

Collective Expression of Persipa Pati Football Supporters Fanaticism Through the "Diurus Cah-Cah" Movement

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Keywords

Fanaticism support;
Collective expression;
Social solidarity

Abstract

This study examines the collective expression of fanaticism of Persipa Pati supporters through the "Diurus Cah-Cah" movement. Research problems include how forms of collective fanaticism are formed, the driving factors for the emergence of movements, and their impact on the sustainability of the club. This study aims to analyze forms of collective expression, identify causative factors, and assess their impact. The approach used was qualitative descriptive with a purposive sampling technique of 15 informants consisting of supporters, management, fans, and the community. Data was collected through interviews, observations, and documentation, and tested by triangulation. Data analysis was carried out through the stages of reduction, presentation, and drawing conclusions. The results of the study show that collective fanaticism is formed through three main aspects, namely social solidarity, dynamics of collective consciousness, and social integrity and stability. Solidarity is seen through shared activities such as chant, choreography, and social activities. This movement is driven by a sense of belonging, disillusionment with management, and the collective identity of supporters. In addition, this movement has a positive impact by increasing supporter involvement, harmonious relationship with management, and contributing to team performance. It can be concluded that supporters' fanaticism is not only emotional, but also a constructive collective force in supporting the sustainability and development of football clubs.

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INTRODUCTION

Football is a social phenomenon related to the dynamics of people's lives (Anderson-Butcher & Bates, 2021). Supporters are an important and inseparable element of a football club as part of a social community that has an identity, loyalty, and emotional connection to the club they support (Azouz, 2025). Spectators who support their proud club with sincerity and loyalty. This spectator is also always present in providing support in various situations, both when the team wins and also faces defeat, this spectator is often also called football supporters (Maulana et al., 2024).

Supporters' fanaticism is manifested through various collective activities, such as the use of attributes, choreographed actions in the stands, and mass mobility as an expression of support for the club (Hiippala & Callies 2024). The activity forms a collective awareness in the supporter community, while describing the role of supporters as social actors in constructing the club's identity and strengthening group solidarity.

The transition of modern football increasingly oriented towards commercialization has changed the position of supporters to consumers, so participation in decision-making has become limited. This condition encourages the emergence of collective resistance as an effort to maintain the club's identity and existence. Previous research indicates that this phenomenon is a form of resistance in the football industry (Ismail, 2023).

In the local context, this phenomenon is reflected in Persipa Pati which has a strong and loyal supporter base. The loyalty of Persipa Pati supporters can be seen through the participation of the supporter community in home matches, social media activities, and involvement in various activities. Supporters are not only present as supporters at the stadium, but also active in discussion forums, conveying aspirations, and social activities related to the sustainability of the club. Supporters are not only passive, but also active in constructing a culture of supporters. One of the manifestations of its collective expression is the "Diurus Cah-Cah" movement as a symbol of supporters' concern and involvement in the club's condition. This movement is based on dissatisfaction with management policies, internal club conflicts, and the lack of involvement of supporters in decision-making from management. In addition, the transformation of the supporters' mindset is increasingly critical, accompanied by loyalty and love for the club, which is also the driving force for the formation of the movement (Lianopoulos et al., 2025).

The emergence of the "Diurus Cah-Cah" movement is related to the internal crisis of Persipa Pati and the dissatisfaction of supporters with the club's management. Initial observations show that supporters actively conduct discussion forums, fundraising, merchandise sales, and social support mobilization in helping the club's sustainability during the league 3 competition. The collective movement also encouraged Persipa Pati to win the Liga 3 in Central Java and promotion to the Indonesian Liga 2. In addition, supporters and management also managed to get support and the government provided 2 billion rupiah. This condition shows that the fanaticism of Persipa Pati supporters is not only symbolic, but also develops into collective participation that contributes to the sustainability of the club.

