

Constructions of samin's local wisdom

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Submission date: 02-Nov-2018 01:23PM (UTC+0700)

Submission ID: 1031519158

File name: SJHSS-33-324-334-c.pdf (408.95K)

Word count: 8640

Character count: 45017

Construction of Samin's Local Wisdom in the Video "Samin V.S Cement 2015" on YouTube

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Article History

Received: 23.02.2018

Accepted: 04.03.2018

Published: 30.03.2018

DOI:

10.21276/sjhss.2018.3.3.2



Abstract: The presence of new media also influence and change the concept of journalism so that it brings forth the *backpack journalist*. This study aims to find out the construction of social reality conducted by the backpack journalist on the struggle of The Samin in maintaining the local wisdom of their ancestral heritage in the video "Samin v.s Semen 2015" in social media YouTube. Construction of local wisdom referred to in this study is the process of social dialectics experienced by The Samin on the process of externalization, objectivation, and internalization in maintaining the noble values that they believe. The paradigm of this research is interpretive paradigm using Roland Barthes semiotic analysis method. This study analyzed verbal and visual signs in the video that lasted 39 minutes and 25 seconds and divided into several scenes, such as the scene of Community of Samin, the arrival of artist Melanie Subandono and cement factory in Tuban. The results showed that in the process of externalization, people of Samin are those who adapt to the environment but still uphold their ancestral teachings. They see that the relationship with others and nature as a form of their relationship with the Creator, so they try not to conflict with the local people. Meanwhile, in the process of objectivation, they seek to interact or adapt to their socio-cultural world. This is what makes the Samin cannot refuse when required to have the Identity Card. While in the process of internalization, people of Samin associate with local people where they are in a similar environment. The Samin have identified themselves with the social institutions or social organizations to which they belong. In this internalization process, the Samin took a role in rejecting the construction of cement plants with other citizens as an effort to maintain their ancestral heritage.

Keywords: Construction of Social Reality, Social Dialectic, and Local Wisdom.

INTRODUCTION

Mainstream media's news coverage about the global economy that tends to exploit natural resources and lead to the destruction of the environment, has not received much space. One of the natural wealth and local wisdom that has not been widely reported is the natural resources owned by the Samin Community in Rembang, Central Java. The Samin is a descendant of Samin Soerontiko who teaches *Sedulur Sikep* that inflames the spirit of resistance against the Dutch. According to Sa'ida [1], the Samin understands that land and air are the property of communal property which is the embodiment of the power of God Almighty. This is a myth passed from generation to generation which states that the land is a precious and noble treasure for the Samin.

Endrayadi [2], local wisdom from *Sedulur Sikep* community requires the Samin to preserve the natural environment, especially in the area of Kendeng Mountains. Currently, Kendeng Mountains is facing the conflict of economic interests in the area of Rembang,

which put an impact on the people of Samin who the majority of their livelihood is as farmers. The plan to build a cement factory in the Kendeng Mountains area, Pati Regency that received the approval from the government has threatened the environmental and economic sustainability of the *Sedulur Sikep* community or the Samin. This is part of the coverage of the Backpack Journalist *Ekspedisi Indonesia Biru* to raise the issue of this conflict within the framework of the blue economy concept faced by the people of Samin towards the construction of a cement factory in Rembang, Central Java.

In the video "Samin Vs Sement 2015" which consists of visual texts and audio text, the meaning of reality news that is displayed through language, context, images and scenes can be observed. This video contains a symbolization system that can be analyzed to explore the signs of visual texts and audio texts produced and explores the reality of cultural myths as their teachings or local wisdom of the Samin. According to Endrayadi [2], the local wisdom of the *Sedulur Sikep* community,

the people of Samin, requires them to preserve the natural environment, especially the Kendeng Mountains. Currently, Kendeng Mountains area is facing the conflict of economic interests in the Rembang area, causing an impact on the Samin who the majority of their livelihood is as farmers. The plan to build a cement factory in the Kendeng Mountains area, Pati Regency that received the approval from the government has threatened the environmental and economic sustainability of the community of *Sedulur Sikep* or the Samin. This is part of the coverage of the Backpack Journalist *Ekspedisi Indonesia Biru* to raise the issue of this conflict within the framework of the blue economy concept faced by the people of Samin towards the construction of a cement factory in Rembang, Central Java.

