
THE RIVALRY OF FOOTBALL SUPPORTERS IN INDONESIA AT FANATICISM FRAME OF BONEK AND AREMANIA

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Abstrak. The presence of football supporters is very meaningful and is a very important element in a soccer match. However, in the football euphoria, there is a conflict between the supporters, one of the rivalries between supporters that is most often highlighted by the mass media is *bonek* and *aremania*. This research was conducted to find out the root causes of supporters' rivalry between Bonek and *aremania* by using Johan Galtung's conflict theory. This research method is qualitative, the technique of determining the informants is purposive sampling. The data collection used in-depth interview techniques and document analysis. The results of this study in Johan Galtung's Conflict Theory, the existence of puppet problems with *aremania* can be categorized into three dimensions. The attitude dimension in puppet perception is related to *aremania* which is dominated by negative perceptions, as well as *aremania* perceptions of dolls. The dimensions of *bonek* behavior towards aremania tend to show a sense of competition and hostility that leads to violence, as well as aremania behavior towards dolls. The contradiction dimension of the puppet conflict with *aremania* is the creation of a heated situation with a high potential for clash or chaos.

Keywords: fanaticism; rivalry; supporters; bonek; aremania.

INTRODUCTION

Football is the primadona of sports in Indonesia and even in the world ([Gema et al.](#), 2016). Interest in this sport is not just being a player in it, but also as an audience for football matches. Watching a football match provides its own pleasure for its connoisseurs, so that not a few people like to watch football matches ([Hapsari & Wibowo](#), 2015). The development of soccer is currently increasing rapidly, which is marked by the number of children to adults who play football in the field and in the corners of every village, from those who wear complete equipment to those without wearing any equipment ([Ra'ad](#), 2018).

The world of national football has experienced maturity where the clubs under the auspices of the PSSI (Indonesian Football Association) have begun to show their professionalism in managing their respective clubs. In this case they no longer use the APBD in each region, but rather think about how to be able to support their respective clubs ([Andrew & Suryawan](#), 2017). Football club supporters are part of the social identity of fans and the experience of the football phenomenon experienced by supporters.

Of course, football clubs cannot be separated from the role of supporters. Every club from the lowest level must have fanatical fans due to regional, family, class or sympathetic ties to the players. The same is the case with clubs in Indonesia which number more than hundreds but still have fanatical supporters ([Usmana & Agustangb](#), 2020). Supporters or often referred to as the twelfth player will be present in every match to support the club they are proud of. Supporters are fanatics and good friends when they look good, and

become the worst enemies if they don't perform well. ([Bilgic et al.](#), 2020)

The efforts made by the supporters complete with their support actions in the stadium are various, one of which is wearing the attributes according to the style worn by the football club's proud players as a form of their support ([Junaedi et al.](#), 2017). Supporters are also sometimes seen playing percussion instruments/drums, chanting loudly, making choreography, using traditional song arrangements whose lyrics are changed according to their respective team names, and wearing casual clothes, etc. This kind of phenomenon can easily be found in every football match anywhere.

Currently football is not only a sport, but also an entertainment industry for the community. This is evidenced by the very high enthusiasm of the community for football ([Kennedy](#), 2012). Football was originally a folk game without special rules which over time can sometimes end in violent behavior and violations from players on the field and the supporters themselves ([Dunning](#), 2017). Conflict between supporters in this regard has also increased widely and reached an unprecedented level ([Colombijn](#), 2000).

Apart from the extraordinary supporter atmosphere, sometimes they also create riot after riot as a result of their immaturity because of high fanaticism. Fanaticism is a condition in which a person or group adheres to an ideology, be it politics, religion, culture or anything in an excessive way ([Hemminger](#), 2021). One of the conflicts between supporters in Indonesia that is often highlighted by social media or mass media is the conflict

between *Bonek* and *Aremania*. The two groups of supporters from Persebaya and *Arema* have very high rivalry, where the feud between the two groups of supporters sometimes ends in clashes, riots, damage, and even fatalities for the two supporters themselves ([Hendriyanto](#), 2017).

Research conducted by ([Ahmad & Yahmun](#), 2017) stated that *Aremania* is the name for the *Arema* Indonesia football club supporter community. *Aremania* was originally a football supporter who was very fanatical in supporting *Arema* which made them sometimes commit anarchist acts. Therefore, the well-known and inherent image of *Aremania* is that of the most "fierce", "brutal" and cruel football supporters group. However, this bad image has changed along with the change in *Aremania's* behavior which no longer prioritizes brutal and anarchist heroic actions, but rather creative, attractive, and emphasizes the elements of beauty.

