

Fanaticism of The Knight Rebel Supporters of Persibas Banyumas

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Abstract. Soccer is the most popular sport globally, cherished by various societal groups. Soccer enthusiasts who support a match are commonly referred to as supporters. The supporter culture encompasses various subcultures, including the 'ultras' known for their hardcore and fanatic spirit. This fanatic spirit can lead to fanaticism, an excessive passion for something, and steadfastly holding onto one's beliefs. Fanaticism can have both positive and negative impacts. This study aims to describe the fanaticism of Persibas Banyumas soccer supporters, specifically the Knight Rebel, through the aspects of fanaticism. Sample selection employed purposive sampling with a total of four research participants. Data collection techniques used in this study included semi-structured interviews and non-participant observation. The data analysis technique utilized was the phenomenological data analysis method using interpretative phenomenological analysis (IPA). The research results show that the fanaticism described within the Knight Rebel supporter group includes experiencing an innate connection, acting based on profound love, primordialism, solidarity, emotional feelings towards others, actions taken against others, labeling by others, the influence of others, and the psychological impact of literature. Other findings revealed factors leading to fanaticism, such as disagreements with previous groups, the desire to vent negative emotions, excessive love, and the influence of soccer broadcasts on television. Further findings on the characteristics of fanaticism in this group include viewing their traditions as correct, scolding those with opposing views, and possessing high loyalty.

Keywords: *Fanaticism, Football, Phenomenology, Persibas, Supporters.*

1 Introduction

Football is the most popular sport in the world. This is based on FIFA research which suggests that the number of football fans has reached 5 billion spread throughout the world. Football is popular because it is able to bring together various social backgrounds into a soccer fan identity. Football is also able to create a new culture, which is a place to help someone find their own identity. Football is popular not just as a sport but as an industry, entertainment, tourism, and even a lifestyle [20]. Football is also a popular sport in Indonesia. Based on the results of research conducted by Repucom Nielsen Sports the number of football fans in Indonesia is ranked second in the world after Nigeria [4].

Fanaticism toward supporters can be expressed in actions that have positive or negative impacts. Manifestations of fanaticism that have negative impacts include vandalism, racism, and even riots between supporters [10]. This support is in the form of contributions from supporters to things that help the progress of the club, supported by the supporters themselves. The manifestations of fanaticism that have a positive impact include entertainment, buying team

merchandise as a form of real support, supporting the team directly wherever and whenever the match takes place, criticizing the team positively, building for progress and joint glory, and teaching the next generation positive things about supporting the team [14].

One of the most popular subcultures in the world is the Ultras subculture. The Ultras subculture first emerged in Italy in the 1960s and began to spread across Europe in the 1980s. The name Ultras comes from Latin and means out of the ordinary. Ultras are manifested as a subculture of violent and fanatical football supporters [17]. Ultras subculture is considered an ideology for supporters. Ultras has an attitude of superiority and considers it the truest, most loyal, most active, and best supporter group.

This study aims to describe the form of fanaticism in Persibas Banyumas football supporters, namely Knight Rebel Ultras, through the aspects of fanaticism according to Robles, namely: 1) the amount of love for one type of activity; 2) the attitude of individuals and groups towards the views held in relation to what is aspired to; 3) individual and group attitudes towards the views of other groups; and 4) external motivation that can encourage one's fanatical attitude [18].

Research was conducted; this research was conducted on Brigata Curva Sud (BCS) supporters. In this study, it was found that the form of positive fanaticism in the Brigata Curva Sud (BCS) support group was high obedience, such as standing during the match, wearing team attributes, making creations, memorizing chants, and watching every PSS Sleman match. Forms of negative fanaticism from the Brigata Curva Sud (BCS) supporters group, namely clashes, throwing bottles, and swearing at opposing fans. The difference between this research and this research lies in the research subjects.

