Language Provocation on Football Fanatic Fans
(Study of Virtual Communication Ethnography on Facebook of Football Fans Club in Indonesia)

Atwar Bajari

Faculty of Communication Science, Universitas Padjadjaran, Bandung-Indonesia

Abstract: Fans fanaticism has become a central part in the development of football. Fanaticism often leads to anarchist and conflicts among the football fans. Social media has become an expression space of fans' love and an attacking space of fans each other by using harsh words that trigger violent in social space.This research usedVirtual Communications Ethnography method on Facebook account of thetwo biggest clubs in Indonesia (Persib and Persija). It has shown that: (1) Social media can evoke the feelings of love to the club, the management, the homebase city of the club, and the dominant ethnic in which the club is formed, and hate the opposing club. The love and hate are expressed in the form of dominant words tagged (#word). (2) The message in the comments has a tiered and open pattern. Then, based on its content, the commentsarecategorized into relevant or irrelevant patterns, while the dominant form are intimidated messages against the opponents andexemplification messages, (3) Non-verbal symbols widely used on Facebook are memes and photos aiming at insulting the opponents and attempting to build a reconciliation or peace amongst hostile fans.

Keywords: Provocation, Fanaticism, Virtual Ethnography, and Communication

Introduction

Football in Indonesia from 2015 to 2017 experienced a decline point or the gloomy period. It is shown by some violent events. As a result, a member of the security officers died and some of them became victims. Besides that, dozens of spectators, most of them were still young, were secured for the attacking, throwing, beating, and destructing of the stadium.

The peak of all the problems in Indonesian football occurred when the existence of sanctions determination from the Federation of International Football Association (FIFA). According to the football observer, Koto as explained to Voice of Indonesia (VOA) on May 31, 2015, because of the sanction, Indonesian football is slumped due to the lifting of Indonesia's football membership for 63 years. All Indonesian teams at all age levels must not interact internationally. Then, all programs from FIFA such as coaches and referees courses were abolished, as well as all donations from FIFA for development programs was suspended.

Violence in football arises from the spectators' dissatisfaction. In international football, violent behavior is also a common incident, as for example, the use of the hooliganism term in the UK refers to the anarchist behavior of football fans.

Violence is inherent in sport especially the sports that emphasize physical clashes, large numbers of players (teams), and massive spectators. These factors show mass souls because of the love to a cherished team. Defeat for the team is not able to be taken for granted and trigger collective emotions as an outburst of disappointment. The disappointment inside the stadium is carried out after the game is over and expressed in the form of bickering, throwing, and mass fighting. John Dollard's research results sited by Budiman (2016, p.1) says that, "aggressive action is always a further consequence of frustration symptoms, in the sense of frustration always encourage aggressive behavior".

Corresponding Author E-mail: atwarbajari@gmail.com, atwarbajari@unpad.ac.id

The feelings of frustration appearing to massive actions are easy to happen in sports that have collective spectators' souls. They usually have strong emotional bonds. They are incorporated in groups that have values, rules, and rituals. It is expressed in the form of verbal or nonverbal symbols in such as uniforms, logos, scarves, hats, chants, or yells.

In modern football, the emotional bond between the fans and the club is managed in such a way. Even it is socialized and become a doctrine for the fans. The

form of socialization tool is more modern, not only in the form of costume, jersey, scarf or hat, but also the form of singing, yells, verbal speech, and nonverbal typical movement presented through online and social media. All of those things are done to establish the character, love, and loyalty to the club.

On the other hand, the formation of identity and loyalty tends to form in-group and out-group feeling that encourages stereotypes. In-group feeling is the strong adoration in club and out-group feeling is the high hatred to other clubs. This process in sports is known as fanaticism.

Fanaticism has become a language widely used in grouped sports such as football. Lucky and Setyowati say that:

> "Fanaticism is a situation in which a person or group that embraces a political, religious, cultural, or any other ideology in an exaggerated way leads to unfavorable effects and even tends to cause serious feuds and conflicts" (2013, p 185).

