

Plagiarism Report

Check_187. 874-884.pdf

Document Details

Submission ID	File Size
69daee112209fe83c8555c93	377.3 KB
File Name	Total Pages
Check_187. 874-884.pdf	11 Page
Account Name	Total Words
ITentix Plagiarism	6,260 Words
Submission Date	Total Characters
12 Apr 2026, 07:57 GMT+7	46,738 Characters
Release Date	
12 Apr 2026, 07:58 GMT+7	

Filter Options

Filter settings used in this submission report.

- Exclude Bibliography
-

2%

Similarity

15

Matched Sources

Match Group

- 0% Internet sources
- 2% Publications
- 0% Submitted works (Student papers)

Top Sources

The sources with the highest number of matches within the submission.

1	Publication	<1%
ijmra.in		
2	Publication	<1%
repository.usd.ac.id		
3	Publication	<1%
ejournal.bantenprov.go.id		
4	Publication	<1%
calamus.id		
5	Publication	<1%
ijefm.co.in		
6	Publication	<1%
ijcsrr.org		
7	Publication	<1%
ejournal3.undip.ac.id		
8	Publication	<1%
jmpo.stkipasundan.ac.id		
9	Publication	<1%
e-jurnal.staimuttaqien.ac.id		
10	Publication	<1%
lup.lub.lu.se		
11	Publication	<1%
jurnal.stiq-amuntai.ac.id		

12	Publication	<1%
<hr/>		
13	Publication	<1%
<hr/>		
14	Publication	<1%
<hr/>		
15	Publication	<1%
<hr/>		

repository.uin-malang.ac.id

scholarworks.waldenu.edu

www.frontiersin.org

etheses.uin-malang.ac.id



Indonesian Football Supporters' Fanaticism: A Collective Behavior Perspective

¹Alessandro Inouva Collin*, ²Heny Setyawati

^{1,2}Faculty of Sport Science, Universitas Negeri Semarang, Indonesia

Abstrac: Football is a highly popular sport in Indonesia, where supporters often develop strong emotional attachments that shape fanaticism as a social and cultural identity. This study aims to analyze the formation of fanaticism among B6 Surakartans supporters of Persis Solo. A qualitative descriptive approach was used, with six participants selected through purposive sampling, including members, administrators, and supporters. Data were collected through interviews and validated using source triangulation. The analysis involved data reduction, presentation, and conclusion drawing. The findings show that shared emotions, common interests, and collective experiences influence supporter fanaticism. The atmosphere in the stands strengthens emotional bonds and togetherness, while informal norms guide supporter behavior. Fanaticism also reinforces group identity and is shaped by rivalry with other supporters. It can be concluded that supporter fanaticism is formed through social interactions and shared values, which can promote solidarity but also carry the risk of conflict if not properly managed.

Keyword: Supporter fanaticism, Football, Collective behavior, Qualitative approach.

Address Correspondence: Universitas Negeri Semarang

*Email: alessandroinouva123@students.unnes.ac.id

© 2021 STKIP Pasundan

ISSN 2721-5660 (Cetak)

ISSN 2722-1202 (Online)

How to cite this article (APA):

-

Article History:

Submitted : February, 2026	Revised : March, 2026	Accepted : April, 2026	Publish : April, 2026
----------------------------	-----------------------	------------------------	-----------------------

INTRODUCTION

Football is a very popular and rapidly growing sport in Indonesia, with high public enthusiasm for local and international matches and clubs (Zakaria et al., 2024). This popularity is supported by the large number of football clubs across various regions and the ease of access to watching matches, both live in stadiums and through digital media such as streaming apps and social media (Setyawati, 2017). This is reflected in the high interest in watching, for example, among fan communities of foreign clubs like Manchester United Fans Indonesia, which are heavily influenced by football content on digital platforms. Furthermore, the creative support for the team's performances is also a major draw, including stadium choreography and various expressions of support immortalized through online media (Richard Andrew & Ian Nurpatra Suryawan, 2023).

The popularity of football in Indonesia has given rise to highly fanatical supporters. Supporters in Indonesia do not just watch; they also actively support their favorite teams, willingly donating time, energy, and emotions (Ahmad & Yahmun, 2017). This fanaticism often develops into a distinct identity and culture, with supporter groups such as Ultras, Aremania, Brajamusti, and Bonek playing a significant role in national football life. This fanaticism is also reflected in interactions on social media, where love for clubs and rivalries with other clubs are openly expressed, which, in some cases, can lead to verbal and physical conflict (Laban et al., 2021).

