidomo is a traditional means of transportation on Lombok Island that is pulled by a horse (Pramono in Dewi,

2020: 299). The *Cidomo* is an abbreviation of the words *Cikar*, *Dokar*, and *Montor*. *Cikar* means *Dokar*, which is the ancient name or designation for *Cidomo*, and *Montor* are motorized vehicles symbolized by the presence of used tires used on *Cidomo* are motorized vehicle tires. In general, *Cidomo* is physically similar to *Delman*, which is typical of transportation in Java, but what distinguishes it is the wheels of the two vehicles where *Delman* uses wheels made of wood, and *Cidomo* is equipped with used wheels from motorized vehicle tires.

2.3 Theory of Hegemony

Before clarifying the contents of Gramsci's hegemonic thought, it is crucial to explain the meaning of the word hegemony. The word hegemony comes from the ancient Greek "eugemonia" to imply the domination of positions claimed by city-states (polis or city-states), for example, that of the city-states of Athens and Sparta against other countries of equal standing. In today's sense, hegemony denotes a leadership of a particular country that is not just a city-state towards other countries that are loosely connected or strictly integrated into the "leading" state (Patria and Arief, 2009:115).

The thought of hegemony was put forward by an Italian philosopher, Gramsci (1891-1937), a prominent figure as a critical political scholar after Karl Marx. Many of his brilliant ideas were inspired by previous figures. His theory emerged as a critique and alternative to previous approaches and theories of social transformation dominated by class determinism. Hegemony is nothing new to the Marxist tradition. Because long before his (Gramsci) presence, figures had already been born who voiced terms that had more or less the same meaning. Call it like Karl Marx, Sigmund Freud, Sigmund Simmel (Ali, 2017: 77).

Hegemony is a chain of wins obtained through a consensus mechanism (*Consenso*) rather than through the oppression of other social classes. Various methods are employed, for instance, through those in society, which determine directly or indirectly the cognitive structures of that society. That is why hegemony is an attempt to lead people to judge and view social problems within a specified framework. In this vein, Gramsci highlighted cultural (ideological) elements (Gramsci in Ali, 2017: 78).

Thus, the hegemony of one group over another in Gramsci's mind is not something that is forced because hegemony will be acquired when it is achieved through political, cultural, and intellectual efforts to produce a shared worldview for all people. Typically, Gramsci clarifies how ideas or ideologies evolve into an instrument of domination that legitimizes the ruling group's rule.

2.4 Theory of Power Relation

The theory of power relations emerged from Foucault's thought of power. The concept of power according to Michael Foucault is a dimension of relations that where there are relations, there must be power (Sutrisno and Putanto, 2005:146). The intention for truth is identical to the intention for power. However, according to Foucault, the notion of power is highly distinguishable from the notion of power in society so far. Generally, power is appreciated and concerned as the power or influence to impose his intention on other parties. Foucault has a different perspective on the power (Foucault in Sutrisno and Putanto, 2005:146).

Foucault (1995: 26-27) declares that power is not a property, but a strategy, whose prevalent consequence is not caused by delivering but by dispositions, maneuvers, tactics, techniques, and functions. Consequently, one must describe it in a relationship, which is constantly in tense, in activity, rather than a privilege that belongs to someone. In other words, this power is exercised rather than possessed, not a privilege, acquired or retained, of the dominant class, but an overall effect of its strategic role. Power is an effect manifested and sometimes extended by those who are dominated. Against this instability, power must be understood in events that are local or as existing as a particular regime of practice. Furthermore, Foucault (2001: 225) asserts that these practice regimes are not governed by institutions or determined by ideology but have their specific

order, logic, strategy, evidence, and reasons at particular points. The enactment theory of power relations regarding this study is to discover the form of government power relations in producing regional regulations related to the limiting and diverting of Cidomo transportation routes. The foremost principle is dismantling the "authority" form produced by the text, which in this issue is the local regulation relating to Cidomo transportation. In employing the practice of its power, the government produces certain policies by considering several things, including the interests of the local community in Lombok so that they can use the road safely and comfortably. However, the question left is whether the government also thinks about the people behind Cidomo transportation, who have been haunted by losing their jobs because the policy has currently marginalized Cidomo transportation.

