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Exploration of Football Fanaticism Among Aremania Supporters After the Kanjuruhan Tragedy



Hildhan Mas'Ari Didanta* and Kurniati Rahayuni

Abstract | This research will explore the fanaticism of Aremania as one of the football supporters in Indonesia who has experienced the Kanjuruhan tragedy. This research aims to explore the level of Aremania fanaticism after the Kanjuruhan tragedy, which refers to the four supporter quadrants. Apart from that, knowing the form and level of fanaticism of Aremania supporters. Later we will focus on the level of fanaticism from various aspects of the approach. This research approach is a qualitative approach that looks at social problems using certain conceptual and theoretical approaches. Data collection techniques consist of observation, interviews, and documentation. Data analysis was conducted through several stages, namely data collection, data reduction, data presentation, and conclusion. The research results are based on the data obtained, there are four supporter's quadrants which are grouped into supporters, flaneurs, fans, and followers. (Supporters) have become Arema supporters more since childhood, (Flaneurs) most of the respondents buy tickets or jerseys to help the club finances, (Fans) have become Arema Fans mostly starting from television and Aremania attractions at the stadium, (Followers) Most respondents know Arema more from their parents and close friends. The results of the research show that there are several themes, including 1) the story of becoming Aremania, 2) the positive and negative sides of Aremania, 3) experiences at the location of the Kanjuruhan tragedy, 4) important lessons from the Kanjuruhan tragedy, 5) Changes in fanaticism, 6) The future Indonesian football, 7) regulations on the use of tear gas, 8) manifestation of being Aremania, 9) sacrifice of being a supporter, 10) interest in supporting Arema Fc.

Keywords: *Kanjuruhan disaster, fanaticism supporter, Aremania.*

H.M., Didanta* (✉) and K., Rahayuni.

Sports Coaching Education, Universitas Negeri Malang, Jl. Semarang No.5 Malang, Jawa Timur, Indonesia.

*Corresponding author: hildhan.masari.2006316@students.um.ac.id

I. INTRODUCTION

Football is a sport that is popular in various parts of the world, including in Indonesia. The popularity of football has many fans who call themselves football supporters and can consist of various ages. In Indonesia, football also has quite a lot of fans, and they have various supporter bases. one of them is Aremania. The history of Aremania begins with the emergence of a club in Malang City, namely Arema FC, which was founded on August 11, 1987. However, at that time, Aremania was still a minority among the Malang community and was not an official supporter of the Arema FC club. At its inception, Arema FC supporters did not have a name in the name of Aremania. Long before the name Aremania appeared, in Malang City, it was recorded that many gangs were roaming around at that time [1]. On October 1, 2022, the world of football experienced a heartbreaking event in the match between Arema FC vs Persebaya Surabaya in the BRI LIGA 1 2022/2023 at the Kanjuruhan Stadium. The Kanjuruhan tragedy occurred because it was suspected that the home supporters from the AREMA FC team could not accept the defeat wholeheartedly. As a form of disappointment, some of Aremania entered the stadium field by force and slightly damaged some of the facilities on the side of the field, triggering emotions from the police to fire tear gas into the field and over the spectator stands. The aim of firing tear gas by the police was to quell the riots that occurred. The Kanjuruhan tragedy invited a lot of concern and sympathy from various corners of the world, especially the world of football. Foreign media also reported news of the second dark tragedy in the world of football [1].

