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## RECIPROCITY IN THE ANAK JOJO COMMUNITY

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### Abstract

*One of the problems of urban communities is that the rate of population development in urban areas is not comparable to formal employment opportunities, this causing the emergence of informal employment opportunities such as anak jojo to fulfill their needs. Anak jojo is a person who sells his wares to buyers, or in general can be called a hawker. They sell their wares to public transportation passengers. The anak jojo community, in carrying out its daily activities, has a reciprocal relationship between fellow anak jojo, with the induk semang, and with public transportation drivers.*

**Keywords:** *Reciprocity, Community, Anak Jojo, Informal Sector*

### INTRODUCTION

The current economic development of urban communities has led to the emergence of various job types in the informal sector. According to Jayadinata (2003: 146), the informal sector has several defining characteristics: it typically lacks a clear organizational structure, most businesses operate independently, work methods are often unstructured, and funding commonly comes from private or unofficial sources. Many individuals, particularly those from lower economic backgrounds in urban and rural areas throughout Indonesia, choose to enter this sector because it is easily accessible.

There are also many jobs in the informal sector in Padang Panjang City, one of the smallest cities in West Sumatera Province. The

people of Padang Panjang City use work in the informal sector as an alternative to them looking for work to fulfill their living needs. One of the informal sector businesses in Padang Panjang is working as an *anak jojo*. The term *anak jojo* comes from the words of a person who *manjojo* or peddles wares to buyers, or in general can be called a hawker. They sell their merchandise to bus passengers or public transportation that stops where they gather, which is called the *Pangkalan Paragede*.

The *anak jojo* community in Padang Panjang City has its own uniqueness, especially because they sell regional specialties, namely *paragede jaguang* or corn fritters. Padang Panjang is a strategic location as a stopover for various public transportation

between cities in West Sumatera. This creates an opportunity as well as a market for the *anak jojo* community to offer this city's specialty food. Apart from that, they use an alternating system to sell their wares on public passenger buses. Each bus is only served by one *anak jojo*, if the merchandise is different it will be served by two *anak jojo*. This system ensures that all community members get the same opportunity to sell.

This *anak jojo* community was formed because of the sentiment they have. This sentiment of feeling together, sharing and needing each other is what makes them unite in this community. Their work, which some people consider to be disturbing public order, and they were once considered thugs and suspected of being pickpockets on public buses, has made them unite with each other and show that they are a group whose existence can be accounted for. Besides that, they also realize that their work carries a significant 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 was put forward by Tony (2003: 23), community sentiment has three important characteristics, namely: 1). feelings of same, 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 they are running, and 3). mutual need, where *anak jojo* who are members of a community feel themselves dependent on their community.

The *anak jojo* community consists of adult men aged 20 to 50 years, most of whom are heads of families. In the *anak jojo* community there is reciprocity or exchange. Reciprocity is a reciprocal exchange between individuals or between groups (Sairin, 2002:43). In this case, reciprocity is a relationship that involves mutual exchange, giving is an obligation to return goods or services in accordance with the culture carried out. As *anak jojo* engage in their activities, they develop a reciprocal relationship with their *induk semang*, who provides them with merchandise. In addition, a sense of reciprocity arises between the *anak jojo* themselves. They also maintain relationships with public transport drivers and intercity bus operators, offering their goods to passengers traveling on these buses.

Based on the background above, the author is interested in studying how the reciprocity relationship occurs in the *anak jojo* community in Padang Panjang City, West Sumatra Province.

## Reciprocity Concept

Reciprocity, as described by Karl Polanyi (Sairin, 2002: 43), refers to the mutual exchange of goods or services between individuals or groups. The boundaries of this concept do not clearly define its role in society. Polanyi characterizes reciprocity as the exchange of goods or services between symmetrically related groups. In the absence of a symmetrical relationship, individuals or groups are less likely to engage in the exchange of their goods or services. This symmetrical relationship is a social one, where each party assumes a similar position and role during the exchange process.

For reciprocity activities to occur among a group of individuals or between several groups, it is essential to have personnel relationships among them. This relationship pattern is particularly evident in small communities where members often share similar lifestyles. In such communities, social control is strong, and close social ties encourage individuals to act in accordance with established customs.

