

Supporters Are More Than Spectators: The Meaning of Supporter's for Northernwall's Presence in Bandung

Dzulfikar Mochammad Zain¹, Zainal Abidin², Fajar Hariyanto³

^{1,2,3} Communication Studies Program, Faculty of Social and Political Science,
University of Singaperbangsa Karawang, Indonesia

2110631190185@student.unsika.ac.id¹, zainal.abidin@fisip.unsika.ac.id², fajar.hariyanto@staff.unsika.ac.id³

ABSTRACT

This study aims to examine the meaning of supporters for the Northernwall community in Bandung City. The research questions include the motives of the Northernwall community in becoming football supporters, how they perceive themselves as supporters, and the communication experiences that occur in the stands. The research method employed is phenomenology with a qualitative approach. Data collection techniques consist of observation, interviews, and documentation to deeply explore information from informants. This study involves five informants selected based on their experiences and involvement in the Northernwall community. The findings indicate that the meaning of being a supporter for Northernwall members is not merely about supporting a team, but also represents a form of identity and solidarity. Supporter motives vary, ranging from love for football to the influence of the subcultural identity they embrace. Communication experiences within the Northernwall community occur effectively through social media and direct interactions in the stadium. This strengthens the sense of togetherness and loyalty among members, creating a profound emotional bond with the supported team. This research provides insights into the complexities of the supporters' roles within the cultural and social context in Indonesia.

Keywords: Communication, Identity, Meaning, Northernwall, Phenomenology, Supporter

I. INTRODUCTION

The phenomenon of football supporters in Indonesia represents a unique and fascinating aspect of culture, particularly within the world of football. Football supporters in Indonesia not only function as team backers but also serve as an integral part of local social identity and culture. Football in Indonesia has become an extraordinary form of entertainment for football enthusiasts (Fathurrahman, 2019). Every region in Indonesia has its own local football team. For example, in West Java Province, particularly in the city of Bandung, the pride of the region is Persib Bandung. Persib Bandung, often referred to as *Maung Bandung*, is one of the largest football clubs in Indonesia. The club is supported by its fanatic fans known as *Bobotoh*. Within *Bobotoh*, there are various sub-groups such as Viking Persib Club, Northernwall, and Bomber. Persib Bandung is a legendary club whose supporters, the *Bobotoh*, regard Persib not merely as a football team but as a cultural symbol reflecting the identity of the Sundanese ethnic group (Prabasmoro & Ridwansyah, 2020). Northernwall, which translates as "The Northern Wall," is one of the *Bobotoh* sub-groups that occupies the northern tribune and is characterized by its distinctive subcultural style, inspired by Eastern European football supporters.

Dressing as supporters in the Eastern European style, commonly referred to as *casuals* within the context of subculture, refers to the way members of a supporter group express their identity, loyalty, and solidarity toward the team they support. This is demonstrated not only through their relentless support for their beloved club throughout the 90 minutes of a match but also by wearing branded clothing. A subculture is a culture that is integrated within a larger culture and functions as a space where ideologies and values are embedded within a community (Wilujeng, 2017).

In this context, clothing is not merely about meeting functional needs such as comfort or weather, but also serves as a symbolic form and social expression that reflects the values, characteristics, and shared goals of Northernwall. It is not only about football and fashion; Northernwall members do not just support their team on the pitch but also feel responsible for building a positive image of *Bobotoh* within society. They are often involved in various social activities such as community service, environmental actions, and humanitarian aid, showing that their support extends beyond the club to the broader community. Being fanatic supporters is no longer just about delivering chants for their local football club. At times, they also use the stands as a platform to voice criticism of economic conditions, club management, and resistance against injustices they are experiencing. Considering the researcher's insight into football enthusiasts, commonly referred to as supporters, it will be particularly interesting if the researcher is able to understand and thoroughly explore the meaning of being a supporter for the Northernwall group through a phenomenological study. This approach examines how phenomena exist within consciousness, thought, and action, as well as how such phenomena hold value or are aesthetically received.

