

Social Influence in Non-formal Community Financial Institutions (Arisan)

Samsiah Nelly¹, F. X. Suwanto², Niko Sudibjo³, Rudy Pramono⁴
School of Business and Economy, Pelita Harapan University^{1,2,3}
E-mail : snelly203@gmail.com

ABSTRACT

This study intends to explain the phenomenon of lifestyle in urban communities, lifestyle practices and social influences that often occur in arisan groups. On the topic of arisan, the writer will explain more in depth about the model of arisan practice, social influences and consumptive lifestyles in the arisan group. This study employs a descriptive exploratory approach and created by the use of a literature review or a literature study. The theory or concept method is implemented through the use of multiple sources, including books, scientific publications, and the internet. All descriptions of existing concepts are combined into a single framework of thought. From the research conducted, it was found that identity is an important thing in social gathering activities. Identity then arises because the existing social gathering activities are dominated by consumption patterns in it. From this consumption activity, a competition was born between its members to show who has a higher identity and who doesn't. The chairman of the arisan has great influence in influencing its members to follow all his orders under the pretext of the interests of arisan activities. This power is not realized by the members. The strong friendship between the chairman and the other members, makes them enter into a system where there is control and what is controlled.

Keywords: Arisan, Lifestyle, Identity.

INTRODUCTION

In the past, arisan was a means for villagers to save. Currently, arisan is undergoing development, both in terms of the nature and form of its own operations. Arisan is no longer just done by rural women. On the other side, in big cities, social gathering activities have also been prevalent.

Arisan has developed in such a way in Indonesia with numerous sorts of instruments as well as regulations that are agreed upon and established by the board and its members. Arisan develops in accordance with the growth of

community demands that necessitate an arisan that is able to satisfy the needs of the community to carry out informal financial operations in their economic activities, both consumptive and productive. Arisan as a way of gaining social authority is also adopted by the community as a survival strategy (Asyari 2016). Until now, Arisan is part of the activities of various Indonesian community groups, notably women. Arisan is nothing new for Indonesian ladies. Arisan is a phrase used to simplify an idea related a financial regulation system, notably in Indonesia. Arisan is a regulatory system since it has regulations for its members. The regulation then

becomes a system that regulates all activities relating to money controlled in it.

Economically, social gathering is an informal economic system, as it involves loosely regulated activities for the distribution of money and services. This arisan remains a simple financial institution built on mutual trust. Meanwhile, social gathering activities exhibit a pattern of relationships with other forms of social interaction. Individuals interact with individuals, groups interact with groups, and individuals interact with groups during social gatherings. In other words, Arisan is also a social activity or meeting place for a group of people who share a certain degree of proximity, whether geographical, demographic, or emotional (Wati, 2015). Now, social gatherings have become a necessity, particularly among women, where they can be used to build relationships or socialize.

Arisan can also be used to fulfill people's desires, whether for consumptive or productive activities, through collaborative efforts. In terms of community participation, this can be demonstrated through a shared awareness of paying a certain amount as a member's obligation, which is then consciously distributed to other members in turn based on the lottery obtained. Thus, through such activities, members will assist one another in providing funds to other members, which can then be used for consumption or productive businesses. Due to its strategic role in community economic activities, arisan has evolved into several more varied concepts, one of which has evolved into a social economic system capable of serving as a component of a strategy aimed at enhancing individual welfare (Aksadiyah: 2015).

Arisan is a social phenomenon, because almost all residents in remote parts of the country know what is called arisan. Until now, the social gathering phenomenon is still growing rapidly. In addition, social gathering has developed into activities carried out by various groups and social statuses in the community. Arisan is no longer just a housewife's activity, but now extends to offices, even socialites and even students.

In Palangka Raya City, there is an arisan group comprised of 25 members, all of whom are students at one of the city's universities. They named their arisan group "Arisan Jelita" and have been meeting regularly since 2017. What makes this arisan group unique is that the activities take place outside the home, which requires a significant financial investment, but some group members never attend because the rules of this arisan group do not require all members to be present at all times but still require them to pay an arisan of Rp. 500,000, despite the fact that the economic situation of students who rely solely on their parents financial support.

Style and appearance are required for social gathering activities. Each activity is held, and each participant competes to look their best by utilizing the best and latest fashion products available. They share the same fashion sensibility, which is fashionable and current. A person's choice of a product, or desire to consume someone, is not solely determined by the amount of money he earns in his daily life. This is inextricably linked to the issue of habit and structured social perception.

