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The Implementation of “Arif” Social Behaviour within Perssin Supporters in Sinjai District

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This study employed survey research and aimed to determine the implementation of ARIF social behaviour of the Sinjai Perssin supporter community in Sinjai District. The population was the management and supporters of Sinjai Perssin Sinjai Regency. The samples were administrators and supporters of Sinjai Perssin Sinjai District, amounting to 70 samples. The technique of determining the sample was utilizing purposive sampling. This study employed descriptive frequency analysis as the data analysis technique. The findings revealed that the implementation of ARIF social behaviour which was an abbreviation of Aggressive, Religious, Innovative, and Fanaticism of the Sinjai Perssin supporter community in Sinjai District was categorised as “good”, which consisted of indicators and sub-indicators such as Action, Reaction, Belief, Trust, Creativity, Pride and Self-sacrifice showing a statistical percentage value of 67.35%.

Key words: *Aggressive, religious, innovative, and fanaticism social behaviour.*

Introduction

A. Background

As the development of football grows, so does the supporter community. This can be seen from the support of supporters from various backgrounds and social status in the world, not looking at old, young, children, men and women, ethnicity, ideology, even religion all sing together to support the club they support. The social behaviour of the supporter community by expressing emotion through language, the strains of drums that continuously accompany beautiful singing and choreography by playing metallic



paper with a variety of colours while rocking and creativity without limits through the same language, namely the language of football.

A supporter community is willing to pay a significant amount to support the football club that it supports. This is evidenced by the enthusiasm of supporters such as; using shirts, scarves, hats, and club jackets even every corner of the street mounted various decoration flags and banners with a variety of oversized colours such as; red, yellow, green or blue, etc. are the symbols and identities of supporters. Supporters serve as the twelfth player and one crucial element that is inseparable as a whole in the composition of the football club in each match. Supporters are the main elements that always exist in every match. Supporters are fans of one or more people or who provide support to someone or the football team in each match. In the world of football, support, or support can be shaped directly or indirectly (Alwi, et al., 2003).

The existence of supporters themselves can provide substantial moral support for the players. They create an atmosphere in such a way so that it can enhance the fighting spirit of the team that is supported in order to win the match and may even weaken the opposing team's mentality in the form of emotions and fear in the field. Feelings of caring, sympathy, joy, sadness, fear, concern, emotion, anger, and hate can be conveyed through words, but mainly through nonverbal behaviour. An example is the anarchist actions carried out by supporters who carried out non-verbal non-civilized behaviour (Naslikah and Setyowati, 2015).

Supporters as the twelfth player in a football team match, to show the supporters' central role in the team's victory. Supporters in the stadium showed various actions, for example, singing marches, songs, waving metallic paper and flags, hitting drums, and so on, to motivate teams and intimidate opponents. In fact, in many cases, supporters play a role in determining the clubs' direction of the managers' or owners' decisions (Millward,2012).

Supporters come as encouragement when their favourite team needs additional motivation with singing, dancing and screaming. They were present with all the sacrifices in the form of ticket costs, parking, and transportation that was voluntarily incurred and joy at any price, in order to witness firsthand the pride of the team competing in the stadium with an uproar. They witnessed the heroic performances of the green court idols firsthand with full expressiveness of the football supporters' community (Safitri and Andrianto, 2015).

One community of supporters who have high expression, loyalty, and creativity are the Sinjai Football Association supporters, which are then abbreviated as Sinjai Perssin. When the Perssin team competes at home or away in the opposing area, Perssin Sinjai supporters show a variety of expressions in the stadium that are shown with unlimited creativity such as



playing the strains of drums that continue to accompany the fans' singing, beautiful choreography by playing metallic papers while swaying, using costume in red as a symbol of the greatness of the Sinjai Perssin. This boundless creativity is not only shown by Perssin Sinjai's support community when watching their favourite team compete, but also shown in their daily life and certain conditions.

The Sinjai Regency Perssin supporter community is one of the critical elements in a football match to win both away and home. Without the supporter community, the atmosphere of a football match feels hollow or unappealing to watch. As a community of football supporters, they show social and total behaviour in supporting their favourite team and sometimes even those who want to sacrifice their lives just because they support their favourite team.

Ideally, the existence of a football supporter presence is needed by every football club. Not only as a source of funding, but football supporters also became the twelfth player in the match. Supporting supporters can increase the spirit of the club's supported game while simultaneously undermining the spirit of the opposing club. One of the most uplifting players during the match on the gridiron is supporters. Based on empirical phenomena and information from observations and field studies researchers conducted, researchers believe that the social behaviour of the supporters of the Sinjai Perssin community needs to be done scientific research on Implementation of ARIF social behaviour by Sinjai Supporters community.

B. Aim

This study aims to determine the implementation of ARIF social behaviour of the Sinjai Perssin supporter community in Sinjai Regency, both positive and negative behaviours.

Method

A. Research Method

The method used in this study was survey research through qualitative and quantitative approaches.

B. Population and Sample

This study was conducted at the Sinjai Perssin supporter community from April to June 2019.



C. Research Hypothesis

The action hypothesis of this study is the implementation of the social behaviour of the ARIF support community of Sinjai Perssin in Sinjai District, both positive and negative behaviours.

D. Data Collection Techniques

1) Observation

The observation phase was carried out, namely (1) initial identification, (2) the implementation phase was based on field observations. Observation is carried out during the competition and is recorded in the observation sheet as data collected can be in the form of quantitative supporter data.

2) Documentation

The documentation method in this study was used to obtain photographs, videos, and data about the names of Sinjai Perssin supporters.