II. LITERATURE REVIEW

Phenomenology

Phenomenology is a research and philosophical approach that focuses on understanding an individual's subjective experience of a phenomenon. The term phenomenology comes from the Greek words *phalnomal*, meaning "to appear," and *phalnomemonon*, meaning "that which appears" (Kuswarno, 2009). The purpose of this approach is to explore the meaning of a person's lived experiences without relying on the researcher's assumptions or biases. By exploring experiences and the meanings of phenomena, phenomenology seeks to uncover and examine issues that may have previously been overlooked or disregarded (Michael Jibrael Rorong, 2015). Husserl placed humans as individuals who live in a unique life world, consisting of objects, people, actions, and institutions (Abidin, 2018).

Alfred Schutz developed social phenomenology, which focuses on how people understand the social world through their own subjective experiences and interactions with others. He argued that human beings live in the everyday life-world (*Lebenswelt*), where they make sense of and interact with others through typifications (social categories). The primary goal of phenomenology is to study how phenomena are experienced by consciousness, thought, and action, including how these phenomena are valued or perceived aesthetically. Phenomenology seeks to explore how humans construct meaning and important concepts within an intersubjective framework (Perwira, 2019). In addition, he distinguished between "because motives," which are motivations rooted in past experiences, and "in-order-to motives," which are the goals individuals seek to achieve through their actions. Both are essential for understanding social action.

Schutz's method helps explain how people's experiences within a community, such as Northernwall supporters, shape the meaning of being a supporter for that community. Furthermore, his understanding of typification aids in explaining how supporters identify themselves within the community through specific symbols, traits, and actions. Therefore, Schutz's social phenomenology provides a strong theoretical foundation for understanding the deeper meaning of the experiences of Northernwall supporters as part of a broader social context.

III. RESEARCH METHODOLOGY

This study employs the phenomenological method, which aims to focus on the personal experiences of respondents or informants. Qualitative research addresses research problems through narrative data obtained from observation, interviews, and document analysis (Adar Bakhsh Baloch, 2017). Qualitative research seeks to answer research questions by gaining an in-depth understanding of particular phenomena. In this approach, data are collected in the form of narratives or stories rather than numbers or statistics, making the results descriptive and interpretative. Three main techniques are used to obtain these narrative data: observation, interviews, and document analysis. Through observation, the researcher directly witnesses and records behaviors, interactions, and situations in the field. Interviews are conducted to explore perspectives, experiences, and meanings held by informants. Meanwhile, document analysis involves examining written or visual sources, such as archives, reports, or other relevant records. In this way, qualitative research can generate a deep, contextual, and rich understanding of the issues under study.

The interview technique involves carefully observing and thoroughly exploring the research object (Hansen, 2020). This method is employed in the present study to describe, explain, and interpret the field realities regarding the meaning of supporters for the Northernwall community in Bandung City. This study will employ the phenomenological research method. Phenomenology has developed into a type of research methodology applied across various social sciences, including communication, as a form of qualitative research under the umbrella of the interpretive paradigm (Hasbiansyah, 2008). Ultimately, the data collected from the Northernwall community will be processed to generate reliable conclusions.

IV. RESULT AND DISCUSSION

A. General Description

As a general overview, the researcher will present the research findings and their relation to the theories applied in this study. The data were obtained through participant observation, in-depth interviews, and literature review conducted since April 2025. The selection of informants in this study began with initial observations, which led to the identification of several potential informants through preliminary conversations. These initial interactions allowed the researcher to explore their suitability and ask about their willingness to participate in interviews. Over time, the researcher engaged in further discussions with these potential informants until ultimately determining five key informants who met the established criteria and were considered capable of conveying the experiences and meanings to be explored, as described in the previous chapter.