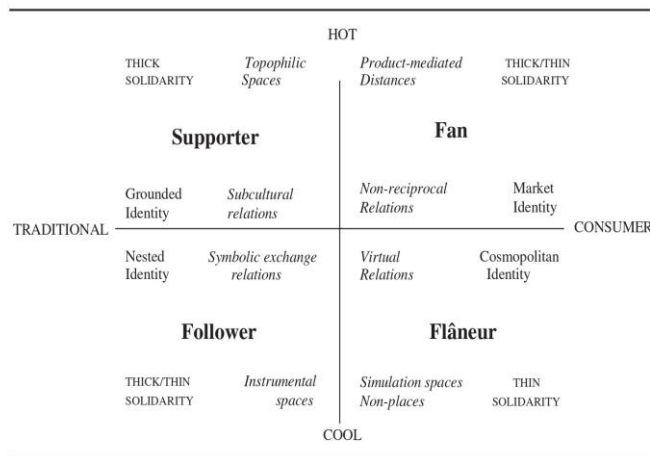


Fig.1 Four supporter quadrant

This supporting theory is the theory proposed by [2]. There are four supporter quadrant categories supported by two basic binary oppositions: hot – cool and traditional – consumer. There are four quadrants where the audience can be classified into Supporters, Followers, Fans, Flaneurs. Traditional/hot, traditional/cold, consumer/hot. The four quadrants represent categories of ideal types through which we can map the historical changes and cultural differences experienced by specific spectator communities in their relationships with identified clubs. The traditional/consumer horizontal axis measures an individual's investment base in a particular club. Traditional audiences will have a longer, more local, and popular cultural identification with the club. Meanwhile, consumer fans will have a more market-centered relationship with the club as reflected in the centrality of consuming the club's products. The hot - cold

vertical axis reflects the different degrees to which the club is the center of individual self-formation projects. The hot form of loyalty emphasizes an intense type of identification and solidarity with the club. The hot form suggests the opposite [2].

This research was conducted to find out whether there was a shift in Aremania/Aremanita fanaticism, how the Kanjuruhan tragedy affected the fanaticism of Aremania/Aremanita supporters after the Kanjuruhan tragedy and to find out the form of fanatic behaviour shown by Aremania/Aremanita supporters before and after the Kanjuruhan tragedy. This research tries to explore Aremania/Aremanita fanaticism after the Kanjuruhan tragedy through four supporter quadrants which include supporters, fans, fleneurs, and followers. Several challenges that respondents may have felt while being Aremania/Aremanita at the stadium, especially when they were at the location of the Kanjuruhan tragedy. Barriers felt by several respondents include trauma, fear, and others. Therefore, research on exploring Aremania/Aremanita fanaticism after the Kanjuruhan tragedy will be useful for understanding the level of fanaticism through the four supporter quadrants. This research is important because it can be a reference solution for Aremanita/Aremania supporters in overcoming challenges and obstacles after the Kanjuruhan tragedy.

II. METHODS

This research uses a qualitative descriptive research method to describe Aremania fanaticism after the Kanjuruhan tragedy through four supporter quadrants. In conducting data analysis, researchers used the data analysis study concept from Miles and Huberman which consists of four categories, namely data collection, data reduction, data presentation, and concluding. Researchers use primary data which directly through interviews and direct observation leads to primary sources of active individuals without intermediaries.

This research was conducted in various regions, especially Malang City. This research instrument was used semi-structured for 10 Aremania/Aremanita respondents. The interview results were then processed by coding the interview transcripts in detail and in detail. Then coding grouping was conducted and the results were described into coding groupings [3]. The results of the coding grouping will form a theme [3].

The research instrument uses detailed interview guidelines, namely interviews are a communication process with respondents to obtain predetermined information [4].

The data collection steps are as follows: 1) Prepare questions for respondents: guide to research interview questions. 2) Interviews with Aremania/Aremanita respondents: interviews were conducted with the aim of collecting the necessary information. 3) Interview transcription process: in transcribing respondent interviews, the interviewer first listens to what the resource person or respondent has to say and writes the words in detail. This transcription process is conducted after the interview. 4) Active transcription coding: coding of interview data is conducted on sentences that are in accordance with the four supporter quadrant themes determined by the interviewer. 5) Coding grouping: interview transcripts are given several codes one by one, then the interview transcripts are grouped according to the appropriate theme or the same theme. 6) Description coding themes: the interviewer succeeded in describing several themes that had been determined and related to the four supporter quadrants.