The phenomenon of supporter fanaticism was analyzed using the theory of social solidarity by Émile Durkheim. Social solidarity is formed by the relationship between individuals in a group based on the same values, norms, and beliefs. This solidarity is then divided into two forms, namely mechanical and organic solidarity. Mechanical solidarity arises because of the similarity of identity and experience, while organic solidarity arises because of the division of roles and dependencies between individuals in a social system. Organic solidarity is reflected through role sharing and collaboration, such as fundraising and participation in club management (Numbered & Svoboda, 2021). This phenomenon indicates that supporter fanaticism is not only emotional, but also has a social function in the sustainability of the club.

This phenomenon can also be explained through the theory of social identity put forward by Henri Tajfel and John Turner. The theory states that individuals categorize themselves into certain social groups in order to gain identity and self-esteem. In the context of supporters, the identification of part of the club group fosters a sense of belonging, high

loyalty, and a tendency to differentiate oneself from other groups, which fuels fanaticism (Funk et al., 2016).

Collective behavior theory explains that individual actions in a group evolve into structured social movements. Collective behavior is defined as the collective response of a group of people to a specific condition that is considered important. In the world of supporters, fanaticism develops into collective action, such as mass mobilization, demonstrations, or direct involvement in club affairs (Turner et al., 2024). Therefore, supporter fanaticism is not just a form of emotional expression, but a social phenomenon that includes identity, interaction, and collective action (Tsaniyah et al., 2025).

Although supporter fanaticism can strengthen group solidarity and loyalty, excessive fanaticism also has the potential to have negative impacts. High loyalty sometimes develops into aggressive behavior, intolerance towards other supporter groups, conflicts, and anarchic actions both in the stadium and on social media. In between, excessive pressure from supporters on players and management can affect the club's internal stability. Therefore, supporter fanaticism has two interrelated sides, namely as a force of social solidarity as well as a potential conflict if not managed constructively.

Previous research indicates that supporter fanaticism is able to strengthen group identity through collective expression and social interaction. However, most of the research is still focused on the symbolic dimension, so studies that integrate solidarity, collective expression, and the transformation of fanaticism in a single analytical framework are still limited.

Dewa & Athalarik (2025) concludes that the fanaticism of La Grande Indonesia's supporters is not only manifested verbally, but also through artistic expressions in the form of tifos and choreography that strengthen the group's collective identity. Afrianto (2024) emphasized that social identity plays a crucial role in shaping the loyalty of The Jakmania supporters to Persija. Research Ismail (2023) also analyzes that punk football is a form of counter-hegemony to the Indonesian football industry, with supporters as social actors who launch collective resistance.

Furthermore, Putra (2023) concluding that supporter fanaticism has positive and negative dimensions that are influenced by social interaction and the surrounding environment. Himawan (2024) revealed that supporter fanaticism develops on social media through digital activities, such as information updates and expressions of loyalty. However, these studies have not specifically integrated supporter fanaticism as a form of social solidarity, collective identity, and collective behavior in the context of direct involvement of supporters in the sustainability of regional clubs. Most previous research has focused more on social solidarity, group loyalty, social identity, and expressions of supporter support (Fakhira et al., 2023).

The study shows that the supporter movement that is responsive and embraces all parties can strengthen the role of supporters, as well as have an effect on the club's financial growth, including in the sale of trinkets, the number of spectators in the stadium and the value of sponsorship support, especially in the context of regional football clubs in Indonesia such as Persija Pati (Haizi & Satria, 2025). Therefore, this research was carried out to fill the gap through the analysis of the "Diurus Cah-Cah" movement as a collective manifestation of supporter fanaticism. Thus, studies that integrate supporter fanaticism as a form of solidarity, collective expression, and transformation of fanaticism in one analytical framework are still relatively limited.

This research also contributes to the global development of football supporters, especially in the context of regional clubs in Indonesia. Most international studies still focus on the fan culture of big European and Latin American clubs. This research shows that the fanaticism of local club football supporters can develop into a collective force, supporters not only play the role of spectators, but also as social actors in the dynamics of modern football. This research is important because it confirms that fanaticism is not only symbolic and emotional, but also a collective force that supports the sustainability and progress of football clubs.