2 Literature Review

Fanaticism is a belief or a strong belief in oneself towards certain teachings, both religious, ethnic, political, and so on (KBBI). This is similar to Chaplin's statement, which states that fanaticism is excessive passion for something; even though other people think it is excessive, they still hold fast to their stance [7]. According to Robles, fanaticism is passionate and unconditional adherence to a goal, a selfish attitude, and the ability to even use violent means. Fanaticism is defined as a form of high enthusiasm and loyalty [18]. Enthusiasm here is a person's participation and high interest in fanatical objects, while loyalty here is love, emotional attachment, sacrifice, and an active role [9].

Based on several expert opinions, it can be concluded that fanaticism is a strong belief that exists in a person against a certain point of view and is willing to do anything to maintain this belief. Factors of Fanaticism. According to Marimaa, the factors that cause fanaticism are social change, frustration, stupidity, and mass media. Based on this description, it is known that the factors contributing to the emergence of fanaticism are social change, frustration, ignorance, and the mass media [13]. Aspects of fanaticism. The aspects of fanaticism put forward by Robles include; the amount of love for one type of activity or the amount of one's passion for an activity can encourage fanaticism; Individual and group attitudes towards the views held in relation to what is aspired to; Individual and group attitudes towards the views of other groups; external motivation that can encourage a person's fanatical attitude [18].

According to Marimaa, fanaticism has the following characteristics: unshakable faith, trying to impose his beliefs on others, and self-devotion to a specific goal [13]. Based on this description,

it is known that the characteristics of fanaticism are having unshakable faith, trying to impose his beliefs on others, and self-devotion to a specific goal.

According to Aribowo, fanaticism consists of several types, including the following: ethnic fanaticism, ideological fanaticism, religious fanaticism, political fanaticism, and sports fanaticism [3]. Based on this description, it is known that the types of fanaticism are ethnic/ethnic fanaticism, ideological fanaticism, religious fanaticism, political fanaticism, and sports fanaticism. In this study, researchers chose the type of sports fanaticism. In football, fanaticism can be seen among the supporters.

The Ultras subculture emerged in various parts of Europe during the 1980s. Ultras subculture is considered an ideology for supporters. Ultras identify themselves as a form of football supporter with a violent and fanatical subculture [17]. Ultras has an attitude of superiority and considers it the truest, most loyal, most active, and best supporter group. Ultras often fight and wreak havoc just for fun. Ultras is a proud supporter group to honor their team and group. Ultras are willing to defend their group and are willing to sacrifice time, effort, and physical strength to protect their group's reputation [21]. Based on several expert opinions, it can be concluded that the ultras subculture is an ideological view of supporters who have an attitude of superiority and regard it as the truest, most loyal, and most active group of supporters.

3 Methods

This study used qualitative research methods. The qualitative research method is a study conducted to describe and examine a phenomenon, event, social activity, principles, beliefs, viewpoints, and thoughts of a person individually or in groups. Some of these descriptions can be used to find explanations that lead to conclusions [6]. This study uses a phenomenological approach technique. Phenomenology is a model and approach technique with the aim of gaining an understanding of something that is obtained from the conscious experience of the individual [8].

This study uses semi-structured interviews as the primary data source. According to Sugiyono, semi-structured interviews are interviews that are already included in the in-depth interview category and are freer in their implementation [19]. This interview aims to find problems more openly; the interviewees are asked for their opinions and ideas. In conducting interviews, researchers need to listen carefully and record what informants or participants say. Secondary data sources in this study used non-participant observation. According to Sugiyono, non-participant observation is observation in which researchers are not involved in daily activities, only as independent observers [19].

The data analysis technique used in this study refers to the concept of the phenomenological data analysis method model using the Interpretative Phenomenological Analysis (IPA) technique. According to Smith, the steps that must be taken in using interpretative phenomenological analysis include reading and re-reading, making initial notes, developing themes that emerge from the results of the initial notes, finding relationships between themes, analyzing the cases of further respondents, and looking for patterns between cases [1].

4 Results

This research reveals a picture of the fanaticism of Knight Rebel supporters through the statements of each participant based on Theory Driven Research including:

- 1.) The amount of love for one type of activity, the amount of someone's passion for an activity can encourage fanatical attitudes, divided into two themes:
 - a. The inner connection felt by the Persibas Banyumas team includes considering Persibas to be very important, a big influence in life, like a mother, like a lover, a sect and even like a religious teaching.