B. Supporter Motives of the Northernwall Community

In determining their actions, each individual definitely has different motives in the process (Munawwar, 2023). The motives for becoming a supporter within the Northernwall community reflect existential drives shaped by each individual's subjective experiences. As explained in Edmund Husserl's phenomenological theory, the decision to become a supporter is the result of a process of intentional consciousness, rather than a mere spontaneous act. Each informant recognized that their life experiences, social interactions, and shared values motivated them to fully support Persib Bandung through

the Northernwall community. Based on the interviews, each informant demonstrated different motives depending on their experiences. Informant Muhammad Rifa expressed a cultural-aesthetic motive, stemming from his interest in chants, subculture, and distinctive clothing styles. This shows that support for the club is not merely a physical act but also a way to construct and display self-identity. According to the Latin definition of “individual,” which means “indivisible,” humans as individuals are defined as finite entities or individuals (Rodiyana & Puspitasari, 2021).

For informant Rheza Panji, his tendency was to adopt a style of support considered more expressive and bold, referred to as a comparative symbolic motive. Resistance represents an ideological expression to oppose injustice and oppression (Idayatiningsih, 2017). The Eastern European style of support thus becomes both a symbol of resistance and a distinctive characteristic that sets Northernwall apart from other groups. Informant Fikri Sonda viewed Northernwall as a means of voicing the demands of the club, which reflects a politically advocative spirit. According to him, the role of supporters is not only to provide encouragement but also to act as a form of social control over management. Essentially, humans as individuals capable of experiencing joy or disappointment are bound both physically and spiritually (Rodiyana & Puspitasari, 2021).

According to a phenomenological approach, particularly in Alfred Schutz’s perspective, human motives are divided into two: because motives and in-order-to motives. Combining these conceptualizations of social action, phenomenology helps construct a social science methodology aimed at identifying, classifying, and comparing models of social action as phenomena in the process of forming new models (Nindito, 2013). Similarly, informant Apay’s loyalty emerged from his deep affection for the club, with the aim of maintaining collective spirit regardless of whether the team wins or loses. Schutz’s ideas create a conceptual link between earlier theories of phenomenology – which encompass social philosophy and psychology and the social sciences directly related to society itself (Nindito, 2013).

Informant Kentung embodied a communitarian spirit. A sense of brotherhood, belonging, and being part of something greater formed the basis of his involvement. From a phenomenological perspective, this represents a type of intersubjective relationship occurring among individuals, enabling the formation of collective meaning. Communitarianism refers to the awareness that moral and ethical values are essential for a community nurtured together (Amin, 2017).

Relation to Alfred Schutz’s Social Phenomenology Theory	Name	Motives of Northernwall Community Supporters	Typification of Supporter Motives
In accordance with Schutz’s concept of <i>Intersubjectivity</i> , individuals share meanings derived from their interactions with others. Schutz explained that the everyday life-world (<i>Lebenswelt</i>) is experienced collectively. Human actions are	Muhammad Rifa, Rheza Panji	An attraction to chants, subculture, clothing style, and solidarity that creates group identity. The drive to highlight distinctiveness and resistance by adopting the Eastern European supporter style.	Aesthetic-Cultural Typification: Supporters are seen not only as cheerleaders but also as carriers of cultural identity, fashion, and

Relation to Alfred Schutz's Social Phenomenology Theory	Name	Motives of Northernwall Community Supporters	Typification of Supporter Motives
influenced by two kinds of motives: <i>because motives</i> (derived from past experiences) and <i>in-order-to motives</i> (oriented toward goals to be achieved). Thus, Schutz's phenomenology emphasizes how supporters' experiences, meanings, and interactions shape collective awareness, which is reflected in the Northernwall community.			symbolic visual expression.
Schutz emphasized that actions are always situated in a social context, where individuals interpret and construct meaning. Supporters' motives can be analyzed through both past experiences (<i>because motives</i>) and goals (<i>in-order-to motives</i>) within the community. This helps explain how loyalty, solidarity, and identity are formed in supporter groups such as Northernwall.	Fikri Sonda, Apay, Kentung	Viewing supporters as the "12th player" and as a medium of social responsibility. The drive to voice criticism, advocate politically, and maintain collective spirit regardless of victory or defeat. A sense of brotherhood and belonging to something larger unites them in supporting the club.	Emotional-Social Typification: Supporters are typified as loyal individuals whose emotions, solidarity, and moral responsibility are closely tied to the fate of the club.