Meanwhile, the term *Bonek* first appeared in the Jawa Pos daily newspaper in 1989. The news at that time covered the Persebaya versus *Persija* match. In that match, *Persebaya* visited the Senayan Jakarta Stadium (now known as the Gelora Bung Karno Stadium). The consideration of their local wisdom is in the form of historical facts about the courage of the young people of Surabaya in expelling the Allies, which was followed by the Dutch, which is the background for naming *Persebaya* supporters to be very brave and fanatical in supporting their football team ([Junaedi](#), 2014).

One of the conflicts that occurred between the two groups of supporters was on January 18, 2020. The conflict occurred

in the courtyard of the Soepriadji Blitar stadium in the 2020 East Java Governor's Cup semifinal duel. At that time, the two supporters flocked to support their favorite team even though at that time the police together with the organizing committee had coordinated not to come to the stadium each other. The clash in the end could not be separated between the two supporters. In this riot, although there were no casualties, the material loss due to the clash of supporters was around Rp. 245 million which included damage to public facilities, motorbikes, and unpaid merchandise or looting.

The emergence of rivalry in the world of football cannot be separated from the social and cultural problems that exist in society. The problem of hegemony and recognition of the one and the best is also one of the reasons for the many conflicts between football supporters in Indonesia. The issue of chauvinism and fanaticism in a society can also be one of the factors triggering such conflicts. The existence of grudges originating from previous events is also another factor in the occurrence of clashes. Many problems arise in the community which are then carried over to the football scene. One of the rivalries occurs in East Java, namely between Surabaya and Malang ([Hakim](#), 2017).

Many researches discussing football supporters in Indonesia have been carried out. One of them is a research conducted by ([Hapsari & Wibowo](#), 2015). This study found that fanaticism has a relationship with aggressiveness where the more fanatical a fan is, the greater their tendency to engage in aggressive behavior. Thus, it is hoped that football supporter managers

should supervise and monitor fanatical supporters so that the aggressive behavior of football supporters that has a negative impact can be minimized. What is no less important is that the management is expected to have more control over the members of the football club supporters ([Hapsari & Wibowo, 2015](#)).

A similar study was also conducted by Adrian in 2015. His research concluded that conflict and violence within Indonesian supporters is still a shadow of society. The case of rivalry usually starts from a high enthusiasm for fanaticism and results in miscommunication that occurs as a result of dark historical indoctrination filled with revenge in regeneration, maintaining the prestige and pride of groups and regions ([Amurwonegoro, 2015](#)).

This previous study was used as material for the data analysis of this study. Referring to the existing social reality of the researchers' assumptions, what distinguishes this study from previous research is that this study focuses on the causes or root causes of conflict between *Bonek* and *Aremania*. In addition, this study also aims to determine the process of how conflicts involving the two groups of supporters can occur. The researcher used Johan Galtung's Conflict Theory to be applied in this research. This research is considered very important because it can identify and study the causes or root causes of problems between *Bonek* and *Aremania*, so it is hoped that there will be lessons that can be taken to prevent anarchism and riots in the future.

MATERIALS AND METHODS

This research used a qualitative descriptive method. This method is a research procedure in the form of descriptions in the form of written or spoken words and observable behavior of people ([Bogdan et al., 1975](#)). Research with qualitative methods can be called an investigative approach. This is because researchers generally collect data face-to-face and interact with people directly at the research site ([McMillan & Schumacher, 2010](#)).

This research focuses on finding out the background of the emergence of rival *bonek* and *aremania* supporters in Indonesia. The subjects of this study were members of the *Bonek* and *Aremania* groups. From the subject of this study, credible information is expected to be provided. The data collection technique used was in-depth interviews. The informants were selected by referring to the purposive sampling technique with the number of 2 informants whose identity would be kept secret. This research was conducted using Whatsapp media with informants who were in the City of Surabaya and Malang. This was held in March - May 2020 ([Creswell, 2016](#)).

Research modeling in qualitative research begins with the process of categorizing data, organizing it into one pattern, category and large description unit. Organizing the data in this case means giving significant meaning to the analysis, explaining the pattern of description and looking for relationships between the dimensions of description ([Bogdan et al., 1975](#)). Data analysis and interpretation are carried out with a deep understanding of how the reality that has occurred so far is

related to the rivalry of *bonek* and *aremania*. The first data analysis is what is the background of the *bonek-aremania* rivalry, while the second is to find out the source causes of the *bonek-aremania* rivalry.

