

Exploring the Meaning Behind the Determination of Integrated Public Transportation Fares: A Paul Ricoeur Hermeneutic Study

Muhamad Saladin*, M. Irfan Tarmizi

Universitas Muhammadiyah Jakarta, Indonesia

Email: muhamadsaladin@gmail.com*, m.irfan@umj.ac.id

Keyword	Abstract
integration tariffs, public transport, Paul Ricoeur hermeneutics, inclusivity, mobility justice	This research aims to uncover the meaning behind the determination of public transportation integration tariffs in Jakarta by using the interpretive paradigm and the hermeneutic approach of Paul Ricoeur. Integration tariffs are understood not solely as a technocratic instrument or economic decision, but as a social text that contains values, symbols, and policy narratives built through interactions between governments, transportation operators, system managers, and user communities. The research method used was qualitative with data collection techniques in the form of in-depth interviews with key informants from the DKI Jakarta Provincial Transportation Office, the Jakarta City Transportation Council (DTKJ), the management of PT Jakarta Lingko Indonesia, and the transportation user community, and supported by a study of related policy documentation. Data analysis is carried out through three stages of Ricoeur's hermeneutics, namely semantic, reflective, and existential stages. The results of the study show that the integration tariff is interpreted as a symbol of inclusivity that includes accessibility, equality, mobility justice, and welfare, and represents the presence of the state in guaranteeing the mobility rights of city citizens. Integration tariffs not only serve to reduce transportation system fragmentation and travel cost burdens, but also shape a more humane, equitable, and sustainable mobility experience. Thus, the determination of integration tariffs is a policy narrative that reflects the relationship between the state, technology, and society in building a public transportation system that is oriented towards social justice and the future of the city of Jakarta.

INTRODUCTION

Public transportation is not only present as an instrument of mobility, but as a symbol of the grand narrative of urban life. It represents a meeting space between the state and its citizens, where policies, infrastructure, and daily life come into contact in the pulse of the city that is constantly moving. In the context of Jakarta, the city that is the epicenter of national economic growth, the public transportation system is a mirror of collective efforts towards a more humane and just urban life. However, the mirror does not always reflect a whole and ideal image. It is often fractured by access inequality, policy noise, and fragmentation of interests. Classic problems such as low service quality, limited accessibility, inadequate infrastructure, irregular schedules, expensive and uncertain tariffs (Murdiono et al., 2024), are not just technical phenomena but signs of social reality that need to be interpreted in depth. This condition hinders the creation of a reliable public transportation system for all levels of society.

Based on data from the TomTom Traffic Index 2025, Jakarta ranked 24th out of 500 of the most congested cities in the world, with a congestion level reaching 59.8%. This figure suggests that the city remains in an interval between the modernity it aspires to achieve and the reality it continues to face. Traffic congestion not only reduces the quality of urban mobility but also generates substantial economic losses. It is estimated that the economic losses caused by congestion in Jakarta reach approximately IDR 100 trillion annually, arising from the accumulation of excessive fuel consumption, lost travel time, and the environmental impacts

of air pollution resulting from the combustion of fossil fuels (Tunisia & Inayati, 2025). To address this problem, various policies have been implemented to improve the attractiveness and efficiency of public transportation, including the modernization of an easy and efficient transportation system, as well as the setting of fair and affordable fares to encourage more people to switch to public transportation.

One of the milestones of public transportation modernization was the launch of TransJakarta on January 15, 2004. As the first Bus Rapid Transit (BRT) system in Southeast and South Asia, TransJakarta comes with two main types of services, namely Bus Rapid Transit (BRT), which uses a special line (busway), and non-BRT services that share roads with other public vehicles. The system is designed to provide faster, more convenient and efficient mass transportation. The initial tariff imposed is IDR 2,000 for certain hours (05.00-07.00) and IDR 3,500 outside those hours (Sunandar & Ainundyasari, 2020). The existence of TransJakarta has been proven to increase public accessibility to public transportation and reduce dependence on private vehicles (Utami & Natio, 2021). As part of the expansion of service coverage, in 2018 TransJakarta developed a microtrans service that resembles city transportation (angkot), but operated in an integrated manner under TransJakarta management (Sitorus, 2022). Mikrotrans only picks up and drops off passengers at certain bus stop points and is provided at a free rate for TransJakarta service users. In addition, Mikrotrans functions as a feeder service that connects people from residential areas to main transportation nodes such as TransJakarta bus stops, MRT, LRT, and KRL stations

In addition to TransJakarta, the Jakarta Provincial Government also develops a rail-based transportation system to increase mass transportation capacity. The construction of the Mass Rapid Transit (MRT) was in 2012 and operated on March 24, 2019 with the first route connecting Lebak Bulus to the HI Roundabout. MRT fares are set based on distance, with a base fare of IDR 3,000 and an additional IDR 1,000 per subsequent station until it reaches IDR 14,000 for the full route. Studies show that the MRT significantly increases the number of public transportation users as well as helps reduce congestion on Jakarta's main lines (Limbong et al., 2019). On the other hand, the Jakarta Light Rail Transit (LRT), which began operating on December 1, 2019. The Jakarta LRT was introduced as a solution to improve mobility for residents in densely populated urban areas. The LRT fare is set at IDR 5,000 per trip, aiming to provide an affordable and efficient public transportation alternative.

As the public transportation system in Jakarta develops, the challenges in the integration of fast, convenient and efficient transportation, as well as the integration of fair and affordable fares are increasingly a major concern. Before the fare integration system, transportation modes such as TransJakarta, MRT, and LRT operated separately with their respective fare structures. The practice of charging separate fares between modes causes users to pay more each time they make a move, thus increasing the total cost of travel. In Jakarta, transportation expenses are estimated to account for approximately 30% of households' total monthly income, whereas the standard recommended by the World Bank suggests that transportation costs should ideally not exceed 10% of household income (Kusuma et al., 2019). This is an obstacle in encouraging people's transition to public transportation and actually strengthens dependence on private vehicles (Kodariyah et al., 2022)

To improve the efficiency and ease of access to public transportation, the Jakarta Provincial Government initiated an intermodal integration tariff system through the JakLingko program, as stipulated in the Jakarta Governor's Regulation (Pergub) Number 63 of 2020. This policy aims to provide more affordable fares for users who change modes of public transportation, such as TransJakarta, Jakarta LRT, and Jakarta MRT. Based on the Governor's Decree (Kepgub) Number 733 of 2022 concerning the Amount of Mass Public Transportation Service Tariff Packages set on August 8, 2022, the integrated fare system allows passengers to pay a maximum fare of IDR 10,000 within a period of 180 minutes or 3 hours of travel, with a

fare structure consisting of an initial fee of IDR 2,500 and an additional IDR 250 per kilometer (jaklingkoIndonesia.co.id, 2022) in (Muflih & Handrianto, 2024).

However, the implementation of integration tariff determination cannot be simplified to just a calculation of mileage and nominal cost. Behind the tariff structure there are complex systemic dynamics, including the fiscal pressure of the provincial government, the interests of transportation service providers, and considerations of perception and social justice for users. This policy is faced with various challenges, including the mechanism of revenue distribution between operators, the readiness of infrastructure to support seamless intermodal integration, and limitations in policy socialization to the public. Integration tariff setting should consider the balance between the financial sustainability of the operator and the affordability of the tariff for users. Tariffs that are too high can limit accessibility, while tariffs that are too low risk threaten the continuity of service operations (Sinaga et al., 2020).

Various studies show that people in various regions in Indonesia still face a mismatch between the tariff structure and user expectations (Dwiputranti, 2023; Frans et al., 2016; A. B. Saputra et al., 2021; Widyaningrum & Wibisono, 2024). At this juncture, integrated tariff policy can no longer be understood merely as a matter of economic efficiency; rather, it emerges as a lived experience embedded in urban mobility and encountered by diverse stakeholders. The tension between being “more affordable in calculation” and what is “actually experienced in mobility” signals a gap between the logic of policy design and the ways in which such policies are interpreted and internalized by the subjects involved.