The significance of the requirements for personnel relationships in reciprocity activities is tied to the motives of individuals engaging in these actions. One of the primary motives is the desire to attain social prestige, which can include appreciation, glory, authority, popularity, praise, and blessings. This motive not only affects the individuals involved in the reciprocal cooperation but also impacts the environment surrounding them.

Sahlins in Sairin (2002: 48) explains that there are three types of reciprocity, namely: generalized reciprocity, balanced reciprocity and negative reciprocity.

### 1. Generalized Reciprocity

In this reciprocity, individuals or groups provide goods or services to other individuals or groups without specifying a time limit for return. In terms of exchange each party believes that the goods or services are given will be answered somehow. In general reciprocity there are no laws that strictly control someone to give or return, only morals encourage individuals to accept general reciprocity as truth and should not be violated.

### 2. Balanced Reciprocity

This reciprocity requires that the goods or services exchanged have comparable values. This exchange can be done individually, by two or more and can be done by two or more groups. In this exchange, each does not want to give more value than what will be received. Conditions like this show that individuals or groups carrying out transactions are not social units, but rather autonomous social units. So it is different from general reciprocity where individuals or groups are bound by strong solidarity so that they form a unit, a complete unit. In this reciprocity there are social norms or sanctions to control individuals in carrying out transactions.

### 3. Negative Reciprocity

Negative reciprocity is an exchange carried out by individuals or community groups with a commercial market economy. This negative reciprocity is oriented towards an individual's way of obtaining maximum profits by minimizing the costs that must be incurred. In negative reciprocity, the reciprocal relationship that occurs is not balanced because the perpetrator's motives are based on the benefits he will obtain from the reciprocal relationship that occurs.

## Reciprocity among *anak jojo*

The relationship of reciprocity between *anak jojo* is a fundamental aspect of their community. These hawkers support each other in various ways, fostering a strong sense of solidarity so that they can help each other. This can be seen when they obey the rules not to take other friends' share when selling on public buses, they are disciplined in taking turns selling their wares to passengers on the bus. This cooperation not only helps them earn a living but also strengthens collective ties within their community and ensures that all members have the opportunity to earn a living.

Apart from that, reciprocity in the *anak jojo* community is also seen when they provide assistance to each other if a member of the community experiences a disaster as well as assistance for family members who are getting married. The benefits of the *anak jojo* community can really be felt by the *anak jojo* themselves. Apart from that, the obstacles encountered by *anak jojo* in selling can also be conveyed and solved together.

The reciprocity that exists between *anak jojo* is general reciprocity, which is individual or a group provides goods or services to other individuals or groups without specifying a time limit for return. In terms of exchange each party believes that the goods or services are given will be answered somehow. In general reciprocity there are no laws that strictly control someone to give or return, only morals encourage individuals to accept general reciprocity as truth and should not be violated. This can be seen from the members in the *anak jojo* community, they have a responsibility and morals to repay the kindness or assistance that has been given by other members in their community.

In their economic activities, *anak jojo* have an economic orientation that tends to stick to their informal jobs because the results obtained from selling food are sufficient for them to meet their daily needs. The act of selling as a hawker on the street is in order to fulfill basic needs as stated by Maslow (2002:39), with this job *anak jojo* try to fulfill their daily needs for food obtained from their income from selling *paragede jaguang*.

Apart from that, they prefer work as *anak jojo* because this job is freer and less bound so they can decide how much income they will earn. This is in accordance with what is conveyed by the flow of humanism, that humans as thinking creatures will act in accordance with the goals they have to fulfill their needs.

### Reciprocity between *anak jojo* and *induk semang*

The reciprocity that occurs between *anak jojo* and the *induk semang* occurs because *anak jojo* need the *induk semang* as a supplier of goods to be sold by *anak jojo*. The *induk semang* needs *anak jojo* as an extension of their hand in the *paragede jaguang* business that they run. In this way, *anak jojo* and the *induk semang* both benefit from the sale of this snack food. To realize this collaboration, *anak jojo* and the *induk semang* carry out respectful communication and behavior, with appropriate greetings and behavior that shows they need each other.

The reciprocal relationship between *anak jojo* and the *induk semang* was initially only as a producer and distributor, but then this relationship developed because of the social relations that existed between *anak jojo* and the *induk semang*, so that *anak jojo* could borrow funds from the landlady if there was a sudden need. This loan can also be paid in installments by *anak jojo* in stages according to the agreement between *anak jojo* and the *induk semang*.