3) Interview

The interview method was carried out intensively with informants to get the information needed in this study. Interviews were conducted in two ways, namely open and closed interviews. The open interview meant to dig deeper into the implementation of the social behaviour of the ARIF Perssin Sinjai support community in Sinjai District when supporting his favourite team when playing away and home. While the closed interview is to reinforce the research data.

4) Questionnaire

The questionnaire was distributed to administrators and supporters of Sinjai to obtain quantitative data. In determining the criteria for interpretation of scores, according to Riduwan (2013: 18) is:

Table 1: Score Criteria

No	Nilai	Category	Score
1	81% – 100%	Excellent	5
2	61% - 80%	Good	4
3	41% – 60%	Average	3
4	21% – 40%	Lacking	2
5	0% – 20%	Very Lacking	1

E. Technique of Data Analysis

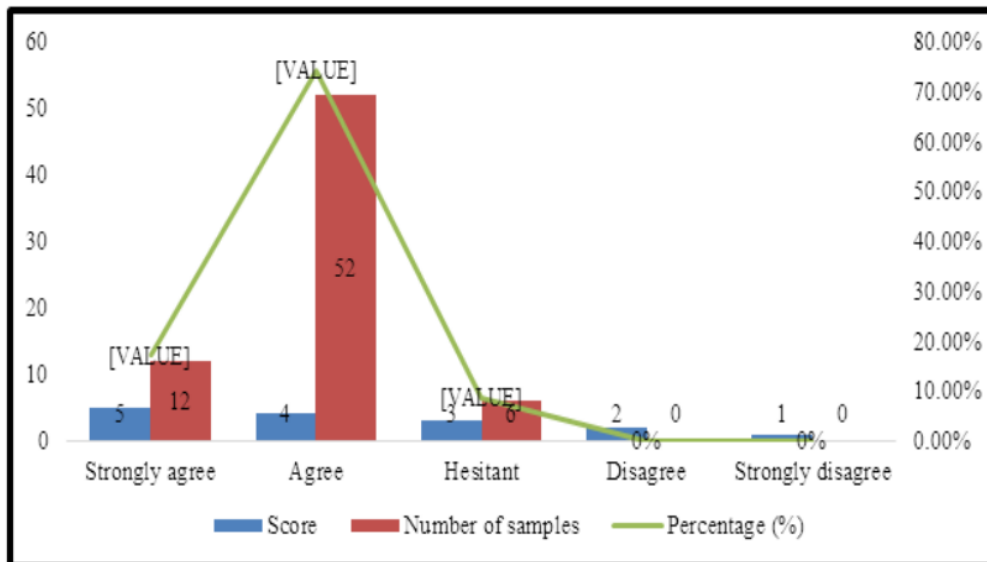
Data collected through the distribution of questionnaires about the implementation of the social behaviour of the ARIF Perssin Sinjai support community in Sinjai District consisted of indicators and sub-indicators of action, reaction, trust, confidence, creativity, pride, and self-sacrifice. The data is then analysed using a frequency descriptive statistical test.

Results and Discussion

A. Findings

The results of this study used a frequency descriptive analysis to test the implementation of ARIF social behaviour in the Sinjai Perssin supporter community in Sinjai District. The results of data acquisition based on the instrument of the Sinjai Perssin supporter community include aggressive, religious, innovative, and fanaticism consisting of sub-indicators of action, reaction, trust, belief, creativity, pride and self-sacrifice as follows:

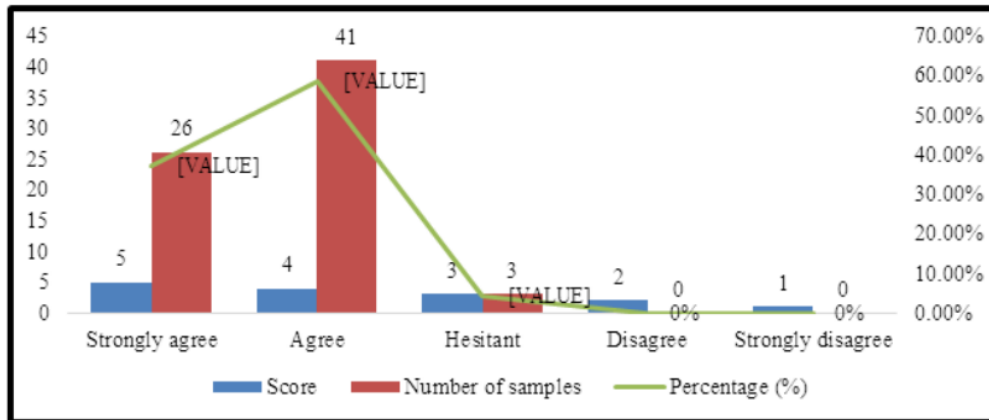
Figure 1. Histogram score data from the actions of the Sinjai Perssin supporter community



Based on the data shown in figure 1 about social behaviour for supporter action indicators are in the "good" category. These results are evidenced from the questionnaire that has been distributed from 70 samples, it is known that there were 12 samples in the statement "strongly agree" and obtain a percentage value of 17.14%, 52 samples are in the statement "agree" to obtain a percentage value of 74.29%, 6 samples are in the statement "doubtful" had a percentage value of 8.57%, no sample was in the statement "disagree", while those who answered "strongly disagree" had a percentage value of 0%. It can be concluded that the results of the response "agree" obtained the highest score. This proves that the willingness of

