

A Phenomenology Study of The Fanatic Persibur Purwodadi Football Fans

Danuditya Purna Atmaja¹, Muhammad Hamid Anwar²

^{1,2} Department of Sport Science, Yogyakarta State University, Yogyakarta Indonesia

¹ dnditya@gmail.com, ² m_hamid@uny.ac.id

Abstract. The purpose of this study is to describe the experience and meaning shown by SPINK supporters in their activities to support their favorite team Persibur Purwodadi. This is descriptive qualitative research using a phenomenological approach. This research setting is located at the SPINK supporter home base. The research subjects were 10 SPINK supporters. The primary data sources are interviews with informants and direct observation of the research subjects and the secondary data were obtained from videos, photos and other supporting documents. Furthermore, the data collection techniques used were in-depth interviews (deep interviews). The instrument used was the researcher as a key instrument. And the data analysis used the procedures recommended in phenomenological research including the stages of horizationalization, textural description, and structural description according to Creswell. The results present a textural and structural description, and the essence of the meaning of the experience of Persibur (SPINK) supporters. In detail, the textural descriptions illustrate that SPINK supporters experience includes (1) tour, (2) vagrancy, (3) new friends, (4) politicization, (5) petition, (6) mandatory, (7) conflict, (8) intimidation, and (9) moral ethics. The structural description describes the settings and context in which the experience takes place. While the essence of experience is explored from the meaning attached by the participants to their experience which includes the meaning of (1) the wisdom of experience, (2) supporter functions, and (3) enhancing creativity.

Keywords: phenomenology, fanaticism, football supporters

1 Introduction

Sport is an important social phenomenon to attract people of all genders and all group work and create a center of attraction in itself [1]. Especially in soccer games, this one sports activity is very popular in the world and in Indonesia. In this condition, the interest in sports, especially soccer, is not only in playing it, but watching matches also provides special pleasure for the community, so that not a few people like to watch football matches [2]. Starting from here, many football supporters were born, from the lowest caste to the highest caste who also have supporters in their respective clubs [3]. Talking about supporters, Fanatic fans have an obsessive tendency to support the team they like. They play a big role to support their team, therefore they are willing to buy tickets and attend every game at the stadium [4].

In the last few years talking about Indonesian football supporters is of course very sad, because there has been a lot of chaos between supporters. There were many triggers for the clash, from the disappointment of the supporters of the referee's leadership to the taunts of each other, to many victims, both injuries and the lives of the supporters [5]. Fanaticism and aggressive behavior are often associated with fandom in the sports field, such as previous research that examined the relationship between fanaticism and aggressiveness of football

club supporters, it is known that there is a relationship between the level of fanaticism and aggressive behavior by football club supporters [3]. Joining a sports community will bring out the same feelings, both from fans, coaches, and players in the team so that it allows for verbal aggressive behavior due to enthusiasm, happiness, anger or disappointment [6]. In other studies, the identity of a fan group is very important for the fans themselves and the level of identification of fan groups will influence the aggressive behavior of fan groups [7].

Talking about football supporters, of course in Purwodadi, Central Java (Indonesia) the irrational actions as described earlier can also be encountered by researchers in the observation process. When the Persipur Purwodadi Team competed, it was almost certain that the road to the Krida Bakti stadium was filled with supporters who of course they wore striking attributes such as the clothes they wore, the big flags, banners, riding a motorbike with a loud exhaust sound, and carrying a trumpet and bass drum which of course became a tool. extra in supporting his favorite team. On the other hand, there are also those who are willing to skip work or school and there are many other things that are beyond common sense to see their team compete. This of course feels excessive or irrational for football lovers but it feels natural for a supporter. There is one group of supporters in the Central Java region, especially in the Grobogan Purwodadi Regency area with the nickname SPINK supporters (Persipur Anti Anarchy Supporters) who of course defend their favorite team Persipur Purwodadi.

Based on the background and explanation of previous research, it provides scientific information about the general description of this fanatical behavior. This study will examine the experiences of the members of the supporters they experienced while supporting the Persipur team. This supporter's experience is of course poured out as a form of strengthening the concept of the importance of the experience process experienced by SPINK supporters. Then what they experienced and how they experienced it is a broader and positive knowledge, attitude and behavior. Therefore, the researcher wants to raise this problem in a research entitled "Study of the Phenomenology of Fanaticism of Persipur Purwodadi Football Fans" which is certainly very interesting to examine.

