



Building Sportsmanship Based on Pancasila Values (Educational Review of Violence Between Supporters in the Indonesian League)

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ABSTRACT

The phenomenon of violence between supporters in Indonesian football competitions, especially the Indonesian League, has become a serious spotlight in the national sports world. Violence involving supporters not only tarnishes the spirit of sportsmanship but also creates an unhealthy competitive climate and threatens public safety. This study aims to examine in an educational way the factors causing violence between supporters and offer an approach to fostering sportsmanship based on Pancasila values. The method used is a qualitative approach with literature studies, field observations, and in-depth interviews with supporters, football observers, and education and sports figures. The results of the study show that violence is triggered by narrow fanaticism, weak collective emotional management, and minimal moral education in the supporter community. The application of Pancasila values such as unity, just and civilised humanity, and social justice can be the foundation for building a healthy culture of sportsmanship. This study recommends the integration of character education in supporter development programs and cross-sector collaboration between clubs, government, and educational institutions to internalise the nation's noble values in the world of football. With this approach, it is hoped that Indonesian football can become a means of uniting the nation, not a trigger for conflict.

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A. Conception and design of the study;
B. Acquisition of data;
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INTRODUCTION

Football is a sport that has extraordinary appeal in Indonesia. Football is not only a competition, but has also become a social phenomenon involving millions of people from various cultural, social, and economic backgrounds. Behind the roar of cheers from supporters filling the stadium, there is great potential to build a spirit of togetherness, unity, and nationalism. However, the reality that occurs is often the opposite. In recent decades, Indonesian football has often been marked by various incidents of violence between supporters (Munandar, 2025). This phenomenon harms the spirit of sportsmanship and noble values that should be upheld in the world of sports (Raspati et



al., 2025). Violence between supporters is no longer just a side issue but has become a complex social problem that demands serious attention from various parties. Incidents of mutual taunting, mobbing, brawls, and even deaths of supporters are a tragic depiction of how sports that should be a means of uniting the nation have instead turned into an arena for hostility (Prakoso & Amini, 2013). Not a few football matches in the Indonesian League have ended in chaos, even claiming lives. These incidents not only cause material and moral losses but also trigger collective trauma and worsen the image of national football in the eyes of the international community (Rumambie et al., 2024).

This phenomenon of violence shows the degradation of sportsmanship values and the loss of ethical orientation in the culture of supporting a football club. Loyalty that should be expressed in the form of positive support has instead turned into narrow fanaticism that blinds reason and conscience (Anggarawati & Setyaning, 2015). In this context, supporters are not only spectators but also actors in social dynamics that can influence the course of the match and the atmosphere of the competition. When fanaticism is not balanced with moral awareness and sports ethics, what emerges are destructive actions that harm many parties (Abduh, 2020). Given these conditions, it is very important to present an educational approach in dealing with the problem of violence between supporters. One relevant and contextual approach is to rebuild the values of sportsmanship based on the noble values of Pancasila. As the foundation of the state as well as the outlook on life of the Indonesian nation, Pancasila contains ethical and moral principles that are very applicable in community life, including in the realm of sports. Values such as humanity, unity, justice, and deliberation must be guidelines in forming a healthy and constructive supporter culture (Muzaffar, 2024). Sportsmanship in sports does not only concern the attitude of fair play on the field, but also includes social ethics outside the arena. Football is related to how individuals and groups respect their opponents, accept results with an open heart, and uphold the spirit of togetherness. If these values are instilled early on in the supporter community, football can be a very effective instrument for character education (Nafi'ah & Khuza, 2024). Unfortunately, these values often do not get enough space in today's developing fan culture.

The sportsmanship crisis marked by acts of violence between supporters reflects a systemic failure in passing on the nation's noble values to the younger generation (Saputra, 2024). The lack of an approach to moral and character education, both in the family, school, and community environments, makes some supporters easily provoked and trapped in acts of violence. On the other hand, weak regulations and assertiveness from the competition organisers and the minimal role of clubs in fostering supporters further exacerbate the situation. Therefore, a more comprehensive and systemic approach is needed to overcome these problems. The application of Pancasila values in the world of football can be a strategic solution in building a strong culture of sportsmanship. The value of Belief in the One and Only God emphasizes the importance of morality and spirituality in every action (Putri, 2018); the value of Just and Civilized Humanity fosters a sense of empathy and respect for others (Hargi Yanti & Karyani, 2019); the value of the Unity of Indonesia fosters a spirit of nationalism and solidarity (Abduh,

2020); the value of Democracy Led by the Wisdom of Deliberation/Representation, instilling a democratic attitude and respecting differences (Ramadhan & Ruslie, 2023); and the value of Social Justice for All Indonesian People, forming a collective awareness to realize justice in every aspect of life, including in activities to support favorite teams (Nafi'ah & Khuza, 2024).

