

# Implementation of Local Wisdom Values in Preventing Conflict of Football Supporters

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**ABSTRACT**—*Implementation of local wisdom values is very important in preventing conflict between supporters of football. Those values can be imparted to the fans through their organization. Javanese culture is very rich with the values of local wisdom that supports the creation of harmony between people, including between supporters. One of the values of Javanese local wisdom which highly relevant applied to the fans is the proverbial "menang tanpa ngasorake". This proverb means that even if we win then we must respect and keep the other party does not feel humiliated. If all supporters uphold these values then certainly friction between fans after the game can be reduced as much as possible.*

**Keywords**— Local Wisdom, Preventing Conflict, Football Supporters

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## 1. INTRODUCTION

Indonesia is a big country that has a diversity of cultures in every region, without the exception of football. Football, the most popular sport in the world, has attracted of Indonesian attention as well, especially males. As a big country, Indonesia has hundreds or even thousands of football clubs, ranging from low level to high level such as Persipura, Arema, Persija, Persib and so on. Football matches cannot be separated from the role of supporters, who are often called as the twelve players from teams [2]. Existence fans who support their team, have functions to control the football competition fairly and competitively.

In reality, the presence of football fans actually causes a riot on the field and in the community. The atmosphere of competition between supporters often color the long journey of Indonesian football, the rivalry of the supporters which creates the conflict between supporters always happen in football competition in Indonesia [4]. Stone war (mass fight) between football supporters happened again at the start of Indonesian Super League (ISL) in 2010/2011 season. Stone war between Vikings, Bobotoh or Persib Bandung loyal supporters with the residents of Solo, identified as Pasoepati, Persis Solo fans, occurred along the railroad tracks that pass through the city of Solo. Viking, who had just returned from tour to endorse Persib that compete in the home of Deltras Sidoarjo, was being attacked along the train line in the city of Solo and the surrounding areas.

Based on these realities, the fundamental question arises why Solo, with its cultural city slogan "The spirit of Java", is easily ignited of football fans riot? Pasoepati fans should be well mannered in supporting Persis Solo or in welcoming the arrival of the opposing team fans, shouldn't them? Solo city has been known with many noble culture and values of local wisdom. Therefore, this article discusses the implementation of the values of local wisdom in the effort to prevent conflicts between football supporters.

## 2. RESEARCH METHOD

This study uses the method of Socio-legal. Socio-legal study is a review of the law by using the approach of law and the social sciences [13]. This study uses a qualitative research approach. This study is located in Surakarta, using primary data and secondary data. Sources of primary data are obtained from the President of Pasukan Suporter Solo Sejati (Pasoepati), community leaders and supporters. Secondary data is obtained from the review of literature related to the studied material [9]. The Secondary data consists of legal materials such as books, papers, and other references. Instrument of data collection is obtained by in-depth interviewing and studying the documents [15]. Qualitative data

analysis techniques uses theoretical interpretative, which means the analysis by giving the way of interpretation of the collected data based on the foundation of the theory as a frame of mind or vice versa. This study intends to provide an overview of the conflict between the existing conditions of football fans through the integration of the values of local wisdom in an effort to build the nation's character.

### **3. RESULTS AND ANALYSIS**

#### **3.1 Social Conflict**

In the study of theory of conflict, Robert L. Barker [12] states conflict theories: explanations about the nature, progress, and consequences of social conflict. The most prominent theories have been developed by Karl Marx, Georg Simmel, Lewis Coser, and others. Marx hypothesized that conflict would eventually lead to an overthrow of the power group, leading to a classless, conflict-free society. Simmel and Coser suggest that conflict is not inherently bad and serves such important functions as solidifying the in-group, increasing group cohesiveness, and mobilizing the energies of group members.

In sociological terms, the conflict can be understood as a "social process" in which two people or two groups of people trying to get rid of the other party in a way to destroy or make it weak [1]. Conflict is a dissociative process. One of the factors of conflict is the establishment of confidence and conviction in the individual. Conflict will end in a variety of possibilities. If the power of each party in the conflict is in the balance condition, there will be a big possibility of the occurrence of accommodative effort. Conversely, if the power of each party in the conflict is not in the balance condition, there will be a domination of a strong party against his opponent [6]. There are three models of explanation that can be used to analyze the presence of conflict in society, first is cultural explanations, second is economic explanations, third is political explanations [11].

#### **3.2 Football supporters**

Supporters are an important part in the world of football, because the main function is encouraging football team in a match. Supporters are often also referred to as the 12th man in the game of football because his role is very important in a football game. Supporters usually have a costume related to costume of the football team itself, both motifs and colors, or shapes. Supporters have a task that could be considered almost equal to the task of the players who play around 90 minutes in a game, with the task of singing, dancing, as well as playing musical instrument that looks like drum band. But in the development as supporters of a football team in the match, supporters have deviated from its purpose [8].