In this research, there are several research streams conducted by researchers to conduct research. Data collection for this research was conducted in Malang City and outside Malang City from 4 September 2023 to 4 May 2024.

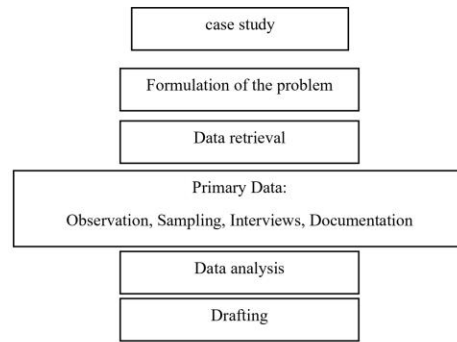


Fig.2 Research flow diagram

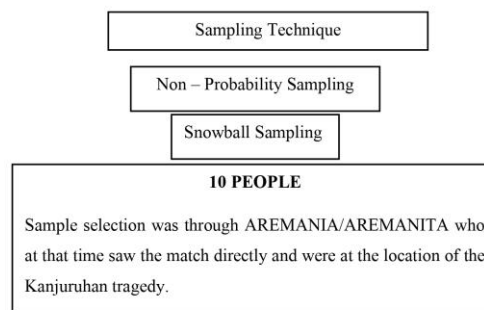


Fig. 3 Sampling selection flow diagram

III. RESULTS AND DISCUSSION

The results of data processing use analysis of several themes that can be presented in respondent interviews. There are several themes from the four supporter quadrants that emerge related to the experiences of Aremania/Aremanita respondents and are presented with analytical descriptions.

Aremania is a type of supporter who has a high fanatical spirit with other supporters. Several respondents also agreed that they were Aremaniacs or Aremanita. Nothing more than that they also expressed several different opinions and answers during the interview session. Based on several factors, all respondents have had a supportive spirit since childhood, whether it be from family ties or the influence of social media. Some of the respondents at that time also experienced the heartbreaking tragedy that occurred in Indonesia and all the respondents were present at the match held on October 1, 2022, which brought together the AREMA FC VS PERSEBAYA SURABAYA teams at the Kanjuruhan Stadium, Malang Regency. From the various questions given by the interviewer, there were many significant differences in the answers from the respondents and overall, from the respondents themselves. The interviewer here refers to four supporter quadrants, including supporters, flaneurs, fans and followers. Each respondent's answers to several questions were different.

A. *Supporter/Supporter 1*

This theme discusses the story of becoming AREMANIA, of all respondents answered that most of them came from family factors, especially their father who was also an Aremaniac who was also a supporter, but some respondents also did not answer from family factors but from Aremania supporters themselves who were role models. from supporters in Indonesia with their classy actions when supporting the AREMA FC team. In terms of supporting the AREMA FC team. "AF: If you ask how long, it has been around since birth. What is the term? Yes, parents also like it. So, from the start, I already though, what is the name of a ball, what is the name of an Arema? Yes, even when I was in elementary/middle school, it was already nearing exam days. Once I went on a tour to Solo. The next day it was an exam. Then the one who went to Lamongan was in elementary school, grade 6. Lastly, yesterday I went to GBK, GBK Jakarta, it is tryout season for grade 3 junior high school. If you go to Solo, it is exams and practice, if I am not mistaken, then after that, maybe since I was little, because my parents like it too and me personally.

One of the male Aremania respondents with the initials AF, aged 19 years from Singosari, Malang Regency, said that he became an Aremaniac since and when the respondent was still in junior high school/elementary school. The respondent also answered and said that he had seen AREMA FC tour to Manahan Solo at that time and at the same time as the exam the next day. On the other hand, the respondent had also toured Lamongan during his elementary school class on the day of the exam the following day. This respondent named AF is also still consistent today in supporting the AREMA FC TEAM.