C. The Meaning of Supporters for the Northernwall Community

The subjective experiences of each Northernwall community member determine the meaning of being a supporter. They do not merely participate physically in the stadium but also demonstrate social, emotional, and existential bonds with Persib Bandung and fellow community members. Informant Muhammad Rifa's view, describing supporters as "a group of people who love their club without coercion," reflects an authentic and emotional understanding. Genuine love for the club is positioned as a core value in his identity as a supporter. Edmund Husserl stated that the aim of phenomenology is to uncover the essence of direct experiences as they are lived and perceived by individuals.

Informant Rheza Panji's statement illustrates his shared journey with friends, filled with the same passion and affection for the club. As Alfred Schutz explained through the concept of intersubjectivity, the meaning of being a supporter is embedded in collective experience. Experience does not only occur as an individual feeling; it is also shaped and reinforced by gathering with others who share the same perspectives, emotions, and actions. This aligns with Schutz's view that meaning begins with the process of perception—a continuous process of experience. According to Habiansyah (2008),

perception initially lacks meaning, but meaning emerges when it is connected with past experiences and through interaction with others.

Meanwhile, informant Fikri Sonda sees Northernwall as a platform through which the management and the club can communicate their aspirations. For him, being a supporter means acting as both critic and supporter, not merely as an assistant to the team. Within Schutz's social phenomenology, human actions are always oriented toward meaning, both as reflections of the past and as goals for the future. In this context, Fikri joined the community with a clear social purpose, utilizing the collective voice to advocate for change. Individual characteristics, according to Rodiyana & Puspitasari (2021), encompass all abilities, attitudes, traits, and dispositions a person possesses since birth, shaped further by parents, family, and environment.

Furthermore, collective meaning emerges in Apay's explanation, which highlights communication, loyalty, and togetherness. In moments of joy, humans experience a sense of beauty and aesthetics (Rodiyana & Puspitasari, 2021). He perceives Northernwall as a group that is "one voice in every aspect." Identity is not only formed personally but also merges into group solidarity within this shared existence. This resonates with Maurice Merleau-Ponty's phenomenological theory, which emphasizes that the body carries meaning and functions within the social world. In fact, Schutz's phenomenology offers a new lens through which to examine and interpret the meanings of everyday life within the broader framework of social science development (Nindito, 2013).

Informant Kentung stated that he feels involved in something greater than himself. One of the rituals that foster a sense of brotherhood and belonging is singing together, raising scarves, and chanting in the stadium. The meaning he experiences reflects an enduring bond between himself and the community. In phenomenology, this is defined as being in the world, meaning that a person's life meaning is determined by their active and meaningful engagement within their social world (Adib, 2017, referencing Heidegger).

Personal experiences, collective feelings, and lived social interactions determine the meaning of being a supporter for the Northernwall community. How this involvement forms identity, struggle, and a sense of meaningful existence—both personal and collective—can be explained through phenomenology. Based on the discussion above, the motives of supporters within the Northernwall community can be categorized as follows:

Theoretical Framework of Alfred Schutz's Socio-Phenomenology	Name	The Meaning of Supporters for the Northernwall Community	Typification of Supporter Meaning
According to Schutz's concept of intersubjectivity, the meaning of supporters is formed through shared experiences, mutual understanding,	Muhammad Rifa, Rheza Panji, Kentung	A group of people who genuinely love their club sincerely, without coercion. They gather together with others who share the same passion and journey for the club.	Typification of Social and Collective Meaning: Being a supporter is a form of togetherness and identity, united by