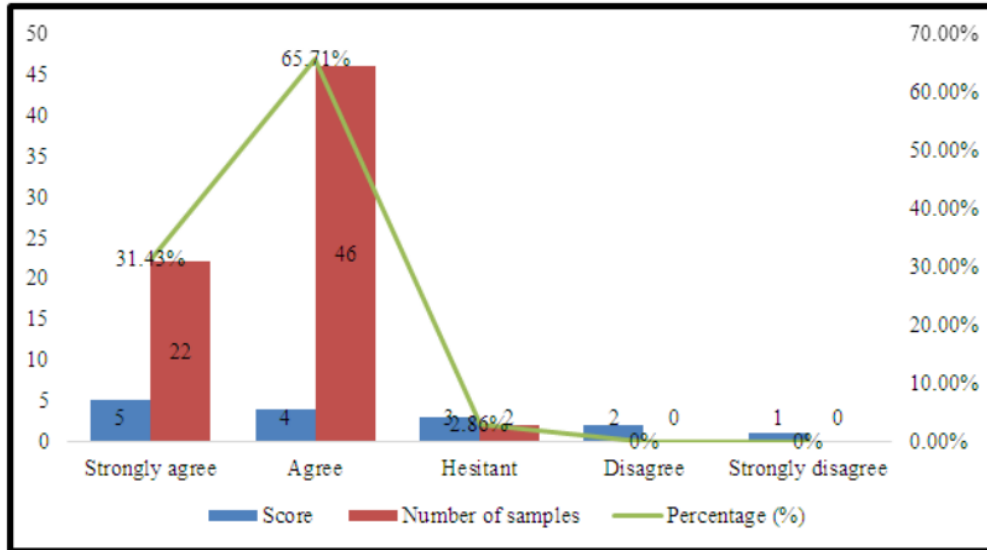
supporters are deemed to be in the category of "good". This statement in the good category is supported by Riduwan's score interpretation criteria (2013:18) at intervals 61% - 80% in the "good" category or 74.29%.

Figure 2. Histogram score data from the reaction of the Sinjai Perssin supporter community



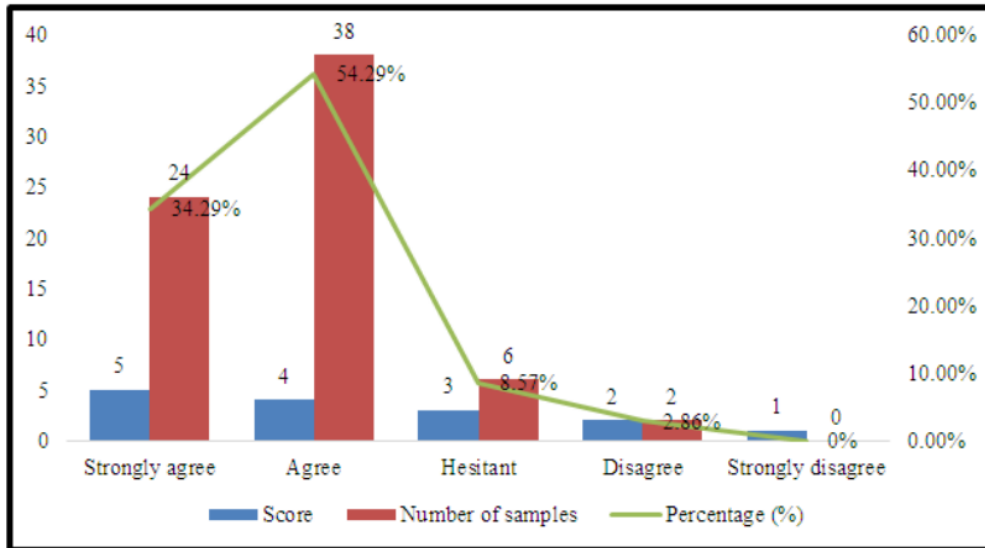
Based on the data shown in figure 2 about social behaviour for supporter reaction indicator are in the "good" category. These results are evidenced from the questionnaire that has been distributed from 70 samples known that there are 26 samples in the statement who "strongly agree" and obtained a percentage value of 37.14%, 41 samples in the "agree" statement obtaining a percentage value of 58.57%, 3 samples were in the "hesitant" statement with a percentage value of 4.29%, no sample was in the "disagree" statement to get a percentage value of 0%, while those who answered "strongly disagree" to obtain a percentage value of 0%. It can be concluded that the response results agree to get the highest score, this proves that for the loyalty of supporters is good. The statements in this good category are supported by the interpretation criteria of Riduwan's score (2013: 18) at intervals of 41% - 60% in the medium category or at 58.57%.

Figure 3. Histogram score data on the results of the Sinjai Perssin supporters' trust



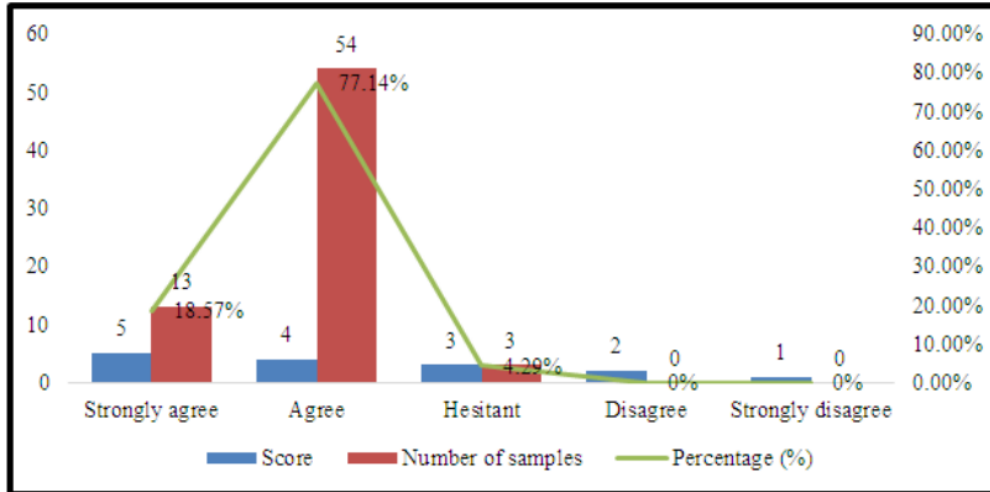
Based on the data shown in figure 3 about social behaviour for supporter trust indicators are in the "good" category. Those results proved from questionnaires that have been distributed out of 70 samples 22 samples are known to exist in the statement "strongly agree" and obtain the value of a percentage of 31.43%, 46 samples are in the "agree" statement scored a percentage of 65.71%, 2 samples are in the "hesitant" statement scored a percentage of 2.86%, 0 samples are at "disagree" statement obtain a percentage value of 0%, whereas that answered "strongly disagree" obtained a percentage value of 0%. It can be concluded that the results "strongly agree" responses obtained the highest score, this proves that to be proud supporters have been outstanding. The statement in this good category is supported by the interpretation criteria of Riduwan's score (2013: 18) at an interval of 61% - 80% in the "good" category or equal to 65.71%.