The results of initial observations show that the "Diurus Cah-Cah" movement is a collective manifestation of fanaticism of Persipa Pati supporters. This fanaticism is not only manifested through support at the stadium, but also through the active participation of supporters in various discussion forums, presentation of goals, and involvement in club management. The movement is manifested through collective actions such as fundraising, mass mobilization, and choreography. The movement arose as a response to dissatisfaction with the previous management, driven by a sense of belonging, loyalty and love for the club.

Referring to these findings, the formulation of the research problem includes the collective form of supporter fanaticism, the driving factors of the "Diurus Cah-Cah" movement, and the impact on the sustainability of the club. This study aims to analyze the form of collective expression of fanaticism, identify the driving factors of the movement, and assess the impact on the sustainability of the club. Conceptually, this study states that

constructive collective force for the management and sustainability of the Persipa Pati club through the "Diurus Cah-Cah" movement.

METHODS

This study uses a qualitative descriptive approach with a qualitative case study design. This approach aims to explain the social phenomenon of the group, so that the data described makes it easier to solve problems. The design of the case study was chosen because the research focuses on in-depth research on the collective phenomenon of Persipa Pati supporters in the "Diurus Cah-Cah" movement in a certain social context, namely the supporter community in Pati Regency, Central Java.

The case study allows researchers to understand the dynamics of social solidarity, collective consciousness, and forms of supporter fanaticism in a contextual and in-depth manner. The qualitative approach aims to understand the meaning, social experience, and interactions that occur in community groups in a naturalistic manner (Creswell, 2016). This research was carried out in Pati Regency, Central Java, with a focus on the Persipa Pati supporter community. The type of data in this study consists of primary data, namely data obtained from interviews and observations. Meanwhile, secondary data is sourced from documentation, archives, or related news.

The data collection technique in this study uses purposive sampling by deliberately selecting informants based on the criteria and objectives of the research. This technique is used because not all individuals have relevant experience and knowledge of the phenomenon being studied. The criteria for informants in the study include:

- Be actively involved in the Persipa Pati supporter community for at least 2 years.

- Have participated in the "Diurus Cah-Cah" movement

- Willing to provide information openly during the interview process.

Additional informants such as club administrators, players, and journalists were selected based on their direct involvement in supporters' activities and Persipa Pati matches.

The sample in this study is fifteen informants, which include the Patifosi board of directors, club management, the community, players, journalists, and supporters who are directly involved in the activities of the support group. This number is sufficient because the data obtained has reached data saturation or data saturation, which is a condition when additional interviews no longer produce significant new information or themes. Therefore, the determination of the number of informants in qualitative research emphasizes more on the depth and completeness of the data than on statistical representations (Buckley, 2022).

This research instrument was developed based on Émile Durkheim's theory of social solidarity, which was used in analyzing the collective expression of fanaticism of football supporters through the "Diurus Cah-Cah" movement. This instrument was developed in an interview guide that covers social solidarity, dynamics of collective consciousness, integrity and social stability.

Table 1. Interview research instruments

Construct	Indicator	Interview Questions
Social Solidarity	Sense of togetherness, group loyalty, cooperation between supporters, common identity	"What is the form of solidarity and loyalty of supporters in supporting Persipa Pati?"
Collective Awareness	Common values, collective identity, involvement in joint action, the meaning of the "Diurus Cah-Cah" movement	"What does the "Diurus Cah-Cah" movement mean for the Persipa Pati supporter community?"
Social Integrity and Stability	Maintaining group unity, conflict management, social order, and joint commitment in the supporter community	"How do supporters maintain unity and prevent conflict within the community?"

The validity of the data in this study was tested through the data triangulation technique, namely by comparing the results of interviews, observations, and documentation by involving various informants who have different perspectives. This is done to ensure the consistency, credibility, and accuracy of the data obtained.

The data analysis technique in this study consists of three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is carried out by sorting the data and simplifying the same data according to the focus of the research. The presentation of data is carried out in the form of a narrative so that it is easy to understand, conclusions are drawn gradually from the verification process to ensure that the research results are valid and accountable.

