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| RESEARCH ARTICLE

## Population Sociological Analysis of Social Relationships in the Arisan Group Residents of Pai Village, Biringkanaya Sub-district, Makassar City, South Sulawesi, Indonesia

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| ABSTRACT

The Arisan group used as an analysis uses sociological, economic, and cultural concepts that are collaborated to find out the activities that exist in the Arisan group. This Arisan group has existed since 1994, and the number of members and the nominal amount of contributions are constantly changing in each round. This research is exploratory because there has been no previous research and uses a qualitative approach with a phenomenological perspective. The research took place in the Bulurokeng Permai housing complex, RT 004/RW 007, Pai Village, Biringkanaya District, Makassar City. Data collection techniques were carried out through observation, in-depth interviews, and documentation. Informants were selected by purposive sampling as many as 7 (seven) people with the consideration that they had been members of the Arisan since the formation of the Arisan group in 1994. The results of the study showed that the purpose of forming an Arisan group was to foster togetherness, and unity, to become a place for saving, a place to share information, foster harmony among neighbors, and help each other. Arisan has a social function, economic function, and cultural function.

| KEYWORDS

Population Sociology, Social Relations, Arisan groups.

| ARTICLE INFORMATION

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### 1. Introduction

Arisan groups are activities that are part of Indonesian society, from remote villages, villages to urban areas, that can be carried out by all levels of society. Arisan groups can bring together people from many different cultures in a social group, such as office mates, a family from the father's clan, the family from the mother's clan, school friends, neighbors, business colleagues, and so on. A relaxed atmosphere, kinship, familiarity, and togetherness are always present in every social gathering activity that takes place. The implementation is very flexible; it can be held at any place and at any time. Usually, it is held at the house of each member of the Arisan, in the office, in a restaurant, in a mall, in a park, in a garden, or anywhere according to the agreement and the ability of the members of the Arisan group because it costs money to carry it out.

It often happens that Arisan activities are identified with women, especially young mothers, even though Arisan activities are also widely in demand by men, women, the elderly, teenagers, and also children. Arisan activities are in great demand by women and are important for women because these activities become a forum for various activities that can be carried out at Arisan meetings that normally cannot be carried out at other meetings. In general, for women who become members of an Arisan group, it is very rare for men to become registered members of Arisan groups. Each Arisan group is coordinated by a chairman who also acts as the treasurer of the Arisan. Arisan activities show gender-aware activities that provide opportunities for all members to become

coordinators or whoever is chosen by the members of the Arisan group. Similarly, those wishing to become members of the Arisan are not subject to restrictions.

The main purpose of forming an Arisan group is to save in addition to the other objectives, as previously explained. Women who live in urban areas, especially those who are active in careers outside the home, usually take advantage of Arisan meetings for other purposes, such as conducting counseling on various problems faced in social life, socializing government regulations, conducting trade promotions, political campaigns, and so on. Even the Arisan group is a marker for its members as a group that has a membership that has specifications for achievement and prestige. For example, an Arisan group for mothers, wives of entrepreneurs or wives of sultans, Arisan groups who work as designers, and so on, each of which will give the impression to the wider community as an existing group that has advantages and deserves to be reckoned with.

It is almost certain that in urban areas, in every social group, such as residential areas, starting from the household environment or the RT level, there are Arisan groups. The Arisan activity became popular because every month or a certain period of its implementation, someone would win the lottery, and all members of the Arisan would get their turn to win. Arisan can be a unifying forum in residential areas and can be a gathering place to discuss problems encountered in daily activities; members of the Arisan group can also be a group of forces to maintain the security and comfort of residents so that they have a positive meaning for the continuity of community life at large. Arisan can be a productive arena for various social changes in society. According to Papanek Hanna (1996: 112) that the formation of an Arisan group is because; it has a real goal, namely generally for economic purposes by way of saving in groups; members of the Arisan group already know each other, the Arisan group determines a regular schedule regularly all Arisan members pay dues, Arisan group members are required to do cooperation especially when there are members of the arisan group who have suffered a disaster, or there are those who hold celebrations such as weddings, and so on, at each arisan meeting there are usually other activities that make the arisan a medium for fostering unity, solidarity, togetherness which is like exchanging information about household problems or selling what is offered to members of the arisan group, and so on.

The Arisan group carries out a function that always maintains its social role as an informal group that has its independent autonomy. This causes the Arisan to feel a relaxed, open kinship, maintains togetherness, and usually becomes the forerunner for further meetings or forming groups for other purposes such as business groups, social activities, or being an extension of the decision-makers who make the Arisan a place to carry out the mission to the interests of society at large. Arisan activities are activities for all groups of people whose existence is real, and the implementation of their activities is open so that they do not cause conflict or rejection of the existence of their activities.