“.....sampai dititik bahwa udah sekte baru mungkin ya, kaya mengakui kalo Persibas itu sebagai Tuhan, stadion sebagai tempat ibadah, terus berpakaian dengan *outfit* yang ditentukan bersama yang dijadikan identitas dalam beribadah” (R 210-213)

“....nah ketika ke stadion itu seperti beribadah” (J 308)
 - b. Actions based on love, participants express their love, namely by standing and singing for the full 90 minutes every time Persibas Banyumas competes, wearing their best clothes when supporting Persibas Banyumas, making mural art for Persibas Banyumas, creating a band for Persibas Banyumas, making writing introducing Persibas Banyumas to the general public, spending personal assets for supporting capital such as paying for match tickets, playing away matches, and the need for choreographed attractions, even lives at stake due to various kinds of tragedies for Persibas Banyumas.

“....berapapun tiketnya kita harus bayar, itu untuk suport tim kita sendiri dengan cara itu, suport yang lain mungkin dengan membeli merchandise.” (R 347-349)

“Ya Persibas kan second religion agama kedua ya, dalam beragama dalam beribadah, menghadap Tuhannya masa ora rapi ya ora etis ora *ilok ya*” (X 127-128)
- 2.) Individual and group attitudes towards the views held are divided into two themes, namely:
 - a. Primordialism, the meaning of primordialism is that all participants have a close relationship with their own region, namely Banyumas Regency, in various ways, including wanting to support their own local team, having hopes of building football facilities in their own region, being proud of their own local team, awareness of supporting their own regional team, and clashing with other groups of supporters because their regional pride is considered to be trampled on.

“Ya satu itu ya semangat kedaerahan, daerah saya, saya bangga dengan daerah saya, saya tetap *respect* lah ya walaupun liganya liga 3, liga bawah sendiri, liga ampas, tapi tetap bangga sih kepada tim lokal saya sendiri walaupun antah berantah ya kembali lagi euforia itu sendiri sih, euforia sepakbolanya di lokal kita sendiri” (X 61-64)

“....dan ini kalo ngga ada yang dukung, siapa lagi?” (J 61-62)
 - b. Solidarity, participants have a high sense of solidarity both internally, externally, positively and negatively, including carrying out various kinds of social actions, having strong ties between members, and doing anarchic things because their fellow groups are hurt by other groups.

“Bahkan kita tiket yang harganya misal 20 ribu itu kita naikkan jadi 25 ribu karena uang itu balik lagi ke kita untuk show dan lain-lain.” (B 496-498)

“...melakukan acara tapi tanpa adanya sponsorship yaitu langsung dari bisa dibilang tole-tole, itu saya kepengen kaya apa yah, kepengen ada acara tapi itu berdikari, berdiri dari kaki kita sendiri, akhirnya kita bisa akan terlaksana nanti, di doakan saja mas biar lancar mas.” (J 275-278)

3.) Individual and group attitudes towards the views of other groups, divided into two themes, namely:

- a. Emotional feelings towards other parties, which are meant by emotional feelings, tend to give rise to negative emotions or feelings of hatred. The emotional feelings that emerged among the participants included feelings of hatred towards journalism, the authorities, practical politics and other supporter groups, as well as feelings of irritation towards the team management.

“bersifat keras terhadap manajemen kalo ada hal-hal yang merugikan tim, kita selalu nomor satu maju kedepan untuk demi tim itu sendiri, tim Persibas.” (Manajemen klub) (X 383-385)

“...karena niat kita sungguh-sungguh ingin memberi pelajaran kepada manajemen biar kamu kalo ngurusi Persibas itu jangan seenaknya. Intinya seperti itu mas.” (Manajemen klub) (B 803-805)

- b. Actions taken against other parties, the hatred that exists gives rise to various kinds of actions, including carrying out various acts of criticism of the team management, clashing with other supporter groups, spreading terror against other supporter groups, carrying out sweeping actions, clashing with the authorities, and refusing to be controlled by political parties. carry out a boycott.

