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## SOCIAL BEHAVIOR OF FOOTBALL SUPPORTER BASED ON LOCAL WISDOM: EVIDENCE FROM INDONESIA

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### ABSTRACT

Today Indonesia's football game has emerged as one of the most dangerous places to watch and is spreading throughout the archipelago. This study explores the development of Football supporters 'social movement and fanaticism through ARIF (Aggressive, Religious, Innovative, and Fanaticism) social behavior development based on Bugis local cultural wisdom. The method used is a survey of the Sinjai supporter in the COVID-19 Pandemic situation. The data were analyzed using a frequency descriptive statistical test and interactive thematic. The findings reveal several categories of uses for developing the social behavior of the supporter community, the support from the associated institutions, and the impact of the supporter community's ARIF social behavior development in industrial revolution 4.0 based on Bugis local wisdom.

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## INTRODUCTION

Football supporter communities are still growing today and have more challenges along with the development of football in the current millennial era. It can be seen from both the positive and negative impact of easy access to technology and information. A negative outcome is when offering support through social media by spreading hoax news. Every supporter comes from various backgrounds and social status within a society which put aside old or young, children, men or women, ethnicity, ideology, and even religious matters. All supporters sing together to support the club they support. When discussing, talking, listening, and reading references about football, what emerges then is one of the most controversial phenomena (Altungul & Karahüseyinoglu, 2017). Football and its supporters are like the sides of a coin which means they cannot be separated due to the needs of one another. The presence of football supporters shows a sense of togetherness in supporting the club. Even when riots occur, the supporters will help each other elicited from a sense of unity. Krahe, Scheinberger-Olwig, & Schütze (2001) claimed that hooligans give football supporters a platform for violence. Football hooligans are yet another perception of anti-social behavior towards other groups, conforming to Clarke (2003).

Human behavior is inseparable from the individual's circumstances and the environment in which he or she is located (Firdaus & Trilia, 2020). As stated by Pettigrew (2017), social behavior is a person's physical and psychological activity towards others or vice versa, to fulfill itself or others' bestowing to the social demands. It is an interdependent atmosphere, which is a necessity to guarantee human existence. It implies that human survival takes place together in a setting of mutual support (Wang & Lau, 2015). Brass (2018) argued that social behavior focuses on the inter-relationship between individuals and their environment, which consists of various social and non-social objects or does not like these objects. For many years, hooligan behavior is closely related to riots between supporters in Indonesia. It is in line with studies led by Fuller (2017) which highlighted the sloping conflict between football supporters in other regions. This factual phenomenon certainly requires special handling due to the frequently occurring clashes which lead to casualties. What appeared, in the end, was aggressive fanaticism shown by supporters (Fuller, 2017; Hapsari & Wibowo, 2015; Ostrowsky, 2018). This phenomenon not only occurs in Indonesia but also in other countries as well (Ha-Ilan, 2018; Hodges & Brentin, 2018; Perasović & Mustapić, 2018). Therefore, the football supporters' phenomenon of fanaticism is a global phenomenon (Doidge & Lieser, 2018).

Essentially, supporters are there to support their favorite club both when playing in their home ground and playing an away game as supported by Kampmark (2018), who mentioned that the supporters felt they were born to support their favorite club. Supporters depict various expressions of support, whether outside and inside the stadium. In consonance with Numerato & Giulianotti (2018), football supporters' characteristics is a football-loving community that has a close emotional relationship with a particular football club. Giulianotti et al., (2017), argued that fanatical supporters consider football as not merely an expression of aesthetic solidarity nor simply to eliminate boredom from daily life and just pure entertainment and hobbies. These supporters also regard themselves to be supporters that play a vital role in winning the match by collectively expressing encouragement to the football players. Hill et al., (2018) contended that supporters' dislike for transformation occurs in football, for example, over-commercializing football. Eventually, it no longer represents the values, identity, and culture built on the community of football supporters. However, it has become an elite sports branch that no longer signifies the solidarity and loyalty of the football supporter community. Yet, with the growth of the technology and information of football violence videos online, Indonesian fans also began to show signs of the culture and behaviors exposure present in European football hence fanaticism and hooliganism were born.