Global experience shows that integrated fare systems have been successfully implemented in various cities around the world such as Seoul, Singapore, Stockholm, London, Tokyo, Colombia, Italy, Poland, Hamburg, Vienna, Madrid, New York, and Haifa as a strategy to improve efficiency, affordability, and encourage the use of public transportation (Abrate et al., 2009; Dydkowski & Urbanek, 2023; Jimenez Serpa et al., 2015; Nurachman & Lydia, 2025; Takahashi, 2017). A technology based approach to fare setting allows for a system that is more adaptive to the needs of the community and supports the sustainability of public transport (Zioło & Niedzielski, 2019). However, the success of tariff integration is highly dependent on policy coordination, careful modal network planning, and adequate infrastructure support (Viegas, 2005).

Recent studies have also highlighted that the implementation of integrated fare schemes is able to influence public transport preferences and demand and improve service efficiency, especially if supported by adequate information and technology systems (Dydkowski & Urbanek, 2023). In addition, a more optimal integration fare setting model has been developed to improve the utility of the system as well as reduce the cost burden for low income passengers (Cummings et al., 2023). In Jakarta, the mobility service integration tariff system through JakLingko adopts a distance-based fare scheme designed based on benchmarking from cities such as Singapore, Hong Kong, South Korea, Japan, and the United Kingdom (JaklingkoIndonesia.co.id, 2021). However, the implementation of integration tariffs in Jakarta still faces a number of challenges. Several studies reveal that this policy has not been fully successful in increasing public interest in switching to public transportation (Sahara & Iqbal, 2024). Another study also revealed that the implementation of integration tariffs, marketing strategies and user understanding have a significant influence on public transportation customer loyalty in DKI Jakarta (Kusumawardani & Yenita, 2023). In addition, although most of the respondents in the study (Forino & Putranto, 2023) supported the integration tariff policy, its effectiveness still needs to be improved through a more comprehensive approach.

To understand more deeply about the integration rates of public transportation in Jakarta, this research was conducted at PT Jakarta Lingko Indonesia, a company that is the result of a policy of the DKI Jakarta Provincial Government in order to implement a Payment Integration System between Modes of Transportation assigned to BUMDs through Governor's Regulation

No. 63 of 2020. This company is engaged in the field of intermodal transportation payment systems and integrated fares through the Jakarta Public Transportation Payment Integration Electronification (EIPTJ) method and its development in Greater Jakarta. The scope of the company's activities includes integrating payment systems, determining integration routes, and ticketing (Dianita & Graciela, 2023).

PT Jakarta Lingko Indonesia is a private company whose shares are divided into three BUMDs, namely PT MRT Jakarta (MRTJ), PT Transport Jakarta (TransJakarta), and PT LRT Jakarta (LRTJ) as well as one private company, namely PT Moda Integrasi Transport Jabodetabek (MITJ) which is a subsidiary of PT MRT Jakarta and PT KAI. With the involvement of various stakeholders, integration rates reflect the results of coordination between interests in a dynamic socio-economic context. Therefore, this study is important to understand how public transport integration rates are developed, negotiated, and perceived by stakeholders. This research is important because public transportation integration rates are not only related to the determination of travel costs. The determination of integration tariffs is not only an effort to improve the efficiency of the transportation system, but also reflects alignment with the public interest, especially in ensuring the accessibility and affordability of transportation services for all levels of society. Integration rates are basically formulated by considering various aspects. In addition to management paying attention to the cost structure, tariff formulation must also accommodate people's purchasing power or ability to pay, which reflects the willingness based on user perception (willingness to pay). In addition, the subsidy scheme from the provincial government and efficiency efforts in the management of cross-mode transportation are also important factors in determining fares.

This research specifically focuses attention on the structure of integration tariffs as a complex interpretive space, which sits between managerial considerations, public policy, and societal social responses. By understanding how this tariff structure is designed, negotiated, and agreed upon by various parties of the Provincial Government, especially the Transportation Office, the Jakarta City Transportation Council, the Legislature, the Management of PT. Jakarta Lingko Indonesia, transportation operators, and users are expected to provide a comprehensive overview of the dynamics behind the determination of public transportation integration tariffs. Different from previous studies that focused more on quantitative approaches, this study offers a new perspective through a hermeneutic approach, especially Paul Ricoeur's hermeneutics, in understanding the determination of public transportation integration tariffs. This approach does not only view tariffs as a mere economic policy, but also as a social phenomenon full of meaning. Ricoeur's hermeneutics emphasizes the importance of policy interpretation in the social, economic, and historical context that surrounds it.

In this context, integration tariffs are understood not only as a price-setting instrument, but as part of a public policy narrative that reflects the dynamics of the relationship between governments, transport operators, and user communities. This approach allows for a more in-depth exploration of the meaning of integration fares, particularly in relation to the accessibility, mobility equity, and sustainability of the public transportation system in Jakarta. Through the hermeneutics of Paul Ricoeur, the integration fare is positioned as part of the urban community's lifeworld. Fare policy is no longer understood merely as a form of knowledge (knowing), but as a lived reality (being). Within Ricoeur's framework, the policy of integrated transportation fares can be interpreted as a social text. The meaning of the fare is neither singular nor final; rather, it is constructed through the interaction between policy structures, institutional practices, and the existential experiences of stakeholders. Accordingly, hermeneutics does not stop at the effort to comprehend the intended meaning of the integration fare (epistemology), but moves further to uncover how the fare both shapes and is shaped by human existence within social reality (ontology).

Thus, this study not only looks at integration tariffs in the framework of cost-benefit calculations, but also in a broader social context, including its impact on accessibility, mobility equity, and the sustainability of the transportation system in Jakarta. Through Paul Ricoeur's hermeneutic approach, this research is expected to provide in-depth insights into social dynamics in the determination of public transportation integration tariffs and their implications for the use of public transportation in Jakarta. Therefore, this research is titled "Exploring the Meaning Behind the Determination of Public Transportation Integration Tariffs: Paul Ricoeur's Hermeneutics Study".

This research focuses on the determination of public transportation integration tariffs in Jakarta which is understood not only as a technocratic instrument or economic decision, but as a social reality and text that is full of meaning and produced through the interaction of various actors, such as the DKI Jakarta Provincial Government (especially the Transportation Office), the Jakarta City Transportation Council (DTKJ), the management of PT Jakarta Lingko Indonesia, transportation operators, transportation discussion forums, and user communities. Using Paul Ricoeur's hermeneutic approach, this study aims to explore the meaning behind the determination of integration tariffs as a social narrative that reflects the value of mobility justice, affordability, welfare, and sustainability of the transportation system, as well as considering aspects of cost structure, operational efficiency, willingness to pay, and the role of government subsidies. The results of the study are expected to provide theoretical benefits by enriching academic studies on public transportation fare policy from a hermeneutic perspective, practical benefits in the form of increasing public understanding and trust in integrated fares so as to encourage the switch to public transportation, as well as academic benefits as a reference and foothold for further research in public policy and socio-economic studies.

METHOD

1. Types of Research

This research is a qualitative research with an interpretive paradigm and Paul Ricoeur's hermeneutic approach. The research aims to understand the meaning behind the determination of public transportation integration tariffs as a social text that is interpreted subjectively by stakeholders and users, so that tariffs are not understood solely as technical or economic instruments, but as a social practice full of value.

2. Population and Sample (Informant)

The research population includes all stakeholders involved in the formulation, implementation, and supervision of public transportation integration tariffs in Jakarta. The sample was determined by purposive sampling, namely key informants from the Jakarta Provincial Transportation Office, the Jakarta City Transportation Council (DTKJ), the management of PT Jakarta Lingko Indonesia, and the transportation user community (Jakarta Transportation Discussion Forum) who are considered to have direct knowledge and experience related to the integration tariff policy.

3. Data Collection Techniques

The data collection technique was carried out through in-depth interviews with open-ended questions to explore the informants' experiences, views, and meanings reflectively, as well as documentation in the form of laws and regulations, policy documents, institutional reports, and archives related to public transportation integration rates. These two techniques are used in a complementary manner to strengthen the depth and validity of the data.

4. Data Analysis Techniques

Semantic Stage – This stage focuses on the analysis of the literal and explicit meaning of the text. At this stage, the text is understood as a linguistic structure that contains meaning which can be analyzed through the interpretation of terms, concepts, and linguistic structures

used in the policy. The data processing is conducted through interpretation in order to identify the explicit meanings contained in both policy texts and the statements of informants.

