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# Analysis Study of Indonesian Women's Football Supporters; Expectations, Perceptions, Potentials and Culture

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## Abstract

The participation of women in football fandom has been increasing, highlighting the importance of understanding their expectations, perceptions, potential, and the cultural influences that shape their behavior. This study aims to analyze these dynamics among Indonesian female supporters, with a particular focus on Sundanese and Javanese cultural contexts. A qualitative research approach was employed, combining questionnaires and in-depth unstructured interviews. The sample consisted of 1,078 respondents, including 497 female supporters (from groups such as Mojang Bobotoh, Viking Ladies, and Bonita), 233 male supporters, 257 members of the general public, and 91 sports figures. Findings indicate that collaborative efforts and specific measures are needed to ensure the safety of female supporters. Approximately 47.5% of respondents perceived their presence positively, contributing to a more vibrant match atmosphere, although 15% associated it with negative emotional reactions when their team lost. Furthermore, 63% agreed that women are capable of taking care of themselves, while 21.5% noted that their loyalty occasionally conflicts with cultural etiquette. The study concludes that female supporters of Persib and Persebaya play a vital role in enriching Indonesia's supporter culture. Their expectations and perceptions align with broader societal demands for more active and inclusive female participation in sports. While their potential to promote enthusiasm and peace in football should be encouraged, challenges such as discrimination and internal conflicts remain. The integration of Sundanese and Javanese cultural values by female supporters demonstrates that football fandom can coexist with the preservation of local cultural traditions.

**Keywords:** Fandom, Female Supporters, Coaching Model

## 1. Introduction

Numerous instances of supporter violence in Indonesia have been extensively documented, yet an effective strategy to address this issue has not been established to date. Some of the incidents that recently drew the most

attention were the Kanjuruhan incident and the harassment of female supporters in various forms (Delyarahmi & Siagian, 2023). These conflicts involved both genders. It is commonly assumed that exercise provides ample opportunities to expend energy and learn to manage stress and emotional situations without resorting to violence. As individuals, supporters possess various potentials, each characterized by distinct traits, attitudes, behaviors, and motivations. From childhood, individuals begin to form psychological relationships with their social environment, leading to differences influenced by varying cultural contexts. Culture, considered a primary factor in shaping attitudes and behaviors, particularly in relation to religious practices, underscores the urgency for research to develop an appropriate strategy for constructing a coaching model for supporters.

The presence of spectators at football competitions is believed to increase players' motivation and spirit, potentially strengthening team mentality, increasing economic value, and fostering friendships (Tinson et al., 2023). Generally, football supporters exhibit high loyalty to their clubs, and positive supporter behavior contributes to team success (Pritchard et al., 2022). On the other hand, the presence of spectators can also have negative consequences, including physical altercations among supporters, the destruction of public property, dissatisfaction with referees, and excessive regional fanaticism. The issue of violence in football is not confined to Indonesia but is prevalent in many countries, including Europe and America (File & Worlledge, 2023). In Indonesia, several prominent supporter groups include *The Jak Mania*, known as a supporting organization for the Persija team; *Aremania* the front line for Persema team; *Juku Eja* a group of PSIM Ujung Pandang enthusiasts; *Pasopati* known for their fanaticism towards Persijatim Solo; *Bonek* – *bondo nekat* literally translated as having only reckless mindset – a group with an extraordinary passion for Persibaya; and *Bobotoh* in Bandung (West Java) which has expanded with the emergence of *Viking* groups, *Bombers*, *Robocop* and others. Notably, several supporter groups have established subgroups consisting of female supporters, such as *Viking girls* and *Mojang Bobotoh* (Sutresna et al., 2023).

Currently, numerous women of varying ages, educational backgrounds, and social levels are avid football supporters in Indonesia. Football remains a highly popular sport in the country. However, in the cultural context, the perception of women as football supporters is still constrained by societal acceptance of a "gap" related to inappropriate behavior when viewed in social and cultural settings.

### 1.1 Female Supporters in Sundanese Cultural Circle

West Java is renowned for its Sundanese cultural heritage, where the term "mepuan" refers to women as "wanoja," epitomized by the figure of "lungguh timpuh emok anadelmi" (Ekawati et al., 2023). In contrast, women in East Java typically grow up immersed in Javanese traditions and culture, which emphasize family togetherness, loyalty to tradition, and respect for parents and ancestors. These two provinces in Indonesia present a compelling context for examining the role of women in Sundanese and Javanese societies, where women's roles are highly esteemed, and they are seen as pivotal in maintaining cultural customs and traditions. Football supporters are an integral aspect of matches, and to comprehensively understand their behavior, it is essential to immerse oneself within the supporter community. This immersion reveals the developmental potential stemming from the existing fanaticism among football supporters (Culvin, 2023). Football matches in Indonesia have begun to be presented in more engaging formats, with significant matches typically scheduled for weekends, highlighting football's transformation into a major form of entertainment (Athalarik & Rusadi, 2023). Today, football fanaticism is not limited to men; women exhibit nearly the same level of enthusiasm (Dunn, 2019). Women Participation in football supporters' activities has become prominent in Indonesia, with many female supporters attending matches based on their own volition rather than through invitations from others (Eskandari, 2022).

This phenomenon is not unique to Indonesia; similar enthusiasm is observed in countries with a high level of football fanaticism, such as Italy, where female supporters have gained significant attention. In Italy, some female supporters have even integrated into "ultras," known for their intense passion for football (Pitti, 2019). Women require special accommodations to feel comfortable in stadiums, as enhancing their comfort can increase their enthusiasm to attend matches (Pfister et al., 2018).

