



Bonek Dare to Write: Preaching Bonek's Positive Activities through Journalism

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Abstract. In Indonesia, there are many football fan communities. Among them are bonek, namely a group of rabid supporters who support the legendary club Persebaya Surabaya. When we talk about bonek, what often comes to mind are supporters who are identical with violence and get a negative label. In fact, if traced historically, it shows that bonek is actually a supporter who first experienced modernization in the mid-1980s. Riot cases involving violence in football are at least accused of the behavior of bonek. The mass media are still making generalizations to say that riots in Indonesian football are as if they were carried out by bonek. Although the bonek has changed and become a more creative supporter and cares about his social environment, the negative image still lingers. Currently, bonek has been transformed by carrying out anti-racist actions and campaigns against other supporters, carrying out social activities related to disaster response in several regions in Indonesia. Through training and a journalism writing clinic provided by this community service team, Unesa wants to contribute to strengthening the image of the bonek who has become good by reporting positive bonek activities.

Keyword: Bonek writes and positive activities

1 Introduction

In Indonesia, there are many football fan communities. Among them are bonek, namely a group of rabid supporters who support the legendary club Persebaya Surabaya. When we talk about it, what appears is supporters who are identical with violence and get a negative label. In fact, if traced historically, it will show that bonek is actually a supporter who first experienced modernization in the mid-1980s.

At first, the group who supported Persebaya were only called Persebaya supporters. They simultaneously from Surabaya and other cities were only green attributes and dared to travel thousands of kilometers which finally greened the Senayan stadium when Persebaya qualified in the final of the union competition in 1987. Persebaya supporters started this modernization when supporters of other teams did not. The courage and recklessness of Persebaya supporters in supporting their favorite club which competes far away in other areas is what gave birth to the term bonek (bondho nekad).

The term bonek from the semantic side has a neutral meaning and does not have a negative behavioral tendency. People who have traits that show high motivation and courage to achieve a goal even though they do not have sufficient provisions. The role of the media is very large in the spread of this term. The term bonek is a trait possessed by supporters who want to watch and support a football team. Bonek can also be interpreted as a group of football spectators who usually always make a fuss, either outside or inside the field or stadium. Bonek only has five hundred to two thousand rupiah or less than the cost needed to go to and from the stadium and buy tickets to enter the stadium. When going to the stadium, these bonek often look for public transportation such as open trucks or pick-ups or to intercept passing trains. The way to enter the stadium is that some of these bonek ask for money to buy tickets, some of them don't pay. Some asked the stadium gatekeeper to enter for free. Some entered by climbing the stadium wall or waiting for the stadium door to burst because it was attacked by fans.

Meanwhile, according to Fajar Junaedi [1] the negative image of bonek is seen as something that has high news value. The mass media play an active role in creating the image of the bonek which is then labeled negative. The more negative the behavior of the bonek that are reported, it makes the news more marketable by the mass media and can even increase sales circulation. In its development, the word bonek was generalized by the mass media to name violence perpetrated by football fans. The history of the development of football fans in Indonesia shows the fact that the word bonek has various meanings. First, the word bonek is a Persebaya supporter. To become a bonek, one only supports Persebaya without having to have a bonek membership card because it is not the name of an organization, but is more meaningful as a name raised in a cultural context. The term bonek became quickly accepted and developed into the name of Persebaya supporters and they felt comfortable with the term.

Second, the word bonek grows from cultural interactions that mean spirit. It's not just a name that represents the football fan community that supports Persebaya. Bonek is also articulated as an act that shows a passion to support a football club. Therefore, bonek is not only seen as a noun, but also as a verb. Furthermore, the negative behavior of football fans that leads to violence has become news material that is easily packaged as news that is worth selling. "Bad news is a good news" is a premise that is often heard so that news in the mass media about supporters is often colored with violence and negative behavior. If in England, hooliganism is hot news in the mass media, then bonek are soft food for the Indonesian mass media.

Bonek is indeed a supporter who has a long track record in the world of violence, both directly and sub culturally [2]. Therefore, cases of riots involving violence in football are at least accused of the behavior of bonek. There seems to be something special for the mass media when bonek resort to violence to report. It is different when the violence is carried out by football fans from other supporter communities. It seems that the mass media then made generalizations to say that riots in Indonesian football were riots caused and carried out by bonek.