Pancasila is not only relevant in the context of the state, but is also very contextual to be applied in organisational, social, and community life, including in the supporter community (Umami & Hafizi, 2025). Efforts to build Pancasila-based sportsmanship need to begin with consistent and comprehensive education, both through formal education curriculum and non-formal approaches such as training, seminars, and social campaigns. The active role of various stakeholders, including the government, football federations, clubs, media, and community leaders, is very important in realising a healthy and humanistic football ecosystem (Ridho et al., 2025). In addition, an educational approach needs to be developed not only normatively, but also contextually and participatively. Activities that directly involve supporters in the process of internalising values, such as cross-group discussions, joint social services between supporters, exchange visits, and leadership training based on Pancasila values, can be a strategic initial step (Nafisah & Hafizi, 2025). By creating a space for constructive dialogue and interaction, negative stereotypes between supporter groups can be reduced, and a stronger sense of togetherness can be built.

This study seeks to provide an educational review of the phenomenon of violence between supporters in the Indonesian League using the Pancasila values approach as the main analytical framework. The main focus of this study is how Pancasila values can be used as a foundation in building a strong culture of sportsmanship among supporters, as well as how educational strategies can be designed and implemented to prevent violence and strengthen social harmony. This study will also explore the various factors that cause violence, challenges in developing supportive character, and best practices from communities that have succeeded in building a culture of peace amidst football fanaticism. By making Pancasila the basic value in managing the supporter community, football will not only become an arena for entertainment and achievement, but also a strategic medium to strengthen national identity, strengthen social solidarity, and instil a dignified national character. In the long term, this effort is expected to create a healthier competitive climate, improve the quality of matches, and build a positive image of Indonesian football at the national and international levels. As an initial conclusion from this background, it is clear that violence between supporters is not just a matter of emotion or mass spontaneity, but a multidimensional problem that requires a systemic, educational, and value-based approach. In this context, Pancasila, as the nation's ideology and philosophy of life of the Indonesian nation, has a very strategic role in rebuilding the foundation of sportsmanship that is starting to fade. This research is here to provide a real contribution in understanding the root of the problem and formulating educational solutions that can be applied by all elements of the nation in fixing the face of Indonesian football to be more humane, civilised, and just.

METHODS

This study uses a qualitative approach with a case study type that aims to deeply understand the phenomenon of violence between supporters in the Indonesian League and explore the potential for implementing Pancasila values as a basis for forming sportsmanship. The study was conducted in cities that have fanatical supporter bases and have a history of conflict, such as Jakarta (Persija), Bandung (Persib), and Surabaya (Persebaya). The research subjects were selected purposively and consisted of active supporters, supporter community administrators, clubs, community leaders, academics, and security forces who have experience or understanding of violence between supporters and the values of sportsmanship. Data collection techniques through in-depth interviews, to gain an understanding of the experiences and views of informants related to violence, sportsmanship, and Pancasila values. Field observations, to directly observe the behaviour of supporters both during matches and in community activities. Documentation studies, including media coverage, league regulations, incident reports, and club or community documents.

Data analysis was carried out using thematic analysis, with the following steps: 1) Reading and understanding the data, 2) Coding important information, 3) Grouping codes into main themes (for example: fanaticism, violence, Pancasila values, sportsmanship), 4) Interpreting meaning and drawing conclusions based on thematic patterns.

RESULTS AND DISCUSSION

Result

Based on the results of data processing on Building Sportsmanship Based on Pancasila Values (Educational Study of Violence between Supporters in the Indonesian League) can be explained as follows:

Profile of Research Informants

This research involved 12 informants from various backgrounds. The details are as follows:

Table 1.
 Profile of Research Informants

No	Informants Code	Position/Role	Club/City
1	INF-1	Head of Supporter Community	Persib, Bandung
2	INF-2	Senior Supporter Member	Persija, Jakarta
3	INF-3	Community Figure	Jakarta
4	INF-4	Academic (Pancasila Field)	Yogyakarta
5	INF-5	Police Member (Match Guard)	Surabaya
6	INF-6	Club Administrator	Persebaya
7	INF-7	Supporter Peace Volunteer	Bandung
8	INF-8	Sports Journalist	Nasional
9	INF-9	Active Supporter	Arema, Malang
10	INF-10	PKn Teacher	Bandung
11	INF-11	Sports Sociologist	Bandung
12	INF-12	Supporter Observer Student	Bandung