2 Method

This study uses a phenomenological discussion with the aim of discussing experiences and meanings about SPINK fanaticism towards the Persipur Purwodadi team. This qualitative research is one that is used because there are issues or problems that need to be raised or explored to get responses or solutions, qualitative research can also be used because there is a need for researchers to be able to understand a social phenomenon in detail and complete about the problems in the middle community life [8]. Respondents in this study were 10 members of SPINK, the technique of taking respondents with purposive sampling. Criteria for informants must be those who are over 20 years old (adults, think logically), have joined SPINK for at least 1 year and the last one has an open, communicative attitude and is willing to provide real information to get more information when the interview is conducted.

This research is located in the Krida Bhakti stadium area / SPINK homebase supporters provided in the Grobogan district area. The source of the data comes from those who experience the phenomenon that is about to be investigated, namely the experience of SPINK supporters in their social environment. In this study the primary data source was a SPINK supporter who was fanatical about the Persipur Purwodadi team. Reference studies through

data found in documents at research sites are one of the ways that can be taken. The intended data regarding the video and photo-to the supporters when supporting the Persipur Purwodadi team and other important things in the form of additional notes and community reports which are secondary data sources to be used to support primary data. Data collection techniques used are in-depth interviews. In-depth interviews are a way of collecting data that is more encouraged in the phenomenological approach [8].

3 Results And Discussion

Creswell publishes the phenomenology studio itself in the Indonesian edition which describes the general meaning of individual details of various life experiences related to the concept or phenomenon [9]. Haris Herdiansah also explained the phenomenology supported to uncover and understand a phenomenon related to the unique and unique context that was attended by each to the desired level of "belief" [10]. Thus in discussion and understanding, it must be based on the perspective of paradigms and direct beliefs of individuals possessed as subjects that require direct (direct experience). In other words, phenimenological research seeks to find meaning about individual research on a phenomenon through research that addresses everyday contexts. Meanwhile according to Giorgi, A., & Giorgi, B. Phenomenology is a philosophy initiated by Edmund Husserl in the early twentieth century. One of the main aims of phenomenology is a foundation based on an appropriate knowledge base so that skepticism about rationality and its procedures can be overcome [11].

Based on the principles of analysis in researching phenomenology, the researcher himself gets three units of meaning from some of the data collected. The three eating units are (1) SPINK supporters' understanding of fanaticism as well, the purpose of the SPINK supporters to support the Persipur team, then (2) the experience of SPINK supporters when supporting the Persipur Purwodadi team (3) the meaning of the experience of supporting the Persipur team shown by the SPINK supporters. Each of these themes has sub-themes that are more specific to one part of the theme. Themes and sub-themes are products of a process of horizontalization. Horizontalization is a stage of analysis which is then arranged by the next stages such as textural description, structural description and preparation of the essence of a phenomenon.

3.1 Description of Research Results

a) Horizontalization: Unit Construction Meaning Fanaticism of Persipur Purwodadi Football Supporters.

Horizontalization process is the initial process of the Phenomenology approach. The product of this process is the construction of meaning units from participants' important statements about the phenomena that occur [8]. Furthermore, in presenting the results of this study, researchers tried to describe it starting from the simplest to the more complex. Then in order to be easily understood, researchers also began by presenting a theme structure that has produced several sets of themes obtained from interviews.

