

# Finding Moments of Indonesian Football Supporters Emotionally Swearing at The Word 'Anjing'

Faridhian Anshari\*, Vikas Chandra Purnama, Jesika Rizkiya Patiyah

Faculty of Communication Science, Pancasila University, DKI Jakarta 12640, Indonesia

\*Corresponding author's email: faridhian@univpancasila.ac.id

## ABSTRACT

### Keywords

Football  
Supporters  
Swear Words  
Anjing  
Indonesia

Dogs, or 'Anjing' in Indonesia, as animals, can become symbols, logos, mascots, or myths and turn into swearing metaphors that can take the form of support, insults, and intimidation voiced by supporters. The word 'Anjing' is packed with a different emotional emphasis, leading to a form of swearing used by football supporters in Indonesia to express emotion. This study aims to analyze when the word 'Anjing' is uttered as a form of swearing by football supporters when they are on the move by watching the match directly in the stadium. The perspectives are Emotional Anthropology and the notion of dehumanization in Acts of Violence through verbal language, namely swearing. The qualitative approach uses the ethnographic method as the primary data collection technique and observes supporters' behavior in football matches inside the stadiums to see verbal and action changes in their behavior. The findings are fourteen moments that cause supporters to swear, which are not always related to moments of success or failure in scoring. The whole swearing moment also created a strong emotion.

## 1. Introduction

Studies of football supporters or fans are often associated with nuances that are hostile or contain violence and show excessive aggressiveness from their members. Football supporters are a group of people who are organized because they have the same views and discourse regarding the object they like (Giulianotti, 2002). Although supporters are not always able to express their discourse in a positive context in their journey, more because of a sense of belonging and flattering objects or subjects can give rise to feelings of disappointment which can create emotions verbally through harsh words (Feezell, 2008). Even non-verbally through anarchic actions that lead to the destruction of facilities that occur inside and outside the stadium.

The root of all the issues that shape the public's negative view of the supporters is the issue of discrimination that is still echoed by supporters against opponents and football players. The stadium is an arena that is free to express the emotions of supporters regarding all kinds of issues (Guschwan, 2016). On the other hand, the delivery of messages is based on public issues with positive content or in an internal context that concerns the relationship between supporters and club management. However, it becomes an arena for raising issues of discrimination, such as racism, or violence (Brentin, 2016) which can widen into social issues with others who are not necessarily the target. Although in some cases, there have been many supporter activities that reflect positive action to eliminate the destructive perceptions that have developed in public (Anshari et al., 2018).

Football supporters have their wishes regarding the performance of the players, clubs, and countries they adore. The greatest desire is always to win or play well without having to experience defeat (Herd, 2017). Although, other demands have also emerged, such as opinions and ideas to manage the club and make supporters the basis of an organization whose voices are heard by management or other parties. There is a sense of belonging and a desire to be involved in every process of the team's journey, giving rise to emotions for supporters in expressing their roles and desires.

---

Emotions can be related to the basic desires of supporters, namely, when they win, they will be happy, and disappointed when they lose (Kytö, 2011), which often results in hostile actions.

Swearing is freedom for every human being, although certain limitations still maintain its continuity, such as social norms. Football supporters, the subjects of this study, tend to convey emotions in a specific, emotive language (Seifried, 2008). The choice of words does not have to follow the sporting context but is deliberately chosen to evoke emotions for oneself and the other person. The choice of words can cause problems because it is often without looking at the social context and conveyed with a negative impression and can intersect with narratives that are close to criminal elements that lead to violence (Leonard, 2012) and lead to legal action.

This study analyses the indirect relationship between Dogs as a species and humans based on various contexts, such as social, cultural, and religious, to sports. Dogs are the prima donna among pets, above cats, birds, and reptiles, which is interesting in the realm of language, namely swearing. The word 'Anjing' which means Dog is also the prima donna in Indonesia to express the subject's emotions. Swearing, one of the objects of research, is seen as part of a language that is different from taboo language, swearing, satire, and vulgarity, which in the delivery process contain emotions and messages of affirmation. So, this study aims to analyse and find out various moments that involve swearing with the word 'Anjing,' which is a form of behaviour of football supporters in Indonesia when supporting the team directly from inside the stadium.

## 2. Method

Swearing given in various metaphors has transformed into a Football Talk term which acts as a Lingua Franca or everyday language (Penn, 2016), which unites subjects who voice their support for one another. The language used can be inclusive in inviting others to join in and exclusive, which means inviting others to voice their emotions or feelings about the atmosphere they are feeling.

Swearing, which is a means of conveying messages of support, disappointment, intimidation, or domination to the opponent or team that is playing, shows a variety of significances that basically can be a motivation for the use of swearing by football supporters (Feezell, 2008). The taxonomy that is formed explains that the reasons and basis for each subject swearing are (1) a means of catharsis or emotional cleansing, (2) a means of showing intensity (intensifying), (3) a means of expressing emotions, (4) a means of insulting (abusive), (5) disparaging, (6) commendatory, (7) intimidating, (8) comedic, (9) subversive, and (10) self-evident. The classification explains that swearing can contain elements close to the emotions of supporters as human beings, and the message can be positive or negative.