Theoretical Framework of Alfred Schutz's Socio-Phenomenology	Name	The Meaning of Supporters for the Northernwall Community	Typification of Supporter Meaning
and interactions within social relations.		Being a supporter means being part of something bigger, with a sense of brotherhood and belonging.	the same love for the club.
Schutz also emphasizes the <i>in-order-to motive</i> and <i>because motive</i> , meaning that human actions are oriented toward both past experiences and future purposes.	Fikri Sonda, Apay	The community as a medium to express aspirations and convey concerns to the club and its management. The community acts as a front line that demonstrates loyalty, solidarity, and communication.	Typification of Critical and Advocacy Meaning: Being a supporter is not only about supporting the club but also about voicing criticism and advocating for collective change.

D. Communication Experience in the Northernwall Community

Experience arises based on phenomena that have been experienced, faced and felt by each individual, in his past. So experience easily attached to humans based on phenomena or events that has been experienced in the past (Nurjanah,N.K, 2023). The consistent communication patterns within the Northernwall community include the role of the capo as the direct communication leader in the stands during matches and the use of social media as a collaborative tool. All informants stated that these two mediums are widely used to share information, build solidarity, and unify the actions and voices of the community, both before and during matches. In this context, the communication style of the Northernwall community can be described as homogeneous, since every member follows the same communication patterns that are organized and repetitive. Preceding this, the German philosopher Edmund Husserl, who greatly influenced phenomenology, laid the philosophical foundation for this approach (Nindito, 2013).

Social media is used to disseminate important information such as gathering schedules, distribution of attributes, and collective responses to issues related to the community or the club. Platforms like Instagram and Twitter serve as the main connection points for members spread across different regions. Meanwhile, the presence of the capo during matches represents coordinated direct communication, both vocally and visually. The capo is responsible for leading chants, organizing the timing of songs, and maintaining the energy and spirit from the stands. Coordination that begins on social media is then materialized into collective action, directly led by the capo in the stadium.

For instance, informant Muhammad Rifa stated, "for Northernwall, usually social media is used to organize one another... there is a capo to lead." Informant Rheza Panji

also emphasized that Northernwall is active and responsive in delivering information through social media, both when responding to issues and organizing supporter movements. Informant Fikri Sonda explained that social media plays a major role in shaping member connectivity, especially when organizing community events. Similarly, informant Apay mentioned that before taking action, such as chants or pyro shows, discussions and announcements are usually made through social media first. Informant Kentung also stated that communication within Northernwall is crucial in maintaining solidarity and fostering loyalty, both before and during matches. According to Alfred Schutz's phenomenological perspective, the stock of knowledge at hand—the set of experiences and knowledge possessed by individuals as the basis for interpreting social reality—always influences their social actions (Nindito, 2013).

Every Northernwall member shares the same social world that is shaped by the ways they communicate through the capo and social media. In this context, messages are not only understood individually but are also shared, repeated, and reinforced in collective practices. Homogeneity does not erase individual diversity; instead, it unites members through meaningful communication experiences.

Thus, the presence of the Northernwall community, both physically in the stands and digitally on social media, constitutes a collective social body that is interconnected. A sense of belonging and shared identity emerges through communication, which bridges personal consciousness with collective experience (Adib, 2017). With unified communication patterns, all members experience a continuous and aligned communication process. This homogeneous nature strengthens collective bonds and facilitates the internalization of community values for every new member. From a phenomenological perspective, this experience represents a consciously lived and meaningful lifeworld, contributing to the formation of each member's identity and existence within the community. Furthermore, conflict resolution among fellow Bobotoh members is achieved through finding common ground during meetings held to resolve such disputes.