Figure 4. Histogram score data on the belief results of the Sinjai Perssin supporter community



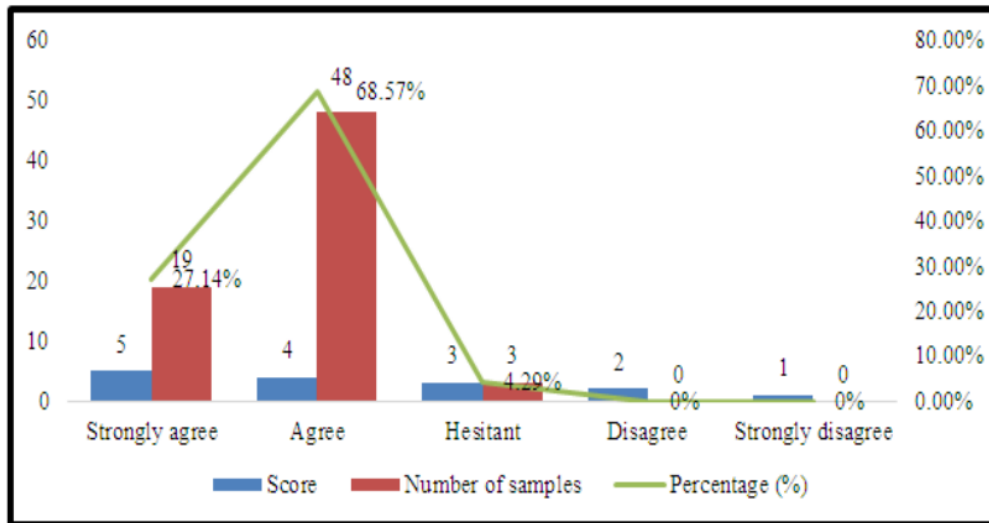
Based on the data shown in figure 4, the social behaviour for the indicator of belief is within the “good” category. These results are evidenced by the questionnaire that has been distributed from 70 samples. Data found that 24 samples stated “strongly agree” and obtained a percentage value of 34.29%, 38 samples stated “agree” obtaining a percentage value of 54.29%, 6 samples were in the statement of “hesitant” which scored a percentage of 8.57%, 2 samples who stated “disagree” acquiring a percentage value of 2.86%, while none of the samples answered “strongly disagree” resulting a percentage value of 0%. It can be concluded that the response result of “agree” indicator obtained the highest score. This proves that the affection of supporters is deemed to be good. The statements from “good” category are further supported by the interpretation criteria of Riduwan's score (2013: 18) at intervals of 41% - 60% in the medium category or at 54.29%.

Figure 5. Histogram score data on the creativity of Perssin Sinjai supporters community



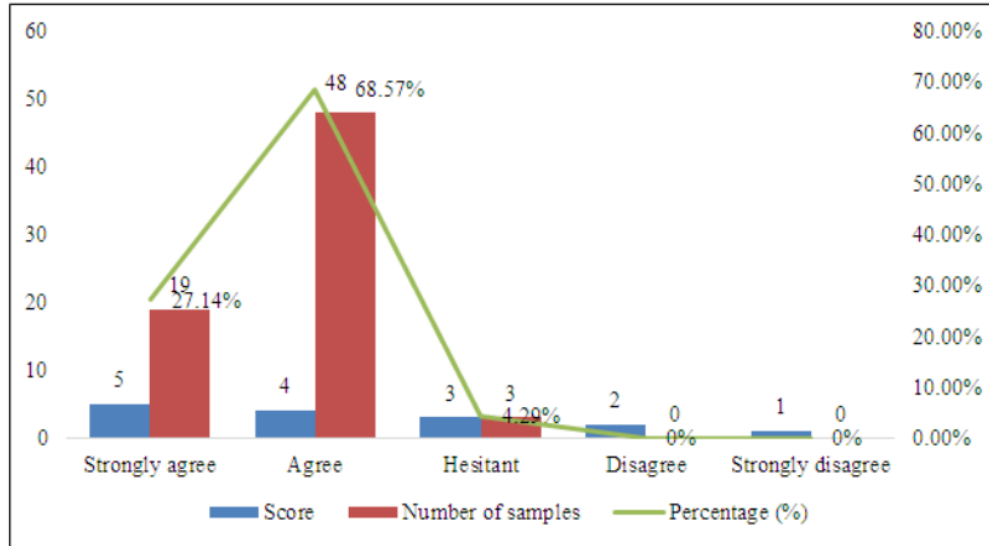
Based on the data shown in figure 5 the social behaviour for the indicator of creativity is within the “good” category. These results are evidenced by the questionnaire that has been distributed from 70 samples. Data found that 13 samples stated “strongly agree” and obtained a percentage value of 18.57%, 54 samples stated “agree” obtaining a percentage value of 77.14%, 3 samples were in the statement of “hesitant” which scored a percentage of 4.29%, no samples were found who stated “disagree” acquiring a percentage value of 0%, similarly none of the samples answered “strongly disagree” resulting a percentage value of 0%. It can be concluded that the response result of “agree” indicator obtained the highest score; this proves that mutual support for the supporter community can be considered exemplary. The statements from “good” category are further supported by the interpretation criteria of Riduwan's score (2013: 18) at intervals of 61% - 80% in “good” category or at a value of 77.14%.