The enthusiasm for football matches has been particularly notable in West Java, driven by the region's success in the 2023 competition season. One factor boosting spectator interest is the continuous improvement in club quality (Smith, 2023). Persib Bandung's championship last season heightened fanaticism, prompting the league to capitalize on this by inaugurating the first league in West Java, incorporating Sundanese cultural elements in the opening ceremony. This cultural integration attracted national attention and increased stadium attendance, with more families becoming involved. This study aims to develop a model for nurturing potential female supporters, enabling them to contribute positively to football competitions in Indonesia. This coaching model could serve as a reference for policymakers and a role model for all football supporter organizations in the country. The inherent fanaticism in football must be managed by clubs and organizing committees, as the perceptions and viewpoints of supporters can vary widely (Aksoy, 2023). Developing a supporter coaching model can channel this fanaticism positively. As seen in Italy, specialized members provide oversight and positively direct supporters' presence in stadiums, benefiting the club despite Italy's large and fervent supporter base (Antonowicz et al., 2021).

### *1.2 Female Supporters in Javanese Cultural Circle*

Surabaya, as a dynamic metropolis, has a long history in the world of football, especially with its famous fan base, namely Bonek. Behind the dominance of male supporters, now there is an increasingly strong role of female supporters, known as Bonita (Bonek Wanita). The presence of these Surabaya female supporters brings new dynamics, not only in the world of sports, but also in the context of Javanese culture which is rich in traditional values (Suryandari & Giovani, 2022).

In Javanese culture, women are traditionally seen in roles characterized by subtlety, gentleness, and supportiveness towards men's roles. However, the emergence of female supporters in Surabaya's football community exemplifies a shift in these traditional roles. These female supporters exhibit the same bravery, activity, and enthusiasm as their male counterparts, passionately supporting Persebaya, the pride of Surabaya (Athalarik & Rusadi, 2023).

Despite the growing presence of female supporters in Surabaya, they continue to face substantial challenges. The harsh and masculine environment of the stadium can be a barrier for some women to actively participate in the supporter community (Junaedi et al., 2017). Additionally, social stigmas, such as the assumption that female supporters lack a genuine understanding of the game or are merely following trends, remain prevalent issues.

The increase in the number of female supporters in Surabaya can be attributed to the recent composition of the Persebaya team, which includes many young national team players. This has led to a rise in female supporters attending matches. Furthermore, the Gelora Bung Tomo Stadium, Persebaya's home base, offers a comfortable environment that attracts many families to support the team directly at the stadium (Utama et al., 2022).

The presence of female supporters in Surabaya also reflects how modernity has shaped a new identity within Javanese culture. Surabaya, as a modern and dynamic city, provides a space for women to express themselves more freely while still adhering to local values (Auzan & Sukardani, 2022). Bonita members, for instance, often combine modern casual attire with Persebaya's signature items such as green scarves or club flags, maintaining a unique blend of modernity and traditional manners in their interactions in the stands (Aswant & nurcahyati, 2020). Bonita's existence not only alters the perception of women in sports but also contributes to creating a more inclusive and safe stadium environment. During major matches, Bonita members often act as intermediaries between different supporter groups, striving to maintain a conducive atmosphere and prevent conflicts. The presence of female supporters can serve as an indicator of stadium security; a higher number of women and families in the stadium typically signifies a higher level of comfort and safety (Baker, 2020). Similarly, Persib Bandung supporters in Surabaya are equally passionate, and with optimal management, they can contribute significantly to their favorite team.

### *1.3 Female Supporters (Soccer fundom)*

Indonesia is notable for its dominant soccer supporter culture, which is significantly more prominent compared to other sports (Kusuma & Octastefani, 2022). The demographic of soccer supporters is evolving, with a growing

number of female enthusiasts actively participating in the fandom (Doewes et al., 2020). The number of female supporters who have joined formal organizations is increasing, and nearly every region boasts legally recognized supporter entities.

the presence of female supporters underscores a movement toward gender equality within the supporter community, raising questions about whether these women exhibit the same loyalty, fanaticism, and rights as their male counterparts (Johan & Akhiruyanto, 2020). Historically, female supporters primarily attended matches to support their teams. However, contemporary motivations are influenced by factors such as lifestyle, the attractiveness of players, and social interactions, indicating a shift in the reasons behind their support (Woods & Ludvigsen, 2022). The media has increasingly begun to highlight female supporters through various broadcasts. Despite this, coverage remains superficial, typically featuring these supporters in soft news or feature segments lasting only 5-7 minutes, which does not allow for an in-depth exploration of their roles and contributions (Fenton et al., 2023).

#### *1.4 Engagement Supporter Culture and Behavior*

In the context of Indonesian culture that adheres to eastern culture, the presence of women in the midst of many men can be perceived as unconventional (Doewes et al., 2020). The equality of rights and obligations between women and men is also sometimes an endless conversation, contributing to diverse public opinions about female supporters. In the past few years, there are still many people who have a skewed view of female supporters, due to their attitudes in the way they dress, speak, etc. (Nepomuceno et al., 2022). Previously, the "tomboy" stereotype was prevalent among female supporters, but recent trends show a more diverse representation, including women who wear veils, thereby challenging traditional stereotypes. However, negative perceptions persist, highlighting the enduring stereotypes and injustices faced by women in sports (Kusuma & Octastefani, 2022). There is a lot of injustice against women who participate in sports, which stems from the stereotypes attached to them." (Kossakowski & Besta, 2023). The phrase "if you don't like football, it's not a man's name" underscores the traditionally masculine perception of football, reinforcing gender biases (Elliott et al., 2020; Alvemark, 2021).

The strong cultural influence in the women's movement is seen in some cases. In some cases, achieving gender equality is hindered by religious beliefs and cultural norms (Doidge et al., 2019). The involvement of women in "hard" sports remains a controversial topic, sparking debates both in public and academic circles (Ziaul Haq & Yudhistira, 2022). Historically, sports have been perceived as male-dominated domains, presenting various challenges for female supporters (Morano et al., 2020). This perspective stems from the idea that sports perpetuate and reinforce masculine ideologies (Sutresna et al., 2021), limiting women's freedoms compared to men (Harding, 2022).