3. Research Method

The research design was descriptive qualitative research. In conducting this research, the researchers focused on finding and describing the consequences, forms, and implications of the marginalization of Cidomo in Mataram City. The data collection employed in conducting this research were interviews, direct observation, and documentation. These usage techniques are aimed at gaining the data to answer the research problems. Analysis of the research data employed inductive analysis for its easier to describe. What is meant by inductive data analysis according to the qualitative paradigm is the analysis of specific data from the field into units followed by categorization. This method is carried out by concluding that it starts from a specific understanding of cases in the form of a general conclusion.

4. Result and Discussion

A. Factors Causing Cidomo Transportation in Mataram City to Experiencing Marginalization

a. The Understanding of Cidomo Transportation Existence in Mataram City

It is feared that the rapid development of Mataram city will harm its culture. The culture referred to in this study is related to traditional transportation. The existence of traditional transportation is one of the faces of cultural diversity in Indonesia. Apart from being a form of cultural diversity, traditional transportation has also played a crucial role in supporting the daily life of Indonesian people since ancient times. Hence, such kinds of transportation nowadays become a concern in its preservation, especially the Cidomo in Mataram city. Regarding its existence as a traditional conveyance, the local community encountered Cidomo in the traditional market area. This is in line with the results of interview below.

“...*Cidomo* setahu saya adanya di pasar-pasar tradisional. Itupun pada pagi sampai siang hari saja atau sesuai jadwal buka-tutup pasar. Kalau sore sangat jarang. Biasanya ada di pasar Kebon Roek atau Bertais yang memang pasarnya masih ada yang jualan sampai sore. Apalagi kalau malam, hampir tidak pernah sih saya melihat *Cidomo*...” (R1. BA, No.1)

“...*kebetulan* saya sering ke pasar ya, saya melihat kalau *Cidomo* memang biasanya diam di depan pasar. Agak jauh dari pasar sedikitpun menurut saya sudah susah cari *Cidomo*. Kalau pun ada yang lewat biasanya memang bawa penumpang yang udah jalan dari pasar. Jadi kalau mau cari *Cidomo* enaknyanya cari di depan-depan *pasar*...” (R2. IW, No.1)

The interview results of both respondents revealed that Cidomo can commonly be found in traditional markets during operating hours, but it is rare nowadays for market visitors to employ this traditional conveyance because they usually use their private vehicles. Meanwhile, the outcomes of the interview above also clarify that Cidomo still helps some people in traditional markets, whether they are customers or

merchants. Meanwhile, in today's development, owning a private vehicle is no longer an indulgence but an ordinary thing. The immense number of people who have private vehicles drives Cidomo's existence to start to fade or become marginalized. It turned out that the marginalization of Cidomo transportation has also pushed some people in Mataram City to be anxious, especially market merchants, in the following interview results.

"...kalau sekarang di pasar memang masih kelihatan ada Cidomo, tapi sudah semakin sedikit. Kita saja sebagai pedagang pasar, kalau pasar sudah tutup kadang berebut Cidomo dengan pedagang lainnya untuk membawa barang dagangan pulang. Namun kita sebagai pedagang cukup meraga rugi dengan semakin sedikitnya Cidomo, karena kan kita sebagai pedagang maunya pakai yang murah-murah saja untuk mengangkut barang dagangan..." (R3. BK, No.1)

"...kebetulan saya sudah jualan di pasar ini 10 tahunan lebih ya, jadi memang terasa sekali kalau makin kesini Cidomo makin sedikit. Jujur saya juga merasa rugi kalau Cidomo makin kesini makin sedikit, karena saya sering pakai Cidomo untuk bawa barang dagangan, soalnya lebih murah dan bisa langsung bawa barang banyak..." (R4. BS, No.1)

Respondents 3 (BK) and 4 (BS) exposed that they felt disadvantaged by the reduced mode of transportation for Cidomo around the market. The reduction in the number of Cidomo has made merchants scramble to be able to employ these transportation services. Most merchants prefer this transportation because it is inexpensive and they can carry plenty of merchandise.

b. Transition in Public Interest in Employing Cidomo Transportation

The fading existence of Cidomo is indeed inseparable from the transition in public interest in employing this type of transportation. The things that cause shifting interests are the era and technology in urban communities, the quality of Cidomo transportation services, which are believed to be undeveloped, and the majority of Mataram City employing this mode of transportation are considered less effective and efficient in this modern era.

a) The Community Development in Mataram City

The aim of developing a city is to improve the quality of life of its residents (Utomo and Hariadi, 2016: 160). One form of urban development is development in terms of transportation. Transportation development can be said to be very important given the very high population growth rate, and the level of population travel has also increased. The existence of quite significant transportation development is welcome by the people of Mataram City, but one of the affected things by the development is the waning use of the Cidomo traditional transportation which has been used by the people of Mataram City since the 1980s. It is in line with the statement of the Department of Transportation officials, Mr. Satrio, in the following interview result.