The process of swearing is also supported by the emotions possessed by the subject who utters it. The emotional intelligence possessed by each individual is related to human personality, which ultimately leads to human behavior (Russel et al., 1995). Three elements are said to form human personality, namely (1) knowledge, which leads to the formation of a perception or image of something projected by the human mind with experience to become awareness. (2) Feelings, which arise as a result of human awareness of something, and (3) instincts or drives, which refer to the initial intention of humans to exist, such as the instinct of survival, the urge to reproduce, to the urge to interact to become social beings.

Understanding emotions is also closely related to narratives or stories built by humans, which channel abstractions of feelings that cannot be quickly accepted by others (Stodulka, 2015). In channeling it, emotions need to involve narratives so that individuals and society can easily digest them. Psychologically, emotion is a thing that is deliberately formed by humans caused by a situation which is then developed by stories that are in cognition. Through packaging in the form of stories that contain imagination and experience, emotions are believed to be quickly understood by other parties (Fleer & Hammer, 2013).

The data collection method used ethnographic techniques motivated by a qualitative approach with descriptive data pouring. Secondary data in the form of various documents from the media support the observation process. Ethnography was carried out during three football matches, including the Indonesian national team matches at the 2022 AFF Cup, which took place in Jakarta from December 2022 to January 2023. The observation focused on matches against the Cambodian, Thai, and Vietnamese national teams. The observation process was carried out by following the activities of the

supporters before entering the stands, paying attention to the activities of the supporters while watching the match for 90 minutes, and observing the supporters' behavior after the match, which contained moments of happiness and disappointment.

### 3. Result and Discussion

The message contained and uttered through the word 'Anjing' by the subject of football supporters has a variety of explicit and implied messages, which can mean support, a form of disappointment, insults, to a form of intimidation, indicating a different domination that makes opponents tremble. In addition, the emphasis on the word 'Anjing,' which is pinned by the subject, aims to demean the intended subject. The existence of dehumanization, contrary to the concept of the Anthropocene, which deifies humans as the centre of the movement, is one point of view that can be explored more deeply. The use of animals to become metaphors indicates a form of verbal violence that the supporters try to reveal.

The perspective emphasized is the existence of verbal acts of violence as outlined in the message through swearing by supporters. In short, the emphasis given is swearing based on animals as the word 'Anjing' contains emotions marked as part of a human being, and the emotions channelled through that word are intended for other people, not for the subject himself. Meanwhile, understanding the message becomes a means of leading to verbal messages conveyed by supporters relating to pouring emotions through words, which signifies swearing as a message and a means of expressing emotions to other subjects, which can lead to condescending actions to verbal violence.

The behaviour of football supporters who provide support, insults, and intimidation towards objects they idolize and opponents shows an emotional impulse expressed through swearing activities. Even though swearing has a lot in common with a similar word in the context of language, the object emphasis degrades from its original position. This concept can be associated with dehumanization, which is also one of the embodiments of the grand theory of genocide which leads to an ideology to demean humans.

The process of channelling the wrong emotions can create an inadequate response. One of the worst sides is an act of violence which means some human victims are hurt, which leads to a traumatic context due to the wrong channelling of emotions and messages from other subjects. This pattern leads to the formation of acts of violence into a separate culture that can depend on the social environment of the subject who commits acts of violence.

Actions that birth culture is challenging to break because they continue to be normalized due to misinterpretation of messages that transmit the subject's emotions to others. This action leads to acts of violence as a form of expressed emotion, which makes swearing a common thread. The wrong interpretation of the message can evoke emotions from the recipient subject, in this case, the supporters, which can result in emotional outbursts manifested in the form of dehumanization through verbal feedback or acts of violence, which mean physical fights to vandalism after the match.

The results of observations of behaviour and activities from football supporters in watching matches at the national level illustrate the moments of swearing at the word 'Anjing' spoken by supporters are reflected in various moments that are not only fixated on the moment of success or failure of a goal. The word 'Anjing' represents the feelings and emotions contained in the fourteen (14) moments the researchers managed to summarize, with different meanings.

The word 'Anjing' can mean a form of satisfaction to support when it is said at the moment a mainstay player enters from the bench. However, the word 'Anjing' can also describe the feeling of disappointment when a player fails to convert an opportunity into a goal. Another thing is the pronunciation, which places more emphasis on forms of intimidation that intend to cause fear when the referee hesitates in making a decision, as well as moments when opposing supporters provoke emotions through various other activities, such as singing or whistling. The fourteen moments the author summarizes in pictures make it easier for readers to understand.



Fig. 1. Moments of using the word 'Anjing' as a swear words by Indonesian supporters

The behaviour of supporters who express their emotions in the form of swearing with the word 'Anjing' or other forms such as whistling, as well as shouting at players, coaches, and referees as the three parties who are the subject of swearing, illustrates various moments that become a place for emotional outlets. All the moments this research found relate to a series of moments considered beneficial or detrimental to the supported team. Profitable moments such as the opportunity to create a goal can come from a corner kick, free kick, or thrown in. In addition, the moment that the ball almost went into the goal increased the frequency of swearing. The emotions in every utterance of the word 'Anjing' are also represented in moments considered detrimental to the supported team. When an offside occurs, a violation is considered dangerous for a player until a goal is created to make the supported team lose.

