

The Role and Function of the APPERS Community in Padang Panjang City

BY

Mutia Kahanna

Department of Cultural Anthropology, Indonesian Art Institute, Padang Panjang, Indonesia



Article History

Received: 31/01/2023

Accepted: 04/02/2023

Published: 06/02/2023

Corresponding author:

Mutia Kahanna

Abstract

This study reveals social phenomena in the APPERS community (Members of Pergedel Silaing Traders) in Padang Panjang City. This community is one of the informal communities in Padang Panjang, the focus of this research is to discuss the role and function of the APPERS community towards its members. The research method used in this research is qualitative research through several stages of data analysis, namely data reduction, display data, conclusion drawing, and data verification. The role and function of the community become a unifying tool for anak jojo and a means of social solidarity in carrying out daily activities. The shared values agreed upon by anak jojo are capital for them to realize the goals of the APPERS community itself.

Keywords: Community, Anak Jojo, Informal Sector

INTRODUCTION

One of the problems in urban areas is the disproportion between the rate of population development and employment which is a source of income for the community in meeting their daily needs. People who cannot work in the formal sector switch to the informal sector which does not require adequate skills and education. Informal sector workers are workers who work in all types of work without any protection from the state for this business and are not subject to tax.

According to Jayadinata (2002: 146), the characteristics of the informal sector are its disorganized form, mostly self-employed, irregular working methods, self-funding or unofficial sources, the large number of community members who choose this type of business because it is easy to serve as employment opportunities for there are many low-income strata of society in our country, both in big and small cities.

Padang Panjang City is also not immune from the above problems, along with the development of the population of Padang Panjang City, people who do not have educational capital and skills, and expertise, they will experience difficulties in making ends meet. The alternative for the community as job seekers is to create various forms of business in the informal sector, most of which develop in the trade or buying and selling sector. This is possible

because the spirit of trading is one of the characteristics of the Minangkabau people which can easily be done both with large and small capital.

One of the informal sector businesses in the city of Padang Panjang is working as *anak jojo*. The term *anak jojo* comes from the words of people who are *manjojo* or selling wares to buyers, or in general, they can be called hawkers. Initially, *anak jojo* was used to refer to children whose job is selling snacks in residential areas, but in recent years the term *anak jojo* has been used more often to refer to a group of people whose job is selling snacks on public passenger buses.

Anak jojo in the city of Padang Panjang is a unique community because these *anak jojo* are related to Padang Panjang's typical snack food, namely *paragede jaguang* or corn pergedel. This food can easily and cheaply be found in Padang Panjang. On the other hand, Padang Panjang is a triangular stopover city from the points of Padang City, Bukittinggi City, and Solok City, so Padang Panjang is a place for public transportation to stop for a moment before continuing their journey and can become a market for *anak jojo* in serving Padang Panjang's special food, namely *paragede jaguang*.

Seeing these opportunities and conditions, the forerunner of *anak jojo* began to be used as an informal sector job for children who had dropped out of school or the unemployed in the city of Padang Panjang. The existing *anak jojo* community consists of youths and adults who are all male, ranging in age from 15 to 40 years. However, in general, currently, *anak jojo* consists mostly of adult males who are the head of the family.

Anak jojo has an organization called APPERS, which stands for members of the Pergedel Silaing Traders, which in this study will use the abbreviation APPERS. The APPERS organization has one general chairman and three field leaders for each location where *anak jojo* is sold. APPERS has an organizational structure, which consists of a general chairman, field head, secretary, treasurer, and several sections as needed.

The purpose of establishing APPERS is as a forum for gathering to raise social funds because they realize that they will experience the risk of an accident at any time considering they must have the ability to ride a vehicle that is running. Besides that, the use of funds they collect is to help members of the organization (*anak jojo*) who are affected by disasters or illness, and also for compensation funds if any of the members die. They are also still considering providing other assistance, for example, assistance for members who are getting married. Based on the background above, the authors are interested in researching the roles and functions of the APPERS community in Padang Panjang City, West Sumatra Province.