This study involved twelve informants from various backgrounds relevant to the issue of inter-supporter violence. INF-1 is the head of the Persib Bandung supporter community who has a central role in mobilising the supporter masses. INF-2, a senior member of Jakmania, provides a historical perspective on the rivalry with Bobotoh. INF-3 is a Jakarta community figure who actively bridges the relationship between the local community and the supporter group. INF-4, an academic from Yogyakarta, provides a theoretical perspective on the internalisation of Pancasila values. INF-5, a police officer from Surabaya, describes the dynamics of match security. INF-6, the manager of the Persebaya club, explains the role of the club in fostering supporters. INF-7, a peace volunteer in Bandung, shares experiences in peace campaigns. INF-8, a national journalist, criticises the role of the media in the supporter conflict. INF-9 is an active supporter of Arema Malang. INF-10, a civics teacher in Bandung, highlights character education. INF-11, a sport sociologist, and INF-12, a student supporter observer, provide academic insights into collective behaviour and supporter culture.

Interview Results: Roots of Supporter Violence

Based on interviews conducted with several informants in this study, three key findings emerged that contribute significantly to the persistence of violence among football supporters in Indonesia:

Intergenerational Hatred

The phenomenon of hereditary hatred refers to the perpetuation of animosity passed down from one generation to the next within supporter communities. This form of hostility is often rooted in long-standing rivalries between football clubs, where younger supporters are socialised into a culture of antagonism without a critical understanding of its origins or efforts toward peaceful resolution. As one informant expressed:

"Since childhood, I've been indoctrinated to believe that Jakmania are the enemy. Even if we meet on the street, we must be ready to fight." (INF-1)

Lack of Education on Sportsmanship Values

A recurring theme in the interviews was the absence of systematic education on the values of sportsmanship. This includes limited exposure to principles such as fair play, mutual respect, and ethical behaviour in supporting a team. As a result, supporters often react emotionally, are easily provoked, and struggle to accept defeat or diversity in opinions, making them prone to conflict. As noted by one informant:

"All we're taught is to support the team—no one tells us how to act when we lose or how to respect the opponent." (INF-2)

Provocation Through Social Media

Another significant finding concerns the role of social media in fueling hostility. Platforms often serve as breeding grounds for hate speech, mocking rhetoric, and antagonistic narratives that intensify tensions between rival supporter groups. These provocative contents heighten emotional responses and deepen divisions, particularly when consumed uncritically by highly fanatical supporters. As one informant observed:

"Comments on social media are much harsher than those at the stadium. Often, that's what sparks the trouble." (INF-9)

These findings highlight the urgent need for educational and preventative strategies that address cultural, structural, and communicative factors behind supporter violence. Overall, regarding the roots of supporter violence based on the results of interviews with several informants in this study, the following can be identified:

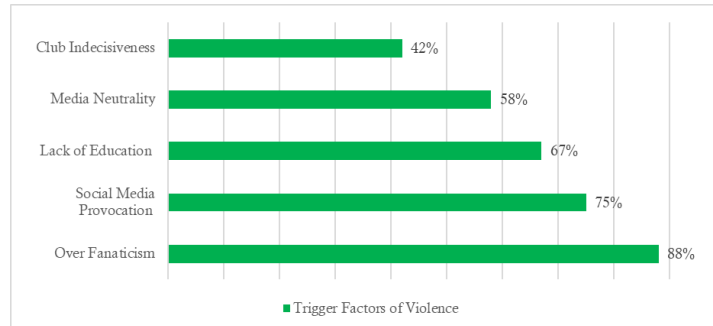


Image 1.

Triggering Factors of Violence According to Informants (% of total informants)

Field Observation Results

Researchers conducted observations on two League 1 matches in 2024 and 2025, which can be seen as follows:

Table 2.
Field Observation

Time	Match	Location	Key Findings
January 24, 2025	Persib vs Arema FC	Malang, East Java	Security is increased, but there are still provocative shouts
April 12, 2025	Persija vs Persibaya	Jakarta, Jakarta	Supporters began using peaceful banners, but there was still jeering outside the stadium.

Pancasila Values in Supporting Society

The values of Pancasila are the basis of the ethics of the supporter community in building sustainable sportsmanship, tolerance, unity, and peaceful behaviour. The results of interviews with several key informants in this study can be summarised in the table below.