The assumption related to the figure of a woman with an eastern cultural background presents an opportunity for positive change, which can "cool" the atmosphere of the competition. Women's support often involves participation in *fan clubs* which have seen a rapid surge in the modern football era. *This fan club* that has begun to be in demand has many activities that allow women to participate in. Starting from watching football match together, *fun futsal* or a kind of *gathering*. Women participation in these activities help manage emotional responses to team performance outcomes from both opposing sides (Antonowicz et al., 2020) The presence of this female supporter has existed since the largest supporter community, namely *The Vikings*, was born although their initial numbers were small and met with mixed reactions from male supporters (Ericsson & Nilsson, 2023) Over time, as more women began attending matches, male supporters have grown more respectful towards them. Female supporters often display the same loyalty and fanaticism as their male counterparts, forming their own communities and traveling to support their teams both at home and away (Ingram et al., 2020).

## **2. Method**

### *2.1 Identify Subsections*

Data collection was conducted through phenomenological case studies within a naturalistic inquiry paradigm, involving direct and intensive engagement with the research subjects. Such an approach focuses on a deep

understanding of individual experiences and perceptions related to specific phenomena within the natural context of the respondents, thereby facilitating the collection of rich and detailed data (Lester et al., 2020). Consequently, this methodology enables researchers to explore information about individual characteristics (including age, education level, and economic status), expectations, perceptions, potential, and cultural attributes of Sundanese and Javanese women among Indonesian women's football supporters in West Java and East Java.

## *2.2 Participant (Subject) Characteristics*

The respondents comprised 497 female supporters from two football organizations Persib Bandung Female Supporters (Mojang Bobotoh and Ladies Viking) and Persebaya Surabaya Female Supporters (Bonita), 233 male supporters, 91 sports figures, and 257 members of the general public. The respondents' ages ranged from 16 to 50 years. They included students, employees, and individuals from various other professions, with 1-30 years of experience as football supporters. Primary information related to female supporters was obtained through interviews, while questionnaires were used to gather secondary data. The selection of key informants (female supporters) for this study was based on their willingness to participate, which was determined when the researcher observed the atmosphere of matches from April to August 2024.

## *2.3 Sampling Procedures*

Primary data were obtained through direct, personal, and unstructured interviews, while secondary data were gathered via questionnaires and observations. The unstructured interview technique was chosen because it allows informants to share their stories and personal reflections without the constraints of rigid questions (Knott et al., 2022). This approach is crucial for capturing the nuances and complexities of the informants' experiences in depth (Jain, 2021). The questions, which were included in the interview guide and tailored to the research topic, aimed to gather insights into the expectations, perceptions, potentials, and cultural appreciation of Indonesian women's football supporters in West Java and East Java (Aspers & Corte, 2019). Each interview lasted between 5 and 30 minutes.

### *2.3.1 Instrument*

Data were collected by 4 interviewers who asked open-ended questions (Mintert & Pfister, 2014). The data obtained from each interviewer were then deciphered and interpreted (Fraenkel & Wallen, 2006). his study also collected information about individual characteristics (such as age, education level, and economic status), as well as expectations, perceptions, potentials, and cultural characteristics of Sundanese and Javanese women among Indonesian women's football supporters in West Java and East Java. Additional secondary data were obtained from male supporters from various supporter organizations, sports figures, and members of the general public (Aspers & Corte, 2019).

### *2.3.2 Data Analysis*

Data collection was conducted in stages through direct field observation, with recordings made using a tape recorder. After data collection, content analysis was performed to identify patterns or meanings in the qualitative data. The goal of this analysis was to understand the individual experiences by examining the words, phrases, and recurring themes in the interview transcripts or field notes (Cassell & Bishop, 2019). he content analysis process involved several stages: data collection, open coding, code grouping, and data presentation (Mezmir, 2020). Meanwhile, secondary data obtained through questionnaires were analyzed using a comparative approach with a percentage formula (Ricci et al., 2019).

### *2.3.3 Research Design*

The research method employed is a qualitative approach, utilizing interpretive phenomenological analysis during data extraction. This method allows for the interpretation of collected data to draw conclusions regarding the

expectations, perceptions, potentials, and cultural characteristics of Indonesian women's football supporters in West Java and East Java.

### 3. Results

#### 3.1 Characteristics of Female Supporters (age, education, occupation, economy)

The role of female supporters has undergone significant changes. This shift is attributed to their tendency to support the team not solely based on achievements but rather on the physical performance of players and referees. Female supporters exhibit distinct behavioral characteristics, displaying greater bravery in both words and actions, especially when defending their favorite team.

Table 1. Respondent Age

Age	Total	Percentage
Under 17	106	21%
Between 17-30 years old	204	41%
over 30 years old	187	38%

The age of the respondents is very diverse, with 21% under 17 years old, often attending matches with their families or relatives involved in match operations. The largest group, 41%, falls within the 17-30 years age range, typically attending with peer groups, often without parental accompaniment. Those over 30 years old constitute 38% of respondents, frequently attending with extended families or through institutional ticket allocations.

Table 2. Educational background

Education	Total	Percentage
Elementary School/Equivalent	84	17%
Junior High School/Equivalent	108	22%
SMA/SMK/Sederajat High School/Vocational School/Equivalent	207	42%
Bachelor's/Master's/Doctoral Graduates (S1/S2/S3)	98	20%

Regarding educational background, 17% of respondents are enrolled in elementary or equivalent education, reflecting instances where families bring young children to matches. Junior high school students constitute 22%, often attending with older siblings or peers. The largest segment, 42%, comprises high school or vocational school graduates, spanning various societal elements, including recent graduates and working individuals. Additionally, 20% hold undergraduate or postgraduate degrees, with many being young couples, newlyweds, or large families.

Table 3. Job Background

Job	Total	Percentage
Students	196	39%
Employee	147	30%
Other Jobs	97	20%
Jobless	57	11%

In addition to quite diverse educational backgrounds, work backgrounds are also noteworthy. Students represent 39% of the audience, followed by employees at 30%. Entrepreneurs and freelancers account for 20%, while the unemployed constitute 11%. This diversity enhances the stadium's vibrant atmosphere.