Kalmer Marimaa (2011, p.30) in his article entitled "The Many Face of Fanaticism" explains that "many expressions of fanaticism are negative and destructive, some can be almost neutral or even positive". Next, Kalme rMarimaa borrows Psychologist of religion concept of Tõnu Lehtsaar and defines fanaticism as:

> "U[t]he pursuit or defence of something in an extreme and passionate way that goes beyond normality. Religious fanaticism is defined by blind faith, the persecution of dissents and the absence of reality." (2011, p. 31)

Fans fanaticism on a team is spread through language. The idea of fanaticism is socialized through language and fanatical action. Thus, fanaticism is spread through verbal and nonverbal communication. The language becomes a channel of internalization and externalization in evoking supporters or fanatic fans. Fans call themselves as "Red Devils", "Liverpudlian", and "The Gunners" in the England Premiere League. Those names are the supporters' expressions in an effort to internalize and externalize themselves as fans.

Building fanaticism is a language behavior because fanaticism is an awareness that is not always chained by "normal" thinking. Ethical standards of language behavior are often eliminated in the internalization and externalization of fanatic behavior. Abnormal or malicious or violent language is often used as a group label, for example "The Red Devils" becomes very favored by Manchester United fans even though they were called "red devils". Satan is an evil. In this case, using language in the framework of fanaticism is not bound by ethics or aesthetics. The language in the mind context necessitates human beings that language is not something that binds human beings. In another sense, the language translates the mind into the real world like behavior in the social environment. The key word for showing the relationship of language to reality is systematic socialization. Inheritance across generations or in all eras is the relationship between language and reality.

Fanaticism is increasingly widespread by using media extensions. Currently, in addition to mass media, social media has become a tool to construct fan loyalty. Social media has a power to buildan apparent reality that creates hate, negative attitude, and hostility. Social media has a distorted power so that a fictitious reality can be created by some parties to hostile or bring down others.

In football, social media is accused as a cause of status wars and virtual forums that bridge the hostility among groups of fans. They humiliate and hate each other by usingnon-ethical languages. An expression of hostility in

the form of audio and video becomes viral so easily on Facebook, Twitter, or Youtube that encourages people to respond and form attitudes. The sarcastic language acting (hate speech) seems to satisfy the desire to "kill" or "beat" the other side without resorting to physical violence. One ofthe reasons that encourages such behavior is the haters can hide their identities in social media. They create an account by forging identity or creating multiple accounts or hijacking other people's accounts to launch attacks. This action reinforces the assumption that social media has a power to encourage social deviant behavior.

In fanatical behavior, the language used is assault, hostility, and disrespect on the opponent. Thus, the language of violence and hostility becomes the primary means of establishing their identity, degrading others, and arranging behaviors that are appropriate to that hateful attitude. It is in line with the statement of Spencer Graves (2005, p.1) that "violent and nonviolent actions impact, group identification, people's willingness to listen to the views of others, and their constructed realities".

If using Marshall Rosenberg's (2003, p.5) definition that the language of non-invasive communication (nonviolent) is the language that seeks, "to create the quality of the connection with other people and oneself that allows compassionate giving to take place. In this sense it is a spiritual practice: All actions are taken for the sole purpose of willingly contributing to the well-being of others and ourselves".The language of violence on sport such as football spreads through social media. The spread enters the public space and private space of users interactively. So that, clashes between football supporters and security officers often begin with the dissemination of information about excessive fanaticism through social media.

Symbolic Interaction Theory states that phenomena and ideology will build feelings when it is discussed (shared meaning) among group members. Finally, the action encourages their behavior down to the physical space to express the feelings. Charles H. Cooley in Littlejohn (2002: p 196) explains that the individual considers the social world (which currently appears in the virtual world) is a powerful source of perception to act in the hope of their imaginary perceptions.

Research Objectives

Based on the background, this research seeks to:

1. Construct the role of social media in generating in-group feeling due to an issue.
2. Arrange patterns and forms of messages that create a perception about a particular issue.
3. Compile the classification of signs or symbols that become representations of in-group feeling or out-group feeling that encourages acts of violence.

Research Method

The Virtual Communication Ethnography method is a research method that focuses on the dimensions of communication in explaining the pattern of group relations, languages, and settings virtually. In this research, the object being analyzed is a social group Facebook account owned by a football group (fanatic fans) of Indonesian Football Association of Bandung (Persib) and Indonesian Football Association of Jakarta (Persija). Facebook accounts analyzed are Facebook Bobotoh Persib (https://Facebook.com/ PERSIB-Bandung andhttps://Facebook.com/ bobotohpersib30/)and The Jackmania (https: //Facebook.com/PersijaJakartaOfficial) and(https:// Facebook.com/PERSIJAPUNYATHEJAKMANIA/).