All the moments this research found cannot be classified into specific sections, such as goals, celebrations, or other activities seen on the field. The fourteen moments are flexible and accessible, which may overlap in the pronunciation process by combining different emotions at the exact moment. The flexibility affects the process of interpreting, which can be understood differently by each individual, depending on the social and religious context and culture in which they live.

#### 4. Conclusion

One common thread that connects swearing with acts of violence is the manifestation of swearing as a form of verbal violence, which is expressed through human behaviour through the use of language and expressed through the senses of speech. The emphasis is on freedom of expression, and the emotions expressed through words can lead to interpretations that end up intimidating or cornering objects. In the context of football, acts of violence are often identified by supporters as triggers for violent acts that can create conflict.

Seeing football supporters as the source of violent conflict to the dehumanization that occurs through actions on and off the field becomes the basis for thinking that supporters are the main actors of wrong actions. If related to the research theme, then the process of dehumanization through swearing can have an impact on the subject being targeted. In this case, sports actors can experience the impact of losing concentration, resulting in a pattern of play. Meanwhile, suppose swearing is directed at the opponent. In that case, the impact can be emotional to psychological encouragement, which, if not appropriately managed, can lead to counterattacks in acts of violence. One of the emphases that try to explain various acts of dehumanization through verbal and non-verbal is the short and long-term effects that lead to aggression and anarchy. The forerunners of violent acts in sports involve the actors' emotions, whether the supporters or the players.

---

## 5. Acknowledgement

The researchers thank UPPM Fakultas Ilmu Komunikasi, Universitas Pancasila for giving us the funding and make it able to realize this research into a publication.

## 6. References

- Anshari, F., Pratiwi, A., & Kaligis, R. A. W. (2018). The action of football supporters in sustaining sports stadium: Case study The #JagaGBK campaign by Jakmania of Persija Jakarta. *Jurnal Kehumasan Gunahumas*, 01(02), 153–166. <https://doi.org/ISSN: 2655-1551>
- Brentin, D. (2016). Ready for the homeland? Ritual, remembrance, and political extremism in Croatian football. *Nationalities Papers*, 44(6), 860–876. <https://doi.org/10.1080/00905992.2015.1136996>
- Feezell, R. (2008). Vulgarians of the world unite: Sport, dirty language, and ethics. *Journal of the Philosophy of Sport*, 35(1), 17–42. <https://doi.org/10.1080/00948705.2008.9714725>
- Fleer, M., & Hammer, M. (2013). Emotions in imaginative situations: The valued place of fairytales for supporting emotion regulation. *Journal of Mind, Culture, and Activity*, 20(3), 240–259. <https://doi.org/10.1080/10749039.2013.781652>
- Giulianotti, R. (2002). Supporters, followers, fans, and Flaneurs: A Taxonomy of Spectator Identities in Football. *Journal of Sport and Social Issues*, 26(1), 25–46. <https://doi.org/https://doi.org/10.1177/0193723502261003>
- Guschwan, M. (2016). Fan politics: Dissent and control at the stadium. *Soccer and Society*, 17(3), 388–402. <https://doi.org/10.1080/14660970.2015.1082763>
- Herd, K. J. (2017). Constructing football through magic: an ethnographic study of football supporters. *Soccer and Society*, 18(7), 1045–1057. <https://doi.org/10.1080/14660970.2015.1133415>
- Kytö, M. (2011). “We are the rebellious voice of the terraces, we are Çarşı”: Constructing a football supporter group through sound. *Soccer and Society*, 12(1), 77–93. <https://doi.org/10.1080/14660970.2011.530474>
- Leonard, D. J. (2012). Never just a game: The language of sport on and off the court. *Journal of Multicultural Discourses*, 7(2), 137–143. <https://doi.org/10.1080/17447143.2012.694449>
- Penn, R. (2016). Football talk: Sociological reflections on the dialectics of language and football. *European Journal for Sport and Society*, 13(2), 154–166. <https://doi.org/10.1080/16138171.2016.1183931>
- Russel, J. A., Fernandez-Dols, J.-M., Manstead, A. S. R., & Wellenkamp, J. C. (1995). *Everyday conceptions of emotion: An introduction to the psychology, anthropology and linguistics of emotion*. (1st (ed.)). Springer.
- Seifried, C. (2008). Recognizing and combating emotive language: Examples associated with sport. *Journal of Quest*, 60(2), 200–213. <https://doi.org/10.1080/00336297.2008.10483577>
- Stodulka, T. (2015). Emotion work, ethnography, and survival strategies on the streets of Yogyakarta. *Medical Anthropology: Cross Cultural Studies in Health and Illness*, 34(1), 84–97. <https://doi.org/10.1080/01459740.2014.916706>