Such a point of view towards the bonek is very attached, even though the bonek has changed and become a more creative supporter and cares about his social environment. For example, conducting anti-racist campaigns against other supporters and conducting social activities related to disaster response in several regions in Indonesia [3]. Based on the situation analysis and literature review above, there is a general description that there are still problems for the bonek in Surabaya to continue to campaign for positive and historical activities through written media in the form of historical journalistic articles.

2 Research Methods

Referring to the problem with the bonek, there are important things that need to be found a way out, namely, increasing the willingness of the bonek in compiling and making historical journalistic articles. Improve the ability to write historical journalistic articles for bonek effectively and correctly. The method of writing this article uses literature study and analyzes the results of journalistic writing training carried out by the bonek community. This analysis data is then narrated into a discussion of how the bonek continue to strengthen their abilities as supporters who have more value in social activities and literacy.

3 Result and Discussion

Literally, audience means people who witness a show or spectacle. According to the root word, “supporter” comes from the verb (verb) in English to support. So, supporters can be interpreted as people who provide support or support. Judging from the two definitions above, it is clear that between “audience” and “supporters” have different meanings, especially when the word is used in football. Spectators are people who watch or watch football matches, so they are passive. Meanwhile, supporters are people who provide support, so they are active [5].

In football, supporters are closely related to support based on feelings of love and fanaticism for the team. In line with this, Surabaya as a metropolitan city in Indonesia has a legendary football club, Persebaya Surabaya, which has a fanatical supporter named Bonek. According to Rojil in Sandy Firdaus [6], if it started with the emergence of SIVB (Soerabaiasche Indische Voetbal Bond) in 1927 as a representation of Persebaya, then Persebaya is a club founded by native people in Surabaya to be able to develop football games for the natives. If Persebaya is recognized as two interrelated entities between SVB (Soerabaiasche Voetbal Bond) which was founded in the 1910s and SIVB, then Persebaya has existed since a century ago. In terms of age, of course Persebaya can't just be eliminated in the history of the city of Surabaya and its existence in the memory of the people of Surabaya. Persebaya is not just a city heritage that must be loved and preserved. However, Persebaya is (part of) the history of the city of Surabaya itself. Therefore, it is not surprising that the people of Surabaya love Persebaya so much, especially for Persebaya supporters, namely Bonek.

In 2012, KR Astomo [7] revealed the results of his research, that the level of fanaticism of Indonesian fans was in the third highest position behind England and Argentina. The average stadium density in Indonesia reaches a percentage of 96%. From these

records, it can be seen that Bonek, who faithfully accompanied Persebaya in various matches, especially in big matches, made a big contribution. This is reinforced by Fajar Junaedi's research in his doctoral dissertation entitled *Bonek Identity Construction in the Perspective of the Political Economy of Sports* (2019).

Empirically, Fajar Junaedi succeeded in showing media intervention in raising Persebaya's name through glorifying news about Bonek, instead of many academics in the field of communication who view football affairs normatively. The main result of Junaedi's research is that there is a strong relationship between the media and supporters in football clubs, such as Jawa Pos which contributes to the glorification of Bonek [8]. Problems arise when the media are faced with the calculations of marketers. A number of print and online media mostly choose to blow up issues related to Bonek violence and disorder, while certain agents use social media to go viral.

The media's choice of negative issues (bad news) does not come from an empty space. There are rational considerations made by the media to gain profit, both economically and in popularity. Since the riot against PSIS Semarang in 1995, Bonek has been stigmatized and labeled as a brutal and anarchist supporter [9]. That's where the media took part as reporters who continued to report on Bonek through this negative tone, although positive news about Bonek would still exist, although minimal. As a result, the reputation or track record of incidents reported repeatedly makes Bonek's image blurry.