Conceptual Review

Fanaticism and Language

Fanaticism is illustrated as a person with extreme enthusiasm and uncritical in religion and politics. However, in essence, fanaticism is a social phenomenon that appears in daily life. When individuals join the group, they will have strong feelings of love for various things and dare to sacrifice for certain actions. In addition, pride as an

in-group and a feeling of adoration is a frequent affection in fanatical attitudes. Especially in modern life, the emergence of mass media and social media facilitate people to be fanatic on the products of modern culture, both physical and belief. Seregina, Koivisto, and Mattila, (2011, p.12) cited by Pratiwi (2013: p.6) states that,

> "... because the culture is now highly influential on the individual and the relationship that occur in the individual creates a belief and understanding of relationship, loyalty, devotion, love, and so forth.".

Fanaticism is a together, collective, and often massive act when the behavior takes place. Pratiwi (2013: p.8) said, "fanaticism is always marked by two things: to try to admire a party or object or anything outside of itself. They actively communicate these values and identities. Then, fanaticism is also characterized by attributes as a sign of a part of collective identity".

The essence of fanaticism according to Marimaa (2003, p.33),"is a universal phenomenon. It can be found in almost every sphere of human activity including social activism. Fanaticism is not always a negative phenomenon and Fanaticism is primarily a behavioral trait."Furthermore, Marimaa (2003, p.33) emphasizes that:

> "The origins of fanaticism are based in the mind but it always manifests itself through actions. For instance, a fanatical conservationist is not only convinced that a certain corporation is responsible for polluting the natural environment but s/he actively calls upon others to boycott the corporation and is even prepared to commit acts of terrorism to sabotage the company".

The expression of fanaticism is manifested in language. The channels used are costumes, flags, banners, chants, yells, or screams to boast the group and humiliate the other groups. Even in modern sport, fanaticism is built in the media collectively through social media or blogs by online that express and burns their fanaticism.

The collectivity of language in fanaticism occurs because the group socializes directly or indirectly through language. As Herbert Mead in Ritzer and Goodman, (2003, p.289) says on Symbolic Interaction that the language is a bridge to connect group participants to understand the needs of the group. In fans or group fanaticism, the need is manifested in the group's desire to be the best and try to make other groups as not the best.

In his study of religious fanaticism, Juergensmeyer in Marimaa (2003, p.34) says that "the factors that make such acts easier for suicide terrorists are dehumanization and demonization of the enemy with strong stereotyping, so it is simpler to kill dehumanized individuals because they belong to the hated community". Furthermore Juergensmeyer in Marimaa (2003, p.34) also points out that:

> "for bystanders such violence (terror) of the minority against a stronger opponent might seem a hopeless pursuit, but for the participants among terrorists it at least gives a feeling of power. Besides, dying for the cause can be seen to be a better solution than living in a situation that is considered frustrating and humiliating".

The Use of Language in Social Media

Social media has communication functions. Delivering information,conveying anxiety, and hating speech are some communication functions. The power of social media is to penetrate the public and private space with conversation patterns and the use of language approaching direct communication.

Tapscot in Rita Njoroge (2013, p.18) states that, "Children are socializing in a hybrid virtual space, learning in innovative ways, creating a new language and practicing multicultural values." So that, social media creates new generation (N-Gen) in which the characteristics culture are independence, emotional and intellectual openness,inclusion, free expression and strong views, innovative, preoccupation with maturity, pleasure bythe investigation, immediacy, and sensitivity to corporate interest, authentication, and trust.

Another research explains that young people in the United Kingdom use a lot of social media like MySpace, Facebook, and Bebo5. The facilities or features in those media are used to deliver information about activity, interest, and hobby (Bajari 2012, p.9). Their habits in using social are (1) Viewing content and/or finding information as well as keeping up to date with what other people are doing, (2) Creating and customizing profiles, (3) Authoring and uploading your own content. (4) Posting messages-public and private, (5) Collaborating with other people, by using service tools to create groups.

If all the research conclusions are related to the management of language as a means of expression. Social media through its internet technology network provide opportunities to learn and understand the language. Lomica and Lord (2012, p.48) say that "Social networking tools such as these, and others, also provide opportunities for language learners to enhance digital and multi literacy skills, interact in and through the target language, work collaboratively, and enhance their linguistic and pragmatic proficiency".