Figure 6. Histogram of score data resulting from the pride of the Sinjai Perssin supporter community



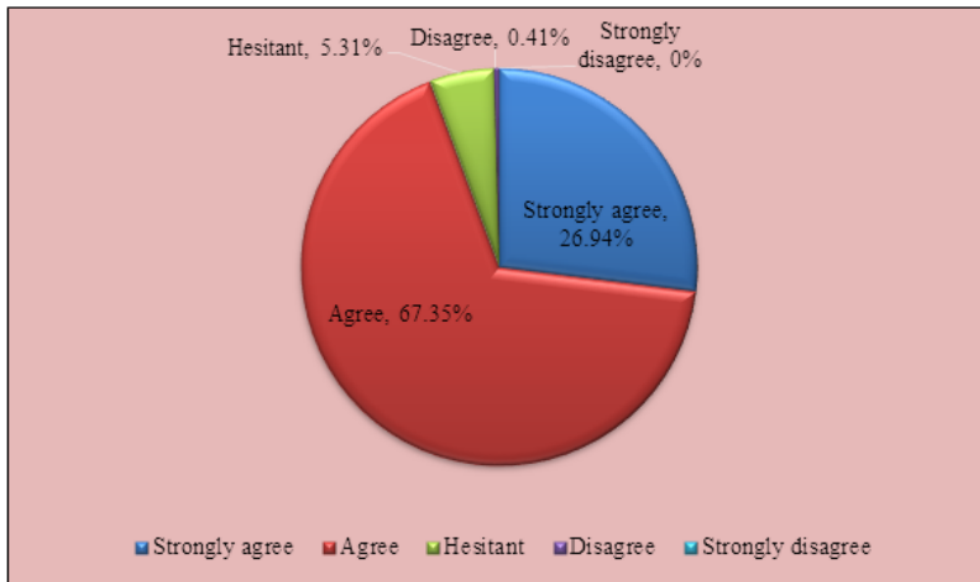
Based on the data shown in figure 6 the social behaviour for the indicator of community pride is seen within the “good” category. These results are evidenced by the questionnaire that has been distributed from 70 samples. Data found that 19 samples stated “strongly agree” and obtained a percentage value of 27.14%, 48 samples stated “agree” obtaining a percentage value of 68.57%, 3 samples who stated “hesitant” which scored a percentage of 4.29%, no samples were found who stated “disagree” acquiring a percentage value of 0%, similarly none of the samples answered “strongly disagree” resulting a percentage value of 0%. It can be concluded that the response result of “agree” indicator obtained the highest score; this proves that active participation from the supporter community can be considered exemplary. The statements from “good” category are further supported by the interpretation criteria of Riduwan's score (2013: 18) at intervals of 61% - 80% in “good” category or at a value of 68.57%.

Figure 7. Histogram score data of self-sacrifice from the Perssin Sinjai supporter community



Based on the data shown in figure 7, the social behaviour for the indicator of self-sacrifice is evident within the “good” category. These results are evidenced by the questionnaire that has been distributed from 70 samples. Data found that 16 samples stated “strongly agree” and obtained a percentage value of 22.86%, 51 samples stated “agree” obtaining a percentage value of 72.86%, 3 samples who stated “hesitant” which scored a percentage of 4.29%, no samples were found who stated “disagree” acquiring a percentage value of 0%, similarly none of the samples answered “strongly disagree” resulting a percentage value of 0%. It can be concluded that the response result of “agree” indicator obtained the highest score, which proves that they are actively involved in managing the supporters which can be categorised as good. The statements from “good” category are further supported by the interpretation criteria of Riduwan's score (2013: 18) at intervals of 61% - 80% in “good” category or at a value of 72.86%.

Figure 8. Histogram score data on the recapitulation of the ARIF social behavior implementation for the Sinjai Perssin supporter community



Based on the data shown in figure 8, it is evident that the implementation of ARIF social behaviour of the Sinjai Perssin supporter community in Sinjai Regency is in the "good" category. This is evidenced from the questionnaire that has been distributed from 70 samples, the data obtained an average value of the statement "strongly agree" at a percentage value of 26.94%, statement of "agree" obtained a percentage value of 67.35%, the statement of "hesitant" obtained a percentage value of 5.31%, statement of "disagree" obtaining a percentage value of 0.41%, and there were no samples that answered the "strongly disagree" statement resulting in a percentage value of 0%. It can be concluded that the response result of the "agree" indicator obtained the highest score, which proves that for the implementation of ARIF social behaviour within the Sinjai Perssin supporter community in Sinjai Regency, is considered to be good. The statements from "good" category are further supported by the interpretation criteria of Riduwan's score (2013: 18) at intervals of 61% - 80% in "good" category or at a value of 67.35%. An interesting note from this research is the data collection through observation, documentation, interviews, and questionnaires. The brief description can be explained as follows:

- 1) Aggressive is the attitude and actions of a person or community of supporters in responding at fast and spontaneous support for the Sinjai team playing at home or away.