According to Spradley and McCurdy in Ramadhan (2009), social relations are relationships that exist between individuals that last for a relatively long time, thus forming a relationship pattern, namely social relations. These social relations are the result of systematic interactions (series of behavior) between two or more people. This relationship is a reciprocal relationship between individuals and other individuals and influences each other. It is said to be systematic because it occurs regularly and repeats itself in the same pattern.

In the relationship between *anak jojo* and the *induk semang*, the pattern that occurs systematically is the pattern of demand for merchandise that has been made by the *induk semang* and will then be sold by *anak jojo*. Regular meetings every day are the same and predictable interaction patterns, so that this relationship can last for quite a long time. This relationship creates mutual dependence and mutual need between the two.

Apart from that, the relationship between *anak jojo* and the *induk semang* develops into a financial relationship, where the feeling of trust that arises will give rise to trust from the *induk semang* to lend money to *anak jojo*. These social relations of an economic nature are social relations that *anak jojo* really care for, because from these relationships *anak jojo* can survive and fulfill their family's needs. For the *induk semang*, the purpose of providing this loan is also to bind *anak jojo* to continue to be distributors in the food business they run to earn income. Therefore, these relationships will influence each other if one party does not carry out its role.

The reciprocity that exists between *anak jojo* and the *induk semang* is balanced reciprocity, where this reciprocity requires that the goods or services exchanged have comparable values. In this exchange, each person does not want to give more value than they will receive. Conditions like this show that individuals or groups carrying out transactions are not social units, but rather autonomous social units. In this reciprocity there are social norms or sanctions to control individuals in carrying out transactions.

### Reciprocity between *anak jojo* and public transportation drivers

At first, drivers and passengers of public transportation objected to the presence of *anak jojo* because they considered it a nuisance to the comfort of their journey using public transportation. This is a trigger for conflict, giving rise to aggressive attitudes from *anak jojo*, such as threats from *anak jojo* to public transportation drivers and not wanting to help if the public transportation gets into trouble on the road.

However, over time this conflict was resolved and a sense of mutual understanding emerged between *anak jojo* and the public bus driver. This is in accordance with the proposition of blessing aggression in social exchange according to Poloma (2007), namely that if a person's actions do not get the expected reward or receive unwanted punishment, he will become angry and show aggressive behavior and as a result such behavior becomes more valuable for him. *Anak jojo* will act aggressively, forcing the driver to accept their presence. This behavior is very valuable for *anak jojo* in hoping for a reward that they will receive, such as being allowed to sell their merchandise on public transportation.

The reciprocal relationship that occurs between *anak jojo* and the public transportation driver can be seen when the public transportation passenger driver accepts *anak jojo* existence. Drivers can already feel the benefits of this *anak jojo* community because they can rest for a while at the *anak jojo* base while giving *anak jojo* the opportunity to sell on their vehicles. Apart from that, if there is damage to their public transportation, *anak jojo* will provide assistance to the public transportation driver. For passengers, the presence of this *anak jojo* can help them overcome their thirst and hunger before they arrive at their destination. Meanwhile, for *anak jojo*, of course getting permission from public transportation drivers to sell in their vehicles can help *anak jojo* to earn a living to meet their family's needs.

### CONCLUSION

The results of this research show that in the social system of society, individuals and groups need each other to achieve balance in the social system itself. The existence of *anak jojo* on transportation routes in Padang Panjang City is a distinctive characteristic because not all transportation routes in West Sumatra have communities like *anak jojo*. This is strongly supported by the

typical food of Padang Panjang City, namely *paragede jaguang*. This informal sector is a place for children who have dropped out of school or are unemployed who have not yet found work. This job is very easy to do and easy to enter, this job does not require special skills and education. In carrying out this job, a *anak jojo* can easily do it and if *anak jojo* wants to go out and look for another job, there are no formal procedures that must be passed.

The *anak jojo* community in carrying out their daily activities has a relationship of reciprocity. Reciprocity occurs between fellow *anak jojo*, between *anak jojo* and the *induk semang*, and between *anak jojo* and public transportation bus drivers. In this case, reciprocity is a relationship that involves mutual exchange, giving is an obligation to return goods or services in accordance with the culture carried out. The existence of this community also contributes to the community's economy, such as being a marketing place for corn agricultural products, reducing unemployment and crime rates, and a means of fostering a sense of togetherness and solidarity among fellow *anak jojo*.

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