Method

This type of research is qualitative research. Qualitative research is defined as a process of inquiry to understand social problems or human problems, based on creating a complete holistic picture formed by words, reporting detailed views of informants, and arranging in a natural setting, (Bodgan and Taylor, 2002: 30). One of the important reasons for conducting qualitative research is that the research is investigative in nature and researchers must listen to information from informants and make a picture based on community information, (Creswell, 2010:19). This research was conducted in the city of Padang Panjang, West Sumatra Province, to be precise the location where *anak jojo* operate and gather daily to sell their wares, which is near the tourist attraction of the Anai Valley Nature Reserve, near the Bukit Surungan public passenger bus terminal (in front of MTsN Ganting Padang Panjang), and the last one at Simpang Lapan Padang Panjang.

Result and Discussion

A. Community of pergedel silaing traders (APPERS)

In a society that lives in groups, there is a sense of similarities and differences in the values that exist. The values of equality will foster an identity that is capable of causing groups to have an existence in the midst of a social system. The APPERS community arose because of *anak jojo* sense of shared fate and responsibility for the activities they carry out. *Anak jojo* is a term for hawkers who sell snacks directly to their buyers. Selling food or in Minang language *manjojo* is the first name for *anak jojo*. The term *anak jojo* is given to a group of people selling Padang Panjang's typical

food, namely *paragede jaguang* or corn fritters, on public buses located around the Anai Valley and Padang Panjang.

APPERS or members of the Pergedel Silaing Traders is an *anak jojo* community that was formed on July 23, 1997, and currently has 60 members. *Anak jojo* activities have existed since the early 80's, but as long as they are not in a formal organization, they will solve the problems faced by *anak jojo* individually. In its development, *anak jojo* then gathered and formed their community.

At first, APPERS had a fairly simple goal, namely as a forum for gathering to raise social funds. The use of the funds collected is to help *anak jojo* who are affected by an accident or illness, and also for compensation funds if a member dies. As a community that wants to be recognized for its existence and existence, APPERS also prepares a vision and mission, management, community logo, and rules and sanctions for its members.

The APPERS Vision and Mission are as follows :

Vision: Fighting for the poor and defending the truth

Mission: 1). Unite peddlers who live individually to live in groups, 2). Ordering hawkers from trading in many places to trading in one place, 3). Train to guide hawkers to live a religious life, 4). Train, and foster hawkers to live cooperatively, 5). Seek hawkers to be precise traders, 6). Fostering hawkers to live working, and 7). Fostering hawkers to maintain public order.

From APPERS's vision and mission, it is clear that *anak jojo* as hawkers are aware of their existence and strive to be able to develop themselves in religious life, trade, cooperate and maintain public order. The management of the APPERS organizational structure is elected every five years, the election of this board is from among the *anak jojo* themselves and this board is also still working as an *anak jojo* to this day.

APPERS also set rules and sanctions that they guide in their community. APPERS Organization Rules: 1). Each member must have an APPERS membership card, 2). Each member must maintain order, cleanliness, and beauty, 3) Each member has the right to sue the management if there is inequality or injustice against members through a member meeting, 4). For members who violate organizational rules must be willing to be subject to sanctions as applied, dan 5). For members who violate government laws, the organization is not responsible for this.

Members who violate the APPERS organizational rules will be given the following sanctions: 1). Will be given a warning letter, 2). Will be scored for 1 month, dan 3). Membership card will be revoked and leave the organization

In addition to the vision and mission and management as well as regulations and sanctions, APPERS also has a Logo as a symbol of their organization. The logo looks like the image below :



Logo Explanation:

- 1) APPERS stands for Pergedel Silaing Trade Members
- 2) Rice and corn are the basic ingredients for making *pinukuik* and *paragede*
- 3) Greetings symbolize friendship within and outside the organization
- 4) The wheel represents the journey on the vehicle

B. The roles and functions of the APPERS community towards its members

According to Goffman (in Ritzer & Goodman, 2010: 280) role is an aspect that has a function of a person's social status. This means that a person has carried out his rights and obligations according to his status, so that person has carried out his role. The role is very important because it can regulate a person's behavior so that a person can adjust his behavior to the behavior of his group of people.