In social science, lifestyle is a way of how a person lives. According to Assael (1984), lifestyle is "A mode of living that is identified by how people spend their time (activities), what they consider important in their environment (interest), and what they think of themselves and the world around them (opinions)". From this understanding, it can be said that lifestyle is how a person lives, spends his money after his primary needs are met, and how a person allocates his/her spare time.

In *The Presentation of Self in Everyday Life* (1959:40), Erving Goffman argues that social life is primarily composed of ritualized theatrical performances. That is, humans act as actors in a play on a stage, with their social environment serving as an audience either directly or indirectly through their observation of the performance. In this regard, everything he does and is associated with is displayed in front of everyone. Then there are multiple interpretations of what an individual wears and consumes. The way he interprets his sources results in a view of

class or economic strata. This is one of the reasons why people compete to practice consumerism and demonstrate it to the public.

The purpose of this paper is to explain about non-formal public financial institutions, namely arisan. On the topic of arisan, we will explain more in depth about the model of arisan practice, social influences and consumptive lifestyles in the arisan group.

Arisan as Non-formal Public Financial Institution

Apart from serving as an economic institution, the existence of informal MFIs in the midst of people's lives serves as a social institution. Non-formal MFI is defined as a social institution as a normative system that regulates citizens' behavior and social interactions in order to meet certain needs in social life. arisan's existence as a financial institution of this type is not governed by a clear legal framework or foundation.

Arisan is a group of people who regularly or periodically submit the same amount of money to the arisan's chief, and then draw lots to determine who receives the arisan (Hasan, 2009). According to the general Indonesian dictionary, arisan is an activity in which several people collect money or goods of equal value and then draw lots to determine who receives them; the lottery is held in meetings on a periodic basis until all members receive it (Tyas, 2016)

Arisan is a form of cooperation that has the following characteristics (Bashith 2008):

1. Aims to get a certain amount of money together in turns and get to know each other in the community
2. Do not have own capital
3. Temporary
4. Does not require regular organization and administration
5. The conditions for acceptance of its members only lie in the ability to pay obligations in an orderly manner

According to some of the definitions above, an arisan is a group of people who give money or deposit money on a monthly or annual basis or on a date determined by the members themselves, and after the money is collected, the arisan is shuffled or organized (according to the

initial agreement), and those who get lucky, because their name was revealed as the recipient of the social gathering on that day.

As a social activity for the community, arisan serves as a vehicle for visiting one another, getting to know one another, and assisting one another. Meanwhile, social gatherings are used as a savings and loan medium for members in need in economic activities. Additionally, social gatherings can be used as an alternative or economic solution to a community's economic difficulties.

Model of Arisan Practice

Ideally, the development of small and medium-sized enterprises (SMEs) requires the government's role (Arisan is an activity in which several people collect money of the same value; the money is then won by a random drawing. Money and sweepstakes are collected on a regular basis until everyone receives them. Of course, before this social gathering activity can begin, there must be established rules and procedures for the gathering's conduct. The rules and procedures for this game have been agreed upon by the arisan participants, and these rules must be followed and obeyed to the greatest extent possible by those who participate in arisan activities. These rules include the following:

1) Financial resources and time

Prior to carrying out the social gathering activity, the most critical issue is determining the amount of social gathering money to be withdrawn weekly or monthly; following that, the agreement regarding the vulnerable time of the arisan's shuffling or draw is carried out, whether monthly or weekly, depending on the arisan's agreement.

2) Sweepstakes

A lottery is one method of determining who will receive a turn to collect the money from the gathering. It is intended that by utilizing this lottery system, the winner of this arisan will be determined fairly. So that there is no room for envy or favoritism in determining the winner, this system is designed to avoid a fracas over arisan money among the arisan participants.

Arisan in Indonesian Culture

Arisan has become deeply engrained in Indonesian culture, and social gathering activities have spread to all strata of society. The high level of public interest in this arisan activity in Indonesia has resulted in the formation of numerous arisan groups. For instance, a social gathering at the office, a large family gathering, or a gathering of high school friends.

Additionally, the culture of the Indonesian people, who are accustomed to establishing friendships and positive relationships with one another, establishes social gatherings as an appropriate method of socializing. Arisan is used as a meeting place for people who have difficulty congregating in the traditional manner, such as high school or college reunions. On the other hand, social gatherings have a downside, namely that they serve as a forum for gossip and a showcase for personal wealth. Unfortunately, this is quite difficult to avoid, as such incidents are always a possibility at social gatherings. However, it all comes down to the group's members and the social patterns that have developed within it.