"...kalau dari data dan saya lihat di lapangan memang jumlah Cidomo sudah sangat berkurang dan berbanding terbalik dengan jumlah kendaraan pribadi yang semakin meningkat. Kurangnya penggunaan Cidomo karena memang zaman sudah berkembang, apapun serba mudah, masyarakat kemana-mana bisa menggunakan kendaraannya sendiri atau gojek dan grab yang bisa diakses dari HP..." (R5. BS, No.1)

The interview results revealed that the development of transportation in Mataram city has indeed provoked a decrease in enthusiasts of traditional Cidomo transportation. This is because the people of

Mataram City already have private vehicles and many public transportations that are easier to access, even only with cellular phones. The decrease in intention to employ Cidomo is also due to the prestige of the new generation due to the shifting era. Some assumed that Cidomo transportation was old-fashioned or less modern, as in the following interview.

“...Memang susah untuk dapat Cidomo kalau bukan di sekitar pasar, tapi kurang kerjaan juga kalau sampai mencari Cidomo di area pasar untuk berpergian. Sekarang sudah ada gojek atau grab kalau mau pergi tidak perlu sampai mencari-cari Cidomo. Bahkan kalau pakai gojek, kita sebagai penumpang dijemput langsung di tempat. Jadi tidak perlu lelah atau susah cari-carinya...” (R6. S, No.1)

“...Setahu saya Cidomo memang sulit aksesnya, kemana-mana di larang. Saya sering melihat tanda larangan Cidomo untuk melintas di jalan-jalan besar di Kota Mataram. Karena hal itu juga yang buat saya sudah tidak pernah pakai Cidomo, karena tujuan saya kebanyakan memang di area Kota Mataram...” (R7. A, No.1)

The interview outcomes conveyed that the ease of Cidomo transportation access is relatively low. The difficulty in getting Cidomo transportation provokes a shift in people's intention to utilize it. People prefer to utilize transportation that is easy to reach and faster. Besides, the preferred option nowadays is to use Gojek or Grab compared to Cidomo. Meanwhile, Cidomo transportation has restricted access to the traversed roads. Cidomo's transportation routes are restricted to sections of national and regional roads, which means that Cidomo may not cross these roads (Local Government Regulation of the City of Mataram No. 5 of 2019). It drives a reduction in the intention of the people of Mataram City in utilizing Cidomo transportation because it is undeniable that there are certainly many people whose travel destinations pass through or even lie on sections of national and provincial roads.

b) The Quality of Cidomo Transportation Services has not been Developed

The development of transportation technology in Mataram City is not the only reason for the shift in public interest in utilizing the Cidomo facility. The quality of Cidomo's transportation services, which does not grow with the times, is also a factor that drives people to start switching from this mode of transportation. Many factors affect service quality, including access, communication, competence, credibility, respect, reliability, responsiveness, security, physical evidence, enabling understanding, and meeting consumer expectations (Handayani and Syarifudin, 2022: 299).

In terms of physical evidence, the quality of Cidomo's transportation services seems to be very inadequate, and there is no progress. The means of conveyance or cart-like carts in Cidomo are not updated and are not as attractive for services as a means of transportation, most of the carts in Cidomo are old and weathered, so they can often endanger passengers and give a feeling of insecurity and inconvenience. This is in line with the result of following interview results.

“...kebanyakan memang gerobak dari Cidomo sudah pada lapuk, jadi kalau lagi jalan itu kadang ada suara bunyi atau bergetar parah. Pernah juga sekali saya dapat Cidomo yang kondisi tangga naik gerobaknya itu sampai patah, jadi saya pernah jatuh juga karena itu...” (R4. IS, No.2).