Table 4: Financial Background

Financial Background	Total	Percentage
Well above average (Very Good)	95	19%
Better than average (Good)	164	33%
Equal to average (Medium)	198	40%
Below average (Less)	40	8%

The economic status of female supporters is varied: 19% are in very good condition, 33% in good condition, 40% in moderate condition, and 8% in poor condition. Supporter backgrounds, including gender and socio-demographic factors, are closely linked to their loyalty behaviors towards their favorite teams. Previous research indicates that standing supporters can be categorized by their level of commitment, with standing behavior influencing their responses in certain situations. The majority of supporters are adults, attractive, sympathetic, and honest. The age distribution of Table 1, Supporter-respondents' educational background in Table 2, the employment background in Table 3, and the economic background are in Table 4. Some of the tables above show that the age range of respondents is dominated by adult women aged 17-30 years, predominantly with high school or vocational education. Employment backgrounds show an even distribution, while the economic status of these female supporters is generally moderate.

### 3.2 Expectations, Perceptions of Potential, and Appreciation for the Culture of Persib Female Supporters

#### 3.2.1 Supporters Expectation

(1) 63% of respondents indicate the need for cooperation from all parties to accommodate the presence of women as supporters; (2) 70% of respondents advocate for special treatment to ensure the safety and comfort of female supporters, such as dedicated stands; (3) 60% of respondents believe that organizations and the government should pay attention to the existence of female supporters; and (4) 63% of respondents emphasize the need for a tiered coaching model to manage women's supporter organizations.

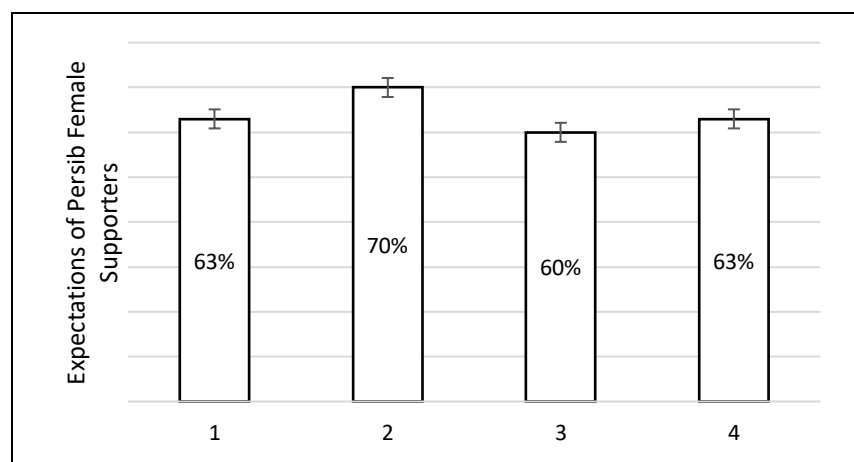


Figure 1: Expectations of Persib Female Supporters. (1) cooperation from all parties is needed to accommodate the existence of female supporters, (2) special treatment is needed to maintain their safety and comfort, for example there are special stands, (3) attention is needed from organizations and the government towards the existence of female supporters, (4) the need for a tiered coaching model in managing female supporter organizations.

The enthusiasm of supporters attending the stadium correlates with their expectations. A crowded stadium enhances the desire of supporters to attend. Notably, the provision of special stands for women or families is crucial, as not all female supporters are comfortable sitting next to unfamiliar individuals, especially men.



### 3.2.2 Perception toward female supporters

- (1) Economic Background: 40% of respondents believe that the behavior of female supporters is influenced by their economic background;
- (2) Educational Background: 37.5% of respondents indicate that educational background affects behavior when attending matches;
- (3) Positive Influence: 47.5% of respondents state that the presence of female supporters positively impacts the atmosphere of the competition;
- (4) Budget Support: 48% of respondents highlight the need for budget support to manage female supporter organizations;
- (5) Transparent Organization: 60% of respondents stress the importance of organizational transparency;
- and (6) Structured Governance: 61% of respondents support structured governance.

(2)

Perceptions vary, but common themes include the necessity for more structured governance to enhance the spectator experience. For instance, separating groups based on their level of engagement (e.g., singing groups versus passive spectators) can improve comfort and enjoyment.

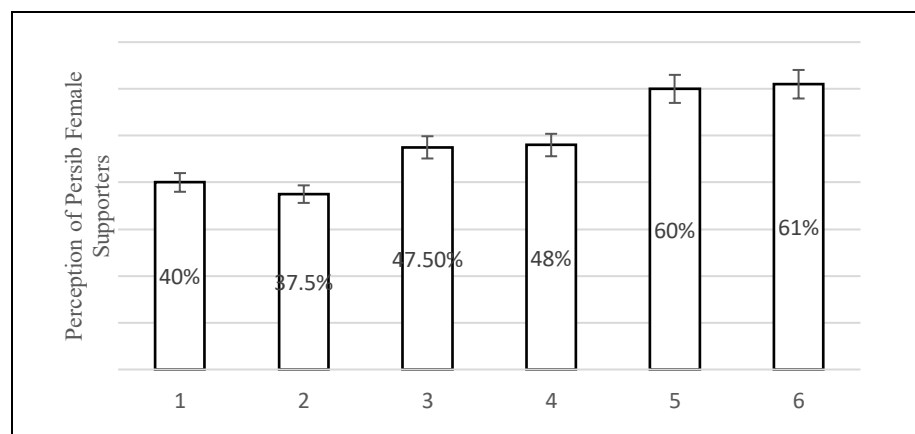


Figure 2: Perception of Persib Female Supporters. (1) behavior of female supporters is influenced by economic background, (2) educational background influences their behavior when watching, (3) attraction and influences the competition atmosphere positively, (4) the need for a tiered coaching model in managing female supporter organizations, (5) the importance of transparent organizations, (6) structured governance was supported.