Table 3.
Understanding of Pancasila Values According to Informants

Pancasila Values	High	Medium	Low
Ketuhanan (Sila 1)	8 informants	4 informants	0 informan
Kemanusiaan (Sila 2)	4 informan	6 informan	2 informan
Persatuan (Sila 3)	3 informan	7 informan	2 informan
Musyawarah (Sila 4)	2 informan	5 informan	5 informan
Keadilan Sosial (Sila 5)	5 informan	6 informan	1 informan

Field findings indicate that supporter-related violence remains a critical issue in Indonesian football, occurring not only in stadiums but also in public spaces, highways, and online platforms. These acts include physical assaults, vandalism, and hate speech rooted in club or regional identity. Interviews with security personnel and supporter coordinators reveal that such conflicts often stem from blind fanaticism, provocation,

and a lack of sportsmanship education. Rivalries, such as between Jakmania (Persija) and Bobotoh (Persib), exemplify this hostility. Observations suggest that Pancasila values are not internalised among supporters. Principles like Humanity and Unity are contradicted by violent behaviour and group antagonism, while Deliberation and Social Justice are absent in conflict resolution practices. These findings highlight a moral gap, worsened by the lack of sustained character education from clubs, schools, and social institutions. This underscores the urgent need to embed national values into supporter culture through structured and consistent educational efforts.

Discussion

Sportsmanship in football extends beyond adherence to rules; it encompasses behaviour, attitudes, and shared values among all stakeholders, including supporters (Muzaffar, 2024). In Indonesia, this ideal is often undermined by narrow-minded fanaticism and intense rivalries, which frequently result in both physical and verbal violence. Such patterns reflect a weak internalisation of Pancasila values within supporter communities (Ridho et al., 2025). Rivalries such as those between Jakmania (Persija) and Bobotoh (Persib), or Bonek (Persebaya) and Aremania (Arema) are often marked by inherited hostility. These conflicts are rarely rooted in rational disagreements, but rather in unresolved, generational animosities. This inability to manage emotions, combined with limited understanding of human dignity and national unity, fosters destructive behavior that contradicts Pancasila principles (Nafi'ah & Khuza, 2024). The second and third principles, Just and Civilised Humanity, and the Unity of Indonesia should promote mutual respect and peaceful coexistence (Prakoso & Amini, 2013). However, the presence of hate-filled chants, inflammatory banners, and heavy security at matches indicates that these values are not yet practised widely.

Character education, both formal and informal, is crucial for shaping ethical and sportsmanlike behaviour (Putri, 2018). Sustained initiatives involving educators, community leaders, and sports institutions are needed to instil these values. Media also has a significant role to play; it should prioritise constructive narratives over provocative content (Munandar, 2025). One effective strategy involves empowering informal community leaders, highly influential supporter figures, to serve as peace ambassadors, once equipped with Pancasila-based training (Wiralarasati et al., 2023).

Collaboration between football clubs, educational institutions, and civil society is essential to cultivate inclusive learning environments. Initiatives such as joint community service, peace declarations, and inter-group dialogues must be expanded (Abduh, 2020). Through these efforts, unity can thrive in diversity, transforming sportsmanship into a form of collective social regulation grounded in awareness and shared identity. This cultural approach is more sustainable than legal enforcement alone, as the root of supporter violence lies in social and value-based dimensions (Raspati et al., 2025). When Pancasila values are genuinely internalised, football rivalry can evolve into healthy competition. Supporters become not only fans of a team but also ambassadors of peace, embodying a national identity that is inclusive, civilised, and united.

CONCLUSION

This study reveals that the issues surrounding supporter violence extend beyond mere sports rivalry; they reflect a broader degradation of values, inadequate character development, and a limited understanding of true sportsmanship. Key contributing factors include blind fanaticism, provocation through social media, poor match management, and minimal inter-community dialogue. Core Pancasila values such as humanity, unity, and deliberation have yet to be meaningfully internalised within supporter behaviour, which remains driven by exclusive group identities and sectoral egos. Character education grounded in Pancasila is identified as a vital strategy for fostering authentic sportsmanship, respecting opponents as fellow citizens. Values like tolerance, national unity, and social justice are crucial in shaping more constructive and ethical supporter conduct. Educational efforts must be collaborative, involving clubs, supporter groups, schools, community leaders, and the media, through character-building programs, peace campaigns, and inter-supporter exchange initiatives. Cultivating a healthy, inclusive, and Pancasila-based supporter culture requires a sustained process of social education, supported by regulations that prioritise human dignity over mere security concerns.

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