RESULTS AND DISCUSSION

As a result of interviews with fifteen informants, findings were obtained regarding the analysis of the collective expression of fanaticism of persipa pati football supporters through the "Diurus Cah-Cah" movement formed through three aspects of collective behavior, including the following:

Social Solidarity

According to the results of observations regarding the collective expression of fanaticism of Persipa Pati supporters, it shows that supporters are active in expressing support through chants, choreography in the stands, the use of club attributes, and carrying out social activities. The activity reflects strong togetherness and solidarity between supporters. Social solidarity in the "Diurus Cah-Cah" movement was formed because of the similarity of experiences in the concern of supporters for the condition of Persipa Pati. These similarities foster a sense of belonging in the togetherness that exists not only in the stadium, but also starts daily social interactions. Thus, solidarity develops through communication and collective experience that takes place continuously.

The results of the interviews also reinforce the statement that collective expression is a tangible form of belonging to the club, so that the support given is not only given during the match, but also through real action outside the stadium. In addition, documentation from photos or videos shows that the consistency of supporters' activities is formed in joint singing, choreography, and social activities that are part of the "Diurus Cah-Cah" movement. Collective expression is not only symbolic, but it is also embodied in tangible actions that form loyalty to the club.

Dynamics of Collective Consciousness

The emergence of the "Diurus Cah-Cah" movement is motivated by several factors. Based on observations, this movement arose because of a response to the anxiety of supporters about the condition of the club that experienced problems and the desire to maintain the existence and sustainability of the club. The results of the interviews showed that the majority of informants stated that the main factors behind the movement were a sense of belonging to the club, disappointment with management, and high solidarity among fellow supporters. The

documentation obtained also provides an overview of the background of the formation of this movement with the activities of supporters in responding to the club's conditions. "Diurus Cah-Cah" does not arise spontaneously, but rather results that arise due to social, emotional, and crisis factors that encourage supporters to act collectively.

Social Integrity and Stability

The results of the study show that the "Diurus Cah-Cah" movement has an impact on the sustainability of the club. The results of the observation show a change in club management, increased supporter involvement, and a more solid atmosphere of support. The results of the interview also revealed that this movement had a positive impact on increasing player motivation when competing, the existence of a harmonious relationship between supporters and management, and the real contribution of supporters in supporting the management of the club. Documentation is a reinforcement in showing the development of supporters' activities on changes in club conditions after the "Diurus Cah-Cah" movement. This movement has a positive impact both from social aspects, moral support, and real contribution to the sustainability of Persipa Pati. This is also evidenced by the success of Persipa Pati who won the Central Java League Three and was promoted to League Two.

Based on the results of the study, the collective expression of fanaticism of Persipa Pati supporters is not limited to the form of support inside the stadium, but also in social actions with a specific purpose. The discussion of this research is analyzed based on three aspects, namely social solidarity, the dynamics of collective order, and social integrity and stability. By referring to the theoretical foundation and the results of relevant previous research.

Social Solidarity

The results of the study show that the collective expression of Persipa Pati supporters through the "Diurus Cah-Cah" movement reflects strong social solidarity. There is emotional attachment and a sense of togetherness between supporters through joint activities such as chants, choreography, the use of attributes, social activities, and fundraising. In the concept of solidarity, Émile Durkheim posited that solidarity is formed because of the similarity of values, identities, and experiences between individuals in a group. Persipa Pati supporters have the same goal, which is to support and maintain the sustainability of the club by creating strong social ties. This can be seen from the consistency of supporters in providing support, both inside and outside the stadium by showing their social relationships that are not only temporary.

There is a division of roles in the supporter community, supporter solidarity, which was initially in the form of a sense of togetherness, then developed into a collective action to maintain the sustainability of Persipa Pati. A sense of belonging to the club encourages supporters to get involved in real action, such as fundraising and coordination of actions. This shows that social solidarity develops into joint action because of responsibility for the condition of the club. This condition reflects the existence of organic solidarity, where each individual has a certain role that complements each other to achieve a common goal.