Social media like Facebook according to Blattner and Fiori (2011, p.30), "encourage positive student relationships, provide constructive educational outcomes and immediate, individualized opportunities to interact and collaborate with peers, instructors and native speakers of a variety of foreign languages (FL)".

Related to language use in social media, according to Bajari (2012, p.22), there is the uniqueness of language behavior onBlackberry Messenger (BBM) and Facebook groups when communicating within the group. In BBM and Facebook group, the conversation is more attractive, expressive, and often using symbols that contradict with the ethics of symbols use or words in a live conversation. In addition, there are unique roles that evolved within group that carry the communication role of each group member.

Thus, the useof language behavior in social media has uniqueness. The limitations of expression in revealing the contents of messages delivered are tackled in various ways and the use of symbols that are considered to represent the mind, feeling, or communication setting.

Virtual Communication Ethnography

According to Charlotte Davies in the book entitled*Reflexive Ethnography a Guide to Researching Selves and Others*, (1999, p. 299), Communication Ethnography is:

> "refer both to a particular form of research and to its eventual written product. I adopt a broad interpretation of ethnography as a research process based on fieldwork using a variety of research techniques and including engagement in the lives of those being studied over an extended period of time."

Dell Hymes in Kartika, (2012, p 178) explains that "an ethnographic study is necessary done for communication activities since formal linguistic analysis or study alone is not sufficient." Furthermore, Saville and Troike, (1982, p.2-3) states that:

> "The focus of the ethnography of communication is the speech community, the way communication within it is patterned and organized as system of communicative events, and the ways in which these interact with all other systems of culture."

The Space of CommunicationEthnography moves quickly by entering a system of community activities involving technology. Communication Ethnography enters web-based, email and social media conversation patterns. Through virtual media, ethnographer can understand the conversations in the virtual space by paying attention to the conversation, engaging in the conversation, and asking in the conversation directly.

Results and Discussion

Social media and In-group Feeling

Humans are creatures who like to live in group. They join, interact, and create togetherness to achieve together goals socially. The interaction takes place intense and eventually creates a typical group compared with other groups. Differences of principles, ways of thinking, and habits with other groups often bring the attitude out that their group is better and higher. Then, it appears the feelings of groups that are often taught and passed down from generation to generation.

In convergent societies, the interaction moves into virtual spaces like social media. They form groups, interact, and build mutual ownership in and through social media. One group in the virtual space is the football lover (fans group).

Through the observation toward two groups of virtual football fans on Facebook, namely Persija FC and Bobotoh Persib Fans can be explained how they build feelings toward the group itself and other groups.

An analysis toward the construction of the social media role in building the feelings of the group is done on the issue of destruction and refinement of Bandung Lautan Api stadium (GBLA) by Persija Fans. As it is known that Persija's supporters has damaged the stadium due to emotions triggered by various factors.

The phrase of Facebook status based on the account https://www.Facebook.com/PERSIB-Bandung-21164211233/?fref=ts

> Since Monday (07/25/16), the Management of PT. Persib Bandung Dignity has repaired the damage GBLA stadium after home game #PERSIB vs Persija. The work done is the refinement of: toilet, gate, main fence, door fence, and chairs. Hope it will be a valuable experience and will never happen again wherever #PERSIB is competing. Keep supporting #PERSIB with all your heart, make #BANDUNG Champion, and surely there is always a Wisdom behind every event #persib #stadium #gbla #persibsalawasna #bandungjuara #persibjuara #bobotoh #nuhunhajiumuh #nuhunkangemil

The analysis is performed on the term or word tagged/hashtag. The section analyzed is not only toward paragraphs arranged in the timeline of FB Persib's fan page, but also on the comments that appear after the status was raised.

Words tagged or hashtag (#) read *#persibsalawasna*, which means Persib forever. Then, *#bandungjuara*, *#persibjuara*, *#bobotoh*, *#Nuhunhajiumuh*, or popular Bandung figure in social media *#nuhunkangemil* are related to the use of Persib text, Bandung, and several figures in Persib for bobotoh in building group feelings.

