

The Practice of Flaming Football Supporters on Ganjar Pranowo's Instagram Account

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Abstract

FIFA (the Federation Internationale de Football Association) withdrew Indonesia from hosting the World Cup U-20 2023. This cancellation caused many peoples to be disappointed. Indonesian national team supporters expressed disappointment in Ganjar Pranowo's Instagram comments because of his stance and statement regarding his refusal of the Israeli national team to compete in Indonesia. This research explores the behavior of Indonesian football fans on Instagram using the SIDE model. This research uses netnography or virtual ethnography because this research focuses on activities in cyberspace. In cyberspace, there is a term called cyberculture. The flaming practice was not come up from a heated debate, but the flaming comments have been keen since users visited Ganjar Pranowo's Instagram account, not creating a space for discussion. Excessive fanaticism or lack of self-control sometimes makes users become actors in flaming production. In addition, anonymity is also a factor in deindividuation occurs. Flaming behavior was found when the apparent norm of previous commenters was being flamed. This research focuses more on the process of user deindividuation using the SIDE model; since this research was conducted in cyberspace, further research can be conducted offline to investigate this behavior.

Keywords: deindividuation; flaming; Ganjar Pranowo; Instagram; World Cup U-20

Abstrak

FIFA (the Federation Internationale de Football Association) mencabut Indonesia sebagai tuan rumah Piala Dunia U-20 2023. Pembatalan tersebut menyebabkan banyak pihak kecewa. Suporter tim nasional Indonesia meluapkan kekecewaannya di kolom komentar Instagram Ganjar Pranowo karena sikap dan pernyataan terkait penolakannya terhadap tim nasional Israel untuk berlaga di Indonesia. Penelitian ini bertujuan untuk menggali perilaku suporter sepakbola Indonesia di Instagram menggunakan model SIDE. Penelitian ini menggunakan metode netnografi atau etnografi virtual, karena penelitian ini berfokus pada aktivitas di ruang siber. Dalam ruang siber, dikenal istilah cyberculture. Praktik flaming yang terjadi bukan lahir dari perdebatan yang sengit, namun komentar-komentar flaming sudah panas sejak para pengguna berkunjung ke akun Instagram Ganjar Pranowo, bukan menciptakan ruang diskusi. Fanatisme yang berlebihan atau kurangnya pengendalian diri terkadang mengakibatkan pengguna menjadi aktor dalam produksi flaming. Selain itu, anonimitas juga menjadi faktor terjadinya deindividuasi. Praktik flaming ditemukan ketika norma dari pemberi komentar dilanggar dengan flaming. Penelitian ini lebih berfokus pada proses deindividuasi pengguna menggunakan model SIDE, penelitian ini dilakukan di ruang siber, maka penelitian selanjutnya dapat dilakukan di dunia offline agar dapat menggali lebih lanjut mengenai perilaku ini.

Kata kunci: deindividuasi; flaming; Ganjar Pranowo; Instagram; Piala Dunia U-20

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Submitted: May 2023, **Revised:** July 2023, **Accepted:** July 2023, **Published:** July 2023
ISSN: 2549-0559 (cetak), ISSN: 2549-1946 (online), Website: <http://jurnal.unpad.ac.id/kajian-jurnalisme>
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INTRODUCTION

Indonesia is being enlivened by the cancellation of hosting the U-20 World Cup; automatically, Indonesia cannot participate in this big football event. Indonesia, which has been preparing to host the U-20 World Cup since 2019, must hold onto the dream of competing in prestigious football events on an international scale. The cancellation by FIFA (the Federation Internationale de Football Association) was made on March 29, 2023. FIFA did not expressly state the reasons for the cancellation; a release on the FIFA website only said: “due to the current circumstances.” Many parties were disappointed with Indonesia’s cancellation of hosting the U-20 World Cup, especially the coaches and players who had tried hard to prepare long ago.

In October 2019, Indonesia was chosen to host the U-20 World Cup, which was supposed to be held in 2021. However, the Covid-19 pandemic hit almost the entire world, resulting in many significant agendas being postponed, one of which was the World Cup. Indonesia has a dark history in football; moreover, in October 2022, there was a tragedy in the death of 135 Arema Malang supporters during the Indonesian League match between Arema Malang and Persebaya Surabaya, where law enforcement is still incomplete. At least this has affected Indonesia in participating as host of the U-20 World Cup, especially from a security perspective. Finally, PSSI (*Persatuan Sepakbola Seluruh Indonesia*) held an extraordinary congress to appoint a new chairperson of PSSI. Erick Thohir won the election in February 2023.