These findings are in line with research Numbered, D., & Svoboda (2021) which states that solidarity in the supporter community is formed through intense social interaction and active involvement in various group activities. However, the study focused more on the social identity of supporters and did not discuss direct involvement in club management. In the context of Persipa Pati, solidarity not only strengthens the group's identity, but also encourages the emergence of collective actions to maintain the sustainability of the club.

Collective expressions such as chant and choreography play an important role in strengthening social solidarity. These activities build a collective identity and strengthen relationships between group members. This is supported by research God & Athalarik (2025) which states that the collective expression of supporters can strengthen the sense of togetherness and increase solidarity within the group. Research from Spaaij (2014) explained that relationships between supporters are formed through each other's collective experiences, both in support and conflict situations. Continuous interaction in the supporter community creates a sense of togetherness and strengthens the group's identity so that solidarity becomes an important element in football supporters. Thus, social solidarity in the "Diurus Cah-Cah" movement is not only the basis for the formation of supporter fanaticism, but also

develops into a collective force capable of organizing joint action. This solidarity plays a role in maintaining the sustainability of the club and shows that supporters' fanaticism can have a social function that builds the world of football.

Dynamics of Collective Consciousness

The "Diurus Cah-Cah" movement does not appear spontaneously. Collective awareness in the "Diurus Cah-Cah" movement emerged because supporters felt that Persipa Pati's condition was under threat. Disappointment with the management and concerns about the future of the club caused unrest that prompted supporters to take collective action to maintain the club's sustainability. Based on the results of the research, the urama factors behind this movement are a sense of belonging to the club, disappointment with management, and a desire to maintain the identity and sustainability of Persipa Pati.

Conflicts between supporters and management are the main triggers for the emergence of this movement. Collective awareness is formed through communication and discussions between supporters, both in person and through social media. This process requires individual anxiety to develop into a common concern, so that fanaticism is not only emotional, but also encourages active involvement in various social actions. This situation makes the growing collective unrest into a joint action. This is in line with the theory of collective behavior which states that group actions arise in response to social conditions that are perceived to threaten the common interest (Turner et al., 2024).

These findings are reinforced by research Akfirat et al. (2021) Which explains that collective action is formed when individuals share information about injustice and develop a shared identity as a basis for action. However, the study emphasizes more on the aspect of mass mobilization and has not discussed in depth how the local identity of regional clubs is the main factor in the emergence of collective action. In the context of Persipa Pati, local identity and a sense of belonging to the club are important elements that strengthen the collective consciousness of supporters.

Collective consciousness is described through the social identity theory of Henri Tajfel and John Turner. In the latest research developments, social identity has proven to be an important factor in encouraging active supporter engagement. A strong identification with the club encourages supporters to engage in collective action, as the social identity formed not only creates togetherness, but also the ability to support the group (Dunn, 2020).

Research Turner et al. (2024) shows that supporters play an active role in social activities, especially in fighting for the interests of the club. The supporter movement in Indonesia is a form of resistance to control and trade in the world of football. Community involvement in sports organizations is a form of collective agency, where group members consciously take an active role in determining the direction of the organization (Hajli, 2025). This is in line with the "Diurus Cah-Cah" movement which shows that supporters are no longer objects, but subjects in the management of the club.

Thus, the dynamics of collective consciousness in this study show that supporter fanaticism is not only emotional, but also develops into critical social awareness. This awareness encourages supporters to take concerted action in a directed manner, especially when they feel that the identity and sustainability of the club are being threatened. On the other hand, collective consciousness can also have a negative impact when influenced by uncontrollable emotions. Disappointment with management has the potential to trigger internal conflicts and differences of opinion between supporters. This condition shows that collective fanaticism is not only a force for change, but can also cause instability in the supporter community.

Social Integrity and Stability

The results of the study show that the "Diurus Cah-Cah" movement influence the sustainability of the club through real supporter involvement, such as fundraising, moral support, and participation in club management. This involvement helps the club deal with the crisis while strengthening the relationship between supporters, players, and management so that stability is created within the club. This condition shows that supporters' fanaticism not only serves as an emotional expression, but also as a social force capable of building security and sustainability in the club's organization.