- 2) Religious is a view of life. It is a concept that is owned by a person or group of people about their life. The value contained in something religious is considered very valuable in life that also affects one's attitude in life.
- 3) Innovation is an idea, opinion, practice or object that is realized and accepted as something new by Supporters Community in providing support to their favourite team. An innovative community of supporters will always strive to make improvements, presenting something new/unique that is different from what has already existed. Innovative is also an essential attitude for the supporters' community should have. This innovation lead to collaborative work among supporters
- 4) Fanaticism is an understanding of a particular thought or object that is often associated with a concept of belief, dogma, or paradigm. Fanaticism as a phenomenon where many people show a fascinating thing that they feel if they have a community that will follow the changes and also the development of the objects they have.

9
Based on the results of data analysis and discussion that has been stated, the implementation of ARIF social behaviour of the Sinjai Perssin supporter community in Sinjai Regency are overall in "good" category consisting of indicators and sub-indicators such as action, reaction, belief, trust, creativity, pride and self-sacrifice in supporting their favourite team plays both away and home.

Discussion

The social behaviour of the football supporter community in providing support to the Sinjai Perssin showed that the phenomenology of the communication behavior of Persin Sinjai supporters was influenced by identity, attributes, and actions, as a form of delivering messages using language and symbols of the greatness of the Sinjai Perssin. The message conveyed is, of course, addressed to the football team that they support and the parties associated with their favorite football team. The fanatical supporter social behavior of Persin Sinjai, who showed excessive fanaticism, received mixed responses from the public even though, in reality, not all of these behaviours lead to negative assumptions. Even the social behavior of many supporters of Persin Sinjai's community leads to positive things. That is the way Persin Sinjai supporters do in providing support to their proud football team.

The observation shows that ARIF social behaviour is a strengthening of social relations between individuals and groups. To strengthen social behavior, it is necessary to enhance communication and social interaction. This is reinforced from the results of interviews with commander supporter Perssin Sinjai arguing that ARIF social behaviour which consists of aggressive, religious, innovative, and fanaticism is an interaction between individuals and groups of supporters to establish cooperation by ignoring personal interests — providing support both playing at home or away for excellent communication with rival supporters. This is to strengthen the friendship and



encourage the players in winning the need for ARIF social behaviour, which consists of aggressive, religious, innovative, and fanaticism that prioritises the values of cooperation between supporters.

Based on the observations of researchers, it appears that the implementation of aggressive behaviour of the Sinjai Perssin supporter community is always fast and responsive in providing excellent support that chants yells, choreography, and others that are of a nature that gives a spirit of rivalry for their favourite teams. The results of interviews with the Sinjai Perssin supporter commander regarding the aggressiveness of supporters, players, management, security forces, and the community around the football field Perssin Sinjai said that the supporters gave support with the same goal that the Perssin Sinjai players performed their best and won the game. This is supported by Commander Supporter Perssin Sinjai, who argues that the supporter community in football is a very close supporter of the Indonesian people who are closely related to football players. Supporters are the twelfth players who can encourage players to react quickly and responsively. Football is a sports team that has the power that can unite the nation, foster togetherness, and a sense of nationalism equality both from the lower and upper groups who do not distinguish colours, whether culture, organisation, and loyalty.

The phenomenon that occurs lately is very alarming because the tendency of the decline in the nation's morals is almost felt in all strata of life. This moral crisis is then followed by the burgeoning of consumptive, materialistic, hedonistic, and other living patterns, which all cause the removal of humanity, togetherness, and social solidarity. Especially among adolescents, this moral, social problem is characterised by arrogance, slandering one another, low social care, increased premarital sex, even a decline in respect and respect for teachers or parents as figures who should be well respected. If scrutinised it turns out that this incident all suggests a tendency for increased aggressive behaviour in adolescents (Aziz and Mangestuti, 2006).

When aggressive behaviour is packaged in a discerning supporter community, aggressive behaviour will be controlled. According to Moorhouse (2006), aggressive behaviour is an act of violence and riots among supporters in football matches in England as hooligans. Hooligans or hooliganism is an aggressive behaviour committed by supporters who are too eager to provide support to the clubs they support.

Someone who behaves aggressively consistently shows a lack of interpersonal ability towards aggressive planning and management (Aryani, 2006). The emergence of aggressive behaviour can be caused by dealing with unpleasant situations or circumstances in the environment. Someone who does aggressive behaviour is influenced by several factors, one of which is emotional maturity. Students who are not stable and lack mature emotions can



more easily show signs of aggressive behaviour than those who have mature emotions (Rahayu, 2008).

This is in line with one of the Sinjai Perssin Players, who stated that a large number of football teams in each region of Indonesia raise people's enthusiasm to support the football team from their region, one of which is to create an organised supporter community. In the game of football, there are elements of players, referees, rules, organisation, and supporters. Everything is interrelated, both directly and indirectly.

Religious is an effort to provide understanding to the supporter community through religious and belief approaches such as praying before and after giving support to his favourite team playing both at home or away. This is to anticipate excessive euphoria in the behaviour of supporters of the community. Based on observations that the community supporters of Perssin Sinjai before giving the support, they prayed first so that the match could run safely and in control. Based on the results of interviews with the commander of the Sinjai Perssin supporters, who revealed that religion is an individual's belief in religion and professed beliefs. This is supported by the community around the football club Perssin Sinjai stating that the faithful supporters community is given a kind of enlightenment specifically about how to support their favourite team that puts forward the norms and religious values contained therein such as praying together, giving brief awareness regarding the importance of upholding the values of siri 'culture, Sipakalebbi (appreciating), sipakainge (reminding) and Sipakatau (respecting) in an effort to build relationships between supporters before the players of Sinjai Perssin compete.