In March 2023, there were several rejections on the Israeli national team to participate in the U-20 World Cup contest. Several rejections were made by I Wayan Koster, the Governor of Bali, where Bali is one of the venues for performances, including group draws. The Governor of Central Java, Ganjar Pranowo, also voiced his rejection of the participation of the Israel national team. FIFA then canceled the group phase draw, which was previously to be held in Bali on March 31, 2023. The public was outraged by the cancellation. Finally, the President of the Republic of Indonesia, Joko Widodo, gave an official statement so that all parties would not mix sports and political affairs. Erick Thohir, currently chairman of PSSI, was sent to Doha to meet FIFA President Gianni Infantino. However, from the meeting results, FIFA finally canceled Indonesia’s status as the host of the U-20 World Cup.

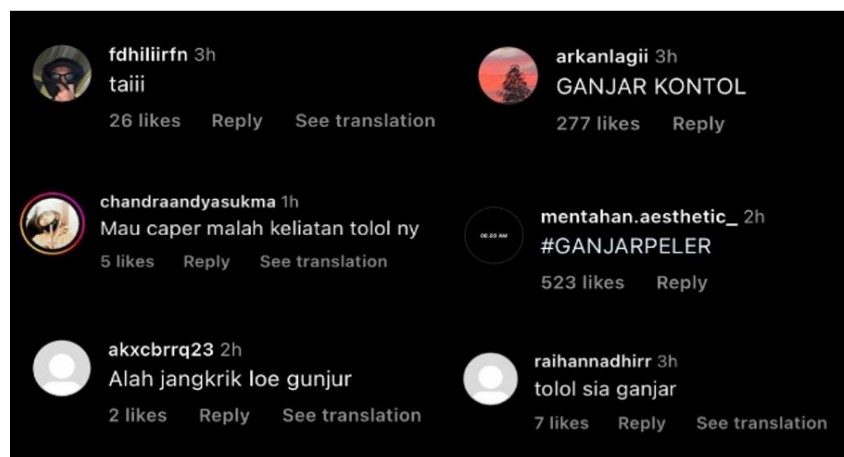


Figure 1. Some examples of flaming practices in the Instagram comments column of the Governor of Central Java, Ganjar Pranowo

Source: Ganjar Pranowo’s Instagram account

This invited disappointment from various parties, including Indonesian football fans, who channelled their frustration in the Instagram comments column of the Governor of Central Java, Ganjar Pranowo. The Instagram of the Governor of Bali, I Wayan Koster, also became an

outlet for the supporters. Still, the Governor of Bali deactivated comments immediately after people visited his Instagram and commented on by supporters. Comments on Ganjar Pranowo's Instagram, which are usually in the thousands to tens of thousands, after the cancellation from FIFA, his comments soared to hundreds of thousands. Not a few supporters also "attacked" the Governor of Central Java with harsh words, one of which was flaming. Flaming is an online behavior that shows hostility toward another person by insulting, swearing at, or using offensive language (Moor, 2007).

The community first created flaming in the 1980s and has changed its meaning. Flaming denotes inappropriate, offensive, provocative, or aggressive contributions to any internet forum, chat, or other electronic communication platform (Helfrich, 2014). Even though Instagram is not shaped like a forum, there is still the potential for flaming behavior to occur on the platform.

Even though the Governor of Central Java, Ganjar Pranowo, has shown his disappointment due to the cancellation by FIFA, as well as being reported by the national media, the comments on his Instagram have not stopped. The public, especially Indonesian football fans, were surprised by Ganjar Pranowo's attitude in rejecting the Israeli national team but were disappointed with FIFA's decision. Ganjar Pranowo is one of the strong candidates to become the head of state of the Republic of Indonesia to replace Joko Widodo, but not a few also withdrew their support for Ganjar Pranowo regarding his rejection of the Israeli national team, even though FIFA itself did not list the main reasons why Indonesia was canceled as the host of the U World Cup-20. This caused Ganjar Pranowo's Instagram to be flooded with comments from supporters of the Indonesian national team, many even in the form of insults that fall into the flaming category. Not a few provocative comments were also found in Ganjar Pranowo's Instagram comments column. Flaming messages also provoke a violation, which often causes discomfort and annoyance when read. Therefore, these flaming messages are considered inconsistent with society's good norms and values (Jane, 2015).

Football is a practice that promotes sportive and should be separated from political practice, even though these practices are still peppered with political overtones. This later gave rise to enormous disappointment from Indonesian football fans, given the small opportunity to participate in the World Cup contest; then, a glimmer of hope arose as a host where the Indonesian national team had the advantage of participating in this grand event every four years. The wounds that occurred after the Kanjuruhan tragedy have not yet healed, and the justice process demanded has not yet been completed; now, Indonesian fans must be faced with dashing their dreams of seeing the Indonesian national team compete in the U-20 World Cup. Flaming is an integral part of football fanaticism. However, this practice is banned on many platforms, including online forums (Wirawanda, 2019).