It is very rare to find men participating in Arisan groups because Arisan is synonymous with women. In fact, it is often found that husbands forbid their wives from participating in social gatherings because they are seen as only gathering to gossip without a clear purpose. There are usually cases in arisan groups that make arisan meetings as a social opportunity to show their abilities to other arisan members in terms of their daily lives, tend to show off items purchased using arisan money that has been obtained, events occur that obscure the main purpose of the arisan meeting itself. The researcher determined the research location in the Bulurokeng Permai housing complex, which is located in Pai Village, Biringkanaya District, Makassar City. The problems in this research are; 1) Why did the residents form an arisan group in the Bulurokeng Permai housing complex?; 2) How does the arisan group carry out its independent internal autonomy function in the midst of society?

## **2. Conceptual Framework**

The basic understanding of the concept of arisan is that several people agree to form a group to collect money on a regular basis for a certain mutually agreed period of time and then give it to those who are declared the winners in a drawing period which takes place every month or for a certain period of time. According to Putnam in Syafar (2019: 10), the arisan is a simple form of an economic institution whose implementation mechanism is determined by the members themselves to strengthen the socio-economic capacity of the members of the Arisan group.

According to the arisan tradition that has been patterned on arisan activities, the winner of the arisan is required to hold the next arisan meeting. It depends on the pattern agreed upon by the members of the arisan, like the arisan group in this study, which is carried out by those who are responsible for collecting money every month. Furthermore, according to Syafar, the arisan mechanism prioritizes the principles of mutual cooperation, kinship, and mutual trust so that they are able to work together to achieve the goals of the arisan being formed, have the characteristics of independence, tolerance, cooperation, have freedom of assembly, expression, carry out useful activities in society (2019:11 ).

Furthermore, according to Tangkudung and Senduk (2018: 108) that arisan is a form of social activity that is driven by a sense of togetherness. For the Indonesian people in general, cultivating a sense of togetherness is the legacy of cultural traditions from our parents' ancestors in order to strengthen unity and oneness as Indonesian citizens. Arisan has a taste of the culture of each

community so that it can become local wisdom for social solidarity and build and develop the economic capacity to realize shared prosperity.

### **3. Research Methods**

#### **3.1. Research design**

The researcher determined the arisan group in the Bulurokeng Permai housing complex in Pai Village, Biringkanaya District, Makassar City, with the consideration that the arisan group had existed since 1994 and has continued to this day. The members of the arisan always experience changes in every formation of a new group; both the number of members changes as well as the amount of money set as payment every month, the amount of which always increases with every change in the arisan round.

This research is exploratory in nature because there has been no previous research on the research object. The approach used in this study is a qualitative approach from a phenomenological perspective which will analyze the social relations that exist within an arisan group of citizens who have their own internal autonomy to freely carry out their functions as an independent group.

#### **3.2. Research Location**

The research took place at Bulurokeng Permai Housing in RT 004 / RW 007 Pai Village, Biringkanaya District, Makassar City. The location of the research was determined deliberately because, in the housing complex, there were several arisan groups, and one of them was the object of the study. The number of members of the arisan group is always changing and tends to increase along with the nominal amount of money paid for each round of the arisan that is set. The arisan group, which became the informant in this study, has been going on since 1994 and is still active today.

#### **3.3. Method of collecting data**

Data collection techniques used in this study were observation, in-depth interviews and documentation

##### *3.3.1. Observation*

The researcher used observational data collection techniques that aim to understand the forms of relationships found in social gathering groups. The researcher observes all the events that take place and records, records and also takes photos of events that have something to do with what is being studied during the research process.

##### *3.3.2. In-Depth Interview*

Researchers made interview guidelines that were used when conducting interviews with informants. Researchers did not make a schedule to be agreed with the informants in the interview process. The questions asked were not structured, and the data that was obtained was directly interpreted. The interview took place naturally without making any effort to flow as it is. In-depth interviews were conducted with informants to obtain information regarding the reasons for forming an arisan group and the internal autonomy function of an independent arisan group in the community. In-depth interviews were conducted face-to-face with informants, and also conducted group interviews involving all informants (focus group interviews) and conducted interviews via telecommunications equipment.

##### *3.3.3. Documentation*

Documentation is a research technique used by researchers to obtain data related to research obtained in the library as well as data obtained through Arisan groups in the form of information about the Arisan. Data collection was carried out using a voice recorder, shooting, and making videos using a camera.

#### **3.4. Research Instrument**

The researcher himself, who became the instrument in this study, went directly to the research location to obtain the data needed to further explain the data in the form of words, gestures, symbols, or in the form of actions that have something to do with the subject matter of the research. Furthermore, data analysis was carried out, and the results of the research were written. During the research process, assistive devices were used in the form of cell phones, cameras, and writing instruments. If the data obtained is considered sufficient, then the data analysis process is immediately carried out. As for data that is still lacking, clarification or correction will be made to existing data or strengthening data that is still lacking.

#### **3.5. Research Informants**

The informants identified in this study were those who were officially registered members of the Arisan group. There are 7 (seven) of them who have joined the Arisan since the formation of the Arisan group, namely since 1994. Each time a new group membership is formed, several members will change. However, those who were used as informants in this study were those who had always been members of the Arisan group, which had been going on for about 30 (thirty) years. Every round of the gathering, the number of members of the gathering always changes. Likewise, the amount of money paid for each member tends to increase or increase so that the amount of money earned for those who get Arisan in a certain month also increases.