The progress of the national football must be followed by a community of supporters that become the basis in supporting a football club. A football club, to be able to survive must require the support of fans behind them. However, it is a common knowledge, there are still many cases of violence and riots that happened in football match in Indonesia. [14]. Riots after riots that led to the conflict, either due to immaturity comes from fans or provocation by match officials to supporters, is an old story in the world of Indonesian football. Conflicts of Jakarta-Bandung, Semarang-Jepara, Yogyakarta-Solo, and Malang-Surabaya become definitive stories in the aroma of hot stories in a conflict in the Indonesian fans. Immaturity fans in Indonesia are always be an obstacle to the development of professional clubs in Indonesia. Anarchist action undertaken by individual supporters is one of the factors of the slow-moving of Indonesian professional club development.

If we trace, the phenomenon of action to support the football by train in a massive number cannot be separated from the contribution Bonek, Persebaya Surabaya supporters. The supporters of 'bajul ijo' or 'green crocodile' team's, who are very fanatic in supporting their beloved team, initiate action in many away games they play with a massive amount. In the ISL season 2009/2010, thousands of hooligans who rode Pasundan Train, also engaged in a clash stone with the citizens of Solo.

The Genealogy of supporters' conflict in Indonesia has been mapped by the group of supporters. The first are Viking, Bonek and Brajamusti along with several other groups of fans. Whereas the other sides are Aremania, The Jak and Pasoepati with several other groups of fans. To prove this genealogy, we could hear the yells of the fans, the writing on the shirt, the graffiti inside and outside the stadium. Outside the stadium, the location which has the most complex graffiti of fans is train station. In Purwosari Station, Solo for example, we can easily find the graffiti that mocks Viking and its allies. Also understandable if the Vikings who cross the station graffiti will be angry to see their pride identity attacked. In the end, another stone war will happen [4].

When compared with the genealogy of supporter's conflict overseas, actually supporter's conflicts in Indonesia do not have any ideological reasons. For comparison, a conflict between the supporters of Glasgow Celtic and Glasgow Rangers in Scotland is influenced of Catholicism and Protestantism. Compare also the conflict between the supporters of Livorno, the club is widely known as the representation of the left in Italy with Lazio, the club who are favored by the fascists. In Indonesia, there is virtually no ideological reason of fans conflict, whether they are religious as in Scotland, social class such as those in Italy and ethnicity as happened in the former Yugoslavian countries [4].

However, not due to strong ideological reasons, conflict of supporter in Indonesia instead of shrinking, it's rampant. It's really ironic, because in fact the beginning of Indonesian football messy in professional competition, then invites the

fans disappointment. Instead of being redirected to the football authorities, the disappointment is directed to the fellow fans.

### 3.3 Local wisdom

Local wisdom is a way of life, science and life strategies of intangible activities carried out by local communities in responding to various problems in meeting their needs. In a foreign language, it is often conceptualized as a local policy of "local wisdom" or "local knowledge" or "local genius. Sometimes they also mentioned the term indigenous knowledge [3].

knowledge based- experience comes from life living results in a long time, the substance of which manifest in the form of important lessons from the experience, such as a grain of wisdom in, which is then commonly referred to as local wisdom. It certainly does not appear immediately, but proceeds so long and finally proven, it contains good deeds of their lives. The resistance in this case makes local wisdom into a tradition culture, strongly attached to people's lives. That is, to a certain extent there is the perennial values deeply rooted in every aspect of this cultural locality [10].

Local wisdom can manifest as ' substance greeting ' as well as ' practical life ' . As the substance of speech, wisdom incarnate as a statement of wisdom in the form of songs, proverbs, *Sasanti* (motto), advice , slogan and messages presented prosaically or poetically. As the practice of life , wisdom incarnate in the form of behaviour that is full of life lessons wisdom as a result of substance prescriptions songs, proverbs, *Sasanti*, advice , slogan and message presented prosaically or poetically. Phrases like 'menang tanpo ngasorak'e , 'ana rembug dirembug' , 'rukun agawe santosa' , 'siro yo Ingsun - Ingsun yo siro' or 'ngalah dhuwur wekasane' and so on as a form of local wisdom in Central Java and East Java [7].

Furthermore Idrus A. Paturusi, et al [5] conducted research 'Esensi dan Urgensitas Peraturan Daerah dalam Pelaksanaan Otonomi Daerah'. One of the sub-topics of local knowledge as a basis for reviewing the policy should be developed in the era of regional autonomy. Local knowledge in a foreign language are often conceived as local policies (local wisdom), local knowledge or local intelligence (local genius). Local knowledge is the attitude, outlook, and the ability to manage a community in spiritual and physical environment, which gives to the community resilience and ability to grow in the areas where the community is located.