V. CONCLUSION

This study examines the meaning of supporters for the Northernwall community in Bandung City. Based on the research conducted, the researcher draws the following conclusions:

1. Each informant has diverse experiences; within the Northernwall community, the motives for becoming a supporter are shaped by various personal backgrounds such as family influence, friendships, and the collective desire to voice support in a more militant and organized manner.
2. The meaning of being a supporter for the Northernwall community, as expressed by the informants, is grounded in individual experiences and understandings. It is not merely a form of support for a football club, but has also become an integral part of identity and lifestyle.

3. Communication experiences within the Northernwall community take place in a homogeneous, open, and participatory manner. Communication occurs in two main spaces: social media, which serves as a platform for coordination and information sharing; and the stadium stands, which function as a space for collective expression through the role of the capo, chants, and songs. Meanwhile, internal conflicts among fellow Bobotoh members are resolved through meetings and by reaching a compromise to settle disputes.

REFERENCES

- Abidin, Z., Tayo, Y., & Mayasari, M. (2018). Fanaticism of a Korean boy band, “SHINee” as perceived by K-Popers “SHINee World Indonesia” in Karawang Regency. *International Journal of Engineering & Technology*, 7(3.30), 74–79. <https://doi.org/10.14419/ijet.v7i3.30.18159>
- Adar BakhshBaloch, Q. (2017). *Pemaparan Metode Penelitian Kualitatif*. 11(1), 92–105.
- Adenan, F. (2000). Makna dalam Bahasa. *Jurnal Humaniora*, XII(3), 261–270.
- Agave, Q. (2020). Teknik Dokumentasi Dan Pelaporan Dalam Tataran Klinik. *Jurnal Keperawatan Indonesia*, 2(1), 17.
- Amin, E. (2017). Dakwah Komunitarian Ummatic Transnasional: Studi Konsepsi Dakwah Said Nursi dan Penerapannya di Indonesia. *Pustaka UIN Sunan Kalijaga*, 48. <http://repository.uinjkt.ac.id/dspace/handle/123456789/49981>
- Asih, I. D. (2014). Fenomenologi Husserl: Sebuah Cara “Kembali Ke Fenomena.” *Jurnal Keperawatan Indonesia*, 9(2), 75–80. <https://doi.org/10.7454/jki.v9i2.164>
- Asiva Noor Rachmayani. (2015). *Simbol Bangunan pada Komplek Gapura, Masjid dan Makam Sendang Duwur, Kecamatan Paciran, Kabupaten Lamongan Jawa Timur*. 6.
- Di, B., & Tsanawiyah, M. (2019). *Jurnal Islamic Education Studies : Implementasi Strategi Modelling The Way Dalam Jurnal Islamic Education Studies*. 2(1), 8–17.
- Elviana, C., & Erianjoni, E. (2024). Makna Pernikahan bagi Perempuan Generasi Z Yang Sudah Menikah di Jorong Pasa Tiku Kecamatan Tanjung Mutiara. *Jurnal Perspektif*, 7(1), 121–130. <https://doi.org/10.24036/perspektif.v7i1.938>
- Fathurrahman, M. (2019). Fanatisme Suporter Sepak Bola Indonesia Perspektif Perilaku Kolektif (Studi Kasus Suporter Tim Sepak Bola Persija Jakarta Korwil Rempoa Jakarta Selatan) (Skripsi). In *Universitas Islam Negeri Syarif Hidayatullah, Jakarta*.
- Firdausi, N. I. (2020). Studi Fenomenologi Makna Laba Dan Penentuan Laba Bagi Pedagang Kaki Lima Di Belakang Kampus Uin Maulana Malik Ibrahim Malang. In *Kaos GL Dergisi* (Vol. 8, Issue 75).
- Giffar, Z. M., Adnan, I. Z., Hendrawan, H., Studi, P., Komunikasi, I., Garut, U., & Garut, K. (2024). MAKNA KECEMASAN KOMUNIKASI DALAM WAWANCARA KERJA BAGI MAHASISWA FRESH GRADUATE. 9(4), 810–828.
- Hansen, S. (2020). Investigasi Teknik Wawancara dalam Penelitian Kualitatif Manajemen

