The Contribution Of Supporter Community In Maximizing Their Role For The Advancement Of Makassar Football Club (PSM)

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Abstract— **This research reveals the contribution of macz man supporter community in providing support in Makassar. This research is aimed to know the contribution of supporter community in maximizing its role for the advancement of Makassar Football Club (PSM). The research informant is a support community, namely macz man. This type of research uses qualitative descriptive which reveals phenomena that occur based on the experience of informants on their contribution in advancing PSM. Data collection techniques use methods of observation, interviews, and documentation.. Data analysis used in this study was qualitative data analysis including sorting, testing, categorizing, comparing, evaluating, synthesizing and reflecting the recorded data. The research used source triangulation is meaning that data from different sources were tested and compared in order to test the credibility of data. The research results indicate that there is the contribution of supporter community in maximizing its role for the advancement of PSM. The members of The Macz Man from different backgrounds play their own rule in contributing to the team's victory by establishing communication, social interaction, fanaticism, loyalty and solidarity in supporting all PSM Makassar players. Interestingly, the community can manage their time well in showing their support for the beloved team, PSM Makassar.**

Keywords— Community, Communication, Social Interaction, Fanatism, Loyalty And Supporter Solidarity

I. INTRODUCTION

The support community is a very important element in football [1]–[7]. With this community, it is able to provide spirit for every community and football player. As well as providing community support to the favorite teams they support [8]–[11]. They dare to sacrifice in giving motivation to compete for the football team they love [12].

Therefore, supporters are elements that cannot be separated from each other [13]–[16]. They play both outside and inside the field in providing support both morally and morally to the team they care about. They also have a style or strategy in providing support to their team. As well as providing flag attributes, clothing is used as a symbol of loyalty to the football team [17]. Supporting characteristics with players in football have a strong emotional build in the image of the club. As in England, football supporters began with a local community such as social clubs, churches, fanatical unions of the team they loved.

Characteristics of football supporters is a community of football fans who have a traditional relationship with a club, and the arena has intimate emotional relationships with the history of the club[18]. But along with the development of football, Brown et al. Found a change in the characteristics of football supporters in Britain originally rooted in local communities such as churches, social clubs, or unions transformed into increasingly non-geographic supporters as a result of commercialization and commodification of football.

About "Reclaiming The Cop? Analysing Liverpool Supporters 21th Century Mobilization" the emergence of a protest movement of football supporters in the UK sparked by the process of commercialization in football. At Manchester United FC, a group of supporters felt their rights to the club in both the cultural and financial areas began to be restricted in club ownership by Malcolm Glazer[19]. Therefore, in 2005 they founded FC United of Manchester, a semi-professional club that did not play in the Premier League. The new club's success is the presence of spectators in stadiums and trophies. This was followed by AFC Wimbledon, a club founded by Wimbledon FC supporters in 2012 after the club's owners announced plans to move the club's headquarters 70 miles to the north in Milton Keynes. Peter Millar in the article focused on the movement of the Liverpool FC supporters who forced American club owners, Tom Hick and George Gillet, to sell the club to John W. Henry's New England Sports Venture (NESV) in October 2010. One of the famous supporters' movements and the driving force of the movement is The Spirit of Shankly (S0S). This movement was originally named Sons of

Shankly founded in the back room of the Sandon Public House (one of the bars where Liverpool FC originally came from) a meeting attended by about 200 people in February 2008. Then, Sons of Shankly was later changed to The Spirit of Shankly with the excuse to avoid the unnecessary inclusion of female supporters [7].

However, supporters or fans turned out to have a negative role in contributing to the history of football [20]–[22]. As in Indonesia, often supporters are unethical in providing support to their favorite team. As a result there were riots, violence and other problems caused by supporters from one another[23].

Based on the background above, the research question formulated in this study is how the supporter community of PSM is maximizing their role for the advancement of Makassar Football Club.

II. RESEARCH METHODS

This study uses a qualitative approach [24]. Where the approach is, it is descriptive to reveal every phenomenon in the field regarding the role of the supporting role or the PSM community. The location of the study was carried out in various places such as: supporting locations while gathering, doing activities, socializing. In addition, it was carried out at the PSM Makassar Stadium, the center of the Makassar PSM support community, and the headquarters where PSM Makassar practiced. Makassar PSM training. When the research was conducted from June to August, 2017. The informants in this study were like supporters or communities and members of the Makassar PSM supporting organization. Data collection techniques use interview techniques, document study, observation. Then perform data analysis with data triangulation techniques [25].

III. RESULTS AND DISCUSSION

Harmonization of the supporters community cannot be separated from the cooperation between supporters to support the PSM players both in away and home. Community supporters contribute in every game both away and cage this is interpreted with the color of support with various things, such as providing support like the same slogan (Sawako PSM, Paentengi PSM, Siri'Mu PSM, give it all at home and brave in a way, and others) these all as a manifestation to support the PSM players who embodied with fanaticism supporters. Also, social capital and organizational culture play an important role in optimizing organizational management.