### 3.2.3 Potential

Female supporters exhibit both positive and negative potential impacts on the dynamics of competition:

1. Positive potentials: (1) 18% of respondents observe that female supporters demonstrate high loyalty without excessive reactions during conflicts; (2) 39% of respondents note the high courage of female supporters in showing loyalty to their favorite team; (3) 33% of respondents state that female supporters can control their emotions during defeats, continuing to support the team; (4) 42% of respondents believe that female supporters help cool the atmosphere of the competition; (5) 45% of respondents assert that female supporters' behavior positively affects the team's performance.
2. Negative potentials: (1) 15% of respondents report anger from female supporters when the team loses; (2) 25% of respondents indicate that female supporters can react violently through abusive speech and behavior during instances of perceived cheating.

Positive potential includes the overall positive impact female supporters have on match outcomes and stadium atmosphere. However, negative potential arises when female supporters excessively provoke others, leading to disruptive behavior.

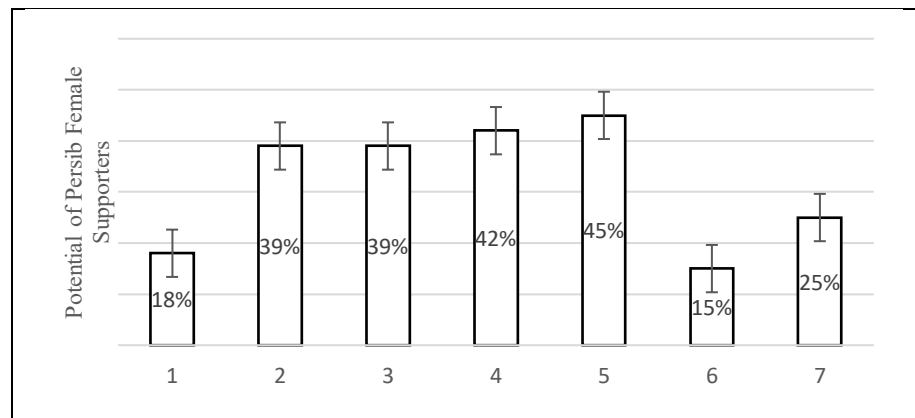


Figure 3: Potential of Persib Female Supporters. (1) female supporters show high loyalty and do not show excessive loyalty when there is a conflict, (2) female supporters have high courage when showing loyalty to their favorite team, (3) female supporters are able to control their emotions when they lose and continue to show support for the team, (4) the presence of supporters is able to cool the competition atmosphere, (5) the behavior of female supporters influences the team's victory in the competition, (6) female supporters show anger when their team loses (7) female supporters react strongly through rude words and behavior when there is cheating that is detrimental to their favorite team.

### 3.2.4 Appreciation for Sundanese culture

Supporters's behavior in connection with the local Sundanese culture: (1) 63% of respondents believe that female supporters can take care of themselves while attending matches; (2) 48.5% of respondents consider attendance as a form of stress relief from home; (3) 31.5% of respondents indicate that loyalty to the team sometimes leads female supporters to ignore cultural manners; (4) 21.5% of respondents state that female supporters prioritize team interests over cultural respect; (5) 47% of respondents believe that honor and cultural identity are maintained by female supporters; (6) 43% of respondents state that female supporters preserve their ancestral culture through their presence; (7) 20% of respondents believe that being a football supporter does not align with Sundanese cultural character.

The appreciation for Sundanese culture among supporters is evident, although there is room for greater cultural integration. Persib Bandung, as a representative of West Java, has the potential to influence cultural appreciation positively, enhancing personal branding as a West Java football icon.

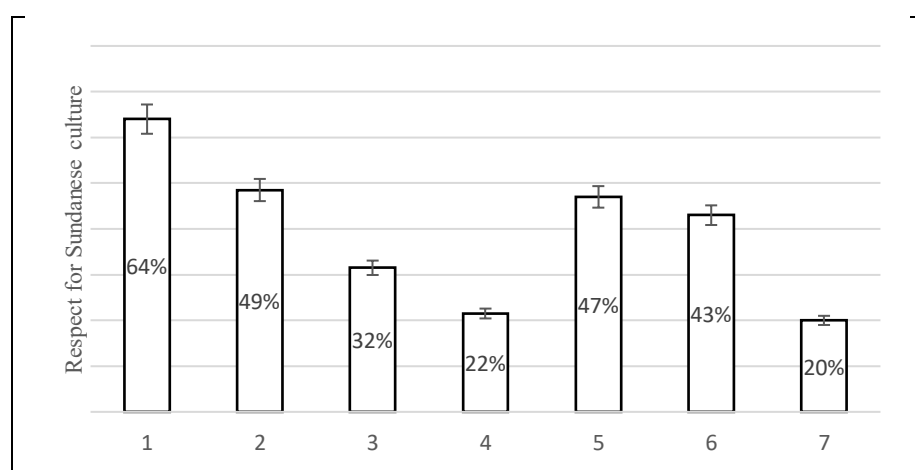


Figure 4: Respect for Sundanese culture. (1) female supporters have the ability to take care of themselves while watching, (2) female supporters are present on the field as a form of stress relief at home, (3) loyalty to the team makes them ignore cultural etiquette, (4) female supporters prioritize the interests of the team over respect for culture, (5) honor and cultural identity are maintained by female supporters, (6) their presence on the field shows

how they preserve ancestral culture, (7) being a football supporter is not in accordance with the character of Sundanese culture.

### 3.3 Expectations, Perception of Potential and Appreciation for the Culture of Persebaya Female Supporters

#### 3.3.1 Supporters' expectations

(1) 69% of respondents indicate the need for cooperation from all parties to accommodate the presence of women as supporters; (2) 53% of respondents believe special treatment is necessary to ensure the safety and comfort of female supporters, such as the provision of dedicated stands; (3) 65% of respondents feel that organizations and the government should pay more attention to the presence of female supporters; (4) 68% of respondents emphasize the necessity of creating a tiered coaching model to manage female supporter organizations. Notably, the high expectation for a tiered coaching model in East Java highlights the significant enthusiasm and desire for structured support within the region.