Stigmatization and labeling of Bonek as an anarchist supporter is an act that makes it difficult for various groups to improve Bonek's image. Because when a social group gives the concept of a sub-group within it, Bonek, as "riot supporters", it indirectly creates a boundary line for Bonek which is labeled as "Outsiders" or "outsiders". From this point of view, the riots carried out by Bonek are factual, but placing Bonek as the image of the generalization of the riots is very wrong. Moreover, to get the label "anarchist supporters". Because, before labeling a group, one must understand various factors, including motivation and other variables. In addition, Bonek does not stand alone, because many people have motifs when wearing Persebaya clothes. So that a deviation committed by some people certainly cannot even be very naive if it is directly labeled against Bonek as a big supporter. This has been warned by Howard S Becker through his labeling theory, that deviant people are people whose labels have been successfully applied [10].

If this labeling continues, then groups that are considered deviant will actually be encouraged to do so, even though they initially lack motivation. Besides that, it also creates other consequences, such as a number of Bonek who are indeed disorganized will be comfortable with the disorder. In more complicated cases, many groups who are not Bonek use Persebaya clothes to commit irregularities. In essence, there will be many consequences if the Bonek label which is viral through social media and then used as a commodity by conventional media continues.

The way that can be taken to change the labeling hegemony that is often done by the mainstream media is to create a new label that is fairer and more positive. Social science academics know this method as a counter, which is inspired by Antonio Gramsci's theory. To make this step a success, every member of the group must have awareness [11]. Because awareness is the principal thing to generate struggles in building an image, a subgroup of supporters, Bonek, is needed who is willing to initiate and accommodate

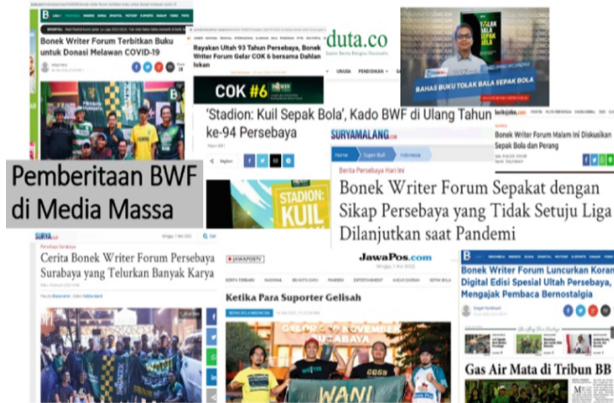


Fig. 1. Bonek and community regularly holds offline discussions, exhibitions and training activities in collaboration with *emotionaljiwaku.com*, *Surya daily*, *Bonek Fair* and others.

the interests of its members to create, fill, and distribute articles containing pithy writings about Bonek and Persebaya through a positive tone, despite the issues being analyzed. sometimes it is a negative event (Fig. 1).

Actually, there are a number of Bonek communities that have started campaigning for honest and fair writing regarding Bonek and Persebaya. However, among the most consistent and attracting public attention is the Bonek Writers Forum which has the tagline #WANINULISGAWEPERSEBAYA (dare to writes for Persebaya). In addition to presenting critical writings, BWF also often organizes scientific forums by inviting resource persons from academics, supporters, and club management elites. Unfortunately, however, a number of articles that are oriented towards the determination to build the image of Bonek and Persebaya through a search for historical facts are still minimal. Whereas arguments based on historical aspects are very strong and rooted, even difficult to refute, because they are empirical sciences. BWF is open to begin exploring the authorship of history. Because in principle, historical journalism has a number of linear functions with the motive of building Bonek's awareness to be even better, namely an informative function, an educational function, an inspirational function, and a pragmatic function (Fig. 2).

Bonek also regularly conducts journalistic article writing training with the aim that its members can write well and can write educational journalistic articles. This also increases the historical literacy of Persebaya and the positive activities of Bonek as a big supporter in Indonesia. The benefit for the bonek is to have the motivation to make popular scientific papers in the form of journalistic articles.



Fig. 2. Website. Sejarahpersebaya.com owned by Bonek Writers Forum. This website is open to all communities. Bonek and football columnist can send their opinion about Persebaya.

4 Conclusion

In the end, the training and improvement of writing capacity for the bonek made the brand more qualified as a supporter. The positive and creative potential of bonek can also be channeled into positive and educational things for fellow bonek. Bonek's willingness and ability to write in a community has great potential to be created and innovated as a medium for campaigning for the kindness of supporters through the mass media and each community media owned by Bonek.

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