Reflective Stage – This stage uses data sources derived from the results of interpretation obtained in the semantic stage. At this stage, the meaning of the text is deepened through the dialectical process between event and meaning (dialectic between event and meaning), as explained by Paul Ricoeur. If the semantic stage focuses on the sentence as a linguistic unit, the reflective stage shifts attention to the sentence as a form of discourse. Sentences are no longer understood merely as units within a linguistic system, but as communicative events that carry meaning within a social context. Sentences are actual because they emerge within the communicative interaction between informants and the researcher. Therefore, a sentence is not merely a larger or more complex collection of words, but rather a new entity that possesses a unified meaning. In Ricoeur's thought, a sentence contains two main components, namely sense (ideal meaning) and reference (real-world reference). These two components reflect the dialectic between event and meaning, since it is at the level of the sentence that language can refer to something beyond itself. Thus, the discourse that emerges from the interpretation of informants' statements and policy documents can be connected to the social realities underlying the integrated tariff policy.

Existential Stage – This stage represents the culmination of the hermeneutic interpretive process. It uses discourse identified in the reflective stage as its primary data source, with the aim of uncovering the deepest meaning or the essence of understanding related to human existence within social reality. At this stage, understanding reaches an ontological dimension that touches upon the aspect of being. In the context of this research, the existential stage interprets how the integrated tariff policy is understood in relation to the existence of stakeholders as subjects of mobility within social reality.

RESULT AND DISCUSSION

Ricoeur's Hermeneutics as a Path to Discovering the Meaning of Public Transportation Integration Tariff

The hermeneutic philosophy developed by Paul Ricoeur provides a robust philosophical foundation for understanding integration tariff policy not merely as a technocratic product, but as a socially constructed text imbued with layered meanings. Etymologically, hermeneutics derives from the Greek term *hermeneuein*, meaning "to interpret," that is, a process of bringing something into understanding through language (Palmer, 2022; Susanto, 2016). In Ricoeur's conception, hermeneutics is not simply the art of interpreting texts, but a theory of the operations of understanding in their relation to the interpretation of texts (Ricoeur, 1991).

More profoundly, he defines interpretation as "a reading of the hidden meaning inside the text of the apparent meaning" (Ricoeur, 1974). Accordingly, every policy including the public transportation integration tariff may be understood as a text that contains both an apparent meaning (such as tariff structure, subsidy schemes, and intermodal integration mechanisms) and a concealed meaning (such as values of justice, power relations, and a particular vision of urban mobility). Ricoeur affirms that a text is "any discourse fixed by writing" (Hifni, 2018). Once discourse is stabilized in written form, it acquires autonomy: it becomes detached from the author's original intention, its initial context, and its first audience (Ricoeur, 1979). It is precisely this autonomy of the text that enables the integration tariff to be understood not solely on the basis of regulatory intent, but through its interaction with diverse readers citizens, operators, regulators, and academics alike. A text possesses a *surplus of meaning* and is inherently polysemic (Ricoeur, 1974, 1991), therefore, the integration tariff never carries a single, fixed meaning. It remains open to new readings in accordance with the social and historical contexts that surround it.

Within his methodological framework, Paul Ricoeur bridges the dichotomy between explanation (*erklären*) and understanding (*verstehen*) through a dialectical model of interpretation (Susanto, 2016). To read is simultaneously to explain the structure of the text and to understand its meaning (Al Wasim, 2020). In the context of the integration tariff, the stage of explanation may involve technical analysis of distance-based formulas, operational costs, or subsidy mechanisms. Yet the stage of understanding moves further, interpreting how the tariff represents accessibility, inclusivity, and the right to mobility for urban residents. Thus, the integration tariff does not end at its nominal figure; it becomes a symbol of the relationship between the state and its citizens within urban space.

Ricoeur further develops three essential moments in the interpretive process: the objectification of the structure of the text, distanciation, and appropriation (Fithri, 2019; Ricoeur, 1991). Objectification of structure enables the researcher to analyze the tariff as a coherent system of internal relations. Distanciation maintains a critical distance from the intentions of policymakers and from the original context of formulation, allowing the text to be reread reflectively. Appropriation, in turn, renders the meaning of the text one's own—when citizens or researchers actualize the meaning of the tariff within their lived experience. This process demonstrates that self-understanding, whether as urban citizens or as policymakers, is always mediated by symbols and texts.

Moreover, Ricoeur's phenomenological hermeneutics shifts the focus from an epistemology of interpretation toward an ontology of understanding (Hifni, 2018). The ultimate aim of interpretation is not merely to secure a valid method, but to attain existential understanding (Fithri, 2019). Through the "long route" he deliberately chose distinct from the direct ontological approach of Martin Heidegger, Paul Ricoeur proceeds by way of a gradual analysis of language in order to arrive at an understanding of being (Josef Bleicher, 2003). In the context of integrated tariff research, this approach implies that the analysis does not stop at how the tariff is formulated or understood technically, but also examines how the tariff shapes human existence as subjects of mobility within the urban space. The three stages of hermeneutics formulated by Paul Ricoeur namely the semantic, reflective, and existential stages provide a concrete methodological framework for uncovering the meaning of the public transportation integration tariff. These three stages constitute the "long route" of interpretation, through which the researcher does not remain confined to the structural analysis of policy texts, but advances toward a deeper understanding of their social and existential significance.

At the semantic stage, the analysis is directed toward the literal and explicit meaning of the text. In the view of Paul Ricoeur, a text possesses a plurality of meanings and a *surplus of meaning*, that is, an excess of significance that surpasses its literal sense (Ricoeur, 1974). At this stage, the researcher examines the language of the policy, the terminology employed, the regulatory structure, and the accompanying official narratives, with the awareness that texts always contain the possibility of overlapping and layered meanings. In the context of determining the public transportation integration tariff in Jakarta, the semantic stage is conducted through a systematic reading of the regulations that constitute the legal foundation of the policy. At the macro level, the integration of the Greater Jakarta transportation system is grounded in Presidential Regulation No. 55 of 2018 concerning the Jabodetabek Transportation Master Plan (RITJ), which explicitly mandates intermodal integration and payment system integration. This mandate is further reinforced at the regional level through Regional Regulation of the Province of DKI Jakarta No. 1 of 2018 concerning the 2017–2022 Regional Medium Term Development Plan (RPJMD), which positions transportation integration as a strategic component of regional development policy.

The normative mandate is subsequently translated into operational regulations. Governor Regulation of DKI Jakarta No. 63 of 2020 assigns a regionally owned enterprise (*BUMD*) to administer the intermodal payment integration system. The management of the

system was further clarified in the Governor of DKI Jakarta Regulation No. 68 of 2021, which regulates the implementation of an integrated and unified transportation system, including PT Jakarta Lingko Indonesia as the payment integration operator. This normative construction attained concrete form through Governor Decree of DKI Jakarta No. 733 of 2022, which stipulates the package fare for mass public transportation services. The decree sets an initial fee of IDR 2,500, a fare of IDR 250 per kilometer, a maximum cap of IDR 10,000, and a travel duration of 180 minutes within a single tap-in–tap-out cycle. At the semantic level, this provision affirms that the “integration tariff” is positioned as a technical, distance-based fare mechanism designed to unify cross-modal payment systems within a structured framework.

Beyond formal regulations, the semantic stage also encompasses an examination of the policy brief prepared by the Jakarta Transportation Council (DTKJ). The document records survey findings from 1,523 respondents and two focus group discussions (FGDs) involving 411 and 386 stakeholders, respectively. Literally interpreted, 96.1% of respondents expressed support for fare integration; 54.8% preferred a maximum cap below IDR 10,000; the majority reported travel expenditures in the range of IDR 5,000–10,000; and 67.6% indicated that an ideal intermodal transfer time falls within 5–10 minutes. These findings, together with a consultancy study by KPMG and analyses of ability to pay–willingness to pay (ATP–WTP), formed the basis for recommending a maximum fare of IDR 10,000 for a 180-minute duration.