A supporter community is an organization or group of people from different backgrounds, social statuses, education, and employment. It has the same goal to offer support to their favorite club whether it is to bear the winner's title when competing in an away or home game by carrying the prestige and self-esteem. Indeed, with hope as the winner's award that the opponent respects. However, if the supporter community is packaged in a coordinated cultural organization and loyalty, then it is an encouragement from supported players to show their best performance. Football is indeed cultivating the enthusiasm of supporter communities. In South Sulawesi, it is reflected in the form of a unique social behavior with its own identity derived from the local cultural wisdom namely *Siri'*. The *Siri'* culture consisted of norms and values such as *sipakatau* (mutual respect), *sipakainge* (mutual remind), and *sipakalebbi'* (mutual value). One of the most basic illustrations if the favored club wins is that the supporter community would uncontrollably send out emotions and euphoria. Conversely, if the favored club fails, they would be much more aggressive and prone to conflict in venturing the passions of their club's loss. However, according to a study by Dhahri & Haris (2019) stating that the Bugis culture has shown signs of culture degradation among the Bugis communities. This was caused by the lack of public knowledge of the *Siri'* concept; global development, social media, and family education. Therefore, it is with great concern that one possible factor contributing to the violence of football fans is due to the western culture being preceded over their own culture. Since the Indonesian football league began, fans have been killed in football-related violence. Fanaticism could either show the creativity or violence of a supporter community and yet none has done a study about developing a supportive community that leads away from violence. An existing study has been conducted by researchers (Bayudewanto & Junaedi, 2017; Effendy & Indrawati, 2020; Syahputra, 2017) which revealed that a supporter community provided support for aggressiveness, creativity, and fanaticism to their favored club as well as brought the big names of their respective communities. Initially, there were several factual phenomena that the South-Sulawesi supporter community has implemented ARIF (aggressive, religious, innovative, and fanaticism) behavior to support their favorite club when playing on the field. However, they had yet fully understood what *Siri'* presents in industrial revolution 4.0. The researchers believe that the ARIF social behavior development of the Football supporter community based on Bugis local wisdom needs to be carried out through scientific study and empirical verification.

**Objective:** This study explores the development of Football supporters' social movement and fanaticism through ARIF (Aggressive, Religious, Innovative, and Fanaticism) social behavior development based on Bugis local cultural wisdom.

## METHODS

The method used is a survey. It was conducted at the Sinjai supporter community from April to June 2020. The method of collecting data employed techniques namely observation was carried out during matches and recorded as supporting quantitative data; documentation was used to obtain photos, videos; interviews with informants namely open and closed interviews; and questionnaire which is distributed to Sinjai administrators and supporters to obtain quantitative data. The development of Sinjai Football supporters' ARIF social behavior based on Bugis local wisdom has indicators in terms of knowledge, skills, abilities, and motivation with sub-indicators such as knowing supporter ethics, supporting basics, support innovation strategies, human skills, conceptual skills, the ability to formulate goals, time management, the need for innovation, the need for achievement, and the desire for acceptance in the wider community. The data is analyzed using a frequency descriptive statistical test and interactive thematic.