Based on the description that has been delivered in the background, this study aims to analyze the construction of the Samin in the fight for local wisdom in the video "Samini V.s Cement 2015" taken from YouTube. In addition, this study also aims to examine the significance of denotation, connotation and myth with Roland Barthes Semiotics analysis method through visual and audio video of "Samini Vs Cement 2015" contained in social media YouTube.

THEORETICAL REVIEW

There are several studies on social media, mass media, social reality construction and Backpack Journalist which have been published in national and international journals, among others are as follows:

Research conducted by Atmodjo [3] entitled "Mass Media and Public Space: Analysis of Social Media Use Behavior and Adolescent Ability in Writing" contained in Journal of Communication Vision Fikom UMB Vol. 14, No. 02, November 2015. This research is a descriptive quantitative survey research. The results of the research conducted by Juwono Tri Atmodjo show that almost all respondents use social media to play online games. In addition, the results of research also found that the most widely used social media by adolescent are facebook, twitter, and Yahoo Messenger. Atmodjo studies the same thing with this research, namely on social media. The difference is that Atmodjo's research focuses more on the behavior of adolescents in the use of social media, while this research focuses more on the construction of social reality about the local wisdom of the Samin conducted by backpack journalist on YouTube.

Research on mass media, especially electronic media has been done by Budianto [4] in his research entitled "The Application of New Media Technology on TV-Based Television Solopos TV" published in Journal of Communication Vision Fikom UMB Vol. 15, N0. 01, May 2016. This research is a qualitative research with explanatory research type that seeks to dig deeper

related object studied. The results show that the presence of internet-based television is actually nothing new to the history and development of internet-based television in the world. However, especially for Indonesia, *solopos.tv* is included in the pioneer category in initiating internet-based television. Moreover, *solopos.tv* was established and presented by conventional printing media industry. The presence of *solopos.tv* is a solopos effort in responding to the demands and challenges of the digital technology era. Methodologically, research conducted by Budianto is similar to this research, both use qualitative research. The difference, Budianto's research emphasis more on the study of new media technology, while this research focuses more on social media, especially YouTube.

Meanwhile, research conducted by Bock [5] entitled: "You Really Truly, Have to" Be There ": Video Journalism as a Social and Material Construction", found the results of research that the current news is increasingly turning to video journalism as a form of strategy in the era of convergence. Video journalist or can also be called One man band journalist or backpack journalist in which the reporting process conducted by one person from collecting, writing, editing video story. This represents the existence of social construction and material coverage and created a dimensional novelty in daily coverage. The qualitative research method and ethnographic study case that was done by Bock for 2 years are different from this research. However, the similarities that the authors found in this study explore the concept of a journalist video that can be called as Multimedia Journalist, Backpack Journalist, and Solo Journalist.

In addition, there is also research done by Suryadi [6] with the title: "The Role of Mass Media in Shaping Social Reality", the results of his research shows that the ideal news is news written based on facts. In reality, the media as public space often can not portray themselves as a neutral party. Media is always involved in the effort to construct social reality. Space and time limitations also contribute to media habits to summarize reality based on news value. Rarely intact news only covers the things that interest only. News are only based on the spirit to sell the news. Researchers see there are similarities with the author's research that there is no media apart from the construction of social reality in the news. In this research, the concept of Backpack Journalist by Dhandy Dwi Laksono and Suparta Arz in 2015, which carried them in *Ekspedisi Indonesia Biru*, became the researcher's interest to study the construction of local wisdom of Samin people in their news. In this case, the concept of journalism that has not been too popular in this country can be equated with the concept of citizen journalism.