RESULTS AND DISCUSSION

Supporters are an important element in football. What is meant by supporters is a group that has a role in being responsible for the existence and achievements of their favorite football club. A number of people who are in the same place usually do not know each other, but are sensitive to stimuli coming from outside. Fellow football supporters even though they watch a soccer match on the spot and support the same team, they do not necessarily know each other. Even so they are very sensitive to stimuli coming from outside, such as when their team is close to scoring or when a goal is scored, they will spontaneously show the same expressions, such as shouting and cheering. Even when there was a riot, even though they didn't know each other, in the name of solidarity with the supporters of the same team, they automatically immediately helped their colleagues when the riots occurred ([Amurwonegoro](#), 2015).

As explained by Dunning, fanaticism is defined as a new cultural form that provides options for symbolizing the values of power, masculinity, conflict and even politics. These symbols are now no longer present in the football field, but have become the daily life of city people in the midst of the hustle and bustle of city life. Fanaticism has become an attraction for

young people to flock to the stadium, sacrifice everything and be ready to bleed to defend the banner of their favorite football group ([Junaedi](#), 2014).

Conflict Theory according to Johan Galtung conflict can occur because various individuals, groups and organizations carry their own interests. These interests can be in the form of economic or political interests. Two social groups with certain interests who are in the same environment, each will create perceptions of interests outside the group. This process will later bring about certain forms of behavior that can create contradictions and situations of tension. Finally, conflict may be unavoidable because there will be groups that win and lose with a measure of the increase in enjoyment of power, status and wealth ([Sudira](#), 2017).

Johan Galtung is an expert in conflict studies who uses a multidisciplinary approach. A multidisciplinary approach is a conflict analysis approach that rests not only on one methodology and theory, but also from other fields such as from the disciplines of psychology, international relations, and economics. The basic foundation of multidisciplinary conflict analysis is needs analysis. The most visible interest of multidisciplinary conflict analysis is a measure of the effectiveness of analysis and forms of intervention in conflict resolution ([Eriyanti](#), 2017).

"*Conflict*", comes from the Latin word *configere*. This word means two people or groups who can attack each other more, hurt each other, and even kill each other. Johan Galtung introduced a conflict triangle concept when analyzing the creation of a conflict. The analysis referred

to here is an analysis of causal relationships or interactions that allow social conflicts to arise. In Johan Galtung's conflict triangle concept, there are three dimensions which are interrelated with one another. The three dimensions are the dimension of attitude, the dimension of behavior, and the dimension of contradiction (Sudira, 2017).

The attitude dimension is the perception of members of an ethnic or group about certain issues that are related to other ethnicities or groups. Simply put, these attitudes or perceptions can be triggered by a variety of problems related to other groups. Furthermore, what is meant by the behavioral dimension is a form of cooperation, competition which can also be hostility. This kind of behavior is formed from the perception of group members towards other groups which is manifested in a real action (Grigoryev et al., 2019). Meanwhile, the contradiction dimension is the emergence of a situation which in the process involves elements of attitude and behavior. In simple terms, contradictions can be created because of the perceptual elements and real actions of groups living in certain social environments (Jayusman et al., 2019). The concept of the Galtung conflict triangle basically explains that attitudes can give birth to behavior, which in time can also lead to what is called contradiction or situations that are not good or inappropriate.

Rivalry Background of *Bonek* and *Aremania* Supporters

The conflict between *Bonek* and *Aremania* which is a collective behavior is due to structural tension at that time. The beginning of the conflict between *Bonek*

and *Aremania* was due to the incompatibility between the people of Surabaya and the people of Malang. This can be seen on January 23, 1990, which was the beginning of an incident that led to a clash between Surabaya and Malang people, precisely what happened during a metal music group concert at Gelora Sepuluh November or better known as Tambaksari Stadium.

Bonek is an abbreviation of the Javanese acronym "*bondo nekat*" or in Indonesian it means "*Modal Nekat*" (rely on recklessness). The term *Bonek* is usually addressed to the Persebaya team in Surabaya. The term *Bonek* only appeared through the Jawa Pos newspaper in 1989 to describe the phenomenon of Persebaya Surabaya supporters who held organized Awaydays accompanying their favorite team to Jakarta. The difference with other supporters at that time was that the Persebaya supporters wore oversized jerseys in the form of green shirts with the *Bonek* image or logo (Lucky & Setyowati, 2013).