Membership in an organization assumes responsibility and has the right one of them is to contribute to the community of each supporter [26]. Because a community also requires certain obligations of its members. There is hope that people will contribute to "community life" by participating in at least some of its activities and that they will contribute to the maintenance of community structures that are shaped by social interaction [27]–[29].

Argue that social identity is knowledge in which the individual belongs to a particular group along with the emotion, significant value to the individual as a member of that group[30]. The complexity of social identity (social identity complexity) is a relatively new construct of the theory that leads to the nature of one's existence within more than one group. This means that social identity in this group as a process of placement of self or others the circumstances of a system of categories of social groups and group identification as a process someone internalize some form of social category so that the components that can not be separated from one to another in the process of social interaction to unite in contributing the players.

Social interaction in the achievement of consensus in a rational and free of pressure can be colored by coercion and violence[23]. Conversation and language can also serve as a medium of power. Hence the need for a mechanism of "communicative action" to reach an intersubjective agreement. This means that fans as players twelve players contribute to burning the spirit of duel for his favorite team. This is similar to the opinion of Paul Thomas about "Marching Althogether; Football for Taking a Stand Against Racism" the role of Leeds United supporters - one of England's famous football clubs in England as well as in Europe in the 1980s against racism phenomena in their supporters' community[31]. Leeds United is famous for being a racist club because of its very racist supporters in the 1980s. The first attempt by the supporters community to try to improve the image of the club is to fight directly the racist and racist organizations that are in the stadium or headquarters of Leeds United. The organization known for its racist behavior in the supporters' group at that time was the National Front. The fans made a series of movements like the Anti-Nazi League, an organization that was widely organized by the Trotskyite Socialist Worker Party. They distributed leaflets containing anti-racism on all fronts. This movement also works with musicians who are members of Rock Against Racism. The aim is to confront the broader support of the National Front.

The contribution fo PSM supporters community contribution is that they are always quick and responsive in providing excellent support it chants yell - yel, choreography and others who are giving the spirit of duel for his favorite team as a form of fanaticism supporters community. Expressed fanaticism supporters of Makassar Football Club regarding emotional maturity and conformity. The study was conducted to determine the maturity of emotions and conformity with fanaticism supporters PSM Makassar. Subjects studied were 136 members of Makassar supporters, The Macz Man. The conclusion of the research is there is a correlation between emotional maturity and conformity with fanaticism supporters PSM Makassar. There is also a negative correlation between emotional maturity and fanaticism among supporters of PSM Makassar, the lower the emotional maturity, the higher the fanaticism, vice versa. However, the study also shows that conformity has no direct relationship to the fanaticism of supporters[32].

Then the fanaticism of the supporters should be supported by the communication between supporters either group communication or interpersonal communication.

Communications group is communication between a person (communicator) with some people (communicant) who gather together and communication between the person is a two-person communication, where conversation occurs[33]. This means that this communication is a complicated thing in providing support for player victory in a match.

One of the factors that contribute significantly to changes in the behavior of PSM supporters is the organization of various social activities for all members of the PSM supporters' organization. Laskar Ayam Jantan (LAJ) and The Macz Man often organize a variety of social activities, such as work devotion, blood donation and so forth. Also, LAJ has a regular agenda filled with recitation every Friday night in some LAJ corps. This weekly agenda is intended as a silaturrahmi event among LAJ members. Then the new funding activities were collected from the voluntary donations of each member of Laskar Ayam Jantan (LAJ) and The Macz Man, just for one color that is to promote the supporters community for the development of Makassar Football Association (PSM).

In addition, the community or supporters have contributed to promoting religious norms and values such as those held together, giving enlightenment, promoting siri 'napacce (willing to sacrifice) culture. Furthermore, Sipakalebbi (award), Sipakatau (honor) and Sipakainge (remind) as an effort to build emotional between supporters before playing in the field. To show their fanaticism, supporters gave admiration for their favorite team. Actualization is carried out such as: providing team clothing used by the Makassar PSM team, accessories (scarves, key chains, wallets, watches, pillow cases, stickers, t-shirts, wallets). To become a member as a supporter, you have to become a member of the fan by showing loyalty in giving support in every game or match held in the field.

IV. CONCLUSION

The results of the study indicate that the contribution of the supporting community or the Makassar PSM community has contributed both in the match field and outside. This has been supported by various communities. However, in demonstrating support loyalty, people often worry about actions taken both on and off the field. This is due to frequent riots caused by lack of communication between each other. Wrong way to give loyalty Supporters or community of PSM in contributing as an effort to advance their favorite club is loyalty to participate in every match, providing costumes and other accessories, showing a commendable attitude. This shows that the role of the community of PSM supporters is very important for the community and football management in Makassar and in Indonesia.

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