Table 1.Persib Fans' Expression

No.	Words	Hashtag (#)	Purpose
1.	The club	#persibjuara, #persib, #persibsalawasna	Persib the winner, long lasting persib, persib forever
2.	The management	# stadiumgbla, #nuhunhajiumuh	Thanks to Persib president and manager, Haji Umuh is the best
3.	Government	#nuhunkangemil	Thanks to RidwanKamil
4.	Love to the city	#bandungjuara, #bandunghebat	Greats Bandung, Bandung the winner
5.	Ethnocentrism	#sundaeuy,#nuaing, #halikkuaing, #aingpersib	I am Sunda, It's my mine, Beware by me, I am Persib,
6.	Fans	#bobotoh, #viking, #vikingpersib, #pangeranbiru	The real fans, The real viking, The Blue King

It is similar with Facebook pages of Persija Fans. They chose certain tagged words as an attempt to build a love for their group. If it is classified, most of the words used to show that the love is directed to the club, management, the homebase city, and fan themselves. Summary of data processing can be seen in Table 2 below.

Table 2.Persija Fans' Expression

No.	Words	Hashtag (#)	Purpose
1.	The club	#KamuTakkanSendiri #KarnaPersijaKamiAda #PersijaJakarta #PersijaJakartaFansClub #JakartaFans #SiangJak	You are not alone, you never walk alone, Because Persija we exist, Persija Jakarta, Supporters of Persija Jakarta, The Jak Fans, DayJak
2.	The management	#WAJI88ANGKIT, #CLU88ERSEJARAH	Let's get up, The most historic club
3.	Love to the city	#ForzaPersija, #PersijaJakartaFansClub, #Sek5tor, #JasingaFamiglia	ForzaPersija, sector 5, The Family of Jasinga
4.	Ethnocentrism	None	
5.	Fans	#BanggaJakAngel, #PemanisTribun, #JakAngelBeraksi, #BidadariTribun.	Pride Jak angel, The Sweetener Tribune, Jak Angel action, The Queen of Tribune

The expression of fans' love is also performed with a direct response. In this case, the content shows the feeling toward the club in their FB page. For example, a sentence that is often repeated by every fans member: "*Bobotohsejatitidakadaalasanuntuktidakmendukung Persib*"(True Bobotoh has no reason not to support Persib). Then, the other sentence is "*kalah, menangitubiasadalampertandingan, kasiankanstdion GBLA udahkerenbegitumasa di rusak..tapisyprcyako ank2 bobotohdamaismua*"(Losing or winning is common sense in the game, how pity GBLA stadium is, it has been so cool, but it is broken .. but I believe that all Persib fans/*bobotoh* are peaceful).

As well as the form of sarcastic expression by using a comparison format in groups that they hate is as out-group that is The Jackmania.

> "*Bobotohsejatitidakadaalasanuntuktidakmendukung PERSIB, Amantenangrapih bro lalajonaamehlapanganurangawetjaga bro ulahngaruksanya, munayakawanimahges URANG AJAKAN PERANG JENG BARUDAK THE JACK waniteu ?Daripadangarusakdaerahsoranganmah?*

> (The true *bobotoh/*Persib fans have no reason not to support PERSIB. Be safe, calm, and orderly *bro* in watching the game in order that our field is durable. Keep it *bro*, don't damage it. If you have courage, let's TAKE THE JACK TO WAR, are you brave or not? Rather than damaging your area.)

The same thing happens in the formation of in-group feeling of The Jack Mania. They build their group's attitudes in the same way like lowering the opponent ranging from subtle to sarcastic expression for example "*Persibaing, Persibanjing*" (Persib Me, Persib dog). This phrase represents that Persib supporters are like dogs.

Patterns and Forms of Messages Creating Perceptions toward the Issue in Social Media

Social media has a power to lead user opinions to an issue. An opinion, news link, article link, opinion sharing, or just chatter in social media can provoke comments from other users. This is same as the supporters from Persija and Persib Bandung on their Facebook page.

The results show that a status or news on FB fans club page has provoked comments approximately over a hundred comments for a single post. Even the post about the match results of Persija and Persib Bandung at Gelora Bandung Lautan Api (GBLA) reached three hundred comments. That counting does not include sub reply or sub-sub reply for a comment that is able to provoke the emotion of the friend or the opponent. The process of conversation and mutual commentary has resulted in a tiered and open commentary pattern. A tiered pattern means a comment on an opinion or status has resulted in a reply and then the reply generated the following sub-sub reply, while open reply pattern means a comment can be submitted by a friend of one club's fans or an opponent from another club fans. For example, Persija fans give comments on the Persib fans page or vice versa.

In terms of the content presented in the comments, the comment is marked with relevant or irrelevant commentary patterns. The point is an issue will always provoke a good comment in accordance with the contents of the conversation or not in accordance with the contents. Relevant comment usually gives an attitude of support or unsupported, agree or disagree, or refute other opinions. Irrelevant comment is a comment that has nothing to do with the content of the conversation such as humiliating an opponent group or boastingtheir own group.