Football supporters are an association that can sometimes rub against each other. If faced with one person considered an antagonist, it is deemed damaging to public entertainment. Then each association can become a unit to attack those considered a common enemy. In line with this, considering that this is the digital era and all forms of communication can be done virtually, practices that previously existed and were commonly carried out offline can move to the online world. Large group aggressive behavior is usually caused by one person's actions distracting the group. When we commit aggression against someone, it is not to defend ourselves but because of the influence of the situation and the group. In SIDE theory (Social Identity Deindividuation Effect), due to the unavailability of social cues in CMC (Computer-mediated Communication), therefore, it is noteworthy that according to SIDE, if members of a group perform particular behaviors in deindividuation situations, this is probably due to the group norms (Vilanova et al., 2017).

Groups that merge into a unit by making someone a forum for conquest efforts in cyberspace often occur, not only on social media. This practice is usually found in forums with many members, one of which is *DetikForum*, *Kaskus*, and YouTube. They lift the boundaries in the rules as netizens, namely netiquette. This kind of aggression happens often on the internet, even in Indonesia. Few officials in Indonesia have experienced violence from public disappointment, especially officials whose attitudes do not align with the people's wishes.

Most research on flaming has focused on situations where a group had to discuss a certain topic or reach an agreement on a decision task. This was usually done by e-mail or some synchronous chat program in the CMC situation. The major activity was discussing, which is, by definition, a long-term process (Moor, 2007).

Slightly different from what was explained by Moor, the aggression carried out by netizens does not always have to be based on a discussion of specific topics. There is a new habit that Indonesian netizens, in particular, have recently carried out. When you find someone affected by a specific case, such as going viral on social media due to excessive behavior or being reported by the media for making a criminal case, Indonesian netizens are often quick to find that person's social media account. In this case, the governor of Central Java, Ganjar Pranowo, emphasized his rejection of the Israeli national team through the media. Then Indonesian netizens immediately "invaded" Ganjar Pranowo's Instagram account shortly after Indonesia was canceled as host of the 2023 U-20 World Cup. Social media can motivate collective action (Müller & Schwarz, 2021).

The crowd seemed to "require" Ganjar Pranowo to clarify; he did this clarification during the Mata Najwa event. He is interviewed directly by Najwa Shihab, a well-known journalist. One day before the Eid al-Fitr holiday, the Indonesian Democratic Party of Struggle (PDIP) announced Ganjar Pranowo as the PDIP's presidential candidate; this immediately made Ganjar Pranowo's name increasingly discussed on social media. How could it not be? He is the controversial figure behind the refusal of the Israeli national team to compete in the U-20 World Cup. Then he was chosen as a presidential candidate, supported by the current President, Joko Widodo. Therefore, this research becomes even hotter if it continues to trace the practice of flaming netizens against the figure of Ganjar Pranowo. The research uses ethnographic or virtual ethnographic methods. This research discusses Ganjar Pranowo with flaming elements from Indonesian netizens, especially supporters. Researching flaming practices on Ganjar Pranowo's Instagram is very interesting because Ganjar Pranowo is a figure who is quite active on social media and often interacts with his followers; besides that, Ganjar Pranowo is a candidate for President of the Republic of Indonesia in 2024.

Cyberspace is a realm that is not value-free. The critical theory of the technology paradigm sees that humans can use technology to create or perpetuate domination (Wirawanda, 2019). Instagram is different from forums provided by other platforms. No administrator will automatically delete abusive comments from their users if they are not reported by fellow users, especially if the comments are not in English.

Some of the previous studies tell the same topic; the first one comes from Wirawanda (2019), which discusses fanaticism among football fans regarding flaming and netiquette, and the flaming that occurs on the *Kaskus* platform, a discussion application or online community in Indonesia. Apart from being a discussion platform, it can also be used as a place for buying and selling. Unfortunately, it was also used for things that could have been better. Fanaticism in the context of football fans refers to the high level of enthusiasm and dedication that a group of fans has for a particular football team. This can include excessive behavior, including offensive language, insults to opposing teams or players, or even acts of violence.

It is the same with this study, Shahghasemi (2021) discussing social media, flaming, and freedom of speech: an Iranian riddle, again a social media platform that is a place for people to do flaming. Flaming does not only apply in football; social media is also a place for 'freedom' in expressing all constructive criticism. Also, a spiral of silence has taken shape, making the space even more open for flaming.