However, behind the fervor and loyalty, the phenomenon of fanatical supporters also raises complex social issues. Excessive fanaticism often exceeds the limits of normality and leads to anarchic actions, intergroup conflict, and even loss of life (Yoslanda et al., 2023). Cases such as clashes between supporters, destruction of public facilities, and violence both inside and outside stadiums clearly illustrate the negative side of supporter culture in Indonesia. This condition shows that unmanaged fanaticism has the potential to turn into destructive behavior detrimental to many parties (Effendy & Indrawati, 2020). Fanaticism gives rise to fanatical behavior, which can be interpreted as a strong admiration for an object, thereby encouraging individuals to actively engage with it (Darwis & Harsono, 2022). According to Mackellar (2006), fanaticism is a normal part of social life, including in the world of sports. Meanwhile, Cilla et al. (2023) argue that fanaticism is an attitude of excessive enthusiasm for a particular view or belief.

Fanaticism can also manifest as a strong sense of love for a brand or community. Fanatics tend to act on their own beliefs, without considering whether they are objectively right or wrong (Taylor, 2025). One of Indonesia's football clubs with a passionate fan base is Persis Solo. Persis Solo itself boasts several supporter groups with distinct names and cultures, including the well-known Surakartans and Pasoepati. Globalization has also contributed to the cultural heterogeneity of Persis Solo's fan groups, such as the emergence of Hooligans, Mania, and Ultras. Each of these supporter subcultures exhibits its own distinct style of support when arriving at the stadium for Persis Solo matches.

For example, Pasoepati, with its mania culture synonymous with chants, tifo choreography, and body movements (such as jumping on the spot and waving arms upwards), accompanied by string and drum percussion, usually also wears clothing in red, in accordance with the color of their club. This phenomenon becomes even more interesting when studied in the B6 Surakartans group, which is known for its high loyalty and militancy in supporting the team. In certain situations, massive and coordinated support can create a positive atmosphere that bolsters the team's performance. However, this condition can also trigger aggressive behavior if triggered by factors such as rivalry, provocation, or match results that do not meet expectations.

In October 2019, a match between PSIM and Persis Solo ended in chaos. PSIM's 2-3 defeat sparked anger among home fans. The unrest spread outside the stadium, with reports of police vehicles being burned and public property being damaged. The riot allegedly occurred because PSIM supporters were unhappy that the Persis Solo players were wasting time before the match ended. It did not just happen once. The clash between PSIM and Persis Solo clashed again. In July 2022, a clash occurred between Persis Solo supporters and Yogyakarta residents suspected to be PSIM supporters on Jalan Affandi in Sleman. This riot was triggered by provocation when a group

of Persis supporters passed through the Yogyakarta area on their way to Magelang to watch the match. This incident resulted in several people being injured and material damage. The large number of Surakartan supporters of Persis Solo has led to the group being frequently accused of excessive fanaticism. This fanaticism has, in some situations, even sparked clashes, resulting in injuries and damage to facilities. This occurred despite organizers' appeals to Persis Solo supporters not to attend to avoid potential conflict with Brajamusti supporters.

Based on the background description, this study aims to analyze the phenomenon of football supporter fanaticism in Indonesia from a collective behavior perspective, with a focus on the B6 Surakartans, a group within the Persis Solo supporters.

METHOD

The method used in this research is a qualitative descriptive approach. This approach aims to describe and analyze a phenomenon in the field, drawing on the perspectives of the research subjects.

Sampling techniques

The sampling technique in this study used purposive sampling, namely the deliberate selection of informants based on criteria aligned with the research objectives, ensuring selected subjects are relevant and able to provide in-depth information on the phenomenon of supporter fanaticism. The sample in this study was selected with the following criteria: being an active supporter member for at least 3 years, being at least 20 years old, having an official membership card or being registered in the supporter group administration, being willing to be interviewed, and being directly or regularly involved in supporter group activities.

Research instruments

The instrument in this study was developed based on a study of collective behavior theory, which was used to analyze the phenomenon of fanaticism among B6 Surakartans supporters, a member of the Persis Solo supporter group. This research instrument was developed as an interview guide that included several key aspects: contagion, convergence, new norms, social identity, and social conflict.

Table 1. Research Instrument for Fanaticism of B6 Surakartans Supporters

Aspect	Indicator	Sub-Indicators
Transmission	Influence of group atmosphere	The atmosphere of the stands, the collective emotions
	Emotional response	Feelings of winning/losing
	Forms of support	Active participation
	Collective reaction	Response to stress/tension
Convergence	Background of joining	Common interests and values
	Personal experience	The moment that strengthened fanaticism
	Group roles	Functions of divisions in the community
	Member development	Member development process
New norm	Group norms	Unwritten rules
	Member compliance	Internalization of values
	Decision-making	Response to provocation
	Organizational system	Ticket and away days management
Social identity	Group activities	Routine community activities
	Personal identity	The meaning of being a member
	Group symbol	Use of attributes
	Rival perception	Attitudes towards other groups
Social conflict	Loyalty	The influence of the club's history
	Social roles	Community contributions
	Rivalry	Influence on fanaticism
	Militancy	The meaning of away days
	Triggers of conflict	Factors causing conflict
	Conflict management	Prevention efforts
	Solidarity	The impact of internal conflict
Group influence	The role of LHFC on attitudes	

6

9

12

1

1

13

Validity of research data

The validity of the data in this study was tested through triangulation, including source and technical triangulation. Source triangulation was conducted by comparing interview results across sources, while technical triangulation was conducted by comparing data from interviews, observations, and documentation. Specifically, this study emphasized source triangulation, namely by checking and comparing the degree of trustworthiness of information across different time periods and tools in qualitative research. This was implemented by comparing data from observations, interviews, and documentation to ensure the consistency, credibility, and accuracy of the data obtained.