Jones in Luik (2016, p.14-15) claims that social media can be used as a tool to build: ingratiation, competency, intimidation, exemplification, and supplication. First, *ingratiation* means that a social media is used to produce messages of positive comments about people or the status of other people. This type of comment aims at gaining appreciation and like from others. Second, *competency*is an attempt to be made to show that a person is considered skilled and qualified. Third, *intimidation* is a message's management used to gain the power to suppress the others.General characteristics possessed are threats, angry statements, and displeasure. Forth, *exemplification* is to make a statement aimingat being trusted as a moral to be superior or higher than the other party. Fifth, *supplication* is the message used to describe helplessness or sufferingto get the attention and sympathy expression from other parties.

The forms of language expression in both supporters' fanpage in social media that can be observed are intimidation and exemplification, for example, the swearing of Persija fans when teasing Persib fans with the phrase*"Tim bertaburbintangseri di kandang..wkwk"* (The star-studded team were in draw in home base hahaha). All this time, Persibis considered as a team that accommodate many national players, but in fact, they are not able to beat Persija as a team exposed to sanctions that should not be attended by their fans when playing in GBLA. In fact, that bully expression was overwhelmed by other fans with meme of the late Benyamin S., a Jakarta famous artists by his shouting, *"wooypemirsa ...ada yang sewottuhromanyeditahanimbang di kandangnye…."guepersija"* (hey, everybody... they are angry because they are held in a draw in their home base … I'm Persija).If it is classified, the form of comments that often appears can be seen in the Table 3.

Figure 1.Persija Fans' Meme towardPersib Fans (Source: https://Facebook.com/PERSIB-Bandung)

Furthermore, the form of exemplification also appears in the form of hashtag that shows Persija is better: *"yang pentingbisa di tahanom sorry yahahajanganiri #bandungtidakangkerbagipersija* (the important thing is it can be held, Bro, sorry hahaha do not envy #bandungisnothauntedforpersija), as well as a direct insult to humiliate the opposing team:*"GBLA, Gelora Bandung LautanAnjing"* (GBLA, the Bandung stadium is the sea of dogs). It is related to the habits of the Bandung people who use the word "dog" in every conversation. However, in this context, Persija fans analogized Bandung people as dogs.

Table 3. The form of Comments Creating Fans Club Perception

No.	Category	Indication
1	Intimidation	More frequently/High
2	Exemplification	More frequently/High
3	Ingratiation	Quite None/Rare
4	Competency	Quite None/Rare
5	Supplication	None

Persib fans are also no less fierce in responding to Persija fans in the timeline conversation. One of them replied with sarcastic words to humiliate Persija related to their stadium: *"MaulanaPalevi...masih mending persibpunyagelorabandunglautanapi..Kandangpersijamana?....Mikirrrrcuyyy!!!"*(MaulanaPalevi ... it is still better that Persib has Gelora Bandung LautanApi stadium. Where is Persija's homebase? … Just think smart, Bro!!!). Part of the passage is omitted because it uses a provocative sentence. Another form of provocation that humilate the opponent by using the issue of punishment received by Persija from the disciplinary commission of PSSI. The provocations are as follows:

"Persija goes to toilet
Expulsion team
The supporters are the culprit
Their achievements are just hallucination
Billions debt
What will be proud of?
QUICKLY DISPERSE!!!"

Then, those phrases are replied again by Persija fans with a curse: *"luhpadanoraberaniwaepdkoarsanakoarsini, hasilwaesatupoinkanbuatpersija? Dudukygmanisaja bung? Bravo Persija..."* (You are so tacky, you are brave to ragging here and there, getting the draw result for Persija? Just sit down sweetly, Bro! Bravo Persija) and so on. The conversation was never stop in ten or twenty comments.

The Classification of Signs and Symbols as the Representation ofIn-group Feeling or Out-group Feeling

Social media is not capable of being the perfect expression tool of the users. This is related to the limitations that are unable to distribute all human emotions and thoughts. However, social media such as FB builds creativity in various ways to help users distribute their hopes. FB has generated nonverbal symbols that represent the thoughts and emotions of users. Currently, the use of nonverbal symbols such as emoticons, memes, profile photos, caricatures, and other ornaments is the most commonly used nonverbal symbol type.

