Conference Paper

Cultural Identity of Football Supporter Community in Surabaya (Phenomenology Studies of Bonek Campus as a Supporter Community of Persebaya in Surabaya)

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Abstract

Cultural identity refers to the characteristics or sign possessed by a cultured group. Cultural identity will be attached to the identity of members of the cultural group. One of the cultural identity inherent in Surabaya is the term “Bonek”. At first, the Bonek call was only intended for football supporter of Persebaya in Surabaya, but later it become the one of the stereotypes inherent in the people of Surabaya as a whole. Image of Bonek can not be separated from the abbreviation of the word itself, ie bondo nekat or it means dare to do anything to support them despite not having capital (material). Bonek appearance that tends to ‘quirky’ and not neatly also create a negative impression. Bonek also often reported getting into fight with other supporters, security apparatus, or journalists so that create a fanatic supporters image can not be separated by the riots that happen inside or outside the stadium. This prejudice will obviously disadvantageous to Surabaya supporters who are sportive and orderly when their support Persebaya Surabaya. Bonek Campus is one of the community of Persebaya Surabaya supporters who has been established since 2011. Their existence will give its own color to the diversity of football supporters in Surabaya, even Indonesia. For that the researcher is interested to conduct phenomenology study about Bonek Campus as a community of Persebaya supporters in Surabaya. Data collection through participatory observation, indepth interview, focus group discussion and literature study to explore more in depth how perception of Bonek Campus members to their role and function as football supporter community? Furthermore, researchers will identify how the cultural identity Bonek Campus as a community of football supporters Persebaya in Surabaya? Given the image of football supporters, especially Persebaya Surabaya is often considered arrogant, as do actions that result in fights and vandalism of public facilities. The output of this first phase of research is the data of Bonek Campus cultural identity as one of football supporter community in Surabaya. Further, the results will used as the basis of the preparation and development of the model of cultural identity learning as an effort to formation of Indonesian football supporters who have ethics and sportive.

Keywords: Cultural identity, community, supporter

INTRODUCTION

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Supporters are part of the football club. Supporters play an important role to provide support and motivation to football players. On the other hand, the fanatical supporters image that can not be separated by the unrest. It can be occurs between supporters inside and outside the stadium. Bonek Surabaya is a supporter of Persebaya Surabaya team. Its presence is often attributed with fanatical supporters who can posing a threat to vandalism, fights and other criminal acts. Several times PSSI firmly put sanctions on the supporters or clubs because of it as an effort for realize a sportivity football competition, but similar things often happen again.

The image of Bonek can not be separated from abbreviation of the word itself, (in Javanese Language) it means dare to do anything to support the pride’s team whose competing, despite not having capital (material). Bonek appearance that tends to ‘quirky’ and not neatly also create a negative impression. Bonek also fought several times with other supporters, apparatus, journalists or the community where they are in while traveling to support away games in other cities. Due to the action of them which is often done, PSSI had dropped a ban to play for the team Persebaya Surabaya in the main division of Indonesian football. The punishment then causes new problem which is the issue of duality Persebaya Surabaya since the 2009/2010 season. Although the club Persebaya faced many problems both in the league or in management but the presence of the Bonek still coloring football in Surabaya. Supporters of Persebaya Surabaya fans touted as one of the strengths for the rise of Persebaya Surabaya. Like the presence of Bonek who voluntarily went to Bandung to escort Congress PSSI in January 2017 ago. One of the congress results is Persebaya Surabaya recognized again and also allowed to competed in the main division of Indonesian football league this season.

One of the interesting is the emergence Bonek Campus. Bonek Campus is one of the community of Persebaya Surabaya supporters who exist since 2011. Their existence of course will give its own color to the diversity of football supporters in Surabaya, even Indonesia. Bonek Campus gives a different impression both from appearance and behavior, rather than Bonek in general. For that the researcher is interested to conduct phenomenology study about Bonek Campus as a community of Persebaya supporters in Surabaya. Data collection through participatory observation, indepth interview, focus group discussion and literature study to explore more in depth how perception of Bonek Campus members to their role and function as soccer supporter community? Furthermore, researchers will identify how the identity of Bonek Campus culture as a community of football fans Persebaya in Surabaya? Given the image of football supporters, especially Persebaya Surabaya is often considered arrogant, as well as performing actions that result in fights and vandalism of public facilities.