Even though they have the same object of discussion, discussing flaming on social media platforms, this study focuses on the attitude of football fans. They are focusing on an important figure or official in Indonesia who refused to hold FIFA U-20 in Indonesia, giving rise to flames from especially football fans who flooded the comments column of Ganjar Pranowo's personal Instagram account. This research will also reveal that the practice of flaming on Ganjar Pranowo's Instagram came up from a heated debate or other factors. Researchers will use the Social Identity Deindividuation Effect (SIDE) model and the concept of cyberspace related to the practice of flaming. The SIDE model can be used to see how users consider behavior related to values and consequences.

RESEARCH METHOD

The research becomes more interesting to continue to explore, considering that phenomena like this only happen sometimes. This research uses qualitative methods with ethnography or virtual ethnography. This research aims to look at how users carry out flaming practices using the SIDE model and answer flaming practices carried out by users, whether initiated by a heated debate or other factors that caused the cancellation of the U-20 World Cup. However, this research focuses more on the practice of flaming carried out by Indonesian netizens in the comments column on Ganjar Pranowo's Instagram. Its use is to see how Indonesian netizens react to several events during the cancellation of the U-20 World Cup, carried out by Ganjar Pranowo as a candidate for Indonesian president.

Computer-Mediated Communication (CMC) is communication between two or more people who can communicate through different computers. CMC focuses on the relationship of new messages with preceding messages rather than on the message exchange's number, content, frequency, or timing (Rodriguez, 2016). Interaction through Instagram is one of the Computer-Mediated Communications (CMC) applied in text, images, and videos (Purwaningtyas et al., 2021). In addition, communication with computer media (CMC) can also be defined as a communication exchange that occurs through two or more connected devices—for example, Instagram and Instagram with all the features that make it an exciting application. Instagram can be used as a communication tool with a broad audience, sharing stories, information, publishing news, buzzing products, Etc. Especially now that Instagram is also equipped with chat and content to make communicating easier for users. The perspective of the relationship developed in Computer-Mediated Communication (CMC) is a hyperpersonal relationship (Purwaningtyas et al., 2021).

This study uses a qualitative approach. Qualitative research involves the studied use and collection of a variety of empirical materials—case studies, personal experience, introspection, life story, interview, artifacts, and cultural texts and productions, along with observational, historical, interactional, and visual texts—that describe routine and problematic moments and meanings in individuals' lives (Denzin & Lincoln, 2018).

The reason why this research uses ethnography or virtual ethnography is that this research focuses on activities in virtual space, which we usually know as cyberspace. In cyberspace, there is also a term known commonly called cyberculture. Ethnography focuses on cultural artifacts; when the practice is carried out in virtual space, netnography or virtual ethnography

becomes more precise in analyzing phenomena in cyberspace. To Kozinets, ethnography is a way to study social media that maintains the complexities of its experiential and cultural qualities (Kozinets, 2019).

Netnography also has a method for identifying and researching social phenomena, especially in cyberspace. Practices and various activities in online life are, of course, different from activities in offline life; netnography also has ways and strategies to enter it. However, researchers studying cyberspace need to know more about the construction of research spaces and the identities of research subjects, including the relationship between online and offline activities. Then selection and restrictions are carried out according to the research objectives.

Phenomena in cyberspace can be seen as cultural artifacts, as Hine (2000) illustrated. Activities in Ganjar Pranowo's comments column in this study are exciting things in Internet culture. Flaming appears through social media, especially Instagram, which can make users interact without meeting face to face. Users only focus on themselves because other users are not present. After all, it is mediated by technology. Hine sees ethnography as a flexible method adaptable to field conditions. Research analysis depends on the research problem. This research data will be selected based on the logic of user behavior and then analyzed using SIDE theory, especially in the cyberspace (Hine, 2000).

Hine (2000) also sees that three areas are studied and developed in virtual ethnography or netnography. The first is the cultural arena, and the interactions that occur within it represent the virtual world. More than ethnography is needed to pay attention to cultural production through texts but also to interactions and how space is formed and shapes cultural practices. It requires rigor to enter the cyberculture space and fully integrate into it. Furthermore, researchers must also look at aspects of media, technology, and self-reflection. Any links that users create online are review text. According to Hine, the third factor that must be considered in virtual ethnography is the formation of virtual ethnographic study objects. In addition, this research also involved four sources as football fans, especially the Indonesian national team from various professions. These four users are considered suitable resource persons because of users' activities on social media, especially Instagram. The researcher's position is to observe the activities carried out by the informants while simultaneously interviewing them virtually. The data obtained through the results of the interviews were then matched with the activities of the informants.