## RESULT AND DISCUSSION

The pictures taken during the study were relevant documentation with a focus on the development of the Sinjai supporter community covering *Keris Muda*; *Laskar Berkuda Sinjai*; and *Perssin Mania*. The documentation taken was Sinjai's logo; the atmosphere of the Sinjai supporter community when they went to support it; the supporters' atmosphere when they supported in Sinjai Stadium; and the supporter's atmosphere when Sinjai was carrying out social assistance in the form of distributing masks to passers-by who did not wear masks. Study observation results are: Firstly, the supporters' behavior in supporting the Sinjai match, including one of the Region Coordinators named "*Capo*", a lead supporter to observe the supporters' behavior before witnessing the Sinjai match and after the Sinjai match was over. Approximately 953 supporters were present during the initial observation originating from various educational backgrounds and social statuses. However, this study focuses on the process of developing Sinjai Football supporters' ARIF social behavior based on Bugis local wisdom. Additionally, for safety reasons, we participated in the social assistance of distributing masks to passers-by who did not wear masks during the pandemic COVID-19. This study also found that the majority of respondents had freelance work backgrounds. The ARIF development was done as an effort, action, and activity that is carried out efficiently and effectively to obtain better results. It is a dynamic social relation that concerns relationships between individuals, between human groups, and between individuals and human groups. It is related to offering support to the favorite club based on Bugis local wisdom which can be summarized base on interview results with some supporters as follows: the knowledge, skills, ability, and motivation of the supporter's community about football rules. The development of Sinjai Football Association supporters' ARIF social behavior based on Bugis local wisdom has an impact on changes in social behavior by understanding the Bugis local wisdom culture to promote norms and values of *Siri'* culture covering *Sipakalebbi* (mutual value), *sipakainge* (mutual remind) and *Sipakatau* (mutual respect) to build relations between supporters before the players of Sinjai compete. These results are in line with studies steered by Dhahri & Haris (2019) who claimed that *Siri'* culture is an attitude of shame to maintain the self-esteem of the supporter community as indicated by the values of *sipakatau*, *sipakainge*, and *sipakalebbi*. It is one form of Bugis-Makassar culture which includes self-esteem, dignity, sense of decency, deep shame, being a driving force or strength to destroy anyone who offends the supporter community's sense of honor. There are three categories of benefits in developing ARIF social behavior. It can be noticed from the existence of social relations including community empowerment, social networking capital, and strengthening social relations between supporter communities: very useful, useful, and limited useful. The supporter community understands ARIF's social behavior based on Bugis local wisdom in running support when playing both in their area and away in the opposing area.

The results of interviews about the benefits of developing the ARIF social behavior approach with some supporters can be summarized as follows: 1) Community Empowerment. 2) Social networking capital. 3) Social relations between community supporters. Football has opened the eyes of the supporter community that the supported football players are like heroes who are struggling with prestige and risking their pride in the stadium just to hold the title of the winner. There are several supporting theories in developing ARIF social behavior. Ritzer & Stepnisky (2017) suggests that the sociological behavior theory is built to apply the principles of behavioral psychology into sociology. Focusing its emphasis on the relationship between the effects and behavior that occurs in the environment of the actor with the behavior of the actor. The fundamental concept of behavioral sociology is a reward. There is nothing inherent in an object that can cause rewards. Repetition of behavior cannot be formulated regardless of its effect on the behavior itself. Furthermore, Ritzer & Stepnisky (2017) argues that social exchange theory is taken from the concepts and principles of behavioral psychology. It is also taken from the basic economic concepts like costs, rewards, and profits. It states humans are constantly involved between alternative behaviors and choices that reflect the expected cost and reward (or profit) associated with those alternative behavior lines. The social exchange theory emphasizes that the higher the rewards obtained, the more likely the behavior will be repeated. Nevid (2021) claims social behavior is an individual's awareness that determines the actual action of a social object (the object of many people in a group) and repeatedly. Aoyagi et al., (2018) advocate the transition from social action to general social life where the action is classified into four types to compile the components included in it. Furthermore, Aoyagi et al., (2018) classify that action as rationally useful when it is applied in a situation with a plurality of ways and objectives where the actor is free to choose methods purely for efficiency purposes; action is were rational (rational concerning values) when the means chosen for their efficiency needs because the definite goal is excellence; action is effective when emotional factors determine ways and goals rather than action, and action is traditional when both the ways and objectives are habit.