Interview findings with key informants further reinforce this literal understanding. An informant from the DKI Jakarta Transportation Agency (ML) emphasized that the integration tariff was established through formal legal and institutional processes involving the Transportation Agency, DTKJ, and the Regional House of Representatives (DPRD), grounded in technocratic studies, ATP–WTP surveys, and KPMG analyses, and ultimately enacted through Governor Decree No. 733 of 2022. An informant from DTKJ (MY) explained that the fare recommendation resulted from consolidating KPMG studies, public surveys, and participatory FGDs before submission to the Governor. Meanwhile, an informant from PT Jakarta Lingko Indonesia (AS) stated that the integration tariff emerged from cross-operator negotiations and consolidation processes, taking into account international benchmarks, and is implemented under a distance-based scheme requiring travel within a single tap-in–tap-out cycle. An informant from the Jakarta Transportation Discussion Forum (MIS) highlighted that public participation occurred through DTKJ’s online surveys and that the community generally understands the integration tariff as a maximum package of IDR 10,000 for a three-hour journey. Thus, at the semantic stage, the “integration tariff” is understood as a technical-normative construct with a clear legal foundation, measurable operational structure, and documented policy support and public aspirations. This literal understanding serves as the epistemological foundation before the analysis advances to the reflective and existential stages to uncover the social meanings, values, and existential implications of the policy within the lived mobility of urban citizens.

The reflective stage constitutes a process of validation and deepening of meaning by relating text to the social reality that surrounds it. Within a hermeneutic perspective, understanding does not stop at the structural level of the text, but moves toward the appropriation of meaning namely, how the text is explained, understood, and lived by actors within specific socio-historical contexts. The distance between the policy text and its readers is overcome through critical reflection, such that meaning becomes no longer static but dialogical. In the context of Jakarta’s public transportation integration tariff, reflection reveals a dialectic between the policy structure and the concrete experiences of stakeholders.

From the regulator’s perspective (DKI Jakarta Transportation Agency), the integrated tariff is interpreted as a subsidy based affordability instrument. ML emphasizes that the tariff paid by the public remains significantly below the economic tariff, accompanied by fare exemptions for fifteen specific beneficiary groups. This policy reflects the active presence of

the state in ensuring access to mobility without imposing excessive financial burdens on citizens. ZM further adds that the integrated tariff also serves as a system efficiency strategy, by attracting more users and thereby reducing the travel burden on the public. From the perspective of the Jakarta City Transportation Council (DTKJ), MY interprets the integration tariff as an embodiment of social justice, balancing *ability to pay*, *willingness to pay*, and *cost recovery*. Here, mobility is positioned as a public right guaranteed by the state, rather than merely a market commodity. This reflective reading demonstrates the state's effort to act as a mediator between public interest and operator sustainability, revealing the dynamic negotiation embedded within the integration tariff policy.

Meanwhile, from the perspective of AS of PT Jakarta Lingko Indonesia, the integration tariff is interpreted as a strategy for behavioral transformation through an incentive-based approach (*pull strategy*). The integration of modes such as MRT Jakarta, LRT Jakarta, and TransJakarta within a single distance-based ticketing system capped at IDR 10,000 enables cost savings of approximately 40–50 percent compared to separate payments. In this sense, the tariff functions as a policy instrument of persuasion, encouraging a modal shift from private vehicles to public transportation. From the perspective of users, MIS of the Forum Diskusi Transportasi Jakarta views the integration tariff as a manifestation of affordability and justice, particularly for the fifteen designated vulnerable groups. However, the effectiveness of this meaning depends significantly on the equitable distribution of access and the quality of system implementation such as the consistency of the tap in–tap out mechanism. Thus, the policy text is not interpreted solely through its normative intent, but also through its practical experience in the field.

Through the reflective stage, the integration tariff is no longer read merely as a regulation governing travel payment, but as a language of policy that represents a vision of the city. It becomes a symbol of social justice (through subsidies and fare exemptions), a symbol of inclusivity (through access for vulnerable groups), and a symbol of mobility transformation toward sustainability. At this stage, the integration tariff emerges as a social text carrying moral and political messages about how Jakarta envisions itself as a global city oriented toward the welfare of its citizens. It is not merely a technical instrument, but an articulation of values concerning justice, inclusivity, and sustainability.

The existential stage in the hermeneutics of Paul Ricoeur does not emerge abruptly; rather, it is the culmination of what he calls the *long route*, a movement from the epistemological toward the ontological. At the epistemological level, the researcher first takes distance from the policy text, analyzing the structures of meaning, symbols, and rationalities that shape the integration tariff as a normative and technocratic construct. This process unfolds through the semantic and reflective stages, in which the tariff is understood as a system of signs, as a policy discourse, and as the product of rational socio economic considerations. However, according to Paul Ricoeur, understanding should not stop at explanation; it must move toward a deeper comprehension (*understanding*) that touches the dimension of existence (*being*). Here, a shift occurs from the epistemological question, “How is the integration tariff formulated and interpreted?” to the ontological question, “How does this policy affirm human existence as subjects of mobility within urban space?” The long route thus carries interpretation from an analysis of knowledge about policy toward a reflection on the meaning of life as shaped by that policy.

Within this ontological horizon, the integration tariff is no longer conceived merely as an administrative instrument or a technocratic formula, but as the expression of a particular vision of justice, solidarity, and urban order. It becomes a reflection of how the city understands accessibility, the right to mobility, and the relationship between the state and citizens in public space. In this sense, the integration tariff emerges as a social text that not only regulates

economic behavior, but also shapes the lived experience of being for citizens within the urban environment.

From the perspective of FMS of the Jakarta Provincial Transportation Office, the integration tariff is understood as a manifestation of the state's presence in guaranteeing mobility as a fundamental right of citizens. Subsidies are positioned not merely as fiscal mechanisms, but as ethical actions that place all users on an equal footing. The state is present to ensure that affordable transportation indeed, free of charge for certain designated groups becomes a foundation for a more productive and inclusive urban life. In this sense, the integration tariff represents the city's moral commitment to realizing Jakarta's vision as a global city that is not exclusive, but open to all segments of society. MY from the the Jakarta City Transportation Council (DTKJ) interprets the integration tariff as an effort to eliminate the fragmentation of journeys that has long burdened residents. Travel is understood as a unified life experience that should not be divided by separate and discriminatory payment systems. The adoption of an ability to pay and willingness to pay (ATP/WTP) approach, the provision of concessionary and free tariffs for fifteen social groups, and the imposition of a maximum tariff cap all signal recognition of the diverse economic conditions of citizens. At the existential level, this policy becomes a reconciliation between economic rationality and social justice, affirming that the city must not deny mobility access to anyone due to financial limitations.

AS of PT Jakarta Lingko Indonesia views the integration tariff as the embodiment of justice through an integrated, account-based ticketing system. Cross-modal integration is not only a matter of operational efficiency, but also a simplification of the lived experience of urban residents. A reduction in mobility costs of up to 40–50 percent demonstrates how technology and system design can function as instruments of equity. In its ontological meaning, the integration tariff reconfigures mobility as a more humane experience, where citizens are no longer burdened by repetitive charges each time they transfer modes, but instead experience travel as a coherent and unified whole.

Meanwhile, in the lived experience of MIS as a representative of public transport users, the integration tariff is interpreted concretely as a transformation of everyday life. A reduction in monthly travel expenses from approximately IDR 1,000,000 to IDR 600,000 resulting in savings of around IDR 400,000 per month is not merely an economic figure, but the opening of new space for an improved quality of life. Such savings enable the reallocation of funds toward education, personal savings, and other family needs. At this point, the integration tariff ceases to be a policy discourse and becomes a lived practice of justice directly experienced in the realities of citizens' lives. The existential meaning that emerges from these findings demonstrates that the public transportation integration tariff is no longer understood solely as a technical policy regulating travel costs, nor merely as a social instrument affirming the value of justice. It is understood more profoundly as the lived experience of urban residents in accessing mobility that is equitable, just, and welfare enhancing. The meaning of accessibility embedded in the integration tariff opens the door for everyone, without exception, to use public transportation modes easily and affordably. Financial barriers that once constrained the choices of urban residents particularly low-income groups are significantly reduced. Through tariff integration, mobility is no longer a privilege reserved for certain segments of society, but becomes a shared space open to all.