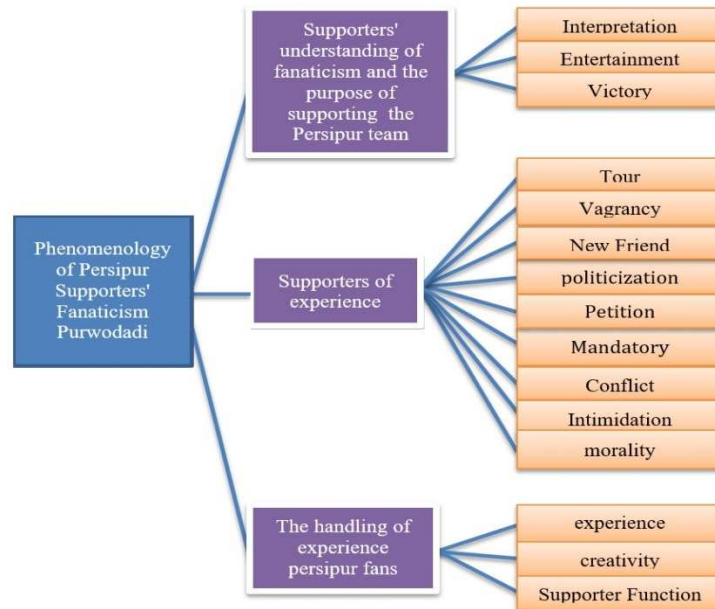


Fig.1. The Phenomenology Theme of Fanaticism of Persipur Purwodadi Supporters

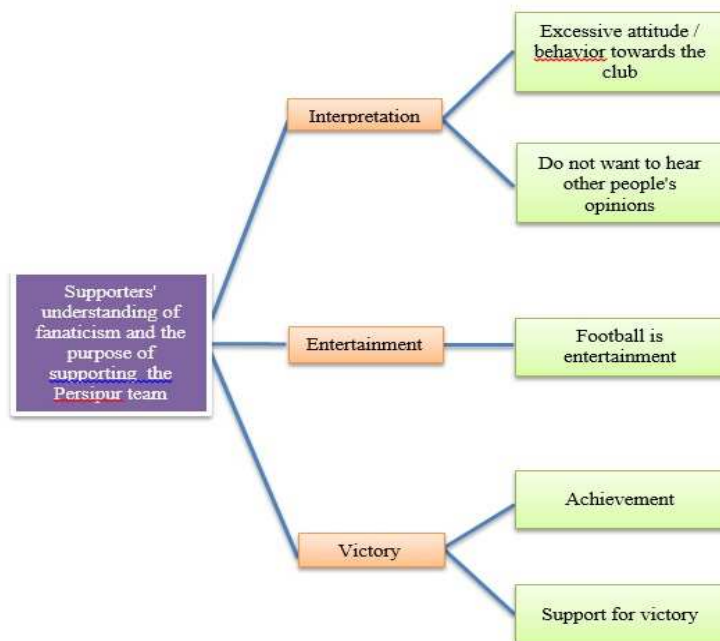


Fig.2. Sub-tema: Supporters' understanding of fanaticism and the purpose of supporting the Persipur team