The Construction of Social Reality

Berger and Luckmann [18] as quoted Bungin [7] explains social reality separates the understanding of "reality" and "knowledge". Reality is defined as the qualities contained in realities, which are acknowledged to have an existence that is independent of our own will. While knowledge is defined as a certainty that the realities are real and have specific characteristics.

There is a dialectic between individuals creating society and society creating individuals. The process of dialectics takes place in a process with three simultaneous moments, (1) Externalization (adjustment) with the sociocultural world as a human product; (2) Objectivation, ie social interaction that occurs in an institutionalized world intersubjective or experiencing institutionalization process; (3) Internalization, a process whereby the individual identifies himself with the social institutions or social organization in which the individual is a member. Through this dialectical process, social reality can be seen from all three stages. Social construction, in their view, does not take place in a vacuum, but is full of interests.

The authors emphasize the construction of media reality towards the news uploaded on YouTube by Backpack Journalist, *Ekspedisi Indonesia Biru*, about the local wisdom of the Samin. The results of backpack journalist coverage in the form of audio visual news are inseparable from the news construction of the journalists in presenting the reality of social or fact in the field in the form of news.

Backpack Journalist

There is a fundamental difference between the concept of citizen journalism and backpack journalism. One of them is a journalist backpack is a new generation of broadcast journalists which are usually conducted by professional citizens in conducting journalistic activities. The presence of backpack journalists (embossed backpack journalists) arises because they are not satisfied just writing news in the form of text only, there are a desire and joy in covering the news using pictures [8].

Backpack journalists must have the ability of journalistic techniques. They make quality news so trustworthy to the audiences. "Backpack Journalist has the advantage of being different. It is a form of citizen journalism and is often perceived negatively by mainstream media and professional journalists " [9]. Backpack journalists have the advantage of having differences and citizen journalism is often considered unprofessional by mainstream media or by professional journalists. Backpack Journalis *Ekspedisi Indonesia Biru* is included in the category as citizen journalist who does professional journalistic work. Moreover, Dhandy Dwi Laksono and Suparta Arz have background and experience as professional journalists.

Social Media YouTube

According to Mandibergh [17] as quoted by Nasrullah [10] social media is a medium that accommodates cooperation between users who produce content (user generated content). Meanwhile, according to Van Dijk (2013) as quoted by Nasrullah [10], social media is a media platform that focuses on the existence of users who facilitate their activities and collaborations. Therefore, social media can be seen as an online medium (facilitator) that strengthens the relationship between users as well as social ties.

When viewing the types of social media. According to Nasrullah [10], there are six broad categories to see social media sharing: Social media networking, online journal (blog), simple online journal or microblog (microblog), media sharing, social (social bookmarking) and shared media content or Wiki. In this case, social media YouTube is included in the type of media sharing sites (media sharing), is a type of social media that facilitate its use to share the media, ranging from documents (files), video, audio, images and so forth.

Roland Barthes Semiotics

Roland Barthes's focus is more on the idea of two-stage signification by Fiske [11], as quoted by Sobur [12] seen in the Barthes two-stage significance image below:

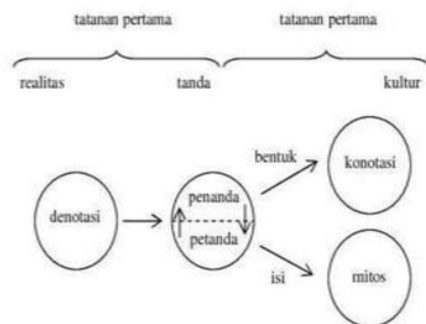


Fig-1: Two-Stage Signification Barthes

Quoted from Fiske [11], Barthes explains, the first stage of significance is the relationship between signifier and signified in a sign to external reality. Denotation is the most obvious meaning of the sign. A connotation is a term used by Barthes to show the significance of the second stage. It describes the interactions that occur when a sign meets the feelings or emotions of the reader as well as the values of his culture. Connotation has subjective or least intersubjective meaning. In other words the denotation is what the sign represents of an object; whereas connotation is how to describe it [12].