In addition, the integration tariff embodies the meaning of equality. Every user students, workers, the elderly, and persons with disabilities receives fair treatment within a unified payment system. This equality erodes socio economic barriers and fosters an inclusive mobility experience in which all individuals stand on equal footing in accessing urban spaces. Public transportation under an integration tariff, at this point, becomes a sphere of social convergence, bringing together diverse segments of society within the same journey and shared urban

experience. Furthermore, the integration tariff affirms the meaning of mobility justice. Mobility constitutes a fundamental right of urban citizens the right to move, to connect, and to access life opportunities. Through the integration tariff, this right is no longer determined solely by financial capacity, but is safeguarded by the state through subsidies and an integrated payment system. Mobility justice signifies that everyone, whether middle-class residents or vulnerable groups, possesses equal opportunity to reach employment, education, healthcare services, and other urban facilities. In this sense, the integration tariff frames mobility not merely as a commodity, but as a protected public right.

Ultimately, the deepest meaning that emerges at the existential stage is welfare within public transportation. By reducing travel costs to a reasonable threshold, the integration tariff creates space for households to allocate income toward more essential needs such as education, healthcare, and family savings. At the same time, an integrated and affordable public transportation system supports urban sustainability by reducing congestion, lowering pollution, and improving overall quality of life. Welfare here is not measured solely in economic terms, but also in the creation of a healthier urban environment, stronger social relations, and more equitable life opportunities for all citizens.

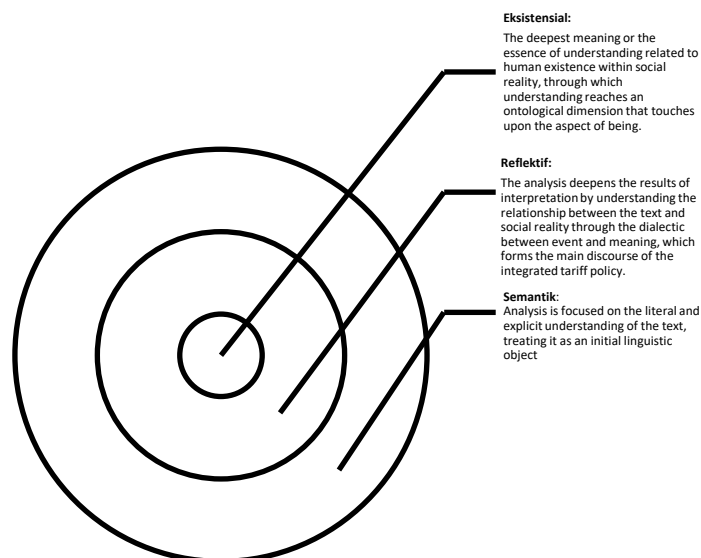


Figure 1. Analysis of the Determination of the Public Transportation Integration Tariff: A Hermeneutic Study of Paul Ricoeur
Source: Processed by the author

Figure 1 illustrates the analytical process of determining the integrated public transportation tariff through the hermeneutic approach of Paul Ricoeur, which proceeds in a gradual and in-depth manner. The concentric circles represent the three stages of interpretation semantic, reflective, and existential indicating that the process of meaning construction is not linear but layered and mutually reinforcing. The outermost circle (semantic stage) focuses on the literal meaning and linguistic structure of policy texts. At this stage, the integrated tariff is understood as it is written in regulations, technical documents, and supporting studies.

The next circle (the reflective stage) illustrates the process of deepening meaning by connecting the policy text with the social realities surrounding it. Through the processes of appropriation and interpretation of the informants' perspectives, the text is no longer understood merely as a normative document, but as a policy discourse that reflects policy rationality, the interests of stakeholders, and the social realities underlying the integrated tariff policy. The innermost circle (existential stage) represents the culmination of the interpretive process, where the meaning of the policy is connected to the ontological dimension of *being*.

Consequently, the analytical focus shifts from the technocratic question of “how much the tariff is set” toward a deeper understanding of “how the policy shapes and affirms human existence as subjects of mobility within urban space.”

The circular diagram symbolizes the process of the penetration of meaning, namely the movement of interpretation that passes through the layers of the text toward a deeper and more fundamental level of meaning. This illustrates that the hermeneutic analytical process does not stop at a merely textual understanding, but progresses toward reflective and ontological understanding, as explained in the hermeneutic approach of Paul Ricoeur. Through this process, the determination of integrated tariffs is not understood solely as a technocratic decision or an economic calculation, but as a policy narrative that carries broader social meanings. Thus, the integrated tariff policy contains an epistemological dimension—related to the ways in which the policy is understood and interpreted as well as an ontological dimension related to the meaning of existence and the experience of urban mobility within the social life of the city.

Table 1. Analysis of the Determination of the Public Transportation Integration Tariff: A Hermeneutic Study of Paul Ricoeur

Hermeneutic Stage	Analytical Focus	Key Findings	Meaning / Interpretation
Semantik	Literal and explicit understanding in accordance with the text as an initial linguistic structure.	The integration tariff is capped at IDR 10,000 for 180 minutes of travel. Boarding fee of IDR 2,500 + IDR 250/km. Applicable to MRT Jakarta, LRT Jakarta, and TransJakarta. Survey by Dewan Transportasi Kota Jakarta (DTKJ): 96.1% public approval; 54.8% prefer capping below IDR 10,000.	The integration tariff is understood as a technical policy unifying cross-modal travel costs, supported by formal regulation, a structured calculation mechanism, and documented public endorsement.
Reflektif	The analysis deepens the results of interpretation by understanding the relationship between the text and social reality through the dialectic between event and meaning, which forms the main discourse of the integrated tariff policy.	Subsidy as an instrument of social justice. Inclusive policy: 15 priority groups receive free services. Encourages modal shift from private vehicles to public transport. Public involvement through FGDs, surveys, and public hearings.	The integration tariff is interpreted as a strategy of social justice, inclusivity, and behavioral transformation in mobility. The state acts as a mediator between public interests (affordable tariffs) and operators.
Eksistensial	The deepest meaning or the essence of	Mobility viewed as a fundamental right of all citizens.	Existentially, the integration tariff is understood as a symbol of the city’s struggle

<p>understanding related to human existence within social reality, through which understanding reaches an ontological dimension that touches upon the aspect of being.</p>	<p>Broader accessibility for the public, including vulnerable groups</p> <hr/> <p>Equality in accessing public transport without discrimination.</p> <hr/> <p>Reduction of household financial burden and contribution to social welfare.</p>	<p>to realize accessibility, equality, mobility justice, and enhanced welfare. It is not merely a tariff policy, but an expression of fulfilling citizens' fundamental right to move freely, fairly, and with dignity in urban space.</p>
--	---	---

Source: Processed by the author

The Meaning of Inclusivity Behind the Determination of Public Transportation Integration Tariffs in Jakarta

A. Accessibility in Public Transportation Integration Rates

Public policies that affect society should involve citizens in both their formulation and implementation processes. Policies developed without public participation risk overlooking the public's right to express their views. Therefore, community participation in the provision of transportation services is essential to ensure that the resulting policies are effective, participatory, equitable, and accountable (Bima & Ahsin, 2025).

In the context of integrated public transport fares in Jakarta, accessibility signifies the opening of opportunities for everyone to move and connect within the city without being hindered by cost barriers or fragmentation within the transportation system. Fare integration enables passengers to transfer between modes such as MRT, LRT, and TransJakarta using a single ticket at a lower overall cost. These benefits are tangibly experienced in everyday life for instance, workers can commute without repeatedly recalculating the cost of transferring between modes, students can reach schools more affordably, and residents can access various urban facilities more easily. In this way, integrated fares not only simplify individual travel but also help sustain the economic mobility of the city.

In this sense, accessibility is not merely a matter of technical convenience but an existential space that enables individuals to actualize their lives. Affordable mobility expands employment opportunities, strengthens social networks, and facilitates access to urban services. Conversely, excessively high fares can reduce people's mobility and limit their economic and social opportunities (Bima & Ahsin, 2025).