RESULTS AND DISCUSSION

Although lit by definition, according to Moor (2007) is a type of online behavior that shows hostility towards others by insulting, swearing at, or using offensive language. The categorization of flaming must be done considering the words said online, even though there are elements of insults and swearing. Still, if social media users agree that the word or sentence is not an insult or swearing, this cannot be called flaming. For example, the behavior of the Bandung people who say harsh words to each other such as "*anjing, goblog, siah, koplok,*" will merge into everyday words without the tendency to hurt when used against close friends or specific surroundings. However, if the term is used for people who are not familiar, especially older people, then this will be felt by other people. The problem on social media is that netizens often need to be made aware that using harsh words with people they have just interacted with is considered everyday language. This causes much understanding to occur in cyberspace. Netiquette is very important as a filter for social media interaction, especially in text form without intonation.

Speaking of netiquette, according to a survey conducted by Microsoft in 2021, which

measures the level of politeness of internet users with the theme Digital Civility Index. Indonesia became one of the countries studied and was ranked first as the most impolite netizen in Asia Pacific (Astuti & Zamroni, 2023). Indonesian netizens are known to be very reactive, especially regarding matters that touch on social issues. The social media account of someone who made a mistake is then exposed by the public, often being the butt of netizens. Ganjar Pranowo is one of them. There is a responsibility that must be carried out by every netizen's behavior on social media, both for himself and for others, because the best human being on this earth is one who can provide positive benefits to others. On the other hand, netizens must understand that interactions between them have consequences (Astuti & Zamroni, 2023).

The most important concept for understanding the importance of media to culture and society is mediatization. The rise of social media has made the conceptualization of mediatization more complex since media logic related to social media must be understood more about individual sharing behavior and preferences than journalists and mass media preference (Klinger & Svensson, 2015). It means the practice of production and consumption contributes to all kinds of practices. How does the practice of flaming perpetuate in social media and is then reproduced, again and again, including how social media makes its space an arena for throwing blasphemy at each other?

Moreover, Indonesia will be welcoming a political year in 2024, so it would be very natural if officials in Indonesia often use the media to voice their ideas, as in every large crowd, there will also be many traders there. Furthermore, the increasing mediatization has been said to affect civil society strategies regarding the importance of controlling both media attention and the stories created in the media to maintain legitimacy (Grafström et al., 2015). Media, whatever its form, is one of the essential tools in increasing electability.

Hundreds of thousands of comments on some of Ganjar Pranowo's posts were dominated by comments of disappointment, insults, satire, and even alluding to politics and the contestation of the 2024 presidential election. Even though many supported Ganjar Pranowo in the comment column, the comments of support were severely defeated by the domination of blasphemies against him. This also proves that only some Indonesian netizens agree with Ganjar's attitude regarding his refusal of the Israeli national team to compete in Indonesia. This is also because the Republic of Indonesia does not recognize Israel as sovereignty, in addition to the good relations between Indonesia and Palestine and the support of most Indonesian people for what is happening in Palestine.

In addition to blasphemy and insults, Ganjar Pranowo was flooded with sarcastic comments in the form of congratulations for Ganjar Pranowo, who would be crowned president of Palestine. Many also suggested that Ganjar Pranowo should register as a presidential candidate for Palestine, not Indonesia. Although, Ganjar Pranowo did not respond to any of these comments.

Football, of course, cannot be separated from the fanaticism of supporters. Lousy language is often shown between football team supporters in football fanaticism culture. This is not a strange practice of football fanaticism. We often encounter various chants, chants of supporters containing racial insults, and even threats of violence in multiple corners of football stadiums (Wirawanda, 2019).

Considering that practices carried out in cyberspace are a transition to activities in the offline space, the practice of flaming will also be found in cyberspace. Two users interviewed in this study considered the practice of flaming in the context of football to be expected as long as it does not spill over into other things or forms such as SARA (Ethnicity, Religion, Race, and Intergroup). Meanwhile, according to two different users, flaming should not be done in any

form. This relates to the activities of the two users who have practiced flaming in cyberspace. The first users are national team supporters and foreign team supporters, Arsenal. He is often trolling fans of other teams. He also commented on Ganjar Pranowo's Instagram during the cancellation of the U-20 World Cup. User 1 commented, "*Stress kowe, Pak,*" which means, "You are stressed, sir." Meanwhile, the second user did not comment on Ganjar Pranowo's Instagram, although he also regretted the cancellation.

User 2 is a journalist for the football media who is also a fan of Persib Bandung and AS Roma. He admits that he has stopped flaming and arguing in cyberspace because he thinks it is useless. User 2 mentioned why he even labeled himself a militant supporter, so he overreacted when other fans mocked his favorite team. At that time, He felt that he was still stupid and lacked literacy and discussion so that he could do that. Social media users can be more aware and careful in making comments, post content, or any messages that can be disseminated quickly. The various cases above show that flaming is cyberbullying that needs concrete handling. One is by creating an effective prevention strategy so that flaming is not carried out (Arisanty & Wiradharma, 2022).