Connotation works in a subjective level, its presence unconscious. The reader is easy to read the meaning of semiotic analysis is to provide analytical methods and a frame of mind to overcome misread. In the second phase of significance relating to the content, the sign works through myth (myth).

The Samin's Myth

The livelihood of the Samin people are farmers, every day they work in the fields. However, it does not mean the Samin is introvert and do not know the development of the outside world. Globalization also affects their lives. According to Suprihatini [13], they know the outside world information from their own television media and now their homes are also equipped with means of transportation such as motorcycles, already using electric lights, cooking with gas stoves and already have a mobile phone, though some objects that are owned is the given by the local officials. Motorcycles are used instead of ordinary bicycles and not for flaunting wealth, but are used only to transport crops from fields to their homes.

The teachings of the Samin who become local wisdom are in line with the understanding of the Blue Economy concept, which according to Pauli [14] is an economic model that ensures that ecosystems can maintain their evolutionary path, so that all can benefit from the ever-flowing nature and provide its resources which will continue to lead to creativity, adaptability, and abundance. The myth that became their teaching, has been passed down in the form of philosophy of life if the land and water is something precious and noble. They must preserve the natural environment, as a manifestation of their relationship with the creator.

RESEARCH METHODS

This research uses interpretative paradigm by Roland Barthes semiotic analysis method. Research on the work of Backpack Journalist *Ekspedisi Indonesia Biru* in social media is done through the observation and objectivity of the author. In order to find a reality, backpack journalist must construct local wisdom of the Samin. Roland Barthes uses the term denotation and connotation to show the levels of meaning and according to Barthes there is a comparison between the connotations of denotation. According to Fiske [11] Barthes explains the second way in the way the sign works in the second order is through myth. Myth is a story in which a culture explains or understands some aspect of reality or nature. Myth, for Barthes is a culture of way of thinking about some way of conceptualizing or understanding it. Myth as the chain of related concepts. And if connotation is the meaning of the marker of the second sign, myth is the meaning of the marker of the second order. This is shown in the following signs map:

1. <i>signifier</i> (penanda)	2. <i>signified</i> (petanda)
3. <i>denotative sign</i> (tanda denotatif)	
4. <i>CONNOTATIVE SIGNIFIER</i> (PENANDA KONOTATIF)	5. <i>CONNOTATIVE SIGNIFIED</i> (PETANDA KONOTATIF)
6. <i>CONNOTATIVE SIGN</i> (TANDA KONOTATIF)	

Fig-2: Map of Roland Barthes Signs

(Source: Alex Sobur. (2015) [12] Semiotics Communications Publisher PT Remaja Rosdakarya, Bandung, p 69)

The video, which lasted 39 minutes and 25 minutes, is analyzed by the meaning of the visual mark and the text signature. This video is divided into several scenes, among it are the scene of the Samin community, the arrival of artist Melanie Subono and cement factory in Tuban, East Java. To analyze the meaning of visual connotation researchers use Roland Barthes' 6 aspects, namely: artificial effects, poses, objects, photogenia, aesthetics, and syntax. Meanwhile, to analyze the meaning of denotation and audio connotation (text), the author will try to analyze the text that is in the video by trying to explain the meaning of the word.

In this research, the researcher use triangulation method technique by checking the validity of data and research findings using more than one technique of data collection. Analyze the denotation, connotation and video myth of "Samin Vs Semen 2015", with Roland Barthes semiotics, from taking a picture from a shoot or framing of the shot. According to Fachruddin [15] there are 9 shots of the image size: Extreme long shot (ELS), Very Long Shot (VLS), Long Shot (LS), Medium Long Shot (MLS), Medium Shot (MS), Middle Close Up (MCU), Close Up (CU), Big Close Up (BCU), Extreme Close Up (ECU).