“...memang gerobak Cidomo kebanyakan yang kurang layak. Kalau sudah hujan, saya ya terkena hujan karna atapnya pada bolong, selain itu dari samping juga bisa terkena cipratan. Kursi Cidomo juga kebanyakan ada yang lepas, jadi kalau keadaan jalan bergelombang kursinya bisa copot...” (R8. ISR, No.2)

The results of the interviews with the two informants clarified that besides the inappropriate carts, the carts partitions such as the roof and seats are far from feeling secure and comfortable. When it rains, the

passengers will still get wet, whether from the perforated roof of the cart or splashes from the side of the cart driven by the Cidomo cart being too open. The cart seats in several Cidomo are also damaged so that if the road is bumpy and vibrations occur, the seats can fall off. In that vein, customer satisfaction is absolutely a very valuable asset. To win a competition, customer satisfaction is an important indicator to pay attention to. Therefore, the service quality is continuously maintained and improved (Handayani and Syarifudin, 2022: 301). It also applies to Cidomo.

c) The Less Effective and Efficient Service of Cidomo Transportation

The lack of service quality for the Cidomo can also impact the lack of effectiveness and efficiency in this mode of transportation usage. Even though the community, of course, when choosing a mode of transportation, definitely likes an effective and efficient mode of transportation. The majority of the people of Mataram City consider using the Cidomo to be a less effective and efficient alternative. Regarding the terms of time allocation, the rate of Cidomo is quite time-consuming, as stated in the following interview results.

“.....Cidomo memang jalannya sangat lambat. Saya sebagai pengguna kendaraan bermotor bahkan sering kesal apabila bertemu Cidomo di jalanan, terlebih kalau jalan sedang ramai, Cidomo bisa menyebabkan kemacetan karena kelambatannya. Kalau untuk pakai Cidomo saat ini saya kurang minat karena lambatnya jadi saya kurang bisa mengejar waktu....” (R9. IY, No.1)

The interview outcomes above highlight the lack of intention in utilizing Cidomo due to its slow speed. Hence, Cidomo utilization is time-wasting when nowadays. Apart from wasting time allocation, Cidomo has weaknesses in terms of smooth driving for its speed, which also impedes other road users. In addition, the Cidomo coachman sets prices for its passengers uncertainly. The safety of Cidomo transportation also causes it to be less effective and inefficient. This is reflected in how the coachman Cidomo drives, which is often reckless according to the people of Mataram City, as stated in the following interview.

“...Cidomo sering berhenti mendadak dan sembarangan. Tentu saja itu dapat membuat pengendara di belakangnya kaget. Sering juga saya melihat Cidomo yang menerobos lampu merah dan belok tanpa aba-aba...” (R9. Y, No.1)

“Setahu saya Cidomo memang sulit aksesnya, kemana-mana di larang. Saya sering melihat tanda larangan Cidomo untuk melintas di jalan-jalan besar di Kota Mataram. Karena hal itu juga yang buat saya sudah tidak pernah pakai Cidomo, karena tujuan saya kebanyakan memang di area Kota Mataram ” (R7. A, No.2)

“kalau harga dari Cidomo itu tidak pasti. Kadang kalau dapat kusir yang nakal, harga bisa tinggi. Sebenarnya pintar-pintar menawar saja sebagai penumpang. Kalau tidak pintar menawar bisa dikenakan harga yang tinggi ” (R2. IW, No.2)

“...Untuk harga Cidomo sebenarnya tergantung kusirnya. Lebih baik tanya harga di awal sebelum naik ke Cidomonya agar tidak kaget bayar pas sampai. Soalnya banyak juga kusir yang bisa mematok harga tinggi....” (R4. IS, No.3)

Based on several interviews and explanations above, Cidomo transportation is far from satisfactory to utilize as a conveyance. In this vein, passengers' convenience is the primary factor that drives the

existence of vehicles to survive. If passengers feel uncomfortable due to the less effective and inefficient, causing a transition in the interest of the Mataram City community in employing Cidomo transportation.

c. Shift in Public Interest in the Profession of a Cidomo Driver

In ancient times, the people of Mataram City flocked to work as coachmen Cidomo considering that the profession was very profitable and was the only public transportation. Contrary, working as a coachman in this modern era is an avoided profession, as stated by one of the Cidomo transport drivers in Mataram City in the following interview.