By paying attention to the types of norms that form the basis of social groups, it can be explained patterns of behavior, supports, and equipment used by humans to meet their needs. In connection with human efforts to fulfill their life needs, social groups, in general, have the following functions (Narwoko, 2006:218) :

- 1) Provide guidelines for members of the community, on how they should behave in society, especially those concerning the fulfillment of basic human needs.
- 2) Maintain the integrity of the community concerned. Social institutions intend to gather and unite their members to create integration in society. However, if in a social institution, there are no longer the behaviors of members of the public that are in accordance with existing values, then it can be said that there has been disintegration.
- 3) Provide guidelines for the community to establish a system of social control (social control). Sanctions for violating social norms are a means for every member of society to remain to conform to these social norms so that social order can be realized.

The development of *anak jojo* in the city of Padang Panjang continues to grow along with the development of the transportation system and the difficulty of getting jobs in other formal sectors. The number of *anak jojo* is increasing because anyone can participate in this activity and does not require capital to start. With the increasing number of *anak jojo*, there have been many conflicts among *anak jojo* because they are scrambling to get on the public bus which is a market for their wares. This then gave rise to a movement to discipline *anak jojo* and form them into an informal community or group by establishing agreed rules. From this condition the community continues to develop as a place for *anak jojo* to carry out their activities, thus the community has a role and function that regulates *anak jojo*. The role that is carried out is a role that is attached to their status as *anak jojo* who have joined in one community so that what they do is a function of the *anak jojo* community for the *anak jojo* themselves.

Based on the findings in the field, it can be seen that the roles and functions of the *anak jojo* community can be explained by the fact

that in carrying out their daily activities, *anak jojo* are in the same community. Before this community was formed, *anak jojo* walked on their own, if there were problems they would be resolved them by themselves, even in the past there tended to be frequent conflicts between *anak jojo* due to fighting over passengers. Since this community began to form, conflicts that occur can be minimized so that there will be a sense of mutual understanding between *anak jojo*.

This is in accordance with social facts, where to avoid conflict, individuals follow group rules so that it becomes an integrated system (Johnson, 2004:174). The rules in the *anak jojo* group or community will regulate the *anak jojo* to interact with each other to create a shared order in the community to minimize the conflicts that occur. This makes the *anak jojo* community an integrated group in protecting its members. It is also hoped that the conflicts that occur will not disrupt the orderliness of the *anak jojo* community so that they become an integrated and balanced group. It is realized that conflict can divide members of *anak jojo*, for this reason, it is realized that it is necessary to make regulations that can unite *anak jojo* in one order. Means of solidarity among *anak jojo*,

This community of *anak jojo* was formed because of the sense of sentiment they have. It is this sentiment of feeling, sharing, and needing each other that makes them unite in the APPERS community. Their work, which some people consider to be a disturbance to public order, and was once considered a thug and suspected of being a pickpocket on a public bus, made them unite with each other and showed that they were a group whose existence could be accounted for. Apart from that, they also realize that their work has a high risk of accidents, so they need each other.

The values that bind fellow *anak jojo*, which can create unity among *anak jojo*, are in accordance with what Tony (2003: 23) put forward, community sentiment has three important characteristics, namely: 1). Feelings, so that the people who are members of it call themselves our group, the feelings of fellow *anak jojo* that they are the same group 2). *Sepenanggungan*, where each *anak jojo* is aware of their role in the group being carried out, and 3). Mutual need, where *anak jojo* who are members of a community feel that they are dependent on their community.

The role they play in the APPERS community is manifested in their rights and obligations as *anak jojo*, such as membership dues and weekly dues which are collected without any coercion because they realize that with these contributions they will be able to help or be helped if they get sick. accident or death. The role has a function of individual status, meaning that if someone has carried out rights and obligations according to their status, then that person has carried out their role (Goffman: in Ritzer & Goodman, 2010: 280). When someone decides to become an *anak jojo*, he will realize what to do and what not to do. One of the rules that must be implemented by *anak jojo* is that in selling they must take turns, not fight over each other, and be tolerant of each other among *anak jojo*. By carrying out this rule, it means that an *anak jojo* has understood his role in this *anak jojo* community. Besides that, they

will carry out other obligations such as paying monthly and weekly dues. After *anak jojo* has done his duty, if *anak jojo* has a problem, a way out will be found and solved together. This creates a sense of common destiny among *anak jojo* so that they become a solid community.