METHOD

The purpose of this paper is to explain about non-formal public financial institutions, namely arisan. On the topic of arisan, writer will explain more in depth about the model of arisan practice, social influences and consumptive lifestyles in the arisan group. This study employs a descriptive exploratory approach and created by the use of a literature review or a literature study. The theory or concept method is implemented through the use of multiple sources, including books, scientific publications, and the internet. All descriptions of existing concepts are combined into a single framework of thought.

RESULT and DISCUSSION

Currently, social gathering is undergoing development, both in terms of activity type and format. Arisan is no longer exclusively used by rural women; it is now used in large cities as well. When viewed through the lens of activities,

if social gatherings were previously limited to the home, they are now widely enjoyed in a variety of locations, including cafes, parks, and tourist attractions. These selections are based on practical considerations. This is what draws researchers to criticize people's lifestyles, particularly women's activities, particularly social gatherings, as well as the opportunity to observe the dynamics of their lifestyles and free time.

Additionally, social scientists have been interested in researching and explaining the phenomena associated with women. For instance, observing the conditions and experiences of women in society, observing how women view their own world and the world at large, and attempting to solve problems faced by women in order to improve their lives. The characteristics of a modern world, or modernity, which means that anyone who lives in a modern society, including teenagers, will use the term "lifestyle" to refer to their own and others' actions. The social phenomenon of lifestyle is an integral part of modernity's development, not only in the sense that lifestyle is a particularly significant representation of the search for individual identity, but also as a defining feature of modernity. As with the birth of advanced technology as a form of modernization, it has a significant impact on changes in human attitudes and patterns of behavior in various spheres of life, from food choices to social activities, facilities used, and clothing worn.

A study conducted by Varatisha Anjani Abdullah (2016) with the title *Arisan as a Lifestyle (A Critique of Urban Consumptive Society)*, the results of the study show that arisan which initially grew up in a small environment turned into a lifestyle. Arisan is no longer a place for gathering to stay in touch in a limited environment with installments tailored to the lowest abilities of its members, but has turned into a lifestyle which also includes fashion, consumption, and presentation of the upper middle class. The next research was conducted by Ragiska Mardella Zsa (2019) with the title *"Lifestyle and Gender Ideology of Middle Class Women's Arisan Group in the City of Surabaya"*. The results of this study indicate that the lifestyle of women in the arisan group is

strengthened by the environment around them that invites and practices a lifestyle in the arisan both externally and sensibly. Meanwhile, patriarchal hegemony aims to examine the existence of male power and a set of ideologies that are agreed upon by women. Lifestyle is influenced by identity which then appears in social gathering activities as well as a set of patriarchal ideology agreed upon by women. Women become subordinated, especially in the public sphere.

Consumptive Lifestyle for Women in The Arisan Group

This consumption phenomenon can be explained by a theory of view that links it to the expansion of capitalist products. Capitalists no longer produce goods with the intention of fulfilling a utility function; rather, commodities are produced. Thus, the goods used are goods other than the primary goods, but the purpose obtained is limited to self-pleasure or self-expression through the clothing, food, and use. Women in the arisan group lead a high-consumptive lifestyle for themselves, their families, and the surrounding environment, owing to the availability of economic resources. This is because women in the arisan group are still capable of consuming food, clothing, and traveling, demonstrating that they are capable and still capable. Consumptive behavior will continue to lead as a lifestyle through women's social gathering activities.

Women have frequently encountered changes in the meaning of the products they consume. Previously, they expressed their way of life through the acquisition of material possessions and social symbols. To accomplish this, they must be able to interpret social meanings in an environment saturated with foreign brands. This can occur as a result of the media communication process, which transforms them into the virtual world. One of the communication techniques that is constantly in conflict is marketing or promotion; this is one way of forming a consumption culture. Previously, social relations were based on human interaction; however, in the modern era of consumption society, women are a source of

change, serving as a conduit for the ownership and use of objects and lifestyles. The latest cellphones, well-known products, shoe bags and accessories that are overpriced for their functions, and dining at culinary establishments that are marketed but not located in restaurants all tell stories about the lifestyle and position of their new (middle) social classes.