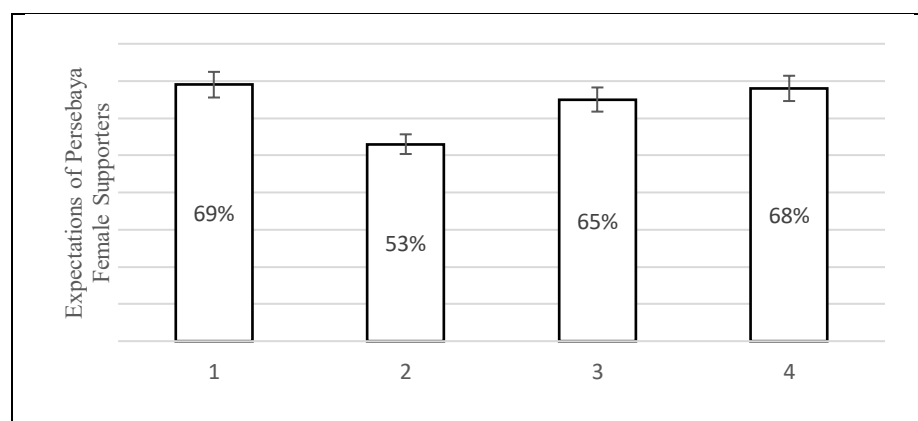


Figure 5: Expectations of Persebaya Female Supporters. (1) cooperation from all parties is needed to accommodate the presence of women as supporters, (2) special treatment is needed to protect their safety and comfort, for example there are special stands, (3) attention is needed from organizations and the government towards the existence of female supporters, (4) tiered coaching model needs to be created to manage female supporter organizations.

#### 3.3.2 Perception

- (1) 54% of respondents believe the behavior of female supporters is influenced by their economic background;
- (2) 36% of respondents feel that educational background affects the behavior of female supporters when attending matches;
- (3) 45.5% of respondents state that the presence of female supporters positively impacts the atmosphere of the competition;
- (4) 58% of respondents highlight the need for budget support to manage female supporter organizations;
- (5) 50% of respondents stress the importance of organizational transparency;
- and (6) 60% of respondents support the idea of structured governance, which they believe will enhance the number of spectators and attract more female supporters by ensuring orderly and safe management. These suggestions are similar to the ones suggested from West Java.

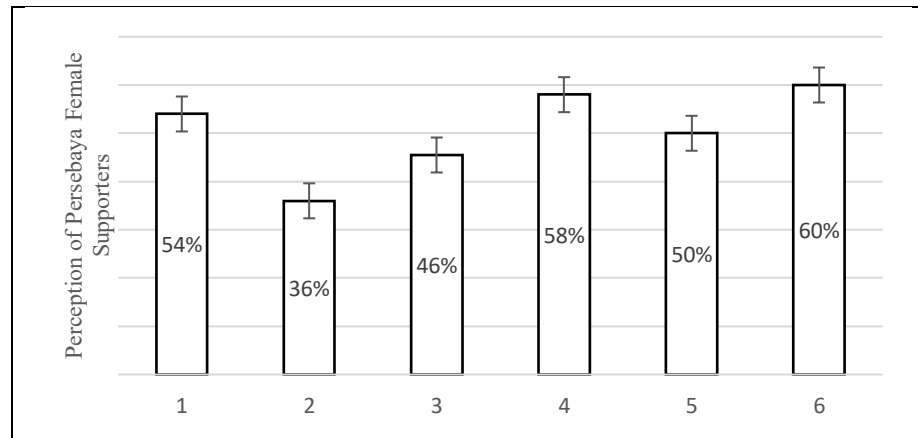


Figure 6: Perception of Persebaya Female Supporters. (1) behavior of female supporters is influenced by economic background, (2) educational background influences their behavior when watching, (3) presence of female supporters has an attraction and influences the competition atmosphere positively, (4) need for budget support to manage female supporter organizations, (5) importance of transparent organizations, (6) structured governance is supported.

### 3.3.3 potential

Female supporters exhibit both positive and negative potential impacts on the dynamics of the competition:

1. Positive potentials: (1) 28% of respondents note that female supporters show high loyalty without excessive reactions during conflicts; (2) 59% of respondents highlight the high courage displayed by female supporters in their loyalty to their favorite team; (3) 23% of respondents believe female supporters can control their emotions during defeats and continue to support the team; (4) 32% of respondents stated that the presence of female supporters was able to cool down the atmosphere of the competition; (5) 55% of respondents assert that female supporters positively affect the team's performance.
2. Negative potentials: (6) 45% of respondents report that female supporters show anger when the team suffers a defeat; (7) 55% of respondents indicate that female supporters react strongly through abusive speech and behavior during instances of perceived cheating.

The most prominent positive potential of female supporters in East Java lies in their high courage when showing loyalty to their favorite team. Conversely, the highest negative potential is linked to their strong reactions through abusive language and behavior, a common occurrence among passionate football supporters.

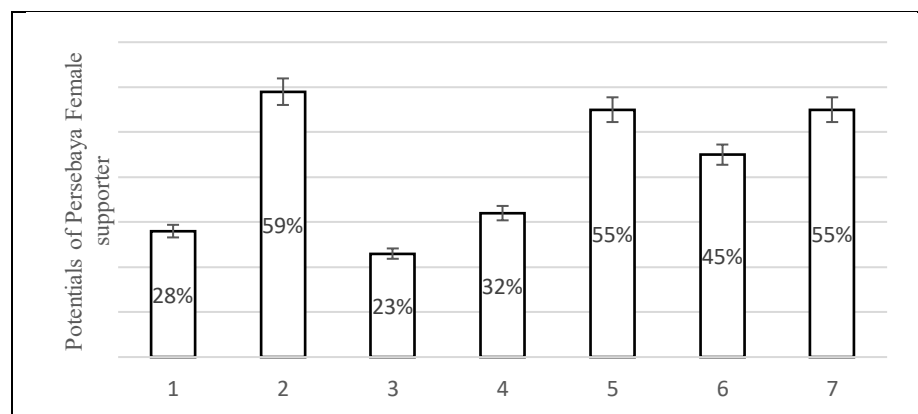


Figure 7: Potential of Persebaya Female Supporters. (1) female supporters show high loyalty and do not show excessive loyalty when there is a conflict, (2) female supporters have high courage when showing loyalty to their favorite team, (3) female supporters are able to control their emotions when they lose and continue to show support for the team, (4) the presence of supporters is able to cool the competition atmosphere, (5) the behavior of female supporters influences the team's victory in the competition, (6) female supporters show anger when

their team loses (7) female supporters react strongly through rude words and behavior when there is cheating that is detrimental to their favorite team.