## **4. Result and Discussion**

### **4.1. Reasons for Housing Residents to Form Arisan Groups.**

Around 1991, the Bulurokeng Permai housing complex began to be inhabited by residents, both as house owners and those whose status was as house contractors; as new housing inhabited by residents who are also new and do not know each other.

Recognizing the need to maintain togetherness and unity as residents of one housing complex, a desire arose to form an Arisan group whose contributions were as modest as Rp. 25,000 per month starting in 1994 with 10 members. After the first round, a second round was formed again with increased fees and an increased number of members. If the number of members of the Arisan is more than 20 people, it will be determined that 2 (two) people will receive the Arisan every month or money means that the money collected as contribution payments from each member will be divided into two for the two Arisan recipients. This is done so that the circle of social gatherings does not last long. After the round is finished, a new round is formed again. It was decided that the last to receive the Arisan would be the first to receive it in the next round. Some Arisan members are interested in this method, especially those who have already planned to use their money because receiving Arisan consecutively for two months is certainly a large amount and can be used for things that cost a lot, especially doing house renovations. So the Arisan has an added function because it is also a place for saving.

In every arisan event, all members of the arisan present can convey whatever they want to convey so that the social gathering seems relaxed and familiar. All feel like one family who needs to know each other's family conditions, such as children's education, achievements achieved by children, working conditions, housing conditions that must be paid in installments for tens of years, and the most important thing is complex security and harmonious neighbors. In general, the occupants of the housing are immigrants to the city of Makassar, so the neighbors become the closest family. Help each other when needed, especially if someone is experiencing a disaster; help each other when there is an urgent need; and look after each other when things are not good, especially those who leave the house and go back to their hometown for a few days, usually many people who are not known passing by in the complex whose movements suspicious.

Currently, the social gathering is still ongoing, and the number of members of which is more or less the same as in the previous round. Contributions have increased, with a nominal amount of Rp. 500,000 per month for each member of the arisan, which consists of 14 (fourteen) people. Each round of arisan members will receive an arisan of IDR 7,000,000 (fourteen million rupiahs). Becoming a member of an arisan can also be a sign of personal identity that a person can participate in arisan by paying a certain amount of contributions so that a certain level of prestige can be achieved, which in social life is referred to as achievements for certain social classes.

From observations at the research location when the social gathering took place, researchers could understand various events so that the social gathering had an effective function as a unifying forum, fostering togetherness and kinship, for savings, mutual tolerance, as a place to obtain information, a place to share stories about children's education or work problems, places of socialization, especially social adaptation. So that arisan has an economic function, a social function, and also a cultural function.

### **4.2. Internal Autonomous Functions of Arisan Groups**

An arisan group is an informal group that has internal autonomy determined by the members of the group. As an informal group, the arisan group is an unofficial group organization because it does not have a formal organizational structure. The formation of arisan groups was not supported by written regulations, so among members of one group, there is high loyalty. The arisan group was formed because of experience, because of the same interests, and the same views. The interaction that exists between group members takes place reciprocally, they understand each other deeply, and they can know each other personally because they often carry out reciprocal interactions.

The interaction of members of the arisan group is governed by socio-cultural norms that exist in society. The interaction of arisan members when carrying out social activities at arisan meetings is accompanied by socialization through social adaptation among all members of the arisan group. Knowing each other personally, exchanging information, and sharing experiences, according to all informants, were the results of socialization through social adaptation carried out by all members of the arisan group. All members of the arisan carry out socio-economic mobility that puts forward the principles of kinship, togetherness, and mutual assistance, which strengthens the solidarity of the arisan group in which there are socio-economic obligations which in turn will also gain socio-economic capacity.

The mechanism that takes place in the arisan group in the housing of the Bulurokeng Permai residents can be understood by conducting a sociological analysis of the socio-economic mobility of the members of the arisan group that takes place in the social life of the community. The social actions of arisan members in carrying out socio-economic mobility as a form of social dynamics are culturally built and controlled by the values and socio-cultural norms of the community. Although economic analysis argues that members of the arisan group can carry out their activities freely to maximize profits and prioritize personal interests. To arrive

at economic goals, there is a narrative of action that is socially situated according to the values and cultural norms prevailing in society. There is internal autonomy for the arisan group because there is independence, cooperation and togetherness, tolerance, and kinship so that they are free to do activities, express their groups, and maintain group solidarity. Through arisan, activities other than arisan are planned by members of the arisan group, especially for the welfare of the arisan members. The activities of members of the arisan group can trigger wider social change in society.

## 5. Conclusion

Analyzing the arisan activities carried out by the community as an informal group will create a collaborative analysis that brings together sociological, economic, and cultural concepts. The purpose of forming an arisan group for socio-economic reasons must be according to the values and cultural norms of the community so that the analysis of arisan will bring together sociological, economic, and cultural concepts.

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