Religion is a person's beliefs about his religion and how that person uses his beliefs or religion in daily life. Religious belief as well as an obedient attitude or behaviour in worship under the religion it adopts, tolerant to the adherents of other religions, and able to live in harmony. Religion has the meaning of believing in God or superhuman strength or power that is above and worshipped as the creator and guardian of the universe. Expressions of the above belief in the form of deeds of worship, and a state of life or way of life that reflects the love or belief in God's will, attitude, and behaviour under God's rules as seen in everyday life (Jalaluddin, 2008)

Religious is a religion that comes from the foreign language of religion a noun, which means religion or belief in the existence of a natural force over humans. Religious comes from the word religious, which means the religious nature that is inherent in a person is religious and is religious in nature, which has to do with religion (Alwi et al., 2003). Religiosity in this study is based on a materialist view that is centered on two main issues, namely the production of tools for survival and the production of human beings themselves. Therefore, the viewpoint used is directed towards religion concerning the physical state of the economic output (Syahputra, 2016).



Football is not just a match with nuances of entertainment and competition. Something religious is always associated with religion because religion is an institution that accommodates the practice of the religious system. As an abstract system, a religious system is a form of obedience or obedience of a person to the rules of his religion so that a religious order is an expansive matter related to rituals, compliance, beliefs about the teachings of a faith (Syahputra, 2016).

Religious application in the supporter community is required to think wisely before taking unwanted actions collectively. The development of this religious community is inseparable from the loyalty of the community of wise supporters who always prioritise the value of ever actively participating in activities, being actively involved in management, and contributing to making donations that instil norms and values that draw closer to God Almighty.

4 Innovation is an idea, opinion, practice, or object that is realised and accepted as something new by a supporter community in providing support to their favourite team. An innovative community of supporters will always try to make improvements, presenting something new/unique that is different from the norms. Innovative is also an essential attitude for the supporters' community should have. The commander of the Supporters Perssin Sinjai stated that in reality as a professional supporter, it should not be an individual who does not provide monotonous support such as providing provocative support, damaging facilities, or participating in clashes between supporters if his favourite team loses. Supporters are a faithful supporter of a team. The behavior exhibited should be positive, supportive behavior. Being an adult supporter, one of them supports the favourite team with a great love for the team and does not take anarchic actions. Individuals may like something they idolised but do not have to be aggressive in providing support in uniting colours in one chant of support that is encouraging to the players of Sinjai Perssin.

7 Innovative is a person's ability to use their skills and expertise to produce new work. Innovative thinking is a thought process that provides solutions and ideas outside a conservative frame. Besides, to always deliver products that are beneficial to society and the environment. Innovative is to introduce something new and is renewal (Alwi. et al., 2003).

5 Innovation is a research, development, and / or engineering activity that aims to develop practical applications of value and in the context of new knowledge or new ways to apply existing science and technology to products or production processes under Law No. 19 of 2002. A person's effort to utilise thinking, imagination, various stimulants, and individuals related within it in producing new products, both for themselves and for the environment.

Innovative is a human ability to utilise the thoughts and resources around it to produce an entirely new work that is original, and useful for many people. According to Law No. 18 of 2002, article 1 paragraph 9 Innovation is a research, development, and/or engineering activity



aimed at developing the practical application of new scientific values and contexts or new ways to apply existing science and technology to products or production processes.

Innovation aims to make changes in a positive direction. If innovation is successfully adopted, there will be changes, renewals, and quality improvements in the field of education. To be able to innovate well we need to understand the relationship between innovation itself and the nature of change which is not uncommon to have to deal with a variety of cultures, practices, and habits that occur in society (Suyanto, 2003).

Innovation, diffusion, and diffusion of innovation is not something new, so it is effortless to understand; however, doing so is not an easy matter. An innovation that is constructive and felt to be very necessary is not a guarantee to be followed up due to community rejection. In the early holding of innovation may be the substance of innovation is in line with the values that exist in society. If so, the innovator can facilitate and modify existing practices. However, if the innovation idea is not following the benefits that exist in society, there will be rejection. Thus there needs to be a re-creation of the development of innovation.

Fanaticism is an understanding of a particular thought or object that is often associated with a concept of belief, dogma, or paradigm. Fanaticism as a phenomenon together where many people show a fascinating thing that they feel if they have a community that will follow the changes and also the development of the objects they have. This character is aimed at the supporter community in providing support to the players both when playing away or playing at home. This character was emphasized by the Secretary-General of the supporters of Persin Sinjai, stating that fanaticism of football supporters is a social behavior, where the behavior of supporters both when giving support in the stadium and outside the stadium that takes place in the environment.

The word fanatic and fanaticism are often heard in the news or one thing related to religion and sports. Fanaticism is a firm belief, trust, and even passion and support from a group of supporters. If explored deeper, in the Indonesian Dictionary, fanaticism is interpreted as the beliefs of teachings (politics, religion, etc.) that are extremely strong. Fanatics are an overly enthusiastic attitude towards one point of view or one cause (Chaplin, 2008). This attitude can be based on thinking and understanding that does not change or remain with one viewpoint. That is, someone who is fanatical cannot change his mind. Fanaticism itself is interpreted as a fanatical understanding of something because, in EYD, the word ending in "ism" is understanding. Fanatics is different from fanaticism. Fanaticism is a trait that arises when someone adheres to fanaticism (fanaticism) so that fanaticism is cause and fanaticism is the result (Alwi. et al., 2003).