Bonek's long history began with the union era in the 1987/1988 season. At that time, the tradition of escorting and supporting a favorite team when competing in another city was not yet like now. This was the first time *Bonek* had started the tradition by accompanying the departure of his favorite team, Persebaya Surabaya, to Jakarta for a visit to the city of his rival Persija Jakarta. As many as 25 thousand Persebaya Surabaya supporters have flocked to the capital. The name *Bonek* was born a year after the season rolled around, to be precise when the Jawa Pos newspaper reported about the title *Bonek*

which stands for Bondo Nekat alias only reckless capital (Tomji, 2018).

This stage grows and develops into a common belief in society. At that time, in Surabaya, a belief emerged that the Malang people did not know themselves because they had made trouble in other people's cities, namely making noise and provoking Surabaya people with their behavior and words. This refers to the incident in Tambaksari during a metal music group concert performance which ended in clashes.

"Initially those who behaved inappropriately in the city of Surabaya shouted the words of Arema-Arema. That makes football supporters in Surabaya not accept" (DA, Lk, 243).

Aremania is one of the largest football supporter communities in Indonesia which does not have an organizational structure. *Arema* is an acronym for Arek Malang or Malang people. Whoever the person is and whatever the condition is, as long as he is a citizen of Malang, he is entitled and proud to be called or nicknamed himself *Arema* (Hakim, 2017). So familiar and attached to this nickname in the hearts of the people of Malang that *Arema* became the name of the football club from the area. Thus, apart from being the name arek Malang or Malang people, *Arema* is also the name of a football club originating from Malang itself.

The supporters of the *Arema* football club finally agreed to call themselves *Aremania* (Hakim, 2017). Like *Arema*, the nickname *Aremania* has now become a big identity with Malang arek-arek, not only the *Arema* supporters community, but also the Malang arek community in general.

Aremania is a unique identity that is inherent and fulfills the form of legitimizing identity and resistance identity as the terminology. Legitimizing Identity is an identity obtained from an institution or dominant party to a society. This identity aims to continue the domination of certain social actors. Resistance Identity is an identity that can arise as a result of rebellion or resistance against the domination of certain groups or parties (Castells, 2011).

In contrast to the belief that is developed in Surabaya people, Malang people consider that Surabaya people are arbitrary or in the crude language is 'Ja ** ok'. That is an expression that can describe Malang people who are very annoyed with Surabaya people because their behavior is considered arbitrary.

"Arek Bonek is rude when he speaks and sometimes acts arbitrarily and is not even praiseworthy" (SU, Lk, 23).

The Beginning of the Bonek-Aremania Rivalry Problem

Based on Johan Galtung's conflict approach, the conflict process between *Bonek* and *Aremania* can be divided into three dimensions, namely the attitude dimension, the dimension of behavior and the dimension of contradiction. In the conflict between *Bonek* and *Aremania*, perceptions emerged when elements of the supporters group, both *Bonek* and *Aremania*, caught issues related to their rival groups. These issues can come from the existence of rival supporters groups and can also come from the perceptions of other group members. However, the issues that have previously been formed regarding the perception of members of

the supporters' group, can experience development, can be faded or not proven and can also be emphasized more. In addition, members of this supporter group can form new perceptions about their rival supporters. This might happen when a new issue arises regarding the existence of a rival supporter group ([Galtung & Fischer, 2013](#)).

The dimension of behavior itself is a manifestation of the perception held by each group of supporters. In the conflict between *bonek* and *aremania*, the behavior raised by each group of supporters, of course, departs from the perceptions held by each group regarding the existence of their rival fan groups. This behavior can be repressive in nature and it can be normal.

Situations that are not conducive and tense often surround the meeting of the team they support in the *Bonek* conflict with *Aremania*. The situation that occurs when these two conflicting supporters groups meet will usually lead to a clash. There are various triggers that always initiate clashes involving these two groups of supporters, one of which is negative perceptions. All parties, in this case the supporters of *Bonek* and *Aremania*, accused each other of being the trigger for the clash. ([Prastyawan & Junaedi, 2018](#))

Some of the chronologies that occur due to the rivalry of *bonek* and *aremania* from time to time have been summarized by the author as follows:

Table 1.