### 3.3.4 Appreciation for Javanese culture

Supporters's behavior in connection with the local Javanese culture: (1) 70% of respondents stated that female supporters have the ability to take care of themselves while attending matches; (2) 58% stated that female supporters were present in the field as a form of stress relief from home; (3) 41.5% of respondents state that loyalty to the team sometimes leads female supporters to ignore cultural manners; (4) 41% of respondents feel that female supporters prioritize team interests over cultural respect; (5) 35% of respondents believe that female supporters maintain their honor and cultural identity; (6) 48% of respondents think that female supporters preserve their ancestral culture through their presence; and (7) 10% of respondents believe that being a football supporter does not align with the character of Javanese culture. Similar to West Java, the awareness and introduction of cultural elements during football matches in East Java are not highly prominent. Effective cultural integration can be achieved if the football team and relevant agencies work together to provide perspectives on cultural acculturation.

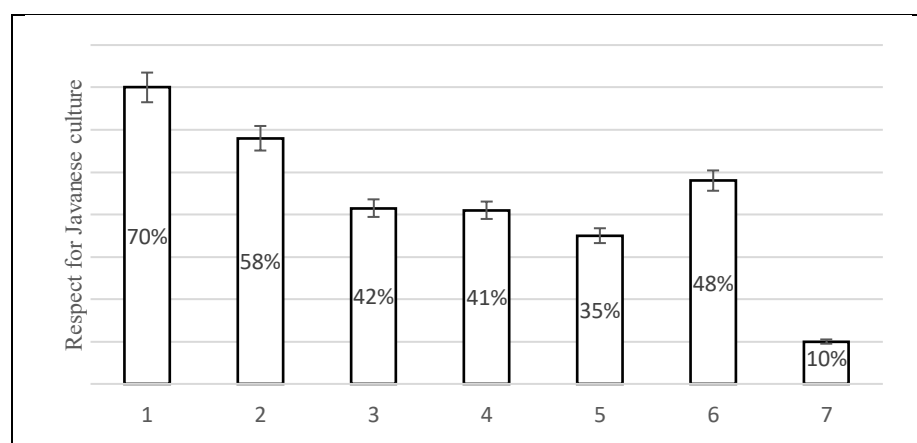


Figure 8: Respect for Javanese culture. (1) female supporters have the ability to take care of themselves while watching, (2) female supporters are present on the field as a form of stress relief at home, (3) loyalty to the team makes them ignore cultural etiquette, (4) female supporters prioritize the interests of the team over respect for culture, (5) honor and cultural identity are maintained by female supporters, (6) their presence on the field shows how they preserve ancestral culture (7) being a football supporter is not in accordance with Javanese cultural character

## 4. Discussion

Gender issues within football supporter communities indirectly promote an understanding of equality with men, though questions about loyalty, fanaticism, and the rights of female supporters persist (Richards & Parry, 2020). The presence of female supporters is increasingly highlighted in broadcast media, with various news programs in Indonesia frequently discussing domestic football teams. Despite this, coverage of female supporters is limited to brief segments of 5–7 minutes, lacking detailed analysis (Valenti et al., 2020). In the modern football era, women have begun to join fan clubs, leading to several notable observations from this study:

### 4.1 Expectations for Persib and Persebaya Female Supporters

Expectations for female supporters from two major Indonesian clubs, Persib Bandung and Persebaya Surabaya, are driven by significant changes in the role of women in sports, including among supporters (Baker, 2020). Basically, both the Persib and Persebaya supporter communities hope for increased active involvement of female supporters while ensuring their safety and comfort within stadiums.

1. Persib Bandung: Female supporters of Persib Bandung are expected to foster a more peaceful and conducive

atmosphere. This expectation is based on the belief that the presence of women can reduce tensions between supporters, given stereotypes associating women with calmer and more emotionally controlled behavior. Additionally, there is an expectation that female supporters will mobilize their groups to support Persib through various initiatives, including social activities outside the matches.

2. Persebaya Surabaya: Female supporters of Persebaya Surabaya, known as Bonita, are expected to maintain strong solidarity among supporters. The firm and straightforward character of Surabaya's people demands that Bonek female supporters exhibit high courage and organization in supporting the team. Their support is anticipated to mitigate the violence sometimes associated with Bonek.

Both groups of supporters also hope for special treatment within stadiums, such as dedicated safer stands for women. This is a global challenge that is also relevant in Indonesia. Special facilities can significantly impact match attendance and foster gender-inclusive fanaticism, similar to the identity of "ultras" in Italy, which emphasizes loyalty and fanaticism (Townsend et al., 2022).

#### *4.2 Perceptions of Persib and Persebaya Female Supporters*

The perceptions of female supporters of Persib and Persebaya reflect both similarities and cultural differences between West Java and East Java.

1. Persib Bandung: Sundanese people view Persib female supporters as symbols of inclusivity in football culture. Their presence at the stadium demonstrates the evolving friendliness of Persib supporters. Female supporters are perceived as subtly supportive yet passionate, reinforced by the leadership within female supporter communities such as Viking Girl.
2. Persebaya Surabaya: Although not as prominent as Persib's female supporters, Persebaya's Bonita are gaining recognition within the fan community. Surabaya's people perceive them as tough and loyal, reflecting the brave and uncompromising character of Bonek. Bonita is considered a crucial part of the team's moral strength, combining boldness with the solidarity of supporters.