Meme is the most popular nonverbal symbol used by fans in their FB. The meme or its plural "meem" is "an idea, behavior, style, or usage that spreads from person to person within a culture. Whenever you shake hands, sing'Happy Birthday' or cast your vote in an election, you are giving life to memes" (Susan Blackmore, 2000, p.2-3). Then, Susan Blackmore (200, p.4) also explains that "Memes are stories, songs, habits, skills, inventions, and ways of doing things that we copy from person to person by imitation. Human nature can be explained by evolutionary theory, but only when we consider evolving memes as well as genes".
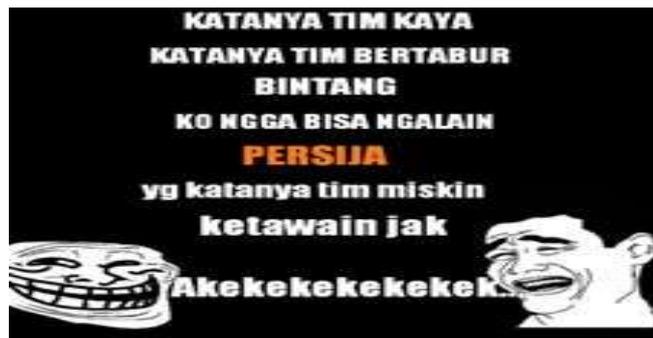
Figure 2.Persija Fans Meme toward Persib Fans (Source: https://Facebook.com/bobotohpersib30/)

The users or fans use memes mostly to humiliate other groups or opponents, for example, the meme quippingPersib Bandung fans by using Yao Ming figure who was laughing then accompanied by a sarcastic text, such as *"katanytimbertaburbintang, kokngakbisangalahinPersija yang katanyatimmiskin. KetwainJak, wekekekekekekek"* (it is said that they are the star-studded team, how they cannot lose Persijaas poor team. Let's laugh at them, Jak, *Wekekekekekekek).*

In addition to meme Yao Ming, both fans also engineered the icon of each club. Persib Bandung'sicon is a tiger, whilePersija's icon is a forest cat that is a smaller predator animal than tiger. Persib fans use both icons together with the jersey with a typical color of the club to tease/humiliate Persija fans. Hence, it is made a satire that the tiger cannot be defeated by a forest cat.

Figure 3.PersibFans' Meme toward Persija Fans (Source: https://Facebook.com/bobotohpersib30/)

Figure 4.Friendship Meme and Reconciliation of Persija and Persib Fans
(Source:https://Facebook.com/bobotohpersib30/)

In the midst of both parties' hostile, the idea of reconciliation or build relationships between the two fans of the club appears. They try to communicate in reconciliation efforts using memes containing messages to build harmony among fans. For example, they uploaded a photo of two fans showing a t-shirt with the words "90 minutes rivalry, the rest we are brother" with symbols representing the two clubs.

The efforts to build friendships or reduce conflictsamong fans were also conducted by romance in the style of Romeo and Juliet. The meme showed a pair of lovers who come from two fans club in which Persija fans is

male and Persib fans is female. The meme was circulating in Facebook, Instagram, and Twiter. In addition, they also made a short film that becomes viral in Youtube entitled "Romeo and Juliet" (VIKING-THE JAK's Supporters Version). The video has been viewed as much as 1,534,507 times.

The development of memes production in social media is largely not the original idea of the up-loaders. They usedsome photographs of online media production such as blogs, magazines, or online newspapers. They did copy-pasting, editing, and other treatments for later reposting them.Photo used has experienced instant editing in accordance with the intent of the user. According to Susan Blackmore that the habit of copying the image is then reduced and/or added by illustration with the ease of available application or software. Simple software has encouraged users to perform imitation actions for their benefits.

Conclusion

Based on the exposure that has been explained, it can be concluded as follows:

1. The role of social media in generating in-group feeling towards an issue is constructed by the selection of tagged dominant words. The words that represent feelings or love are directed to clubs, club's figures, management, the city (homebase), and the dominant ethnicity in which the club is formed.
2. The pattern of messages in the fans' comments is tiered and open. Then, based on its content, the comment patterns are categorized into relevant or irrelevant patterns, while the dominant message forms are the form of intimidation and exemplification.
3. Nonverbal signs or symbols used by fans on Facebook clubs are memes and photos from mainstream media that have experienced instant editing to meet the needs of users.

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