“...Anak saya tidak mau meneruskan saya sebagai kusir, ia ingin kerja kantoran agar lebih enak dilihat orang dan uangnya pasti. Meneruskan saya sebagai kusir adalah pilihan terakhirnya kalau tidak kunjung dapat kerja. Saya merasa kasihan juga kalau dia harus meneruskan pekerjaan saya...” (R10. BS, No.1)

Based on the interview outcome above, working as a Cidomo transport driver nowadays becomes a consideration to avoid. This is due to the decreasing income of the Cidomo transportation coachman profession as time passes. Prioritizing earnings in the work field is essential because people can meet their daily needs with a good income. However, other factors correlated are the lack of skill in driving the Cidomo. As stated by one of the road users in the following interview.

“...Selain karena saya melihat pendapatan yang minim, saya tidak minat jadi kusir karena memang tidak bisa mengendarai Cidomo. Takutnya kalau saya jadi kusir nanti membahayakan pengguna jalan lain...” (R9. Y, No.2)

Based on the outcomes of these interviews, respondents stated that being a Cidomo driver does require specific skills because they must have the skills to drive a Cidomo on the main road without endangering others. Due to ignorance of how to drive the transportation, many people are reluctant to work as Cidomo coachmen.

B. The Implication of Cidomo Transportation Marginalization

a. The Implication of Cidomo Marginalization towards the People in Mataram City

The existence of forms of marginalization of Cidomo transportation as previously explained has implications for some people in Mataram City who still utilize Cidomo. The Cidomo passengers consider that there is less and less Cidomo transportation due to a form of marginalization that drives it difficult for them to discover Cidomo, as mentioned in the following interview.

“...kalau sekarang di pasar memang masih kelihatan ada Cidomo, tapi sudah semakin sedikit kalau dibandingkan dengan yang dulu-dulu. Memang Cidomo sudah semakin sedikit sih, tapi tidak menyalahkan Cidomo juga karena memang saya melihat ya pedagang berebutnya pas jam tutup pasar. Pas pasar beroperasi mereka sedikit dapat penumpang, jadi tidak menyalahkan juga kalau semakin kesini Cidomo semakin sedikit...” (R11. IK, No.1)

“...Sekarang sudah sulit dapat Cidomo kalau sudah sore, yang keluar hanya sedikit, beda kalau dulu itu sore hari masih banyak kelihatan Cidomo, bahkan kalau malam masih ada beberapa Cidomo yang lewat. Cidomo sekarang kebanyakan yang ikut jam pasar. Kalau pasar tutup siang ya Cidomo sampai siang, kalau sore ya sampai sore. Tapi sedikit kan pasar yang buka sampai sore....” (R12. IE, No.1)

The interviews indicate that the current operational schedule for Cidomo transportation generally pursues the operating hours of the market where Cidomo usually operates. The operational schedule is dissimilar

between today's Cidomo and in the past, which could operate until late afternoon into the evening. Due to the limited operating hours of Cidomo transportation nowadays, it is difficult for people in traditional markets to get this conveyance.

b. Cultural Implication

Cidomo transportation is a local cultural heritage of the people on Lombok Island which has been used since the 1980s (Detik Travel, 2022). This reflects that the existence of Cidomo transportation has supported the daily activities on Lombok Island for generations. Therefore, Cidomo transportation as a local cultural heritage deserves to be preserved and maintained. However, the traditional Cidomo transportation started to fade and had implications for the culture of the people in Lombok. Cidomo, as the cultural heritage of the people of Lombok, is slowly fading, causing a lack of knowledge for the next generation about Cidomo.

a) The Fading of the Cultural Heritage of the Lombok Community

Cidomo transportation is a local cultural heritage in Lombok passed down since the 1980s based on its benefits. However, along with the evolution of the era, the use of Cidomo transportation is somewhat inferior to the emergence of today's transportation technology. In fact, the local people realize the reduction of Cidomo traditional transportation as a cultural heritage in Lombok. However, it is the people who are the leading cause of the decline of this cultural heritage, as stated in the following interview.