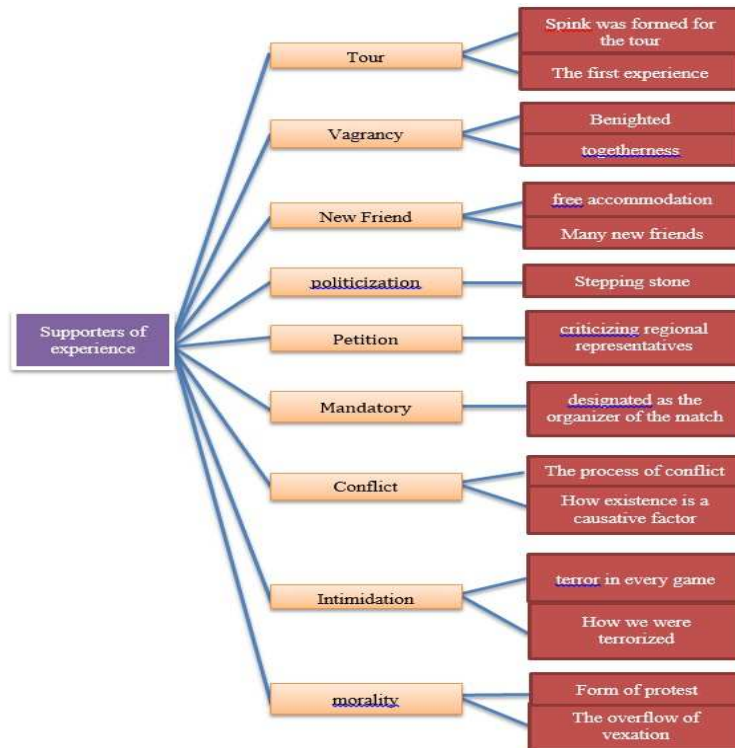


Fig.3. Sub-theme: Supporter experience

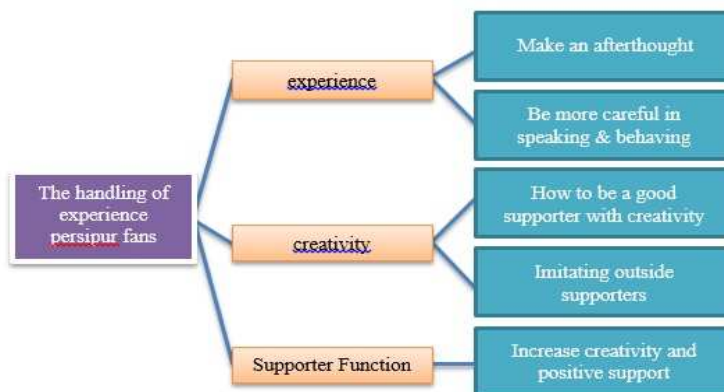


Fig.4. Sub-theme: The meaning of the experience of supporting Persipur

b) Textural Description: SPINK supporters' understanding of fanaticism and the aims of SPINK supporters support the Persipur team. (what is the understanding of the participants?).

The next analysis in phenomenological research is the presentation of participants' understanding in the form of textural descriptions. In the textural description the researcher seeks to focus from the discussion on what participants' understanding of fanaticism itself. The

textural description contains answers to research question number 1 namely what participants understand about fanaticism itself. The participants' understanding is presented in the following sub themes: "Interpretation". Then for the purpose of the SPINK supporter supporting Persipur is "entertainment" and "victory". This sub-theme is in-vivo, that is, a sub-theme taken from the participant's question.

c) Textural Description: Experience of SPINK Supporters When Supporting Persipur Purwodadi Team.

The experience of the participants (SPINK supporters) in expressing their experiences when supporting the Persipur team was very much polemic experienced by the participants. This is a research question on participant number 2, which the researcher also presents in the textural description. In the description below, researchers attempt to describe the experience of SPINK supporters when supporting the Persipur Purwodadi team experienced by a number of participant supporters. From some questions of his experience in supporting Persipur Purwodadi, there are several sub-themes that researchers can present such as: "tour", "vragancy", "new friend", "politicization", "petition", "mandatory", "conflict", "intimidation", "morality".

d) Textural Description: The Meaning of the Experience of Supporting the Persipur Team Demonstrated by SPINK Supporters (how do the participants interpret the experience?)

Social phenomenology certainly rests on a basic belief that a social interaction does not only contain meaning but also constructs it [12]. Therefore the meaning can also be translated as the meaning of what is experienced by the participant. In the phenomenology approach itself, researchers can also explore the meaning of the participants (SPINK supporters) in showing their experience when supporting the pride team Persipur Purwodadi.

In this section the author includes the answer to question no 2, namely how participants interpret their experiences when supporting both good and bad experiences. The sub-themes of meaning in this category include; "experience", "creativity", "supporters function".

e) Structural Description: context SPINK experience that tends to fanatical supporters when supporting Persipur Purwodadi.

The structural description contains how participants experienced the phenomenon being examined. Referring to Creswell's [8] opinion, structural description focuses more on the context of SPINK's fanatic experience when supporting Persipur Purwodadi. The context of fanaticism experiences includes the time (when) and place (where) the activities take place. As for the description, of how this experience occurred, the researcher uniquely extracted the meaning and significant statements conveyed by the participants.

The first context stated in the structural description is related to time. Discussing the time, this research took place at the end of league competition in 2019/2020. Previous researchers have made observations to select participants to be used as informants. Furthermore, in the daily process of the participants besides working. They carry out their daily activities doing sports activities such as soccer and training soccer schools. At the time the participants of this contest were mostly as field coordinators in their respective regions. Furthermore, as an illustration of activities in the field when coordinating its members, the researchers explained in some time.

First, the time before doing activities to gather to go to the stadium. Usually before the match the supporters gather at their respective Korlab or at the SPINK Supporters basecamp. Then if the match is held outside the city usually 3 days before the match, a Korlab of course contacts the organizing committee to order tickets with the ordered amount. This is to avoid not getting a place to continue to support his favorite team. If the match is held in the area

itself, the Korlab will order tickets for its members who want an entrance ticket. The time is 6-8 hours before the match starts. The others usually come directly to the stadium.