“Pendapat saya itu mungkin ibarat kita sedang merayakan suatu sakralnya ibadah kita kan, terus dilarang, terus dengan pukulan, otomatis kita kan lawan.” (Aparat) (R 482-483)

“saya pernah melakukan sweeping antar kelompok, terus bentrokan, ya hanya seperti itu sih mas” (Kelompok supporter lain) (B 442-443)

- c. Labeling, various kinds of behavior carried out by all participants also have an impact on the emergence of bad labels or labels from other parties including family, work environment, other supporter groups, officials, television media and the general public.

“Jadi kita sampai dianggap perusuh gara-gara hiperbola dari jurnalis”. (R 490)

“Kami nyanyi-nyanyi, cerita, dengan nada yang keras, sangat-sangat keras, hingga tetangga-tetangganya itu berisik, kami dimasukin rumahnya, ya kami bilang lagi kumpul-kumpul Persibas Banyumas, selang beberapa jam, si RT itu menunggu di depan karena tidak boleh masuk sama anak-anak” (J 160-163)

4.) External motivation that can encourage a person's fanatical attitude is divided into two themes, namely:

- a. The influence of other people, the influence of other people who influence the personality of all participants as supporters, including parents, friends and family.

- b. The psychological influence of literature, apart from film shows, song lyrics and fanzine literature, also shaped the personalities of all participants.

Furthermore, there were other findings obtained in the research process. These findings include the factors causing the emergence of fanaticism in participants, the characteristics of fanaticism in participants, and the types of fanaticism in participants including:

Factors in the emergence of fanaticism:

- a. Social changes, the social changes experienced by each participant, namely incompatibility with the previous supporter group for reasons of being driven by political parties, non-compliance with agreements, and the emergence of sexism and racism.
- b. Frustration, the frustration experienced by each participant is hatred towards other parties and wanting to express suppressed emotions in everyday life.
- c. Stupidity, the stupidity experienced by each participant is due to excessive love and wanting to defend the reputation of their team and group.
- d. Mass media, television is the beginning of forming each participant's mindset regarding the feeling of fanaticism within him.

1.) Characteristics of Fanaticism:

- a) Unshakable beliefs, each participant has unshakable beliefs, including considering that their group is the best and considering the rules of their group to be like a pillar of worship that must be believed and obeyed.
- b) Trying to impose their beliefs on others, each participant imposes their beliefs on others by assuming their traditions are correct, considering supporting their beliefs as a process of worship, and scolding others who do not agree with their beliefs.
- c) Devoting themselves to a certain goal, each participant has dedication by sacrificing time, energy, finances, work, and even life as a stake for the Persibas Banyumas team.

Based on these findings, researchers also found a form of fanaticism found in the Knight Rebel supporter group which was divided into two categories, namely:

(1) An act of positive fanaticism

Forms of positive fanaticism for all participants include standing and singing for the full 90 minutes every time Persibas Banyumas competes, wearing the best clothes when supporting the Persibas Banyumas team, making mural art for the Persibas Banyumas team, creating a band for the Persibas Banyumas team, making writings introducing the team. Persibas Banyumas to the general public, carrying out various kinds of social actions, creating entertainment events carried out collectively by fellow members, spending personal assets for supporting capital such as paying for match tickets, playing away matches, and the need for choreographed attractions.

(2) Negative acts of fanaticism

Forms of negative acts of fanaticism among all participants include clashes with other supporter groups, spreading terror against other supporter groups,

carrying out various kinds of fights with other supporter groups, carrying out sweeping actions against other supporter groups, clashing with the authorities, and entering the field, lighting fires, flares, smoke bombs and firecrackers during the match.

All participants had their own reasons when they decided to join a football support group. Internal factors such as a sense of primordialism within the participants and external factors from other people, including family, friends, and relatives, also influence a person's personality to join a supporter group. This is in line with Mubina's statement that the emergence of fanaticism can be motivated by regional characteristics by supporting teams based on place of residence or hometown, neighborhood, and mass media [14].