Therefore, fare determination needs to consider the principles of social justice and accessibility. Fares should be affordable for various segments of society, particularly vulnerable groups such as students and low-income workers. Affordable fares enable public transportation services to be accessed more equitably and help reduce social disparities in urban mobility (Koconingrahayu & Aprianingsih, 2025).

However, the findings of this study also reveal challenges in fully realizing accessibility. Several obstacles remain, such as the integrated fare digital system, which is not yet fully user-friendly for all groups, particularly the elderly and persons with disabilities. In addition, tap-in access using cards or barcodes is still limited to BRT stops and has not yet fully extended to non-BRT stops.

B. Equality in Public Transport Integration Tariffs

The existential meaning of the integrated fare policy also touches upon the dimension of equality. A fragmented transportation system often creates mobility disparities between affluent groups and vulnerable populations. Through the integrated fare system with a fare

capping scheme of IDR 10,000, mobility opportunities become more equal, allowing workers earning minimum wages to have the same opportunity as office workers to access the city's centers of activity. This equality is also reflected in everyday mobility experiences. Within the MRT, LRT, and TransJakarta buses, diverse segments of society share the same travel space students, workers, homemakers, the elderly, and persons with disabilities. Thus, fare integration not only equalizes the cost of access but also creates a social space where people meet without discrimination based on financial capacity. Fare determination that takes into account social equality, accessibility, and operational needs is expected to address operational cost challenges while maintaining affordability for the public (Koconingrahayu & Aprianingsih, 2025).

From the perspective of public service ethics, equality is one of the fundamental principles that must be upheld by service providers. According to Mertins Jr. (2003) in (Pratama et al., 2025), public service ethics encompass four principles: equality in the treatment of service users, equity in providing fair treatment according to societal conditions, loyalty to the constitution and the law, and responsibility for the implementation of duties and service outcomes. From an existential perspective, mobility equality signifies that public transportation is not merely a means of movement but also a social space that affirms every individual's equal right to be present and to participate in urban life. The right to mobility thus becomes part of human dignity, which should not be constrained by economic status or social background.

C. Mobility Justice in Public Transportation Integration Tariffs

In addition to accessibility and equality, fare integration is also interpreted as a symbol of justice in public transportation policy. Justice in transportation access constitutes a fundamental right that affects the lives of every individual (K. A. Saputra, 2023). The concept of transportation equity emphasizes the provision of fair transportation services for all members of society regardless of socio-economic status, age, gender, or physical condition. Within this framework, vulnerable groups such as the elderly, children, low-income communities, and persons with disabilities require particular attention in the provision of transportation services.

Transportation equity differs from equality. Equality focuses on providing the same level of service to everyone, whereas equity emphasizes addressing the specific needs of certain groups so that they can achieve an equivalent level of mobility. Therefore, mobility justice is not only related to access to services but also to the socio-economic impacts of transportation policies. In the context of Jakarta, the integrated fare system with a fare capping scheme of IDR 10,000 provides certainty in travel costs and helps reduce the transportation burden for the public, particularly low-income groups who previously had to bear higher costs when transferring between modes. This policy reflects the principle of distributive justice through the allocation of public resources to reduce disparities in transportation access. An ideal fare policy needs to balance affordability, equity, and efficiency by considering ability to pay, willingness to pay, as well as the cost recovery needs of service providers (Wirawan et al., 2025). Fare affordability is also an important indicator in achieving social justice in transportation (Sitorus, 2022).

Efforts to strengthen mobility justice are also reflected in Governor Regulation of DKI Jakarta No. 33 of 2025, which establishes free public transport services for fifteen categories of residents on systems such as MRT, LRT, and TransJakarta through the Account Based Ticketing (ABT) system. This policy provides a fare of IDR 0 for priority groups such as students, the elderly, and persons with disabilities, representing an affirmative policy to ensure that vulnerable groups can access public transportation more inclusively. Thus, the integrated fare policy and free transportation services for priority groups demonstrate the government's effort to realize mobility justice. However, such justice cannot be achieved solely through low

or free fares; it also requires improvements in service quality, equitable infrastructure development, and more reliable transportation system integration so that public transport truly becomes an inclusive and just mobility space for all urban residents.

D. Welfare in Public Transportation Integration Tariffs

Public transportation in Jakarta functions not only as a means of mobility but also as a strategic instrument for improving the welfare of urban communities. In a megacity such as Jakarta, mobility connects economic activities, education, healthcare, and social interaction. Affordable and efficient transportation access enables people to exercise their basic right to dignified mobility and reflects equality of opportunity for all urban residents.

The implementation of integrated fares through a distance-based payment system with a maximum cap represents a concrete step toward reducing the cost of living for the public. This system allows intermodal travel such as between TransJakarta, MRT, and LRT without requiring repeated payments. Such a policy provides economic efficiency for households, particularly for workers who rely on public transportation on a daily basis. Economically, this policy reflects a redistribution of benefits that is more strongly felt by middle- and lower-income groups, who previously bore higher travel costs (Febriyanti et al., 2023).

From the perspective of public service, the government has the responsibility to meet public needs through the provision of fair and high-quality services. Sinambela emphasizes that public service represents the state's effort to fulfill societal needs as part of the primary objective of governance, namely improving public welfare (Febriyanti et al., 2023). Therefore, the provision of affordable and integrated public transportation forms part of the state's responsibility to enhance the welfare of society. The welfare generated by public transportation policies is not limited to economic aspects but also encompasses social and psychological dimensions. Affordable and accessible transportation increases people's sense of safety, comfort, and participation in urban public spaces. Within the framework of Paul Ricoeur's hermeneutics, such mobility experiences can be understood as a "text of life" that represents the values of justice, solidarity, and togetherness within urban social spaces.

From the perspective of sustainable development, integrated public transportation also encourages a modal shift from private vehicles to mass transit. This shift contributes to reducing traffic congestion, lowering carbon emissions, and improving energy efficiency, thereby supporting the creation of a more livable city. In this regard, fare integration functions not only as an economic policy but also as a strategy for environmental sustainability. Empirically, the integrated fare policy generates transportation cost savings for users, which in some cases can reach hundreds of thousands of rupiah per month. These savings expand the economic capacity of households to meet other essential needs such as education, healthcare, and food. Such efficiency also enhances productivity, as individuals are able to allocate their time and resources more optimally within urban economic activities.

From Ricoeur's hermeneutic perspective, the integrated fare policy can be interpreted as a social text that represents an effort to balance policy efficiency with the values of social justice. The policy demonstrates that welfare is not measured solely through economic growth, but also through access, participation, and the recognition of citizens' dignity within public spaces. Thus, welfare within Jakarta's integrated public transportation fare policy reflects the relationship between economic policy, social structure, and the symbolic experiences of society. Transportation that promotes welfare is not merely transportation that is inexpensive, but a system capable of providing safe, inclusive, and dignified mobility for all urban residents

E. Tauhid's Reflection on the Meaning of Inclusivity in Determining Public Transportation Integration Tariffs

The meaning of inclusivity in the integration fare policy is not only related to the technical aspects of simplifying travel costs, but also touches on moral, spiritual, and humanitarian dimensions. From the perspective of monotheism, all social activities, including the formulation of public policies, must be based on the value of God's oneness which demands justice, benefit, and equality. Through Paul Ricoeur's hermeneutic approach, integration tariff policies can be read as a "social text" that reflects the values behind human actions. When interpreted through the lens of monotheism, the text shows how divine values can be integrated with modern policy practices.

1. Tawheed as the Foundation of Justice and Mobility Inclusivity

Tawheed not only affirms the oneness of Allah, but also presents the principle of justice (al-'adl) as the basis of social relations. The inclusivity of public transport that ensures that every citizen has equal access to mobility is a direct reflection of the mandate to uphold justice.

Allah said: "Indeed, Allah has commanded (you) to be just and to do good..." (QS. An-Nahl [16]: 90)

This verse affirms that justice is not just a social norm, but a divine obligation. The determination of affordable integration tariffs for all levels of society is a form of justice implementation that facilitates urban movements equally. Thus, the principle of monotheism encourages transportation policies that are non-discriminatory and able to give birth to equal access.