These perceptions indicate a shift in gender dynamics among football supporters, creating a more balanced and inclusive social dynamic (García & Llopis-Goig, 2020). In addition, comprehensive control of perceptions, as practiced in the UK, involves coaching and structured support for fans, ensuring well-received perceptions by both supporters and the team (Marchetti, 2020).

#### *4.3 Positive and Negative Potential of Persib and Persebaya Female Supporters*

Female supporters from these two big clubs have the potential to have either a positive or negative impact on the atmosphere of the competition.

##### ***Positive Potential:***

1. Persib Bandung: Female supporters of Persib, known for their calmness and emotional control, can create a more peaceful stadium atmosphere, particularly during intense matches. In addition, they tend to engage more in positive activities such as organizing social activities or non-violent support actions, which ultimately improves Persib's public image.
2. Persebaya Surabaya: Bonek (Bonita) female supporters, demonstrating high courage and loyalty, provide moral encouragement to the team and other supporters. They are able to present an enthusiastic atmosphere while displaying loyalty without excessive conflicts between supporters.

##### ***Negative Potential:***

1. Persib Bandung: Female supporters might face discrimination or harassment in environments still considered male-dominated. Poor management of their loyalty could lead to internal friction among supporter groups.
2. Persebaya Surabaya: Despite their loyalty, Bonita supporters may react strongly during defeats or perceived injustices, potentially harming Bonek's image through excessive emotional reactions.

Balancing loyalty and appropriate behavior within a male-dominated supporter community remains a challenge for female supporters (Pfister et al., 2018). As previously discussed, both positive and negative potentials always

exist in the realm of supporters, but it is important to reduce any possible negative impacts and maximize the best possibilities in every case; therefore structured systems are essential to do so (Aksoy, 2023).

#### *4.4 Persib and Persebaya Women's Supporter Award for Sundanese and Javanese Culture*

Persib and Persebaya female supporters reflect the local cultural values inherent in the Sundanese and Javanese people.

1. Persib Bandung: Persib female supporters are often considered as one of the embodiments of Sundanese culture, which prioritizes manners and politeness. They try to maintain respectful behavior within the stadium, reflecting Sundanese culture that values friendliness and tranquility when supporting the team.
2. Persebaya Surabaya: By contrast, Bonita supporters exemplify the bold and resolute culture of East Java. The people of East Java are known for their straightforward and spirited nature. These are reflected in the way female supporters support Persebaya. Although they are loud and passionate, they also try to maintain ethics and respect for local culture, such as the values of brotherhood and mutual cooperation.

Respect for local culture is crucial in maintaining the identity of supporters in Bandung and Surabaya. Football supporters often extend their local cultural identity, significantly impacting the community of female supporters in Indonesia (Nosal et al., 2024). All stakeholders in football must promote and uphold these cultural values, ensuring each region's unique approach to supporting their team is recognized and celebrated (Williams & Caulfield, 2020).

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**Informed Consent Statement/Ethics approval:** Informed consent was obtained from each patient included in the study, and the study protocol conforms to the ethical guidelines of the 1975 Declaration of Helsinki, as reflected in a priori approval by the institution's human research committee.

**Data Availability Statement:** In this section, please provide details regarding where data supporting reported results can be found, including links to publicly archived datasets analyzed or generated during the study. You might choose to exclude this statement if the study did not report any data. This section is optional.

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## Appendix A

### The Heading to Appendix A

In general, an appendix is appropriate for materials that are relatively brief and that are easily presented in print format. Some examples of material suitable for an appendix are (a) a list of stimulus materials (e.g., those used in psycholinguistic research), (b) a detailed description of a complex piece of equipment, (c) a list of articles that provided the source data for a meta-analysis but are not directly referred to in any other way in an article, and (d) a detailed demographic description of subpopulations in the study and other detailed and/or complex reporting items suggested in the reporting standards section of this chapter.

If your manuscript has only one appendix, label it Appendix; if your manuscript has more than one appendix, label each one with a capital letter (Appendix A, Appendix B, etc.) in the order in which it is mentioned in the main text. Each appendix must have a title. In the text, refer to appendices by their labels: produced the same results for both studies (see Appendices A and B for complete proofs).

## Appendix B

### The Heading to Appendix B

Like the main text, an appendix may include headings and subheadings as well as tables, figures, and displayed equations. Number each appendix table and figure, and number displayed equations if necessary for later reference; precede the number with the letter of the appendix in which it is included (e.g., Table A1). In a sole appendix, which is not labeled with a letter, precede all tables, figures, and equation numbers with the letter A to distinguish them from those of the main text.

Table B1. Table title (this is an example of table B1)

	Total capital stock	Income of main business	Total assets
Pudong Development Bank	39.2	214.7	5730.7
Bank of China	459.4	3345.7	59876.9

Table B2. Table title (this is an example of table B2)

	Total capital stock	Income of main business	Total assets
Pudong Development Bank	39.2	214.7	5730.7
Bank of China	459.4	3345.7	59876.9

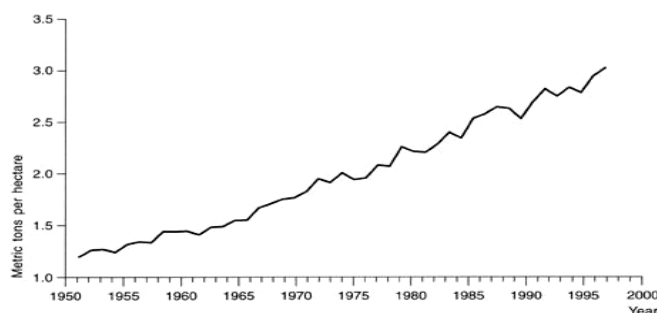


Figure B1. Figure title (This is an example of figure B1)

## Appendix C

**The Heading to Appendix C** (If one table constitutes an entire appendix, the appendix label and title serve in lieu of a table number and title.)

Condition	<i>M(SD)</i>	95%CI	
		LL	UL
Letters	14.5(28.6)	5.4	23.6
Digits	31.8(33.2)	21.2	42.4