Furthermore, the second context that is as important as time in structural description is place (location). The locations intended are the places where supporters experience when supporting the Persipur Purwodadi team. Then, there are several places that are described according to the participants' experiences. The main place that often makes a memory as an experience is at the Krida Bhakti Stadium, the intersection of five purwodadi, at the SPINK river basecamp, in Kudus, in front of the Kudus DPRD, in the Jatidiri stadium, in Cilacap, these places became historic sites for participants. because there the process of experience took place.

f) The essence of meaning and experience of SPINK supporters when supporting Persipur Purwodadi team.

The experience of participants in expressing their journey in supporting Persipur Purwodadi is a series that forms the same pattern of relationships with one another. From the majority of participants, they stated this experience, they got from the process of traveling in finding the identity of a group from the initial formation of SPINK supporters. The process they went through for years has become a signal that can be a material for self-reflection.

Basically, the SPINK supporters' travel experience, both good and bad, they get when in the atmosphere of the match, especially in the stadium. In describing the meaning obtained, the participants build the meaning of their experience through a process that finally returns the supporter function itself. Furthermore, the participants as well as the Korlab also continue to provide good examples for younger siblings below as his successors later. They are always campaigning for the supporter's back function to punish their pride team not to hurt each other's supporters. With the guidance of the Korlab which of course in the harvest should make the riots that occur minimized. Therefore the importance of senior supporters is always watching and accompanying young supporters to be directed at the main function of the supporters themselves. With this kind of business which is certainly a hope going forward that supporters are no longer identical with the riots but identical with their achievements. The things that have been experienced by the participants are expected to be an experience that can certainly change the paradigm of supporters who tend to be negative. Creswell defines the study of phenomenology as the general meaning of a number of individuals towards their various life experiences related to concepts or phenomena [7]. Haris Herdiansah also explained that phenomenology itself tries to uncover and study and understand a phenomenon and its unique and unique context experienced by individuals up to the level of "belief" of the individual concerned [8].

3.2 Discussion

a) Understanding SPINK supporters about fanaticism itself and the intent and purpose of joining the SPINK support group.

Judging from the aspects of sociology and anthropology from the aspect of social process. The social process itself is any social interaction that takes place over a period of time, such that it shows patterns of repetition of behavioral relationships in social life [13]. Talking about social processes, of course in sports activities, especially football, is able to mobilize people with one another to meet each other, which causes social interaction. One phenomenon that emerges of course is supporters [14].

Speaking of supporters, of course, every club from the lowest level must have fans who are fanatic because of regional, family, group or sympathetic ties with the team and its players. This defending attitude can be interpreted as a feeling of holding fast the activities or

principles in the group. The situation certainly gave rise to fanaticism. According to Gunanto [15] fanaticism itself is a view or understanding held by a group that certainly defends something that cannot be disturbed by its beliefs.

Furthermore, regarding the understanding of supporters themselves about the intent and purpose of supporting themselves, they certainly feel proud to be able to enter the SPINK group to support Persipur, because Persipur itself is one of the identities of Purwodadi people and is a pride of being incorporated in SPINK as well because in fact their supporters group is the most hardest in the critical sense if there is a bit of a turmoil in the management of Persipur. Because not only as encouragement, by overseeing the management of Persipur so that the team management is healthy and can carry the fragrant name of the city of Purwodadi. Then the reason for joining and joining the SPINK Supporters group was certainly as a means of friendship with other supporters to find a brotherhood that would have been inherent in the soul of the SPINK Supporters group itself. Besides that, they explained that by joining a supporter group, of course they would get easy access to watching Persipur and could be well coordinated if they were joined in a supporter group, especially at SPINK themselves. Another reason is because they have been in love with the world of football from childhood. Judging from its activities also the participants also wrestled in football in their respective villages. There are those who are administrators at a soccer school, there are also those who practice soccer and take part in every tarkam competition. This is what drives them to be part of the SPINK support group which is certainly in line with their daily activities.

b) SPINK supporter experience when supporting Persipur Purwodadi team.