METHODS

This is a qualitative explorative research using phenomenology study. Prof. Engkus Kuswarno (2009) describes the study of phenomenology to know the world from the point of view of those who experience it directly or in connection with the nature of human experience, and the meaning embedded. The data collection technique to be used is by using Focus Group Discussion and indepth interview. This technique is chosen because it allows to obtain perception of informant with the point of view of himself and also experience with various backgrounds. Researchers got five informants who are administrators of Bonek Campus Community period 2017.

Table 1. Informant Data

| Name             | Age | Name of Campus                                 | Job description |
|------------------|-----|-----------------------------------------------|-----------------|
| Ujang Ilyas R    | 25  | Universitas 17 Agustus 1945 Surabaya          | 1st Coordinator |
| Nindi Widia R    | 24  | UPN “Veteran” of East Java                    | Member          |
| Abdul Kholik     | 22  | Universitas PGRI Adi Buana Surabaya           | Member          |
| Naldo R          | 20  | Universitas Dr. Soetomo Surabaya              | Member          |
| Fikri Wahyu T    | 21  | UPN “Veteran” of East Java                    | Member          |
RESULT AND DISCUSSION

Communication of Group in The Bonek Campus Community

Bonek Campus is one of the community of Persebaya Surabaya supporters that existed since 2014. Their existence will of course give its own color to the diversity of football supporters in Surabaya, even Indonesia. According to 1st informant, Bonek Campus’s existence begins with the frequent gathering of several students from various campuses in Surabaya who have the same a passion and love to club Persebaya Surabaya. The existence of Bonek Kampus was spearheaded by some Bonek who also have status as students from State University of Surabaya, Universitas 17 Agustus (UNTAG), Airlangga University, and ITATS.

1st informant: "Bonek Campus Community is starting to exist when the era of struggle persebaya, let we can get together so the Bonek did not dissapear although Persebaya did not join to competition, Bonek still existed. When the first time Bonek Campus is there, there is no a leader but just together"

Bonek Campus exists because of Bonek awareness who are also have a status as a students, to continue to provide support to Persebaya Surabaya although the team are not join the competition.

1st informant explains more about the management of the Bonek Campus community since 2016 that their activities are more structured and organized internally. The selection of organizational structure is done by appointing representatives from each campus who are members of the community. The composition of it includes the positions of 1st and 2nd coordinators, treasurer, secretary, public relations, creator of design, and delegation of campus respectively.

3rd informant added that there are currently 14 campuses in the community, namely State University of Surabaya, Universitas 17 Agustus 1945 Surabaya, Universitas PGRI Adi Buana Surabaya, Airlangga University, ITATS, STESIA Surabaya, Universitas Muhammadiah Surabaya, UPN “Veteran” of East Java, Universitas Sunan Giri Surabaya, University of Surabaya, Wijaya Kusuma University of Surabaya, Hang Tuah University, Bhayangkara University and Merdeka University of Surabaya. Even so fans of Bonek Campus community members also come from outside Surabaya, it’s only for a while they are more focused on the members and activities in Surabaya first.

3rd informant: "The enthusiasm from out of Surabaya is a lot, but we have focus with members in Surabaya first. Worry about it when we need to meeting, a little bit difficult to organized".

According to 2nd informant, in addition to being a place together the lovers club Persebaya Surabaya, who are still a students, existence of Bonek Campus community is also a forum for them to grow the experience of organizing and special events. Some of the events they have ever made are exhibition activities of photography work, book review, donation, and sharing about club history of Persebaya Surabaya or its supporters are Bonek.

4rd informant: "we often getting meeting, to share about Bonek’s history, the goal is to educate. We try to capture how Persebaya has been in the 1980s to the present."

All the informants who attended the focus group discussion said something similar to what the 4rd informant said. The activities undertaken by the Bonek Campus Community is specifically to educate Bonek or community about the role of supporters who should provide support to the pride’s club.