"BGS: It's been a long time, bro, as a supporter. Yes, as I said earlier, if you count how long it takes, that is, every person born on the earth of Aremania has become an Aremania, but when will that be, perhaps for me, for example, maybe in 2005-2006, I will have started to grow a sense of love, a sense of pride. it might not have been at that time, but if you ask, the feeling of love and pride has started to grow, namely in 2005-2006, like that, sir, so yes".

A male Aremania respondent with the initials BGS, 30 years old from Karangploso, Malang Regency, has been an Aremaniac since 2005/2006. The respondent's statement was also remarkably interesting, saying that Mas Bagus had started to develop a feeling of love for the AREMA FC club since winning the 2006 Copa. The respondent with the initials BGS also said that every child born in Malang was obliged to become a Malang Arek or commonly known as AREMA, especially from childhood.

B. *Supporter/Supporter 2*

This theme discusses the positive and negative sides of Aremania which are included in the quadrant theme. The supporters also have different thoughts from each respondent when the interviewer conducts an interview. Each respondent has more similarities on the positive side, including positive answers regarding cooperation between Aremania and supporters. other things, fundraising and others, according to the total number of respondents, there is more, but there is the opposite according to respondents, which is a pro and con for the negative. Some respondents answered that because of the negative, according to Aremania supporters, they often sing racist songs while in the stadium. It is common for one of the respondents to say this boldly. that Aremania is looking for unrest when playing outside their home base. Apart from that, from this question session, respondents made it clear that the riots occurred between Aremania and opposing supporters who at that time were competing against the AREMA FC team.

"BM: The positive side is when Aremania raises funds and men.

C. *Research Weaknesses*

This research has several weaknesses due to the limitations of the researchers. Based on research conducted by the author, several shortcomings and weaknesses were found in this research. The shortcomings and weaknesses of this research can be a lesson for future writers and researchers who will further refine their research results. The weaknesses of this research include: 1) In the data collection process, 10 Aremania/Aremanita respondents conducted this research, some of whom did not fully understand this research. When the researcher asked several interview guide questions, some respondents could not digest them properly. 2) During the data collection process, some respondents whose names were not listed in the official respondent book refused because they felt that an interview with the researcher could spread themselves to social media. So, researchers have difficulty in finding respondents who have the courage during the interview session. 3) Researchers in the data collection process also have obstacles starting from traveling with unpredictable weather and sometimes some respondents are still at the work location, so the data collection process does not match the researcher's plan.

D. *Research Advantages*

This research has several advantages. Based on research conducted by the author, there are several advantages of this research, including: 1) Collecting research data, researchers not only conduct interview sessions, but researchers also conduct observations at the respondent's location, so that accurate data is obtained, 2) Interview sessions are conducted by researchers and carried out with respondents in a quiet place so that accurate data is obtained through a voice recording device, 3). In the future, it is hoped that this research can become a reference solution for Aremanita/Aremania supporters in overcoming challenges and obstacles after the Kanjuruhan tragedy.

IV. CONCLUSIONS

Based on research conducted on 10 AREMANIA/AREMANITA respondents from outside the city and Malang City based on four quadrants of supporters, it was concluded that the fanaticism of Aremania or Aremanita after the Kanjuruhan tragedy, of the total number of respondents, fanaticism was still quite high by buying merchandise even though they did not see it directly. and the small number of respondents who still choose to step aside are either disappointed by the club they support or vice versa. Respondents who felt disappointed due to numerous factors felt less satisfied with the sense of injustice from the Kanjuruhan tragedy.

Initially, the 10 Aremania/Aremanita respondents also felt traumatized by the Kanjuruhan tragedy and difficulties in supporting the Arema FC team. Gradually, all respondents will get rid of the trauma in their way through positive activities and later the time will come when respondents return to the stands and see the AREMA FC team competing at the Kanjuruhan Stadium, Malang Regency.

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