Data analysis techniques

The data analysis technique in this study consisted of three stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out by sorting and simplifying data according to the research focus. Data presentation was done in narrative form for ease of understanding. Conclusions were drawn in stages with a verification process to ensure the findings of this study were valid and accountable.

RESULT

Based on the results of interviews with six people, it was found that the fanaticism of B6 Surakartan supporters as part of Persis Solo supporters was formed through several aspects of collective behavior, as follows:

Transmission

According to interviews with six informants from B6 Surakartans, fan fanaticism is formed through emotional transmission in the stadium stands. Informant 1 stated, "The collective singing, chants, and cheers from other supporters make me feel passionate about supporting the team." Informant 2 added that the energy emanating from the stands makes me feel part of a larger community, strengthening emotional bonds among members. The feeling of a team win provides additional joy and motivation, as conveyed by informant 3: "When Persis wins, I feel very happy, and all activities feel lighter." Conversely, defeat evokes feelings of disappointment or anger. However, these feelings are channeled constructively, as expressed by informant 4: "When the team loses, I am disappointed, but I try to accept it because the game is not just about winning." Supporter support is also manifested through active participation, including purchasing tickets and merchandise, and providing criticism when the team's performance declines; informant 5 emphasized, "Giving criticism or suggestions is part of how I emotionally support Persis." Furthermore, when tension or pressure builds on the pitch, collective reactions, such as increased chanting intensity, become tangible manifestations of member solidarity and militancy, as explained by informant 6: "When there is tension, we sing louder to support the players and maintain team spirit." Thus, emotional contagion is a key factor in shaping B6 Surakartans' fanaticism, as individual emotions are influenced by collective energy, fostering unified group behavior and a deep emotional attachment to the team.

Convergence

According to interviews with six B6 Surakartan informants, supporter fanaticism is formed through a process of convergence driven by shared interests, values, and personal experiences. Informant 1 stated, "I was attracted to joining B6 Surakartans because their support style is similar to that of the English club I like, and the atmosphere in the stands makes me want to get more involved." Informant 2 added that the emotional experience of team failure actually strengthened his loyalty: "The disappointment when Persis failed to advance to the semifinals of Liga 2 2017 made me more loyal and fanatical, because supporting a team is not only about winning, but also about sticking with the team during difficult times." The role of the group, especially through divisions such as the Legion Honor Fighting Club (LHFC), was also an important factor in the convergence process. Informant 3 stated, "LHFC makes us more united, trained, and fosters a sense of belonging to the group. Joint activities, both in the stands and outside the stadium, strengthen the emotional bond and loyalty to Persis Solo." In addition,

member development through regular training and community events also increases discipline, solidarity, and fanaticism, as explained by informant 4: "Every week we participate in training and events together, which not only hone our physical and mental abilities, but also strengthen our sense of togetherness and loyalty to the team." Informant 5 emphasized the importance of shared experiences in strengthening convergence: "Through the experience of participating in chants, club anniversary events, and awayday trips, I feel part of a large community that supports each other." Meanwhile, informant 6 added that intense interaction within the community helps build solidarity and group identity: "Collective activities in the stands and outside the stadium make the bonds between members stronger and the fanaticism for Persis Solo deeper." Thus, the fanaticism of B6 Surakartan members is formed through the interaction between shared interests and values, deep emotional experiences, the active role of divisions in the community, and a systematic member development process.

New Norma

According to interviews with six informants from B6 Surakartans, supporter fanaticism is also influenced by the emergence of new norms within the community. These group norms consist of unwritten rules that govern member behavior, such as prohibiting racism, upholding equality, and maintaining etiquette during matches. Informant 1 stated, "In our community, there is no room for racism or behavior that harms others; each member reminds each other if someone violates it." Informant 2 added that members' adherence to these norms is internalized: "We learn to distinguish between right and wrong, for example, by reprimanding members who throw objects onto the field or engage in sexist behavior, so that the community's values are upheld together."

Decision-making in provocative situations is collective, guided by more experienced members. Informant 3 explained, "When there is provocation from opposing supporters, the coordinator or senior group member helps direct members' actions so they do not get provoked, so reactions remain controlled." A structured organizational system is also evident in ticket management and the implementation of away days, where each division has its own roles and responsibilities. Informant 4 stated, "The ticket division coordinator distributes quotas fairly, while the away days division organizes the departure and return of members to ensure all activities run smoothly and safely."