Fanaticism is a person's excessive belief or belief in one thing or view that is difficult to straighten or change his thinking because he does not have a backrest in reality and is on the side of people's anger (Dhanitrlogy, 2013). Fanaticism can be caused by many factors, not just by one factor. The emergence of fanatic behaviour in a person or group of people somewhere or at a time can be caused by the consequences of the habits of the local cultural sensitivity (Dollah, Abduh, and Talib, 2017) or is an embodiment of self-fulfilment motives for individual or social-psychological needs that are too unmet (Ferragusta, 2010). According to behaviour (2006: 94) "that every club from the lowest level must have a fanatical fan because of a regional, family, group or sympathetic ties with the players." As with clubs in Indonesia, which number in the hundreds more but still have fanatical supporters.

This defending attitude can be interpreted as a feeling of holding fast the activities or principles in the community. The situation, if excessive, will lead to fanaticism. According to Hapsari & Wibowo (2015) psychologically, a fanatic person is usually unable to understand what is outside himself and does not understand the problems of other people or groups ". Fanaticism is a belief or a view of something, positive or negative.

Fanaticism is a condition in which a person or group who embraces an understanding, whether political, religious, cultural or whatever in an excessive way (Lucky & Setyowati, 2015). Fanaticism is irrational, or a person's beliefs are too strong and do not use reason so that they do not accept other ideas and aim to pursue something. A fanatic person usually does not want to understand anything that is outside of himself, does not understand the problems of other people or groups, does not understand the ideology or philosophy other than what they believe in.

Djendjengi et al. (2017) suggested that ¹ individuals who have excessive fanaticism on a football team, which are clustered in a mass situation, then the individual concerned will be easily influenced and join what the group is doing, whether it is good or bad. Fanaticism is a belief, or a view of something positive or negative does not have a theoretical backing or grounding reality but is embraced in-depth so that it is challenging to be straightened or changed. The existence of fanaticism can strengthen the situation of individuals who experience de-individualization to be more unstable behavior.

Fanaticism is a form of attitude and social behavior of the supporter community based on a sense of love, belonging, pride, and willingness to sacrifice for his favorite team. Thus it can be concluded that ARIF positive behavior patterns are actions and quick reactions accompanied by trust, confidence to create creativity or breakthroughs in supporting the team by having a sense of pride and self-sacrifice.



Psychologically the social behavior of the football supporters community can be seen from the organization, loyalty, and aggressive behavior of supporters. However, if the supporter community of Persin Sinjai is packaged in an implementation of social behavior ARIF (Aggressive, Religious, Innovative and fanaticism) will avoid the public's view, that the community supporters of this dilemma are only troubling, i.e., disrupting traffic rules such as convoys on the highway when his favorite team play at home or play away in the opponent's area. The concept of wisdom is a wise attitude of the supporters of Persin Sinjai, both in supporting their favorite team playing at home or playing an away game.

The implementation of ARIF social behavior within Persin Sinjai's supporter community ¹ **in overcoming negative behavior and directing it into positive** response consisted of Aggressive, Religious, Innovative, and Fanaticism. ARIF social behavior is an act of quick action and reaction accompanied by trust, confidence to create new creativity and innovation in supporting the team by having a sense of pride and being willing to sacrifice in providing team support both playing away or playing at home. So that a positive image may be produced and remove the stigma of the wider community, especially football supporters in Indonesia related to behaviors that are considered difficult to control. At least, the hosts who will play against Persin Sinjai are not reluctant to accept the presence of Persin Sinjai supporters. Action is a movement or operation of the supporter community to support their favorite team and reaction is a protest activity arising from a symptom or an event: *the referee's decision which is considered detrimental to the team sponsored by the supporter community through screaming and scolding has led to the supporter community in the form of writing posts that condemn the referee's decision that harms their favorite team.*

Supporters' trust is a psychological condition when the individual or community of Persin Sinjai supporters is considered right as the necessary foundation of thought while belief is an attitude that is shown by the Persin Sinjai support community when he feels he knows enough and concludes that he has reached the truth as the foundation of life. The belief of the Persin Sinjai supporter community is an attitude, so the supporters' faith is not always accurate or faith alone is not a guarantee of the truth of creativity is all the ability of the Persin Sinjai supporter community ⁶ **to create something new, whether in the form of ideas, choreography, songs, or real work that is relatively different from what had been there before** shown when watching their favorite team compete both away in and playing at home.

Conclusion

The research result shows that the implementation of social ARIF (Aggressive, Religious, Inovatif, and Fanatism) of sport community in Sinjai Footbal Club is categorized as good. The indicators for this category are the action, reaction, trust, believe, creativity, pride, and willingness to sacrifice which have the percentage of responses from football supporters.



The implementation of ARIF social behavior in terms of characteristics, social behavior, psychological, and achievement of Persin Sinjai's supporter community can be seen from the enthusiastic supporters when giving support to their favorite team playing both away in the opposing area or playing at home (Usman, 2018). From their support which comes from various backgrounds and social status in the world, not looking at old, young, children, men and women, ethnicity, ideology, even religion all sing together to support the club they support.

ARIF has four meanings, namely: 1) Aggressiveness is an action and reaction quickly in providing support to the team it supports; 2) Religious is a fundamental belief and trust in the nature of life in accordance with the religion it professes, 3) Innovation is a new idea applied by the supporters of Persin Sinjai's community to initiate or refine a choreography to support his favorite team, and 3) Fanaticism is an understanding or behavior that shows excessive pride and willingness to sacrifice for something. A fanatic person will not be able to change his mindset and will not change his direction. "It can be said that someone who is fanatical has a strict standard in his mindset and tends not to listen to opinions or ideas that he thinks are contrary to his thoughts.

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