Apart from external factors from other people, all participants were also influenced by literary psychology, including film characters, film shows, fanzines, and song lyrics. Literary psychology itself is a literary study that views work as an activity of psychological reflection. Literary works, which are seen as psychological phenomena, can influence and shape a person's personality. This is obtained by taking the character values that exist in the literary work through the storyline and the characters of the characters [5].

Furthermore, based on theory-driven research obtained from interviews with the four participants, the researcher found that all participants had a great passion for the team they supported, which made a feeling of fanaticism arise in each participant. This is in line with Chaplin statement that fanaticism is excessive passion for something; even though other people think it's excessive, they still hold fast to their stance [7]. The feeling of love that emerged from participant R was that Persibas Banyumas taught many things in life, such as lovers, even as a new sect. Furthermore, participant X considers Persibas Banyumas to have a big influence on life, like a lover, like a national symbol that must be defended and considered by both religions. Furthermore, participant B thinks that Persibas Banyumas is like a mother, like a lover, and makes love blind. Furthermore, participant J considers Persibas Banyumas very important, has a big influence on his life, and is like someone he loves.

The researchers found that the forms of fanaticism found in the Knight Rebel supporters group were divided into two categories: positive fanaticism and negative fanaticism. This is in line with the statement of Fradiantika namely fanaticism of supporters can be expressed in actions that have positive or negative impacts [10]. The positive fanaticism that formed in the four participants included standing and singing for 90 full minutes every time Persibas Banyumas competed, wearing the best clothes when supporting Persibas Banyumas, making mural art for Persibas Banyumas, forming a band for Persibas Banyumas, writing articles introducing Persibas Banyumas to the general public, spending personal assets for supporting capital such as paying for match tickets, playing away matches, and the need for choreographic attractions.

In addition to positive fanaticism for the Persibas Banyumas team, in terms of social life, the four participants have a sense of solidarity, including carrying out various kinds of social actions such as sharing food with street children, making donations to the Palestinian people, rejecting the construction of the Slamet Mountain geothermal power plant, which is considered damaging to the environment, and having strong bonds with fellow members with examples of actions in making entertainment events that are carried out collectively by fellow members without any sponsors at all.

In this regard, manifestations of fanaticism can also have negative impacts [10]. Negative fanaticism also appeared among the four participants. Participant R hits, throws, and clashes.

Then Participant X did things such as sweep by looking at the vehicle's license plate, snatch the opposing team's jersey, throw stones at the apparatus, and carry out various acts of fighting such as open fights and arranged fights. Participant J did the same thing as the other participants by clashing with other groups of supporters and lighting flares, smoke bombs, and firecrackers during the match. This also happened to participant B, with actions to the point of terrorizing other groups of supporters in everyday life outside of football matches.

5 Discussion

Football fans are a form of social group that is generally disorganized. Football supporters who come to a match have the intention to support one of the football teams that are competing and have a sense of attachment to that team. All participants had their own reasons when they decided to join a football support group. Internal factors such as a sense of primordialism within the participants and external factors from other people, including family, friends, and relatives, also influence a person's personality to join a supporter group.

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6 Conclusion

Based on the results of the research and the analysis that the researchers have described in the previous chapters, it can be concluded that the forms of fanaticism of Persibas Banyumas ultras supporters, namely Knight Rebel, are manifested in two categories, namely positive and negative fanaticism. Actions of positive fanaticism included standing and singing for the full 90 minutes during the game, wearing the best clothes when supporting, making mural art, making bands, making articles, carrying out social actions, making collective events, paying game tickets, off-to-home games, and choreographic attractions. Meanwhile, the acts of negative fanaticism committed included clashes, spreading terror, sweeping, entering the field, and igniting the various firecrackers during the match. External factors also shape the personalities of all participants to become supporters, namely the influence of other people, including the influence of parents, friends, and relatives. Furthermore, the influence factors of literary psychology include the influence of film shows, film characters, fanzines, and songs.

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