User 2 is also wondering about the attitude of Ganjar Pranowo, who just started the Israeli national team as the U-20 World Cup approached. He questioned why the refusal was not made when the Israeli national team was declared qualified for the U-20 World Cup. He thought that the Indonesian football federation would have had more anticipatory steps if the refusal had been made.

In contrast to users 3 and 4, who tend to be calmer in response to the cancellation of the World Cup. User 3 is an entrepreneur and has been in the world of supporters for a long time. He is a fan of the Indonesian national team, Persija Jakarta, Juventus, and Chelsea. He admitted disappointment with FIFA's decision and commented on Ganjar Pranowo's Instagram as a form of disappointment, but still in polite language. He acknowledged that he has never practiced flaming on social media, even though he is a fanatical supporter. By the observations of user three on his social media account, user three never insulted or used harsh words, even when jokingly teasing each other with other supporters. Likewise, being a football fan, judging the team's performance after the game is inevitable. Opinions may vary from appreciation to criticism (Yudhistira, 2021).

Almost the same as user 3, user 4 is also a fan of the Indonesian national team and also Manchester United. However, he admitted that after the Kanjuruhan tragedy, he stopped following developments in Indonesian football because he demanded justice for the victims and families of the victims of the Kanjuruhan tragedy. However, as a social media activist with a psychology background, user four also follows developments regarding "attacks" in the Ganjar Pranowo comments column; he admits that there are many flaming practices on Ganjar Pranowo's Instagram. In fact, according to him, people who thought that Ganjar Pranowo's statement indicated that it was for the sake of gaining votes fell into the category of flaming practices. According to him, guessing other human thoughts is an insult as if he knows what Ganjar Pranowo is thinking, and something like this should not be done. For him, disappointment is a humane attitude, but it should be channeled more substantially. For example, for him, the comment regarding concern for traders who did not get a fortune due to the cancellation of the U-20 World Cup is substantial because it is part of the effect of the cancellation.

Interestingly, none of the users follow the Ganjar Pranowo Instagram account. Whether it was valid to use these comments could be disputed, but these commenters have been influenced by the flaming norm and the commenters giving feedback on the text. We are trying to clarify that subtle differences in our subjective and fallible decisions profoundly affected the results

(Moor, 2007).

However, user four has also been flamed on other social media platforms, but he admits that he immediately realized that what he was doing had deviated from substance. He acknowledged that he had practiced flaming due to a lack of control. He does not delete what he has written as a reminder for himself unless the person concerned asks for it to be deleted. He felt unable to forgive himself after doing that. According to Arisanty and Wiradharma (2022), spontaneous emotions are usually based on the lack of ability to control emotions in everyone. If something he does not agree with or does not agree with, it can motivate someone to make a nasty, harsh comment (Arisanty & Wiradharma, 2022).

Regarding the “attack” phenomenon on Ganjar Pranowo, user four feels that there are three factors at play: emotionally aggressive instincts, abandoned hopes, and political interests against Ganjar Pranowo, who is riding the wave. According to him, in psychology, psychoanalysis, to be precise, it is described that humans have two primary instincts: the life instinct and the death instinct. Life instincts emerge into behaviors that sustain self and species (e.g., reproduction). The death instinct occurs in self-destructive behaviors and then is directed toward other objects because it conflicts with the life instinct. He added that he had practiced flaming because he received flaming from other people or something that degraded the dignity of other people, such as degrading certain groups they did not like. However, now, he prefers to report the content to social media platforms. This pattern is in line with Moor (2007), which proves that participants in his experiment felt more offended by the text when they thought that earlier commenters felt more offended, regardless of the commenters’ flaming behavior. This correlation can be explained and even expected by the SIDE model, arguing that people find the text threatening their social identities and, as such, to themselves and the earlier commenters (Moor, 2007).

The four users agreed that what Ganjar Pranowo got on Instagram was part of the consequences of his attitude. It is just that regarding whether or not Ganjar Pranowo was given a flaming comment, only some of the four of them agreed. Healthy social media is when its users use social media by applicable rules and norms, in this case, netiquette. Netiquette is usually in the form of sanctions for users who violate it. Penalties are provided so that users cannot easily ignore netiquette. One of the sanctions that is often given is the deletion of a user’s identity. Online identity on some platforms means little to users, but on other media, it does mean a lot to users. Given this, the power of netiquette can be used to limit user behavior. Internet technology allows users to send messages freely. However, in association with other users, there are always rules to limit behavior in cyberspace (Wirawanda, 2019).