Experience is the result of phenomena that have been experienced by participants as social creatures. The phenomenon referred to in this study is the experience of SPINK supporters when supporting Persipur Purwodadi team. As a form of their experience in supporting Persipur itself is shown by their statements during the travel period in joining SPINK. The statements expressed by the participants included both bad experiences and good experiences in supporting purwodadi persipur.

From the overall statement the participants showed their pride to be incorporated in NASCAR SPINK because of their regional motives. They are proud to be able to support the best team in their area. Aside from that, it was a means of entertainment to relieve their fatigue. The reason they like their own football is because they have a background in the world of football, some are soccer tarkam players, there are soccer coaches in their areas training football schools, and managing in local club management. No doubt they really love the world of football in particular to encourage their pride team Persipur Purwodadi.

With this, of course, a lot of experience has been experienced by the participants over the years while supporting the team. The experience includes being able to tour anywhere, sleeping anywhere, being able to meet new friends, knowing politeness is a stepping stone by politicians, then also insisting on the local government and management to always improve the quality of the union, some have been appointed as chairperson of the committee as well as the worst experience that almost every year experienced by most participants was a clash with other supporters, terror in every game until the form of protest such as throwing bottles as a form of their protest to the management they have ever experienced. They stated this consciously and enthusiastically without covering up anything.

With the experience that has been experienced by SPINK supporters, both bad and good experiences over the years until now shows a sense of love for his favorite team even though his team is now slumped in the lowest league caste, the League 3 regional. According to Gerungan [16] an individual has a variety of motives which at the same time work behind the act of incorporating themselves into an organization, usually the act is motivated by one main

motive and some additional motives which may be a detailed motive of the main motive. This has also been noted in previous studies [17]. In this study shows the reason for Aremania supporters is because of the regional factor, proud to have a large Arema team, Malang people must support Arema and become Aremania.

c) The Meaning of the Experience of Supporting the Persipur Team Shown by SPINK Supporters.

In interpreting the experience the participants made this a process of travel and unconsciously learned about the values and attitudes in each of their experiential journeys to be an afterthought. The meaning inherent in the participants about understanding the experiences that have been experienced while supporting Persipur itself is to make the experience to take lessons so that we both learn better to respect each other. Furthermore, behave and speak well in support of the Persipur Purwodadi team. Remain loyal to the team without anarchy. Then restore the original function of the supporters themselves as an encouragement team not as an enemy of other supporters. Making a competition with a competition of creativity in supporting each team that is supported. Restore the image of supporters who tend to have a negative connotation and give examples to younger siblings the successor later. This was conveyed by participants who have been joining SPINK for years to young and new supporters who have entered to continue to be creative in supporting Persipur, although they have not been able to broadly and massively campaign for it because of the large number of supporters and various different characters.

4 Conclusions

In this study, researchers found what became textural descriptions and structural descriptions and the essence of social phenomena experienced by SPINK supporters, especially in the study participants when supporting the Persipur Purwodadi team. This phenomenon illustrates what is understood, experienced and the meaning of what they can take in supporting the Persipur Purwodadi team. Textural descriptions show several things. This is related to participants' understanding of their purpose in being in the SPINK group.

Next on the structural description of the SPINK supporters' experiences while supporting the Persipur Purwodadi team. In this case contains the unforgettable experience of participants (SPINK supporters) when their trip supports Persipur, as well as good experiences or bad experiences. The experience of the participants when they first joined the SPINK lascar up to now shows how loyal the participants (SPINK members) are to the Purwodadi Persipur team, this is a form of their love for the prototype pride team, namely Persipur.

In addition to textural descriptions of their experiences, some other things that researchers found were about the attachment to the meaning of the supporters' experience when traveling to support Persipur. This stickiness of meaning is presented in the textural description of meaning. Textural descriptions of meaning include, how participants interpret their experiences when supporting both good and bad experiences.

Furthermore, what cannot be eliminated from the phenomenological approach are those which are related to the place and time in which this phenomenon occurs. This place and time is known as structural decryption. Then to combine the common thread in this study, researchers combined textural descriptions with structural descriptions to get the essence of experience and meaning when SPINK supporters supported the Persipur Purwodadi team. The

essence obtained in the form of making good or bad experiences become learning so that in the future it will be even better in supporting the Persipur Purwodadi team.

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