The development of ARIF social behavior based on Bugis local wisdom of Sinjai supporter community is always fast and responsive in offering good support by chanting yells, choreography, and so forth which are providing a spirit of rivalry for his favorite clubs. Industrial revolution 4.0 is a learning innovation or guidance. This is in line with studies by Harahap et al., (2021), Schuster et al., (2015), Tvenge & Martinsen (2018), Usman & Agustang (2020) who reveal changes in communicating through virtual media to change the attitude and mentality of the young generation who are not technologically illiterate to face the challenges faced increasingly freely. The development of the supporter community consists of two indicators, namely developing through the training and developing of the supporter community and religious education to instill the cultural Bugis local wisdom values and norms to produce a positive image and change negative behavior into the positive direction to progress the Sinjai achievements. It can be said that more than sixty percent of the supporter community has implemented the development of ARIF social behavior and understanding the development of creativity, deliberation (*tudangsipulung*), facilitating economic activities in the form of making scarves, supporters' clothes, flags, and others, developing a culture in networking and social synergy with stakeholders, understanding discipline inside and outside the stadium, fostering loyalty and devotion, fostering mentality, strengthening loyalty, empowering organizations, strengthening social relations, shaping creativity without limits, utilizing internet facilities, increasing motivation, ways provide support through electronic media. The impact of developing supporter community's ARIF social behavior based on Bugis local wisdom is recognized from the existence of *Siri* culture. It is an attitude of shame to maintain the supporter community's self-esteem based on norms and values of *sipakatau*, *sipakainge*, and *sipakalebbi* or abbreviated 3S. *Siri* is one form of Buginese culture in the form of self-esteem, dignity, sense of decency, deep feelings of shame, being a driving force or strength to

maintain the self-esteem of the Sinjai football association supporter community which is categorized as strongly agree, agree, hesitant, disagree, and strongly disagree. The challenges in guiding the supporter community's ARIF social behavior in the industrial revolution 4.0 based on Bugis local wisdom can be observed in terms of social, psychological, economic, and human resources. A social perspective from the supporter community brings together people from a variety of backgrounds and social statuses. Psychologically, football is a form of communication from the supporter community's mental and psychological conditions. In terms of economics, the supporter community is willing to spend a lot of money to support the football club it supports. In terms of human resources, the supporter community is a group of people from various backgrounds such as social status, education, employment, and so on. Wang & Lau (2015) advocates human life in various cultural contexts to bring up collective behavior. The social processes that emerge in patterns of collective behavior require further renewal and elaboration, but this will only come from consideration in light of the social movements case study in the contemporary era. Hence, the underlining argument is that this theory must not be ignored, but must be critically involved and potentially changed in the future both within and outside the sports context.

The football supporter community's social behavior in giving support to the Sinjai showed that the phenomenology of their communication behavior was influenced by identity, attributes, and actions as a form of delivering messages using language and symbols of the Sinjai greatness. The message conveyed is of course addressed to the football club and the parties associated with his favorite football club. The fanatical social behavior of Sinjai supporters showed excessive fanaticism received mixed responses from the public. Although in reality not all of these behaviors lead to negative things. Even many Persin Sinjai supporter community's social behaviors lead to positive things. That's the way Persin Sinjai supporters do in providing support to their favored football club. The football supporter community has a sense of shame when their club loses, which is based on the norms and values of *sipakatau*, *sipakainge*, and *sipakalebbi*. This result is coordinated with studies by Hasib et al., (2017) who argue that *Siri*'s culture is an attitude of shame to maintain the supporter community's self-esteem as indicated by the values of 3S. The 3S philosophy concept namely *Sipakatau*, *Sipakainge*, and *Sipakalebbi*, especially in the Bugis Sulawesi community today, are in the era of globalization which is full of information flows so quickly reaching various layers of society. It makes the outside culture can change and shift the mindset also the community perspective in acting primarily throughout the interaction process. If this is not preserved and not echoed in any training or development, then gradually the culture which is the character of the Sulawesi people will be eroded with time.

## Conclusion

The development of the Sinjai Football Association supporters' ARIF social behavior which stands for aggressive, religious, innovative, and fanaticism in the industrial revolution 4.0 based on Bugis local wisdom were proven to be significant by providing training, coaching, and religious education to the supporter community. By prioritizing bugs local wisdom norms and values on knowledge, skills, abilities, and motivation indicators which composed of sub-indicators such as knowing supporter ethics, supporting basics, knowing support innovation strategies, human skills, conceptual skills, the ability to formulate goals, time management, the need for innovation, the need for achievement, and the desire for acceptance in the wider community.

Thus, developing the ARIF social behavior based on Bugis local wisdom gives an impact on understanding Bugis local wisdom norms and values as well as understanding the rules of the football game and its application in handling the supports' violent behaviors when their favorite club play at home and away.

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