The role and function of the APPERS community can also be reviewed with the role and function of organizational management in organizational management, the role and function of the organization as a forum for channeling the aspirations and inspiration, and interests of its members. This APPERS is also a place for *anak jojo* to convey their interests if there are problems with fellow *anak jojo*, drivers, and passengers. Hasibuan (2001: 120) explains that an organization is a system of the formal, structured, and coordinated association of a group of people who work together to achieve certain goals, the organization is only a tool and a place for its members to achieve their goals.

Organizational management has four main functions (Syafrizal, 2004), namely carrying out planning functions, organizing functions, reporting functions (accounting), and controlling functions. Likewise in the APPERS community, there are these functions, the following is an explanation of each of these functions:

- 1) The planning function, where the decision-making process regarding activity planning is carried out from the results of the *anak jojo* association that gathers at the base. This is different from the planning function in a formal organization, activity planning is planned through meetings and has written documents, however, in the APPERS organization, an agreement can be raised when *anak jojo* gather waiting for a public bus to pass or while waiting for their turn to sing.
- 2) Regulatory function, the activities carried out are arranged in accordance with the abilities of the members of *anak jojo*, and this is also regulated together and tends to be carried out jointly
- 3) Reporting function, the results of activities carried out by *anak jojo* can be known openly by its members, and contributions made by *anak jojo* are only made once a year if necessary.
- 4) Oversight function, the management of the *anak jojo* organization supervises all the activities of their *anak jojo* according to the rules they have agreed on. Besides that, each member also supervises the management to find out certain things, so each member can ask questions to the management, and the administrator can notify them openly.

From the management function of this organization, it can be seen that the APPERS community has carried out informal organizational management which is limited only to showing their existence and maintaining the continuity of their business to promote food to public bus passengers.

Furthermore, from a leadership perspective, based on the findings, it was found that the chairman as the leader of APPERS performs a participatory function, whereby the chairman in making decisions

and implementing them can be carried out in a controlled, free manner, and cooperates with each other in making joint decisions. This *anak jojo* leader only functions in managing and overcoming problems that its members encounter. The line of leadership between the caretaker and *anak jojo* is very thin.

Conclusion

The existence of *anak jojo* in the transportation route in Padang Panjang City is a special characteristic because not all transportation routes in West Sumatra have a community like this APPERS. This is strongly supported by the typical food of Padang Panjang, *paragede jaguang*. This informal sector becomes a land for children who have dropped out of school or are unemployed who have not found a job. This job is very easy to do and easy to get into, for this job does not require special skills and education. The role and function of the community for the existence of *anak jojo* where this community is a unifying tool for *anak jojo* and a means of social solidarity in carrying out daily activities. Besides that, with the existence of this community organization, with a sense of destiny and responsibility, they make social activities. The fees they collect will be used for members of their community who experience illness, accidents, or other disasters.

References

1. Argyris, C. 2002. *On Organizational Learning*. Oxford. Blackwell.
2. Bogdan, Robert and Steven J. Taylor. 2002. *Qualitative Basics of Research*. Surabaya: National Business.
3. Creswell, John W. 2010. *Research Design*. Jakarta: KIK Press
4. George, Ritzer and Douglas J. Goodman. 2004. *Modern Sociological Theory*. Jakarta : Perenada Media.
5. Hasibuan, Malayu S.P. 2001. *Management: Basic, Understanding, and Problems*. Jakarta: Earth Script.
6. Johnson, Doyle Paul. 2004. *Classical and Modern Sociological Theories*. Jakarta: Erlangga.
7. Jayadinata, J.T. 2003. *Land Use in Rural, Urban and Regional Planning*. Bandung: ITB.
8. Narwoko, J Dwi and Bagong Suyanto. 2006. *Introductory and Applied Text Sociology*. Jakarta: Kencana Predana Media Group.
9. Syafrizal, Melwin. 2004. *Organizational Administration and Management*. Yogyakarta: STMIK Amikom.
10. Tony, Fredian. 2003. *Institutional Development and Social Capital*. Department of Social Economic Sciences. IPB Postgraduate Program, Bogor.