5th informant: "Anything is okay to do when you to watch the game but tickets must be bought. Tickets is one of source of income for club and also football players of Persebaya Surabaya"

Some of motivation and education are not only can be do on meeting event (they say it kopdar), they also used social media to update information about schedule and news of the game, the achievement of the football players of Persebaya Surabaya, performance organizing commitee of football’s competition, constructive criticisms of club’s management, and a campaign to change the image of Surabaya supporters about their safety and behavior.

423
Based on the grouping of the development of a community according to Umstot (1988), Bonek Campus community has reached the stage of performing. It is perform a cycle where there has been an effective cooperation in carrying out tasks within a group. The Bonek Campus community exist when the Persebaya Surabaya was getting a ban to join on competition in the Indonesian football main division, but in less than two years the Bonek Campus community is able to actualize themselves as one of the supporting communities that support their pride team not only when in the football field (when the team is compete). They love Persebaya Surabaya not just for now but also its future existence.

The Use of Social Media For Bonek Campus Community

Today, social media can not be separated from human life as an efficient communication media, and more closer to the user. Social media is a gathering place for people who want to share information, to make new friends and interact with other friends by online. Brogran (2010) define social media as a new tool for communicating, collaborating and enabling various types of interactions that were not previously available in the traditional community. Mayfield (2008) describe that social media as a medium for being able to participate in it, create dan share message. Even though the essence of social media is not a new way of communicating

Salmooon (2013) describe that social media instagram created in order to smartphone user will feel the camera installed in the gadget is not in vain. One of the popular social media today is Instagram. Currently Instagram already has 500 million active users worldwide (Instagram, 2016). Instagram focuses more on a photo-sharing app that lets users take photos, apply digital filters, and streams to various social networking services. Photos that have been automatically uploaded shared to followers as well as the central server. Everyone can "communicate" with photos. This is a new form of communication where communication is no longer verbal but also in the form of images (Salmooon 2013).

Based on the results of observation and researcher’s analysis of potential accounts @ bonekcampus27 still dominated as information media Persebaya Surabaya and media interaction for Bonek to interact through cyberspace. However, on the other hand, researchers also see an attempt to show their existence through the variety of activities, ideas, and thoughts conveyed through posting photos, videos, or writing on Instagram account.

Instagram account of Bonek Campus not only show the activities of the management or its football players while Persebaya Surabaya in the stadium, or when the supporters watch the football games together. Researchers found some other activities they performed outside of the club’s schedule Persebaya Surabaya; among others their meetings (known as ‘kopdar’) for discussion between the organization committee and its members in various campuses. Information about other activities that have been uploaded in @bonekcampus27 is learning the writing class by them (posted on April 25, 2017). It is the activity poster completed with caption:

"By writing, the history of the greatness of PERSEBAYA can remain eternal and can be remembered by the next generation, and by writing, romantic stories with PERSEBAYA can we describe on to our children and grandchildren later”.

Through the post, researchers found the effort of the Bonek Campus community to invite the follower to recognize and preserve the history of the club, and produce a work as a form of positive support to their pride’s club.

Another information that researcher found is associated with ideas and thoughts about the value of sportifity and the ethics as a football supporters. They remind that the football supporter should be behave or take action that is not destructive or does not give negative image to their pride’s club, or the supporters themselves. One thing that serious concern from Bonek Campus is related to the ticket. The phrase “no tickets, no games” is often used as a hastag is a form of criticism of the actions of supporters who ignore the individual’s safety, and damage the facility. Also it is reminder to supporters that ticket is one of source for income the club. Instagram account
of Bonek Campus community does not hesitate to upload photos or videos that provide concrete evidence of ‘naughty supporters’ who behave or perform the action, as in a photo posting on March 26, 2017.