Pistiwa	Waktu	Chronology
Nurkiman Incidence	December 26, 1995	As the continuation of the Indonesian League season 1995-1996, the bus carrying Persebaya players was suddenly pelted with stones by the home supporters. This happened when the Persebaya group was on their way home after being entertained by Persema Malang at the Gajayana Stadium, Malang. Unfortunately for Nurkiman, who had to lose his sight forever due to the throwing stones from the catapult by the supporters. The stone throwing shattered the bus glass and the shards injured Nurkiman's left eye. In addition, Nurkiman also had to retire early as a player.
Clash of March 7, March 7	March 7, 2013	The incident was occurred on Thursday afternoon 7 March 2013 took place outside the Petrokimia Stadium, Gresik. Nine teenagers with the <i>Bonek</i> attribute were attacked by hundreds of <i>Aremanias</i> with stones and pipe pieces. The attack was carried out before the kick off of the match between Persegres Gresik United vs <i>Arema</i> FC. In that incident, one <i>Bonek</i> person was killed and three others were seriously injured
Riot of May 5, May 5	May 5, 2014	The clash between <i>Bonek</i> and <i>Aremania</i> took place on Thursday night, May 5, 2014 on the Surabaya-Gresik Toll Road, to be precise on the Simo Toll Road, Surabaya. The <i>Aremania</i> group

	<p>who were about to return to Malang from Gresik after watching the match between Persegres Gresik United and <i>Arema</i> FC were blocked by hundreds of <i>Bonek</i> supporters. Riots ensued, causing 18 <i>Aremania</i> supporters to be injured and 3 people dead. <i>Bonek</i> argued that the attack on <i>Aremania</i> was a response to the death of a <i>Bonek</i> on March 7, 2013 in Gresik.</p>
<p>Riot of Dec 19 December 19, 2015</p>	<p>The clash between <i>Aremania</i> and <i>Bonek</i> occurred in the area of Kontakman sub-district, Sragen, Central Java on Saturday morning 19 December 2015. The clash occurred when <i>Aremania</i>'s group boarding a tourist bus crossed the Sragen area on their way to Sleman, DI Yogyakarta to support the <i>Arema</i> team in the continuation. Sudirman Cup tournament. Coincidentally, the four trucks of <i>Bonek</i> who were also heading to Sleman were in the same location. A riot ensued where hundreds of <i>Bonek</i> threw stones at the <i>Aremania</i> bus. This incident caused 3 people to die, consisting of two <i>Aremania</i> people and a car driver wearing <i>Aremania</i> attributes.</p>
<p>Clash in Blitar January 18, 2020</p>	<p>The conflict between the two supporters camp took place in the courtyard of the Soepriadji Blitar stadium in the East Java Governor's Cup semifinal duel in 2020, where the two supporters flocked to support their favorite team even though at that time the police together with the organizing committee had coordinated not to come together. to the stadium. In the end, the clash could not be separated between the two supporters. Even though there were no fatalities, the material losses due to the clash of supporters were around 245 million rupiah which included damage to residents' rice fields, motorbikes, and unpaid merchandise or looting.</p>

Source: Wikipedia, *Super Derbi Jawa Timur* https://id.wikipedia.org/wiki/Super_Derbi_Jawa_Timur

The summary of the five chronologies above shows that the rivalry that occurs between *bonek* and *aremania* has many

Conclusion

Football is a sport that is popular in Indonesia. Interest in this sport is not just being a player in it, but also as an audience for football matches. Watching a football match provides its own pleasure for its

negative impacts, ranging from material losses to casualties which are both detrimental to the two groups themselves. connoisseurs, so that not a few people like to watch football matches. There are many ways to show this fanaticism, among others, by directly supporting your favorite football team or being a supporter when competing in the stadium. A supporter will certainly feel what his favorite team is

experiencing, one of which is that the five favorite football teams have lost. Various expressions of sadness and disappointment are shown when defeat occurs, especially if the defeat is obtained when competing with an arch enemy.

In Johan Galtung's Conflict Theory, *bonek* conflict with *aremania* can be categorized into three dimensions. The three dimensions consist of the attitude dimension, the behavior dimension, and the contradiction dimension. The attitude dimension can be seen that the perceptual element of the *bonek* related to *aremania* is more dominated by negative perceptions as well as the *aremania* perception of the *bonek*. The behavioral dimension here shows that *bonek* behavior towards *aremania* tends to show a sense of competition and hostility which leads to violence and vice versa. The dimension of contradiction, where the conflict between *bonek* and *aremania* is the creation of not conducive situation with the potential to cause clashes or chaos.

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