2. Mandate in Tariff Governance: The Dimension of Tawheed in Public Policy

In monotheism, trust is a fundamental value that requires the government and public institutions to maintain public trust. The amount of integration tariffs, PSO subsidy schemes, and cross-subsidy management between modes are forms of public trust that must be managed honestly and transparently.

Allah said: "Indeed, Allah has commanded you to convey the message to those who are entitled to receive it..." (QS. (An-Nisa' (4:58)

Integration tariffs designed to prioritize the common good show that the mandate is being implemented. The mandate is not only on the financial aspect, but on the moral responsibility to ensure equal access to transportation.

3. Prohibition of Burdening the Community and Taisir Values (Facilitation)

Mobility inclusivity means bringing convenience (taisir) to all users, including low-income groups. The integration tariff that limits the maximum cost of the trip, for example, a package of IDR 10,000 for 3 hours (180 minutes) is a concrete example of how the reduction is made to avoid excessive burden.

The Prophet PBUH said: "Make it easy, and don't make it difficult." (HR. Bukhari and Muslim)

This hadith has become a universal principle in public service. The decision to design a tariff that does not increase the cost of changing modes repeatedly is a form of implementation of the value of youth that is in line with the sunnah.

4. Equality as a Manifestation of Tawheed and a Form of Mobility Inclusivity

Inclusivity in public transportation is rooted in the idea that every human being has equal dignity before God. In monotheism, there is no superiority except piety; Therefore, the public service system should not take sides only with those who can afford it.

The Prophet PBUH said: "Man is like a comb's teeth, there is no advantage of one over the other except his piety." (HR. Ahmad)

Integration tariffs designed so that all citizens—including informal workers, students, and low-income communities—can mobilize at a reasonable cost is an implementation of the

value of equality. An inclusive fare system is a reflection of the value of monotheism in modern city life.

5. General Maslahah as a Tariff Integration Goal

The purpose of tariff integration is not only cost efficiency, but also to bring broader benefits: reducing congestion, improving connectivity, reducing the cost of living for urban communities, and improving the quality of life.

Allah said: "... And help you in virtue and piety..." (QS. Al-Maidah [5]: 2)

Tariff integration is a form of *tawun* (mutual help) between stakeholders: the government, transportation mode operators, and the community. Integrated tariffs simplify transportation access, strengthen social solidarity, and serve as a means of delivering public benefits.

The reflection of monotheism places the tariff of integration not just as a technocratic decision, but as a social action that contains the values of justice, equality, trust, and benefit. When these policies are interpreted through Paul Ricoeur's hermeneutic approach, the meaning of inclusivity emerges as the core of a social narrative that connects divine values with urban transportation practices. Thus, the integration tariff is a concrete representation of the application of monotheistic values in the governance of public services that are fair, inclusive, and oriented towards the welfare of the community.

CONCLUSION

This study concludes that the determination of public transportation integration tariffs in Jakarta, when interpreted through Paul Ricoeur's hermeneutic approach, is a policy narrative that is full of meaning and does not stop at technocratic aspects, but represents the value of inclusivity that includes accessibility, equality, mobility justice, and welfare, and even contains moral and spiritual dimensions within the framework of state responsibility to provide public benefits. Integration tariffs are understood as a symbol of the unification of the mobility system that removes structural fragmentation, expands access to urban space for all levels of society, reduces inequality through subsidy and tariff capping mechanisms, as well as improves the quality of life of urban citizens and promotes a more sustainable transformation of mobility culture. These findings have theoretical implications by expanding the understanding of tariff policy from economic efficiency instruments to socially just policies, practically affirming the importance of designing tariffs that favor users and vulnerable groups through transparency, public participation, and policy adaptivity, and contextually demonstrating that integration tariffs must be adapted to local dynamics. Although this study has limitations in informant representation, the findings are still relevant and comprehensive, so in the future it is recommended to expand integration to other modes as well as cross-urban comparative research to strengthen the development of an inclusive, fair, and future-oriented public transportation system.

REFERENCES

- Abrate, G., Piacenza, M., & Vannoni, D. (2009). The impact of Integrated Tariff Systems on public transport demand: Evidence from Italy. *Regional Science and Urban Economics*, 39(2), 120–127. <https://doi.org/10.1016/j.regsciurbeco.2008.05.014>
- Al Wasim, A. (2020). Hermeneutika Etik Paul Ricoeur (1913-2005) dan Relevansinya Terhadap Penafsiran Al-Qur'an. *An-Nawa: Jurnal Studi Islam*, 2(1). <https://doi.org/10.37758/annawa.v3i1.199>
- Bima, R., & Ahsin, A. (2025). Tuslah Dalam Sudut Pandang Teori Keadilan. *Lex Sharia Pacta Sunt Servanda: Jurnal Hukum Islam Dan Kebijakan*, 2(2).

- Cummings, K., Vaze, V., Ergun, Ö., & Barnhart, C. (2023). *Multimodal Transportation Pricing Alliance Design: Large-Scale Optimization for Rapid Gains*.
- Dianita, I. A., & Graciela, J. B. (2023). Tahapan Pelaksanaan Event Kelana Kenali Jakarta Jaklingko Indonesia. *Business Journal: Jurnal Bisnis Dan Sosial*, 8(2), 113. <https://doi.org/10.25124/businessjournal.v8i2.5797>
- Dwiputranti, M. I. (2023). Analisis Tarif Transportasi Publik: Studi Kasus Bus Trans Metro Dewata Bali Dengan Memperhitungkan Biaya Operasi Kendaraan, Ability To Pay, dan Willingness To Pay. *Jurnal Ekonomi Bisnis, Manajemen Dan Akuntansi*, 2(2), 17–25. <https://doi.org/10.58477/ebima.v2i2.140>
- Dydkowski, G., & Urbanek, A. (2023). The impact of an integrated fare system on the public transport demand: A literature review. *Scientific Journals of the Maritime University of Szczecin*, 74(146), 16–27.
- Febriyanti, D. A. A., Mustofa, A., & Fatah, Z. (2023). Kualitas Pelayanan Publik Pada Bus Trans Jatim. *Soetomo Administrasi Publik*, 381–394.
- Fithri, W. (2019). Kekhasan Hermeneutika Paul Ricoeur. *Tajdid : Jurnal Ilmu Keislaman Dan Ushuluddin*, 17(2), 187–211. <https://doi.org/10.15548/tajdid.v17i2.125>
- Forino, B. D., & Putranto, L. S. (2023). Persepsi Pengguna Transportasi Umum Di Jabodetabek Terhadap Integrasi Tarif PT Jaklingko Indonesia. *JMTS: Jurnal Mitra Teknik Sipil*, 6(1), 71–84.
- Frans, J. H., Messah, Y. A., & Issu, N. T. (2016). Kajian Tarif Angkutan Umum Berdasarkan Biaya Operasional Kendaraan (Bok), Ability To Pay (Atp) Dan Willingness To Pay (Wtp) Di Kabupaten Tts. *Jurnal Teknik Sipil*, 5(2), 185–198.
- Hifni, A. (2018). *Hermeneutika Moderat (Studi Teori Ta'wil Abd al-Qahir al-Jurjani dan Hermeneutika Paul Ricoeur)* (Cetakan Pertama). Nusa Litera Inspirasi .
- Jaklingkoindonesia.co.id. (2021). *Sistem Integrasi Transportasi JakLingko Pada 2022 Setara Negara Maju*. <https://www.jaklingkoindonesia.co.id/id/newsroom/article/info-jaklingko/8/Sistem-Integrasi-Transportasi-Jaklingko-Pada-2022-Setara-Negara-Maju>.
- Jimenez Serpa, J. C., Rojas Sanchez, A. E., & Salas Rondon, M. H. (2015). Tariff Integration for Public Transportation in the Metropolitan Area of Bucaramanga. *Inge CUC*, 11(1), 25–33. <https://doi.org/10.17981/ingecuc.11.1.2015.02>
- Josef Bleicher. (2003). *Hermeneutika Kontemporer: Hermeneutika Sebagai Metode, Filsafat dan Kritik* (A. N. Permata, Tran.). Fajar Pustaka Baru.
- Koconingrahayu, D. W., & Aprianingsih, A. (2025). Dynamic Governance: Mengoptimalkan Kebijakan Subsidi Angkutan Umum dengan Tarif Berbasis Jarak (Studi Kasus: LRT Jabodetabek PT Kereta Api Indonesia (Persero)). *Co-Value Jurnal Ekonomi Koperasi Dan Kewirausahaan*, 15(8). <https://doi.org/10.59188/covalue.v15i8.4969>
- Kodariyah, L., Kurniawan, I. A., & Firdiyani, F. (2022). Kolaborasi Stakeholder Dalam Melaksanakan Program Layanan Transportasi Integrasi Jaklingko Di Provinsi Dki Jakarta. *Jurnal Ilmiah Ilmu Administrasi*, 12(1), 1–9. <https://doi.org/10.33592/jiia.v12i1.3264>
- Kusuma, A., Tjahjono, T., & Syaputri, A. D. (2019). Public preference towards the integration of krl and transjakarta tariff. *MATEC Web of Conferences*, 259, 05002. <https://doi.org/10.1051/matecconf/201925905002>