In addition, regular group activities, such as club anniversary events, group screenings, and LHFC division practices, help reinforce new norms and a sense of togetherness. Informant 5 said, "Routine activities get members used to working together, adhering to rules, and respecting one another." Informant 6 added, "These unwritten norms keep the community united and ensure our fanaticism for Persis Solo remains positive and focused." Thus, the new norms within B6 Surakartans play a crucial role in shaping collective behavior, maintaining order, increasing solidarity, and ensuring that fanaticism remains controlled and constructive.

Social Identity

According to interviews with six B6 Surakartan informants, fanaticism is also reflected in community members' strong social identity. Identity within B6 provides members with a sense of meaning and pride. Informant 1 stated, "Being part of the B6 Surakartans makes me feel proud and have a shared purpose in supporting Persis Solo." Wearing group attributes, such as t-shirts, scarves, and flags, also strengthens the group's identity. Informant 2 added, "Wearing B6 or Persis Solo attributes is not just a matter of style, but it affirms our identity as loyal supporters." Regarding perceptions of rivals, members emphasize sportsmanship and respect for other groups. Informant 3 explained, "Rivalries only apply during matches; off the field, we maintain good relationships and respect other supporters." Member loyalty is also influenced by the club's history, where the experience of supporting Persis through various seasons and leagues fosters a deep emotional attachment. Informant 4 said, "I have been with the team from League 2 to League 1, through wins and losses, and that has made my loyalty even stronger." Furthermore, the community's social role also forms part of social identity. Programs like the Surakartans Food Bank demonstrate members' contributions to the community. Informant 5 stated, "Through the

food bank, we want to show that supporters can have a positive impact, not only on football." Informant 6 added, "Involvement in social activities makes our identity as supporters broader, not only supporting the team, but also playing a role in society." Thus, the social identity of B6 Surakartans fosters a fanaticism that is not only about loyalty to the team but also about a sense of belonging to the group and positive contributions to the community.

Social Conflict

Social media plays a crucial role in shaping and strengthening member fanaticism. Rivalries between supporters and opposing teams increase member loyalty and passion. Informant 1 stated, "Rivalries make me more passionate about supporting Persib, especially during away matches." Furthermore, away days also serve as moments of militancy, where members affirm their commitment to supporting the team wherever they play. Informant 2 added, "Away days are not just about watching matches; they also demonstrate our full dedication to the team, making all the noise and support felt wherever Persib plays." Several factors trigger conflict, including provocation, social media influence, and unresolved rivalries. Informant 3 stated, "Conflicts arise from misunderstandings or provocative actions that are unacceptable to both groups of supporters." To anticipate this, conflict management is carried out through coordination with security and the committee, as well as internal group governance. Informant 4 explained, "We always coordinate with security during away days to prevent unrest, while senior members provide guidance to avoid being provoked."

Despite the potential for conflict, its impact is not always negative. In many cases, conflict actually strengthens internal solidarity, as members feel they share a common goal and destiny. Informant 5 stated, "When problems arise, we always stick together, no matter what happens, we remain united to uphold the good name of the team and the group." The Legion Honor Fighting Club (LHFC) division also plays a significant role in shaping members' attitudes, instilling discipline and loyalty to the team. Informant 6 added, "LHFC helps us manage our energy and emotions, so that fanaticism remains focused and group solidarity is maintained."

DISCUSSION

Aspects of transmission

The findings of this study on transmission indicate that the conditions and atmosphere in the stands at Manahan Stadium significantly influence the formation of fanaticism. This is because the atmosphere in the stadium, such as songs, chants, and collective support, can trigger increased adrenaline and enthusiasm. According to Handoko & Ali (2021), fanaticism can be seen from several aspects, namely: (1) high interest in an activity; (2) individual or group attitudes towards the activity; (3) the length of time a person has been involved in the activity; and (4) encouragement or motivation from family.

Meanwhile, Jutte & van der Wal (2018) argue that four patterns of emotional contagion emerge among football fans. Fanatical supporters tend to be impulsive and more open to the emotional influence of others. This contagion usually occurs through singing, chanting, and shouting together in the stands, so that a passionate collective atmosphere can form spontaneously and spread among supporters. Furthermore, research by Fikri & Fadhillah (2024) shows that the emotional symptoms that emerge are not only felt individually but are also contagious among supporters, thereby creating a strong sense of togetherness. This can be seen in the deep emotional attachment to the team, as shown by feelings of joy when the team wins and disappointment when the team they support loses.

Furthermore, forms of support such as purchasing tickets, using merchandise, and even criticizing the team are manifestations of collective emotions that have developed. According to Afrianto (2024), these activities arise not only from individual awareness but also from social pressures within the supporter community. When a large number of supporters demonstrate loyalty through concrete actions, other supporters tend to follow suit as a form of group adjustment (Chaerul et al., 2022).