Figure 1, Examples of account page Instagram @bonekcampus27 which portray criticism of the behavior of unscrupulous Bonek (in person) and detrimental to the image of the supporters

Another thing that became the findings on Instagram account of Bonek Campus is an effort to participate "a sense of security" for the community when they in around Bonek. The post with the theme of "love of pride" (posted on February 16, 2016) with the caption "The proof of our love for the pride's club and society of Surabaya that breaks the boundaries of space and time", shows the activities of them handing-out the flowers for the visitor of all ages in car free day. A similar message the researchers found in a post on December 20, 2015, when they had campaigned "Surabaya Safe For The Newcomers", it written on a sticker held by one of them. "Bonek has proved that bad things do not have to be repaid with the same things. Today, Bonek has proved by the action of handing-out flowers to the motorist or car drivers who have vehicle license plat instead of Surabaya, especially license plat of N. At least the action was expected to be able to dismiss a lot of negative news in most mass media. Hopefully mass media is more balanced to shows news of them, not only from the negative of Bonek. Finally, we are Bonek advise the visitors in Surabaya do not be afraid of Bonek, do not be afraid there will be retaliation actions that harm you, because Surabaya will always be a safe and comfortable city for visitors."

They are campaigning about security and feeling comfort for visitor in Surabaya. Bonek Campus as a part of a group of Persebaya Surabaya supporters try to interact in order to give a positive effect and motivation for Bonek in general. Jhonson and Jhonson (2012) in group dynamics books describe the most commonly associated with groups can be defined as people who like to be together to achieve a goal. The group is there for the reason. People form groups to achieve goals that they can not achieve on their own. It is also what researchers found in this study. Bonek Campus as a community tries to campaign to all of Bonek to be a football supporter who have ethics and sportive.

**Stereotype of Bonek, Nowadays**

According to Klyukanov in the book of Samovar entitled Communications Between Culture (2010), cultural identity can also be identify by a member in a group where everyone uses the same symbol system. Green is a color symbol of clothes, attributes, and accessories of Bonek as a football supporters of Persebaya Surabaya. In
addition, a group also has stereotype as their cultural identity. Stereotypes can be interpreted as ideas of individuals who are part of a particular group, and leads us to look at individuals or groups with the same image.

Stereotypes are the labeling given by society by generalizing the behavioral habits, traits or other characteristics of the individual or social group, so they are relatively fixed. Stereotypes are studied and socialized through individual experience and mass media. According to Scarborough, when generalizing a group of people, just as we do in explaining culture, we are dealing with stereotype issues (Samovar, 2014: 50).

Bonek is often known as a supporter who is arrogant and likes to make riots. However, it is believed to be different by the five informants of this study when following the focus group discussion. They agree that there has been a significant change to the image and behavior of Bonek today. Slowly has begun many Bonek who are aware about the need to instill a positive image for Persebaya Surabaya supporters. Supporters not only support the team while playing but become part of a football team and also provide a positive spirit for football Surabaya, even Indonesia. Supporters not only provide support but also live and become one of the world’s sports icons.

2nd informant 2: "Supporters, or Bonek is the 12th player of the team"
4th informant: "Supporters not only support but also provide income, live, educate, or give a real campaign to improve of sports in Surabaya. Bonek also as an icon."
1st informant: "Supporters become unifying in sport"
2nd informant explains there is shifting meaning of Bonek, today. Previously, Bonek is defined as a supporter of Persebaya Surabaya, who dare to do anything to support the pride’s team whose competing, despite not having capital (material). It is interpreted as a negative behavior because he will do anything, even if it must violate the rules or danger.
2nd informant : "Nowdays, Bonek means dare to spend money to go to stadium, buy a ticket to watch the games of their pride’s team"
5th informant : "Bonek is faithful. Brotherhood, Familiarity".

On the other hand, the informants also alluded to the role of Bonek Campus community members who want to be unifier and strengthen the familial relationship between Bonek Persebaya supporters of Surabaya. Bonek Campus seeks to be the motor of change for better and more positive image changes in the community, although they recognize that it is natural that the expected changes do not directly occur directly but need to slowly improve themselves from Bonek, the supporters of Persebaya Surabaya.

CONCLUSION
Bonek Campus is one of the community of Persebaya Surabaya supporters who believed that positif image and behaviour of supporters are become one of the important things and should get attention. They describe that the future existence of football’s team is also depends on the supporters. Bonek Campus community seeks to be the motor of change for the better and more positive image of Persebaya Surabaya’s supporters. They utilize social media to communicate and campaign ideas, how is to be a football supporters who have ethics and sportive.

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