- Konstruksi. *Jurnal Teknik Sipil*, 27(3), 283. <https://doi.org/10.5614/jts.2020.27.3.10>
- Hasbiansyah, O. (2008). Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi. *Mediator: Jurnal Komunikasi*, 9(1), 163–180. <https://doi.org/10.29313/mediator.v9i1.1146>
- Heni Widiastuti, Ferry V.I.A Koagouw, K. S. J. (2018). Teknik Wawancara Dalam Menggali Informasi Pada Program Talk Show Mata Najwa Episode Tiga Trans 7. *Jurnal Acta Diurna*, 7(2), 1–5.
- Hermawan Rino Tri and Hasibuan, S. (2016). Analisis Pengaruh Tingkat Pengalaman dan Coaching Style Terhadap Kualitas Kepemimpinan Manajer Proyek Dalam Upaya Peningkatan Produktivitas di PT. JCI. *Jurnal Pasti*, XI(1), 91.
- Idayatiningsih, R. (2017). Perlawanan Terhadap Dominasi Kekuasaan Dalam Novel Pasung Jiwa Karya Okky Madasari (Analisis Wacana Kritis). *Lingua Franca: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 1(2), 42–62. <https://doi.org/10.30651/lf.v1i2.560>
- Laila Nur Faizah, Mayasari, M. R. (2024). *Makna Diri Pengguna Rokok Elektrik Wanita di Bekasi*. 24(7), 28–42.
- Mania, S. (2008). Observasi Sebagai Alat Evaluasi Dalam Dunia Pendidikan Dan Pengajaran. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 11(2), 220–233. <https://doi.org/10.24252/lp.2008v11n2a7>
- Mardiah Raudhatun. (2018). Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial dan Ilmu Politik Universitas Pasundan. *Company Profile, Bandung*.
- Michael Jibrael Rorong. (2015). *Fenomenologi*. 6.
- Muharram, M. I., Tayo, Y., & Oxygentri, O. (2022). Dawatuna: Journal of Communication and Islamic Broadcasting Sepakbola dan Kefanatikan: Kontruksi Makna Liverpool FC Bagi Seorang Bigreds Bogor. *Dawatuna: Journal of Communication and Islamic Broadcasting*, 2(3), 270–277. <https://doi.org/10.47476/dawatuna.v2i3.2084>
- Mulyana, D. A., Qonitah, A., Salsabilla, S. A., Komunikasi, F. I., & Padjadjaran, U. (2024). *Bentuk budaya partisipasi : Studi deskriptif kualitatif pada fandom bobotoh*. 2(1), 120–137.
- Munawwar, A., Abidin, Z., & Utamidewi, W. (2023). Kontruksi Makna Mural Bagi Seniman Mural Di Kota Karawang. *Jurnal Ilmiah Wahana Pendidikan*, 9(25), 38-47.
- Muzaiyanah. (2015). Jenis Makna Dan Perubahan Makna. *Wardah*, 25, 145–152.
- Nidhomuddin, A., & Suryandari, N. (2021). Pemersatu Lamongan: Analisis Identitas Kultural Supporter Sepakbola Persela. *Jurnal Ilmiah Ilmu Sosial*, 7(2), 145. <https://doi.org/10.23887/jiis.v7i2.39267>
- Nindito, S. (2013). Fenomenologi Alfred Schutz: Studi tentang Konstruksi Makna dan Realitas dalam Ilmu Sosial. *Jurnal ILMU KOMUNIKASI*, 2(1), 79–95. <https://doi.org/10.24002/jik.v2i1.254>
- Nugroho, P. (2018). Pengaruh Celebrity Endorse, Social Media Marketing Dan Kualitas Produk Terhadap Keputusan Pembelian Erigo Pada Mahasiswa Fakultas Ekonomi Dan Bisnis Universitas Islam Sumatera Utara (Studi Kasus Mahasiswa/I Prodi Manajemen). *Galang Tanjung*, 2504, 1–9.