This suggests that community social norms influence supporter behavior. Individuals are encouraged to follow dominant behavioral patterns to be accepted and become part of the group (Rahayu et al., 2024). This phenomenon aligns with the concept of social conformity proposed by Asch (1951) in Pratiwi & Neviyarni (2025), who explains that individuals tend to adapt their attitudes and behavior to those of the group, even when these may sometimes conflict with their personal views. Therefore, emotional transmission in the stands is a major factor in shaping supporter fanaticism. The collective atmosphere can increase enthusiasm and emotional attachment, while social influence encourages supporters to behave similarly, thereby strengthening group loyalty and solidarity.

Convergence aspects

The research findings on convergence indicate that members of B6 Surakartans share a common interest in supporting football. This similarity forms the basis for a sense of compatibility and comfort among members, fostering togetherness within the group. Initially, this attraction arises from a similar support style, which then grows stronger through intense social interactions within the community. This finding aligns with research by Yohanes & Ardiansyahmiraja (2025), which shows that emotional attachments among supporters are formed through shared experiences and repeated interactions.

In social psychology, this phenomenon is called convergence, the process by which people become united through shared interests, values, and experiences. Among football fans, this similarity extends beyond the team they support to the way they support it, including chants, symbols, and behavior in the stands. This is supported by research (Rafi Ardani et al., 2024), which suggests that frequent interactions can foster a strong sense of togetherness. Furthermore, emotional experiences, including when a team loses, can actually strengthen bonds between members. This is because they share the same feelings, fostering a sense of shared destiny. According to Siahaan (2014), this situation makes a person feel more like a part of the group.

Furthermore, the existence of divisions such as the Legion Honor Fighting Club (LHFC) serves as a concrete means of strengthening this convergence. Through shared activities, members not only share interests but also internalize values such as discipline, solidarity, and loyalty. These collective activities accelerate the process of forming a cohesive group identity. This finding is supported by Giulianotti's (2002) research, which explains that modern supporter communities develop not only as supporter groups but also as subcultures with distinctive social structures, norms, and practices. So the form of convergence among B6 Surakartans is shaped by common interests, intense interactions, shared experiences, and group activities, thereby creating strong solidarity and fanaticism.

New Norma

The study's findings on the new norms aspect indicate the presence of unwritten norms within the B6 Surakartans community, demonstrating that this group was not only formed by shared interests but also developed into a social system with shared rules and values. Norms such as prohibiting racism, upholding equality, and maintaining ethics serve as behavioral guidelines that distinguish this community from other groups. According to Lubis (2024), this condition can be explained as the formation of group norms within the football supporter community. These rules arise from mutual agreement and serve to guide member behavior. These norms do not have to be formally written down, as they are understood and accepted as part of the group's identity. This encourages each member to feel responsible for maintaining and implementing existing values (Budi & Widyaningsih, 2021).

Furthermore, the mutual reprimands among supporter members demonstrate the functioning of internal social control. This means the group can regulate itself without relying on external parties. This mechanism is crucial for maintaining stability and preventing behavior that could harm the group. In more complex situations, such as provocation, collective decisions guided by experienced members demonstrate the presence of a respected informal leadership structure within the group (Wijaya et al., 2023).

On the other hand, a structured organizational system, such as in ticket distribution and away days, demonstrates that norms apply not only to behavior but also to activity management. This reflects the community's values of fairness, order, and transparency. This demonstrates that the community does not operate spontaneously but rather has a clear and directed mechanism. With this system, the potential for conflict can be minimized because each member feels treated fairly. Furthermore, regularity in activity management also strengthens members' trust in the community, thereby increasing their sense of belonging and commitment to continued active involvement.

It can be concluded, therefore, that unwritten norms within the B6 Surakartans community serve to regulate member behavior and shape group identity. These norms are implemented through internal social control and collective decisions, supported by a structured organizational system, thus creating order, justice, and solidarity within the community.

Social Identity Aspects

The study's findings on the social identity aspect show that the fanaticism of B6 Surakartan football supporters is evident in their strong social identity. Members feel proud to be part of the community. This is evident in the use of attributes, participation in home and away matches, and active involvement in various activities. These findings indicate that being a member is not just a follower, but has become part of their identity. Djuyandi et al. (2021) explain that a person will feel a sense of belonging and define themselves in relation to the group they join. In this case, B6 Surakartans becomes an important part of its members' identity, resulting in a strong sense of pride and belonging.

Furthermore, the study's results show that member loyalty is influenced not only by the team's achievements but also by the experiences they have shared. According to Hidayat & Akbar (2025), experiences such as directly supporting the team, whether winning or losing, strengthen emotional bonds. This reinforces the finding that togetherness and collective experiences are important factors in building social identity. This finding aligns with research by Mushofa & Wiksana (2025), which indicates that interaction and shared experiences can strengthen emotional ties and a sense of togetherness among supporters.