The "Diurus Cah-Cah" movement has succeeded in creating conditions where members have common goals and work together to achieve the same goals. The "Taken care of Cah-Cah" movement affects the sustainability of the club through real involvement of supporters, such as fundraising, moral support, and participation in club management. This involvement helps the club deal with the crisis while strengthening the relationship between supporters, players, and management so that stability is created within the club. Supporters are united with one vision to build a club. According to Putra (2023), supporter fanaticism can have a positive impact if supported by good social relationships and a healthy environment. Research Coalter (2021) explained that the sports community has the ability to create solidarity and strengthen unity through the active involvement of members in activities carried out together.

The real contribution of supporters in supporting the sustainability of the club is evidenced by fundraising and involvement in management. This participation shows that there is a high level of trust and agreement towards the club. The success of Persipa Pati in winning League Three in Central Java and promotion to League Two is clear evidence that this movement has a positive impact. Organized fanaticism can be a social capital in supporting the achievement of common goals. This is supported by research Dulkiah & Majid (2025) which states that strong social capital in a community can increase collective well-being due to the presence of trust, social networks, and shared values that encourage active participation among members.

Himawan (2024) stating that supporter fanaticism can develop into active participation in support of the club, either in person or through social media. Recent research by McLeod et al. (2021) explaining that supporters not only play the role of spectators, but are also involved in the dynamics and governance of the club's organization through the representation of the interests of supporters in the decision-making process. They not only play the role of spectators, but also as an important part of the club's dynamics.

Thus, supporter fanaticism in this context not only has an impact on the emotional aspect, but also on the social and structural aspects in the club's organization. Although it has a positive impact, the involvement of supporters in the management of the club can also cause a conflict of interest. High expectations for management and players have the potential to create tension if the expectations of supporters are not met. Therefore, communication and clear boundaries are needed so that supporter involvement remains positive and does not disrupt the stability of the club. The results of the study strengthen the argument that supporter fanaticism is not always negative, but also plays an important role in maintaining the sustainability of the club, especially when supported by solidarity and high collective awareness.

Overall, these three aspects show that the fanatical spirit of Persipa Pati supporters expressed together through the "Diurus Cah-Cah" movement is a complicated social phenomenon. Social solidarity is the reason for the formation of this movement, collective awareness is the trigger for how the "Diurus Cah-Cah" movement was born, and integrity and social stability are the result of the joint action. Fanaticism is not only a mere symbol, but also plays an important role in shaping the identity, solidarity, and sustainability of the club. These three aspects show the collective expression of fanaticism of Persipa Pati supporters through the "Diurus Cah-Cah". Social solidarity is the basis for the formation of groups, the dynamics of collective consciousness as the driving force for the emergence of this movement.



Figure 1. The collective expression of Persipa Pati supporters in the "Diurus Cah-Cah" movement through chant and choreography.

CONCLUSION

It can be concluded that the collective expression of fanaticism of Persipa Pati supporters in the "Diurus Cah-Cah" movement is formed through three main aspects, namely social solidarity, dynamics of collective consciousness, and social integrity and stability. This movement shows that supporter fanaticism is not only emotional, but also develops with constructive values. Supporter solidarity is formed through a common identity, values, and goals that encourage the formation of cooperation in various supporter activities. Collective awareness emerged in response to the club's crisis conditions, which encouraged supporters to be involved in the club's crisis conditions, which encouraged supporters to be actively involved in maintaining the club's identity and sustainability. This can be seen from the increase in supporter participation, the creation of a more harmonious relationship between supporters and management, and a real contribution to the management of the club. Thus, this study confirms that supporter fanaticism is not always negative, but can be a collective force that plays a role in supporting the sustainability and development of football clubs. This research also contributes to the development of the study of the sociology of sports, especially in understanding supporter fanaticism through the perspective of social solidarity Émile Durkheim, that fanaticism can develop into constructive collective action and strengthen social integration in the football supporter community.

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