- Nurani, I., & Abineri, R. (2025). *Studi Fenomenologi Pemaknaan Gaya Berpakaian Penyiar Radio Lokal di TOP FM Bumiayu*. 3(1), 56–65.
- Nurjanah, N. K., Abidin, Z., & Nurkinan, N. (2023). Pengalaman Komunikasi dan Identitas Diri Pelaku Cosplayer Anime Perempuan. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4(2), 408-414. <https://doi.org/10.47467/dawatuna.v4i2.3760>
- Nuryana, A., Pawito, P., & Utari, P. (2019). Pengantar Metode Penelitian Kepada Suatu Pengertian Yang Mendalam Mengenai Konsep Fenomenologi. *Ensains Journal*, 2(1), 19. <https://doi.org/10.31848/ensains.v2i1.148>
- Perwira, B. Y., Mayasari, M., & Hariyanto, F. (2019). Kontruksi Makna Perempuan Perokok Studi Fenomenologi Kontruksi Makna Perempuan Perokok Di Karawang. *Jurnal Politikom Indonesiana*, 4(1), 167-176.
- Prabasmoro, T., & Ridwansyah, R. (2020). Identity Construction of Persib Supporters. *Sciendo*, 163–178.
- Pramiyati, T., Jayanta, J., & Yulnelly, Y. (2017). Peran Data Primer Pada Pembentukan Skema Konseptual Yang Faktual (Studi Kasus: Skema Konseptual Basisdata Simbumil). *Simetris : Jurnal Teknik Mesin, Elektro Dan Ilmu Komputer*, 8(2), 679. <https://doi.org/10.24176/simet.v8i2.1574>
- Ranu Baskara, I. W., Candrayana, I. B., & Raharjo, A. (2023). Pemotretan Pre-Wedding Casual Dengan Latar Belakang Alam Pulau Nusa Penida. *Retina Jurnal Fotografi*, 3(1), 118–127. <https://doi.org/10.59997/rjf.v3i1.2132>
- Rodiyana, R., & Puspitasari, W. D. (2021). Karakteristik dan Perbedaan Individu dalam Efektivitas Pendidikan. *Jurnal Educatio FKIP UNMA*, 7(3), 796–803. <https://doi.org/10.31949/educatio.v7i3.1227>
- Shobirin, A., Aziz, A. F., Abdurrochman, H., & Fadhlani, M. (2023). Charles J. Adam's Framework for the Study of Religion: Kerangka Pemikiran Studi Agama Menurut Charles J. Adam. *Indonesian Journal of Islamic Education and Local Culture*, 1(1), 22–36.
- Siswanto, D. (2007). Refleksi Aktualitas Fenomenologi Edmund Husserl dalam Filsafat Kontemporer. *Jurnal Filsafat*, 1(1), 37–57.
- Sunarno, S., & Sulistyowati, E. (2021). Resiliensi komunitas di tengah pandemi Covid-19. *Mediapsi*, 7(1), 37–52. <https://doi.org/10.21776/ub.mps.2021.007.01.5>
- Syahputri, A. Z., Fallenia, F. Della, & Syafitri, R. (2023). Kerangka berfikir penelitian kuantitatif. *Tarbiyah: Jurnal Ilmu Pendidikan Dan Pengajaran*, 2(1), 160–166.
- Ummah, M. S. (2019). Jurnal Kohesifitas Suporter Tim Sepak Bola Persija. *Sustainability (Switzerland)*, 11(1), 1–14.
- Utami, P., & Welas. (2019). *Fanatisme Dan Agresivitas Suporter Klub Sepak Bola*. 10(2), 71–76.
- Wilujeng, P. R. (2017). Girls Punk: Gerakan Perlawanan Subkultur di Bawah Dominasi Maskulinitas Punk. *Jurnal Sosiologi: Dialektika Masyarakat*, 1(1)(2615–7500), 103115.