Social Influence of Arisan Group Leader

Style and appearance are required for social gathering activities. Each activity is held, and each participant competes to look their best by utilizing the best and latest fashion products available. The social world always involves power relations. In almost all social relations, power struggles almost always occur. Each actor in the social world fights for influence to gain control of power, and that takes place through social interaction. It is in this social interaction that the mechanism of reproduction of domination relations between individuals and groups occurs. Every Arisan activity has a leader. The leader's role is defined by the words "control". He has the ability to direct all social gathering activities in accordance with his conceptualizations and to compel all members to follow his instructions. For instance, consider the leader of the 'Arisan Jelita' group, which exerts a tremendous amount of control over the dynamics of the 'Arisan Jelita' activity. The leader's enormous influence has resulted in the creation of policies that apply to 'Arisan Jelita' and are then followed by all other members. "Arisan Jelita" then devolves into a system in which someone is in charge and someone is under control. The leader has the authority to direct all arisan activities according to his conceptualizations and can direct all members to adhere to his instructions regarding themes, clothing, and accessories to locations. Although there is still some room for flexibility between the leader and members.

Trust is an important basis and as the main thing in a relationship. The trust that arises does not just come, but there are several things that can build that trust. Trust can continue to increase or even decrease as social gathering activities run. Trust can also be maintained so

that participants and leader trust each other until the end of the social gathering activity. After trust begins to be built at the beginning of the arisan activity, then that trust needs to be maintained so that both parties feel comfortable when the arisan activity takes place. Unbeknownst to them, by joining 'Arisan Jelita,' they enter another system known as arisan, where they are required to adhere to the patterns and policies established by the arisan group's leader. The system that was constructed and the policies that were conceived were never realized by the remaining members. The emotional connection formed as a result of long-standing friendships ensured that the leader's power would endure in perpetuity.

CONCLUSION

Several important things that can be concluded in this study are, The social gathering group is identical to their lifestyle which not only shows the level of glamor among their friends. The establishment of arisan group as financial institutions has answered the needs of the community. Various reasons that arise in each person in choosing a financial institution. Convenience and practicality is one reason for some people. Therefore, it becomes one of the preference factors for choosing non-formal financial institutions by the community. What is popular and has long existed in the community until now is social gathering.

Arisan develops along with the development of human civilization and is carried out by both women and men. The development of social gathering in Indonesia is very rapid, it has even become a lifestyle for some groups of people, it can be seen from the various types of social gathering that are formed in today's society. The social gathering activity is a socio-economic activity, because in its implementation an arisan group consists of people who have the same or in line vision and mission.

Jelita's Arisan group is just one of many examples of arisan practices in Indonesia. Within the arisan group environment, it has also developed into a lifestyle characterized by

consumerism, as well as well-established power relations. The chairman of the arisan group develops social influence over all arisan participants as a result of his ability to control group members, where power is accepted slowly but steadily and strongly through the sense of trust established.

REFERENCES

- Hospes, Otto. 1992 "People That Count: The Forgotten Faces of Rotating Saving and Credit Associations In Indonesia". *The Journal of Anthropology*. Vol. 16. No. 4. PP 371-441.
- Asyari. 2016. „Model Strategi Bertahan Hidup Rumah Tangga Miskin (Sebuah Literature Review)". *Journal of Islamic & Social Studies* Vol.2. PP 2.
- Wati, Kartika Sunu. 2015. „Fenomenologi, Modal 1". *Jurnal Idea Societa* 2 (5): 1–27.
- Aksadiyah. 2015. „Pemberdayaan Wanita Pedagang Sektor Informal Dalam Peningkatan Pendapatan Rumah Tangga". *Ekonomi Dan Pembangunan*.
- Assael, H. 1998 *Consumer Behavior and Marketing Action* 6th edition. New York : International Thomson Publishing.
- Goffman, Erving. 1959. *Presentation of Self in Everyday Life*. New York: Doubleday Anchor Books.
- Hasan, Ali. 2009. „Manajemen Bisnis Syariah". In . Yogyakarta: Pustaka Persada. Mahfud, Muh. 2016. „Tinjauan Hukum Islam Terhadap Praktek Arisan Sistem Iuran
- Tyas, Retnoning. 2016. „Kamus Genggam Bahasa Indonesia". In . Yogyakarta: Frasa Lingua.
- Abdullah, V.A., 2016. Arisan Sebagai Gaya Hidup (Sebuah Kritik Terhadap Masyarakat Konsumtif Perkotaan). *Jurnal Komunikasi*, 11(1), pp.17-28.
- Ragiska, M.Z., 2019. *GAYA HIDUP DAN IDEOLOGI GENDER KELOMPOK ARISAN PEREMPUAN KELAS MENENGAH DI KOTA SURABAYA* (Doctoral dissertation, UNIVERSITAS AIRLANGGA).