User 3 thinks what happened to Ganjar Pranowo is appropriate and inappropriate. It is relevant because the momentum is correct, but if you look more deeply, Indonesia still needs to be fit to be the host. He also regretted that flaming, especially among fans, often went too far. Sometimes it even offends race, social class, body shaming, religion, economy, Etc. He also believes that ridicule about winning and losing, comparing statistics and achievements, he still considers normal as a spice in rivalry. However, in practice, excessive fanaticism or lack of self-control sometimes results in users becoming actors in flaming production. User 3 gave an example of when the Indonesian national team competed against the Vietnam national team. There was one of the Vietnam national team players played so roughly that it often endangered the safety of the Indonesian national team players. After the match, Indonesian fans attacked the Vietnam national team player’s Instagram account. The Vietnam national team player received insults and insults from the supporters of the Indonesian national team.

Flaming is often produced by fanaticism. Like users 3 and 4, even though they never

start a fight, conflict can occur if something provokes the user to defend what they feel they need to support, even if it is in the form of flaming. This means that users show fanaticism only in other states, not only in helping the football team—fanaticism in different forms, such as religion. User 4 said he had faced people who flamed him in discussions about religion-related social issues. According to his narrative, some people proudly say that even though worship is still perforated, defending religion must be at the forefront. According to him, there are a lot of people like this on social media. According to what each user adheres to, this is a form of fanaticism in another state.

According to user 4, the phenomenon related to the attack received by Ganjar Pranowo is why many vent their frustration in the comments column on Ganjar Pranowo's Instagram because, from the start, it was already fierce, not the result of a long discussion. It is also related to the three factors mentioned by user 4 regarding unrestrained, aggressive instincts, abandoned hopes, and political interests against Ganjar Pranowo, who is riding the wave. Then, as a result of these factors, the disappointment was enormous and aroused the death instinct/aggression. In contrast to the effects of other studies, the practice of hate speech, flaming, and mockery is found in non-formal conversations. It can be categorized as light, not from tough conversations such as ideological debates known on Twitter as war tweets (Hildansyah et al., 2017).

That is, flaming or not is determined by the subjectivity of the user, the situations and conditions that influence it so that when the atmosphere is hot enough, there is no need to trigger some challenging discussion to make flaming practice happen. Social media is often used as an arena for battles and conquests, and it is at that time that many users begin to become deindividuated, especially anonymous accounts. User 4 mentioned that when someone does flaming, the user's instinct is usually in an unconscious state, but his behavior is in a conscious state. Will be regretted and feel guilty if his consciousness begins to enter other elements, such as conscience. Usually, humans naturally have a conscience. Everyone with a conscience will not have the heart to hurt other people's feelings.

Seeing the pattern on Ganjar Pranowo's Instagram account, there has been group polarization in which football fans disappointed with Ganjar Pranowo's statement then visited Ganjar Pranowo's Instagram account to express their disappointment. The phenomenon of group polarization, in which group discussion results in group decisions more extreme than the mathematical average of individual group members' attitudes. The phenomenon suggests that in groups, people are more extreme than they are as individuals (Spears & Postmes, 2015).

A fundamental finding is that normative or typical positions within a particular discussion group distinguish intermediate positions and "ingroup" from other groups in the broader social framework. It reflected things (Spears & Postmes, 2015). However, what needs to be underlined is the fact that there was no discussion about Ganjar Pranowo's statement on his Instagram account. Supporters cursed him through the comment column even though Ganjar Pranowo's feed was not about the U-20 World Cup.

Flaming can not only provoke a person's anger but can also damage a person's mentality, especially aggression that is carried out continuously by many people. The attack on Ganjar Pranowo also spread to his wife and children. CNN Indonesia (2023) reported that Ganjar Pranowo called on netizens to only attack him, not his children and wife (CNN Indonesia, 2023).

There are rules and regulations in every activity on social media, which were known before we agreed on terms and conditions when users create an account on every platform. Although according to a study conducted by Nycyk (2016) on enforcement of YouTube's guidelines in web-based communities, the likelihood of them flaming on social media is higher

when they know the laws and regulations that apply to a particular subject (Aripin et al., 2020).

Indonesia has an ITE (*Informasi Transaksi Elektronik*) Law. Still, with the law in force regarding activities on social media, the practice of flaming on social media is the same. That is the importance of awareness and self-control in social media. This is in line with the recognition of user 4, who usually practices flaming when doing other things too. He realized that giving a response on social media must be in the right situation. Deindividuation theory proposes a loss of identity and a consequent deregulation of social behavior via self and social norms when immersed in (anonymously within) the group (Spears & Postmes, 2015).

In addition, the role of anonymity on social media should not be ruled out; anonymity is one of the main components of the flaming Instagram platform. Along with the popularity of anonymous communication came a resurgence of interest in the impact of anonymity on our communication with each other, particularly regarding whether it negatively impacts our communication (Davidson et al., 2020).