- Kusumawardani, R., & Yenita, Y. (2023). Pengaruh Implementasi Tarif Integrasi, Strategi Pemasaran Dan Pengetahuan Pengguna Tarif Integrasi Terhadap Loyalitas Pelanggan Pengguna Angkutan Umum Di Dki Jakarta. *ANALISIS*, 13(1), 39–51. <https://doi.org/10.37478/als.v13i1.2508>
- Limbong, E. G., Subianto, I. B., Parwis, F. Y., & Suprianto, P. (2019). Perancangan Ilustrasi Tata Cara Penggunaan Kendaraan Umum Sebagai Media Edukasi. *SAP (Susunan Artikel Pendidikan)*, 4(1), 1–8.
- Muflih, D. F., & Handrianto, Y. (2024). Sistem Tarif Integrasi Menggunakan Fitur Pay As You Go (PAYG) Pada Aplikasi JakLingko. *Informatics and Computer Engineering Journal*, 5(1), 1–7. <https://doi.org/10.31294/icej.v5i1.7688>
- Murdiono, Sunarya, A., Pramudiana, I. D., & Patria, D. (2024). Evaluasi Sistem Jak Lingko terhadap Perubahan Perilaku Pengguna Mikrotrans di Jakarta Selatan: Analisis Dampak Sosial dan Ekonomi terhadap Kualitas Pelayanan. *NAAFI: JURNAL ILMIAH MAHASISWA*, 1(4), 47–57.
- Nurachman, M. F., & Lydia, Y. M. (2025). Sinergi moda transportasi publik di Jakarta: Dampak kebijakan tarif integrasi jaklingko pada MRT Jakarta. *Jurnal Ilmiah M Progress*, 15(2), 244–257.
- Palmer, R. E. (2022). *Hermeneutika : Teori Interpretasi dalam Pemikiran Schleiermacher, Dilthey, Heidegger, dan Gadamer*. (M. A. Fakih, Ed.; S. A. Herwinarko, Tran.; Cet.1). IRCiSoD.
- Pratama, O. T., Murodi, A., & Utami, P. (2025). Etika Pelayanan Publik Pada Angkot Si Benteng Di Kota Tangerang . *Journal of Indonesian Public Administration and Governance Studies*, 9(1), 14–22.
- Ricoeur, P. (1974). *The Conflict of Interpretations Essay in Hermeneutics* (D. Ihde, Ed.). Northwestern University Press.
- Ricoeur, P. (1979). Chapter Two. The Model of the Text: Meaningful Action Considered as a Text. In *Interpretive Social Science* (pp. 73–102). University of California Press. <https://doi.org/10.1525/9780520340343-004>
- Ricoeur, P. (1991). *From Text to Action, Essays in Hermeneutics, II* (K. Blamey & J. B. Thompson, Trans.). Northewstern University Press,.
- Sahara, S., & Iqbal, M. (2024). Pengaruh Tarif Integrasi Jaklingko Terhadap Minat Mobilitas Pengguna Angkutan Umum Di Wilayah Dki Jakarta. *Jurnal Sistem Informasi Bisnis (JUNSIBI)*, 5(1), 10–15.
- Saputra, A. B., Sunarto, & Samin. (2021). Analisis Tarif Angkutan Umum Berdasarkan Biaya Operasional Kendaraan, Ability To Pay dan Wilingness To Pay . *Jurnal Teknik Sipil : Rancang Bangun*, 7(1), 1–8.
- Saputra, K. A. (2023). Keadilan & Transportasi : Membahas HAM dalam Distribusi Fasilitas Transportasi. *Jurnal Hukum, Politik Dan Ilmu Sosial*, 2(4), 216–222. <https://doi.org/10.55606/jhpis.v2i4.2683>
- Sinaga, S. M., Hamdi, M., Wasistiono, S., & Lukman, S. (2020). Implementasi Kebijakan Angkutan Umum Massal Berbasis Bus Rapid Transit (Brt) Dalam Mewujudkan Sistem Transportasi Publik Perkotaan Yang Berkeadilan Dan Berkelanjutan Di Provinsi Dki Jakarta. *PAPATUNG: Jurnal Ilmu Administrasi Publik, Pemerintahan Dan Politik*, 2(3), 203–220. <https://doi.org/10.54783/japp.v2i3.31>

- Sitorus, A. M. H. (2022). Sistem Transportasi Terintegrasi di DKI Jakarta: Analisis Transformasi Berkeadilan Sosial. *Jurnal Sosiologi Andalas*, 8(1), 31–41. <https://doi.org/10.25077/jsa.8.1.31-41.2022>
- Sunandar, A., & Ainundiyasari, A. (2020). Analysis of BRT Infrastructure in Jakarta Province on Women's Perspective. *Journal Of World Conference*, 2(2), 74–80.
- Susanto, E. (2016). *Studi Hermeneutika Kajian Pengantar* (Suwito, Ed.; Cetakan 1). Kencana.
- Takahashi, T. (2017). Economic analysis of tariff integration in public transport. *Research in Transportation Economics*, 66, 26–35. <https://doi.org/10.1016/j.retrec.2017.08.001>
- Tunisia, F., & Inayati, I. (2025). Pigouvian Concept Analysis Tax and Earmarking Tax in the Implementation of Motor Vehicle Tax. *Enrichment: Journal of Multidisciplinary Research and Development*, 2(10). <https://doi.org/10.55324/enrichment.v2i10.270>
- Utami, A., & Natio, W. K. R. (2021). Analisis Perbandingan Waktu Perjalanan dan Biaya antara Kendaraan Pribadi dan Transjakarta menggunakan Metode PCI (Studi Kasus : TJ Koridor IX Pinang Ranti-Pluit). *Reka Buana : Jurnal Ilmiah Teknik Sipil Dan Teknik Kimia*, 6(2), 150–159. <https://doi.org/10.33366/rekabuana.v6i2.2649>
- Viegas, J. M. (2005). *Integrated Transport Systems: Public-Private Interfaces* (pp. 135–154). <https://doi.org/10.1108/9780080456041-009>
- Widyaningrum, K. A., & Wibisono, R. E. (2024). Analisis Tarif Angkutan Umum Berdasarkan BOK, ATP, dan WTP Dilengkapi Simulasi Penetapan Tarif Berbasis Website (Studi Kasus: Angkutan Lingkungan Kota Blitar). *Jurnal Media Publikasi Terapan Transportasi*, 2(2), 128–137.
- Wirawan, A. I., Idris, Z., Hidayati, N., & Magfirona, A. (2025). Analisis Penetapan Tarif Bus Rapid Transit (BRT) Berdasarkan Biaya Operasional Kendaraan dan Kemauan Masyarakat (Studi Kasus Trayek Surakarta–Wonogiri–Surakarta). *Ranah Research : Journal of Multidisciplinary Research and Development*, 7(5), 3565–3576.
- Zioło, M., & Niedzielski, P. (2019). Tariff As A Tool For Financing Public Transport In Cities. *Scientific Journal of Silesian University of Technology. Series Transport*, 102, 231–242. <https://doi.org/10.20858/sjsutst.2019.102.19>