On the other hand, the existence of social activities, such as *the food bank program*, shows that the supporter identity is not limited to stadium support but also plays a positive role in society. This shows that members are not only proud to be supporters but also want to benefit the surrounding environment. This finding is supported by research by Ilyasova & Zinger (2022), which explains that the modern supporter community has developed into a subculture that is not only focused on supporting the team but also holds social values and makes real contributions to society. Furthermore, participation in these social activities strengthens the community's positive image and increases members' sense of social responsibility. This shows that identity as a supporter is not only about loyalty to the team but also about concern for the social environment.

Therefore, the social identity of B6 Surakartan members is formed from a sense of pride, active involvement, and shared experiences that strengthen loyalty and togetherness. Furthermore, involvement in social activities demonstrates that supporter identity not only strengthens internal solidarity but also has a positive impact on the community.

Aspects of Social Conflict

The study's results indicate that rivalry among supporters can increase the fanaticism of B6 Surakartan members. Competition with other groups makes members more loyal, solid, and militant, especially during *away days*. In these conditions, members feel they share a common goal, thereby strengthening togetherness and solidarity. These findings align with Sutardi (2023), who stated that the presence of other groups (outgroups) can strengthen the identity of one's own group (in-group). When supporters face rivals, they tend to show higher loyalty as a form of defense for their group. This shows that conflict and rivalry are not always negative but can also strengthen group identity and solidarity (Newson et al., 2023).

These findings are reinforced by research by Benkwitz & Molnar (2012), who explained that football rivalry is part of supporter culture, which shapes collective identity and strengthens

a sense of togetherness. Furthermore, research by Nafisah & Hafizi (2025) shows that conflict among supporters is often driven by efforts to maintain group honor and identity, thereby increasing internal solidarity. However, conflict also has negative potential. The study's results indicate that provocation, social media, and a long history of rivalry can trigger conflict. This condition aligns with Baba Kaya's (2024) findings, which stated that high levels of fanaticism among football supporters can increase the tendency toward aggressive behavior if not balanced by proper control. Therefore, conflict needs to be managed to prevent it from developing into detrimental actions.

In this regard, the B6 Surakartans community has demonstrated efforts to manage conflict through coordination with relevant parties and the implementation of internal regulations. This demonstrates the community's collective awareness of the need to maintain stability and security. Anggarawati et al. (2024) emphasized the importance of regulation and social control in reducing the potential for conflict between supporters. On the other hand, conflict can strengthen group solidarity. When members face external pressure, they tend to become more united and supportive of each other. This reinforces the finding that conflict serves not only as a source of conflict but also as a means of strengthening group cohesion.

Thus, the social conflict that occurred within the B6 Surakartans membership has two sides: a potential risk and a strengthening of group identity and solidarity. If managed well, conflict can be a factor that strengthens loyalty and togetherness within the supporter community.

CONCLUSION

It can be concluded that the fanaticism of B6 Surakartan supporters is shaped by the interaction of various social processes, namely emotional contagion, convergence, group norms, social identity, and social conflict. The atmosphere in the stadium plays an important role in spreading emotions among supporters, thereby increasing togetherness, enthusiasm, and group loyalty. In addition, shared interests, values, and experiences encourage convergence, strengthening group solidarity and cohesion. The emergence of unwritten norms within the community also indicates that the group has developed into an organized social system, with rules and values that maintain order, fairness, and member commitment. A strong social identity is a key factor in fostering fanaticism, where members become not only supporters but also embrace the community as part of their identity. This is reinforced by shared emotional experiences and involvement in social activities that positively impact the community. On the other hand, social conflict and rivalry serve two roles: as potential risks and as reinforcements of group solidarity. If managed well, conflict can actually strengthen identity and togetherness among members.

ACKNOWLEDGEMENT

The researchers would like to express their gratitude to all parties who assisted in completing this research. Special appreciation is extended to the supervisor for his guidance, direction, and valuable input throughout the research process. Thank's are also extended to the members of B6 Surakartans who were willing to act as informants, share their experiences, and provide data openly, enabling the smooth running of this research. They also extend their gratitude to all parties who contributed, directly or indirectly, to the success of this research.