The four users also confirmed that they usually encounter more violent and vicious flaming comments from anonymous accounts, or they call them fake accounts. This is what causes a person to experience deindividuation. When personal identity was salient, participants contrasted their views away from the group norm under anonymity, suggesting they were defining and affirming their individuality in contrast to this group identity under these conditions (Spears & Postmes, 2015). Incorporating this idea of the crowd mindset in early anonymity research, social psychologists developed the deindividuation theory, which claims that immersion in a group, particularly operationalized in terms of lowered personal visibility, results in a loss of identity and control. Once people become anonymous and submerged in the crowd, they lose their individuality, accountability, and personal identity, often resulting in anti-social behaviors (Wang, 2018).

Based on observations of users in carrying out activities on social media, including often or at least have done flaming on social media with various influencing factors, regardless of their awareness that what they are doing is practicing flaming or not, as well as very subjective limitations between users. For users 1 and 2, the limit of flaming lies in alluding to racism/discrimination, but users 3 and 4 consider harsh behavior and words not to be done. Especially for user 4, making accusations and allegations that are not substantial with related matters is already in the flaming category because it is considered insulting. It needs to be clarified whether deindividuation accounted for flaming behavior. Almost the same as Moor (2007), which found that the behavior of the earlier commenters known to the participants was flaming. However, participants in the non-flaming condition did not identify with their fellow commenters more significantly.

In addition, during observations of users, there was ambivalence towards user 3; even though users did not flame in the Ganjar Pranowo comments column, as well as on other social media, users often made jokes and jokes that could trigger flaming, there were even several names that he threw at opposing team with insulting tendencies, like the term “*Iler*” for the Inter Milan team and “*Arsendal*” for the Arsenal team. For user 1, as an Arsenal fan, this mention falls into the flaming category. That is, flaming is a very subjective thing and cannot be separated from context. The categorization of flaming as a form of fanaticism must be viewed subjectively and contextually (Wirawanda, 2019).

In addition, it is difficult to identify fake and anonymous accounts on social media, especially Instagram, making activities on social media even less conducive. Rude comments by anonymous accounts are challenging to avoid, especially on Instagram. If our account is not locked, anyone can comment, but if we lock our Instagram account, only followers can

comment on each of our posts. Instagram is a social media platform that is different from other platforms. Instagram is more focused on sharing content in the form of photos. However, the practice of flaming seems inevitable on any platform. SIDE holds that it is always necessary to consider which identities may be relevant in a given social context and what norms are associated with those contexts and identities. The technology (in this case, CMC) does not determine the content or which identities are salient. Neither does the social side determine the effect technology may have (Spears & Postmes, 2015)?

Early deindividuation theorists not only saw anonymity as the cause of deindividuation but also that anonymity contributed to disinhibition and deviant groups through the loss of self and self-control of individuals in a crowd (Wang, 2018). The criteria for followers who experience behavior changes due to a decrease in self-awareness can be observed from various negative comments (Wicaksono & Irwansyah, 2017).

Cyberspace also allows users to practice forms of social practice that have never been done offline (Wirawanda, 2019). For example, it is almost impossible for us to openly comment on people's lives and attack arguments with harsh words to someone with a different opinion even though we do not know them. However, these possibilities have a greater chance of happening in cyberspace, including hurting other people's feelings. Violation of general social norms or situational norms was not related to the effects of deindividuation; however, there was a strong relationship between following situational norms and deindividuation (Vilanova et al., 2017). SIDE is not about anonymity but the online representation of individuals and groups (Spears & Postmes, 2015).

CONCLUSION

Flaming is a form of outlet for disappointment and anger, which is channeled through social media. In practice, excessive fanaticism or lack of self-control sometimes makes users become actors in flaming production. In addition, the standard regarding whether or not flaming is acceptable is very subjective, so the perspectives of netizens may vary, especially regarding boundaries, which are permissible and which are not, which are reasonable and unreasonable. The flaming practice on Ganjar Pranowo's Instagram was not born from a heated debate. Still, the flaming comments on Ganjar Pranowo's Instagram have been hot since users visited Ganjar Pranowo's Instagram account, not creating a space for discussion. Hundreds of thousands of comments on some of Ganjar Pranowo's uploads are dominated by blasphemy, insults, and insults which fall into the flaming category. Many anonymous accounts also exacerbated the series of comments. They became increasingly erratic and insubstantial and attacked a person's character by using harsh words while hiding behind anonymity. Anonymity causes deindividuation of users, which ultimately causes all reactions and comments to become increasingly out of control. Flaming behavior was found when the apparent norm of previous commenters was being flamed.

This research focuses more on the process of user deindividuation using the SIDE model; since this research was conducted in cyberspace, further research can be conducted offline to investigate this behavior.

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