In other words, local knowledge is a creative response to the situation of the geographical-geopolitical, historical, and situational locally. Local wisdom can be also understood as a man's effort in using his intellect (cognition) to act and behave towards things, objects, or events that occur in a given space. Definition above, arranged in etymology, in which wisdom is understood as the ability of a person to use reasonable mind to act or behave as a result of an assessment of things, objects, or events that occur. As a term, wisdom is often interpreted as 'wisdom/ knowledge'. Local specifically refers to a limited interaction with the system is of limited value. Interaction space that has been designed in such a way would involve a relationship patterns between man and man or man and his physical environment. A life setting formed directly will produce social values. Values of local wisdom can be utilized in the form of conflict prevention model transformation of football fans because it has become the local culture.

### 3.4 Current situation of conflict between football supporters

Conflict of supporters is not only destroying facilities inside the stadium , but also outside the stadium, some even died. On May 27, 2012 , conflict between Persija supporters ( The Jack ) with supporters of Persib Bandung ( Bobotoh ) in Jakarta resulted in 3 ( three ) people died; Lazuari , Dani Maulana and Ranga Cipta Nugraha . It was also 2 ( two ) Pasoepati fans got serious injuries ( broken nose and badly injured leg ) after clashing between groups of supporters PSS Sleman and Persis Solo in Maguwoharjo Stadium , Sleman. Finally, the Asian Football Federation (AFC) imposed penalties USD15.000 or equivalent to Rp146 million related to PSSI act to Indonesian supporters.

Recently there has been a riot between supporters of Persis Solo with PSS Sleman supporters at Manahan Solo Stadium on Wednesday, September 4, 2013. Since the beginning of the game, atmosphere was tense, supporters of Persis Solo or better known as Pasoepati sat at south stand, stands north and west stands, continuing to terrorize players of PSS Sleman. Throughout the first half, they repeatedly threw mineral water bottles and firecrackers to the middle of the field. Even Pasoepati also threatened to burn the bus of PSS Sleman . The incident, seven spectators supporters had been the victim of Pasoepati's anger. See a shift towards the development of supporters which leads to a negative direction, it should receive more serious attention by the parties related to the behaviour of anarchy because it will happen in Indonesian league next season. This behaviour causes football cannot be a safe and convenient entertainment.

### 3.5 Factors that cause conflict among football supporters

Factors that lead to conflict and anarchy among football fans is so diverse , such as the old personal charges, clubs and fan , friction spontaneously in field / stands, choirs provocative effect the effect of the outcome of the match and the provocation of the field that be undertaken by players, officials and referees. Referees' unfair decisions tend to be the cause of conflict among football fans. Referee is a leader of the game. Firm and fair referees are so necessary in a game. In addition, the referee should not doubt/hesitate in making decisions. In Indonesia, the leadership of the referee is usually thought to be the originator of anger fans who could make a brawl between supporters.

In this article found There are 7 ( seven ) factors include: ( 1 ) The history of conflict between the fans so that when the team met frequently, conflicts are easily ignited again , ( 2 ) the unfair decision of the referee that triggered the emotions of players and supporters , ( 3 ) emergence supporter vandals ( hooligans ) that deliberately creating not conducive atmosphere ; ( 4 ) provocation supporters through provocative slogans that easily triggered riots ; ( 5 ) attitude primordial supporters which are too high to just mentally prepared to win but was not ready to lose ; ( 6 ) less security officer firm, and ( 7 ) light sanctions for fans.

### 3.6 Values of local wisdom for conflict among football supporters

Local wisdom is a good things that can be ideas, thoughts, actions, habits that are not found anywhere else and the items all of which are owned by a particular community. Examples of behaviours that are not found elsewhere is the Java language which has stratified implementation, it has implications for the characteristics of the Javanese people appreciate all ages. Local wisdom of Javanese society is a reference that covers all aspects of community life that one form of the words of wisdom and proverb.

In the context of conflict resolution of supporters, encouraged by the message, " Rukun agawe sentosa, padu agawe bubrah " . There is a saying, Menang tanpa ngasorake”” (Winning without degradin ) Respect and keep from hurting the other person. Because no one likes to be degraded. Its primary focus is solving problems, instead of feeling triumphant been soundly criticized others, until people feel shameless anymore. It’s not that way, but remains humble. Stay humble and we can win the case without having to hurt anyone. This is the technique of mass control including the mass of football supporters should be understanding local wisdom of Javanese culture.

## 4. CONCLUSION

Implementation of local wisdom values is very important in preventing conflict between supporters of football. Those values can be imparted to the fans through their organization. Javanese culture is very rich with the values of local wisdom that supports the creation of harmony between people, including between supporters. One of the values of local wisdom Java highly relevant applied to the fans is the proverbial “menang tanpa ngasorake”. This proverb means that even if we win, then we must respect and keep the other party in order not to feel humiliated. If all supporters uphold these values then certainly friction between fans after the game can be reduced as much as possible.

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