REFERENCES

- Afrianto, R. (2024). Identitas Sosial dan Fanatisme Suporter Sepak bola The Jakmania Dalam Memberikan Dukungan Terhadap Tim Persija. *Herodotus: Jurnal Pendidikan IPS*, 7(1), 43. <https://doi.org/10.30998/herodotus.v7i1.17382>
- Ahmad, H., & Yahmun, Y. (2017). Pemahaman tentang Budaya Supporter Sepakbola (Kajian Fenomenologi Berdasarkan Kasus Supporter Sepakbola Aremania Malang). *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya*, 23(1), 33–46. <https://doi.org/10.33503/paradigma.v23i1.367>
- Anggarawati, N. D., Setyaning, F. N., & Wibisono, R. B. (2024). the Role of Law in Handling Violence

- in Football Games in Indonesia: a Regulation and Enforcement. *Indonesian Journal of Sports Law*, 1(01). <https://doi.org/10.26740/ijsl.v1i01.35740>
- Asch, S. E. (1951). Effects of group pressure upon the modification and distortion of judgments. In *Groups, leadership and men; research in human relations*. (pp. 177–190). Carnegie Press.
- Baba Kaya, H. (2024). Examining the Relationship Between Fanatic Levels of Football Fans and Verbal, Physical and Cyberbullying Behaviors. *Anemon Muş Alparslan Üniversitesi Sosyal Bilimler Dergisi*, 12(1), 1–11. <https://doi.org/10.18506/anemon.969436>
- Benkwitz, A., & Molnar, G. (2012). Interpreting and exploring football fan rivalries: An overview. *Soccer and Society*, 13(4), 479–494. <https://doi.org/10.1080/14660970.2012.677224>
- Budi, D. R., & Widyaningsih, R. (2021). Revealing Fanaticism of Football Supporters: Mass Psychology Perspective. *Annals of Tropical Medicine & Public Health*, 24(03). <https://doi.org/10.36295/ASRO.2021.24343>
- Chaerul, M., I., Setyawati, H., Awang, F., Unnes, P., & Utara, J. K. (2022). Social Media and Sports: Engagement For Sports Fans. *Journal of Physical Education and Sports*, 11(4), 456–463.
- Cilla, N. A. V., Amaliah, S. N., Nurantika, M., Anjani, V., & Prilosadoso, B. H. (2023). Fanatisme Sepak Bola : Analisis Visual Media Sosial Terhadap Anarkis Antar Suporter. *CITRAWIRA : Journal of Advertising and Visual Communication*, 4(2), 156–170. <https://doi.org/10.33153/citrawira.v4i2.5576>
- Darwis, A. M., & Harsono, Y. T. (2022). Hubungan antara Fanatisme dengan Perilaku Agresi pada Suporter Sepak Bola PSM Makassar. *Prosiding Seminar Nasional Dan Call for Paper Psikologi Dan Ilmu Humaniora, Senapih*, 165–177.
- Djuyandi, Y., Siregar, M. M., & Muradi, M. (2021). Peran Suporter Sepakbola Sebagai Kelompok Penekan. *JISIP UNJA (Jurnal Ilmu Sosial Ilmu Politik Universitas Jambi)*, 5(1), 1–14. <https://doi.org/10.22437/jisipunja.v5i1.17219>
- Effendy, M., & Indrawati, E. S. (2020). Hubungan Antara Empati Dengan Perilaku Agresif Pada Suporter Sepakbola Panser Biru Banyumanik Semarang. In *Jurnal EMPATI* (Vol. 7, Issue 3, pp. 974–984). Undip. <https://doi.org/10.14710/empati.2018.21843>
- Giulianotti, R. (2002). Supporters, followers, fans, and flaneurs: A Taxonomy of Spectator Identities in Football. *Journal of Sport & Social Issues*, 26(1), 25–46. <https://doi.org/10.1177/0193723502261003>
- Handoko, A., & Ali, M. (2021). Hubungan Fanatisme Suporter Sepakbola Terhadap Agresi Gubernur Cup di Provinsi Jambi. In *Jurnal Pion* <https://online-journal.unja.ac.id/pion/index> (Vol. 1, Issue 1, pp. 34–43). Universitas jambi.
- Hanifah Syafiqah Nafisah, & M Zainul Hafizi. (2025). Nilai-Nilai Pancasila sebagai Solusi Konflik Suporter dalam Dunia Sepak Bola Indonesia. *Chatra: Jurnal Pendidikan Dan Pengajaran*, 3(1), 1–11. <https://doi.org/10.62238/chatrav.3i1.148>
- Hidayat, D. O., & Akbar, A. (2025). The Psychological Dynamics of Team Love and Social Identity Among Football Fans in Indonesia. *Balneo and PRM Research Journal*, 16(3), 878–878. <https://doi.org/10.12680/balneo.2025.878>
- Ilyasova, A., & Zinger, O. (2022). The phenomenon of football fanaticism in the youth subculture. *World of Science. Series: Sociology, Philology, Cultural Studies*, 13(1). <https://doi.org/10.15862/07scsk122>
- Jutte, B., & van der Wal, C. N. (2018). *Modelling of Emotional Contagion in Soccer Fans* (pp. 25–53). https://doi.org/10.1007/978-3-319-99810-7_2
- Laban, S. ., Bayu, A. ., & Chan, A. . (2021). Fanatisme Suporter Tim Persipura Di Jabodetabek. *Seminar Nasional STKIP Kusuma Negara 2021*, 83–90.
- Lubis, B. A. R. (2024). Fanatisme Viking Yogyakarta Terhadap Klub Sepak Bola Persib Bandung. *Commsphere: Jurnal Mahasiswa Ilmu Komunikasi*, 2(1), 67–85. <https://doi.org/10.37631/commsphere.v2ii.1356>
- Mackellar, J. (2006). Fanatics, fans or just good fun? Travel behaviours and motivations of the fanatic. *Journal of Vacation Marketing*, 12(3), 195–217. <https://doi.org/10.1177/1356766706064622>
- Mochammad Helmy Fikri, & Nadia Ayu Fadhilah. (2024). Pengaruh Fanatisme terhadap Emosi. *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora*, 2(4), 345–356.