“.....*Saya* turut merasakan sebenarnya Cidomo semakin hari semakin sedikit atau pudar yang dikarenakan sedikitnya penumpang Pernah juga pemerintah melakukan pemberdayaan dengan mengusulkan Cidomo sebagai daya tarik wisata, namun memang tidak semua kusir tentunya dapat dihibau atau mau *diberdayakan*....” (R10. BS, No.2)

“.....*Ya memang masyarakat sendiri* sebenarnya yang buat Cidomo semakin sedikit. Karena memang sudah sedikit yang mau pakai Cidomo, orang- orang sudah banyak punya kendaraan sendiri. Mungkin untuk dapat mempertahankan Cidomo dari pemerintah dibuat pemberdayaan dimana Cidomo ditaruh di tempat-tempat wisata dan juga dipercantik Cidomonya. Jadi dengan begitu mungkin Cidomo dapat *bertahan*.....” (R2. IW, No.3)

The informants in the above interview thought that the fading of Cidomo was due to the lack of benefits from Cidomo transportation that were felt by the local community. If the existence of Cidomo transportation is to be maintained, the community believes that the transportation unit should be renewed to be more attractive to potential passengers or converted into a tourist attraction.

b) Lack of Knowledge of the New Generation towards the Existence of Cidomo Transportation

Along with the development of the times, there will be developments in transportation technology. Technological developments in the globalization era can affect the social and cultural character of the social environment (Sumerata, 2020: 149). As is the case in the city of Mataram, traditional transportation has a minimal interest because there are already numerous transportation technologies that are increasingly sophisticated and easy to possess. In this vein, the local community in Mataram City has experienced shifts in social and cultural characteristics caused by the development of technology in this globalization era. Traditional Cidomo transportation, a local cultural heritage, is slowly being abandoned. Then, the traditional Cidomo transportation may gradually disappear in the future, as stated by one of the informants in the following interview.

“.....Bisa saja di masa depan Cidomo sudah tidak ada. Lihat saja sekarang saja Cidomo sudah sedikit apalagi di masa depan. Mungkin nanti di masa depan sudah banyak yang tidak tahu apa itu Cidomo. Jangankan di masa depan, saat ini saja banyak anak-anak kecil terutama yang tinggal di tengah Kota Mataram itu tidak pernah naik Cidomo, bahkan ada yang tidak *tahu*...” (R2. IW, No.4)

Based on the interview results above, Cidomo transportation is believed to vanish in the future because millennials living in the center of Mataram City do not know about the existence of Cidomo traditional transportation. The scarcity of knowledge regarding the Cidomo due to the prevention of such transportation operates in the center of Mataram City. Cidomo transportation is rarely noticed in the center of Mataram City because there is a ban on Cidomo crossing. The lack of knowledge of the new generation regarding Cidomo is indeed reasonable if the motive is that they have never seen the conveyance. However, children must be acknowledged the existence of traditional transportation as a form of cultural heritage so that it is not increasingly forgotten and can still be preserved or even persisted to exist.

5. Conclusion

The conclusion based on the description is that the marginalization of Cidomo in Mataram City is due to the development of the lifestyle of today's people, who prefer private vehicles to public transportation, especially Cidomo. Cidomo is usually only employed by market merchants and visitors in this modern era. The marginalization of Cidomo in Mataram City is caused by several factors, such as the service quality of Cidomo transportation, which is considered undeveloped, and the assumption of the local people that Cidomo is less effective and inefficient in this modern era which is called prestige. In this vein, some local people assume that using Cidomo transportation is old-fashioned or out of date.

The difficulty of access to Cidomo transportation drives local people to be reluctant to utilize this transportation, as well as limited time services. Cidomo's speed is also one of the issues in Cidomo's lack of service quality. It drives a shift in people's interest in utilizing this transportation. The marginalization of Cidomo transportation cannot be separated from the problems caused by Cidomo transportation itself. Cidomo transportation also often disposes of its horses to manure carelessly on the highway, which damages the aesthetics of national and provincial roads in Mataram City. Cidomo often parks haphazardly, which can trigger traffic jams. Even in traditional markets, the transportation can park until it takes up half of the main road. Apart from driving traffic jams at the market, when Cidomo transports drop off passengers it also often doesn't want to stop on the side of the road but instead in the middle of the road to disrupt the traffic flow for motorists driving behind the Cidomo transportation.

The fading existence of Cidomo has implications for the culture of the people of Lombok. Cidomo transportation as a cultural heritage of the local community gradually fades, driving a new generation's lack of knowledge about Cidomo transportation. There are also other implications of Cidomo's marginalization of Cidomo coachmen, such as the weakening of Cidomo coachmen's productivity, dropping income, and the lack of new generations who intend to work as Cidomo coachmen. The coachman's income is low classified due to the low productivity of Cidomo's transportation. The coachman profession has been considered an unpromising profession, so the coachman profession is an outcast.

6. References

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