- <https://doi.org/10.47861/tuturan.v2i4.1374>
- Muhammad Fawaz Akbar Mushofa, & Wiki Angga Wiksana. (2025). Makna Solidaritas Pada Supporter Riverside Forest Dalam Mayday Collective Football. *Bandung Conference Series: Journalism*, 5(2). <https://doi.org/10.29313/bcsj.v5i2.21573>
- Newson, M., White, F., & Whitehouse, H. (2023). Does loving a group mean hating its rivals? Exploring the relationship between ingroup cohesion and outgroup hostility among soccer fans. *International Journal of Sport and Exercise Psychology*, 21(4), 706–724. <https://doi.org/10.1080/1612197X.2022.2084140>
- Pratiwi, B., & Neviyarni, S. (2025). Dinamika Pengaruh Sosial: Tinjauan Teoritis tentang Konformitas, Compliance, Obedience, dan Persuasi dalam Psikologi. *Journal on Teacher Education*, 6(2), 133–138. <https://doi.org/10.31004/jote.v6i2.40316>
- Rafi Ardani, Fadli Muhammad Athalarik, Nasaruddin Siregar, & Syahrul Hidayanto. (2024). Group Cohesiveness of Chelsea Indonesia Supporters Club (CISC) Bekasi Region in Building a Positive Community Image. *Momentum Matrix: International Journal of Communication, Tourism, and Social Economic Trends*, 1(4), 113–125. <https://doi.org/10.62951/momat.v2i4.483>
- Rahayu, T., Chang, K., Castyana, B., Taufik, M. S., Anggita, G. M., Yudhistira, D., Prasetyasari, D. W., Setyawati, H., Purwoto, S. P., & Nurviyani, V. (2024). The effect of sports event on revisit intention to build sports tourists' sustainability | El efecto del evento deportivo en la intención de visitar para construir la sostenibilidad de los turistas deportivos. *Retos*, 57, 780–789.
- Richard Andrew, & Ian Nurpatria Suryawan. (2023). Perbandingan Pemasaran Digital Klub Sepakbola Lokal Dengan Internasional. *Jurnal Manuhara : Pusat Penelitian Ilmu Manajemen Dan Bisnis*, 2(1), 252–259. <https://doi.org/10.61132/manuhara.v2i1.508>
- Setyawati, H. (2017). Pengaruh Pemberitaan Media Massa Pada Motivasi Olahragawan. *JOSSAE : Journal of Sport Science and Education*, 2(1), 4. <https://doi.org/10.26740/jossae.v2n1.p4-8>
- Siahaan, P. (2014). *The Big Pang Theory: Talking Mad About Football*. Elex Media Komputindo.
- Sutardi, A. K. D. (2023). *Loyalitas dan fanatisme suporter sepak bola di Jawa Timur*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Taylor, M. (2025). Conceptualizing Fanaticism. In *Conceptualizing Extreme Beliefs and Behaviors: Definitions and Relations* (pp. 171–184). Oxford University Press New York, NY. <https://doi.org/10.1093/9780197760222.003.0010>
- Wijaya, U. K., Somantri, G. R., Rofii, M. S., & Arifin, M. S. (2023). Identity, Nationalism, and the Impact on National Resilience: A Case Analysis of the Role of Football Supporters in Indonesia. *International Journal of Social Science and Human Research*, 06(12). <https://doi.org/10.47191/ijsshr/v6-i12-110>
- Yohanes, M. A. J., & Ardiansyahmiraja, B. (2025). Unwavering allegiance beyond borders: exploring transnational football fans' loyalty. *Managing Sport and Leisure*, 30(6), 1520–1538. <https://doi.org/10.1080/23750472.2024.2444452>
- Yoslanda, S., Kiram, P. Y., Padli, P., & Zarya, F. (2023). Anarchism of Football Supporters in the Perspective of Sports Sociology. *MAJORA: Majalah Ilmiah Olahraga*, 28(1), 1–9. <https://doi.org/10.21831/majora.v28i1.56717>
- Zakaria, A., Setyawati, H., & Baitul Mukarromah, S. (2024). Evaluation of the Football Development Program Pscs Cilacap Football Club. *Health, Andicophs*, 4, 8–16.