Researchers also made observations on this video by carefully observing in each section showing signs of scene (scene) that existed in the video that lasted 39 minutes 25 seconds. The stages of Roland Barthes's connotation readings, First, the artificial effect, the readings of engineering that incorporate two separate photographs - in an attempt to intervene denotations without tending to the point. Second, the poses, namely: the reading of the posture or the poses of the subject as a sign. Third, the object, namely: the reading of objects in the image that refers to the network of certain ideas or memorable symbols in society. Fourth, photogenia, namely: a reading of the technical aspects of the production of photographs, such as lighting and results. Fifth, aesthetics, namely: the reading of the change of packaging of images for aesthetic purposes until the spiritual value is ecstasy. Sixth, syntax, namely: the reading of the series of

photographs as a unity. In addition, the authors also use data through data collection activities conducted through tracing documents such as journals and books relating to research authors.

RESULTS AND DISCUSSION

Research result

The results show that the understanding of the economic resources of the Samin is in line with the understanding of the Blue Economy concept, which according to Pauli [14] is an economic model that ensures that ecosystems can defend their evolutionary paths, so that all can benefit from the ever-flowing nature and provide the resources that will continue toward creativity, adaptability, and abundance. This can be seen from the following scenes:

“Opening” Scene



In this opening scene, through the meaning of visual and text depicted by the Samin in Pati, Central Java is a descendant of Samin Soerontiko who teaches *Sedulur Sikep*. Soil fertility is illustrated with the green stretch of rice fields that wish to be maintained by the Samin. Construction of the cement factory is rejected, as it can threaten agriculture and the water springs which are the source of their lives. The damaged natural environment will stop their survival both economically, as well as the survival of the generation of the Samin.

At the beginning of the show, it has been confirmed if the film or video is about followers of the Samin's teachings called *Sedulur Sikep* or called the Samin. There is a further assertion that they in 1890 resisted the Dutch colonial invaders by refusing to pay taxes. This means if they are the ones who are not afraid of resistance, as long as they think they have violated their teachings. These people have inhabited areas along the Kendeng mountains containing karts or lime which are the raw materials for cement. The denotation meaning of the text written in this scene, if the Samin will fight against injustice, is shown through the text title of the Samin people rejecting the establishment of a cement factory by PT Semen Gresik, in Kecamatan Sukolilo, Pati, Central Java. The refusal of factory construction in Pati by the Samin people because they think it will threaten agriculture and water springs and they are required to preserve the natural environment.

Meanwhile, the meaning of the word "Vs" is the origin of the word "versus" which means if taken from the Great Dictionary of Bahasa Indonesian, KBBI, Balai Pustaka [16] means "opponent". The title of the video is the work of Backpack Journalist *Ekspedisi Indonesia Biru* is "Samin against Cement" meaning the Samin sees the cement factory as an enemy. Describes the meaning of conflict of Samin with Cement Factory.

The use of the word refuses cement because it threatens agriculture and springs. This means that they take the fight and express their attitude by choosing a dispute or no compromise. The meaning also is that these disputes or conflicts occur because the construction of a cement factory in their area will threaten agriculture and their springs. Described in the text in this scene further, the Samin take up the resistance up to Supreme Court (MA) and they win the lawsuit.

The location of the establishment of the Indonesian Cement Factory in a new location in Rembang region also came under fire. This is reflected in the text "Some of Pati and Rembang residents are assisted by SAMIN people facing SEMEN INDONESIA and INDOCEMENT group". Despite having won in the Supreme Court (MA), the Samin remained at odds with Cement by helping residents of

Pati and Rembang fight against the construction of a cement factory in their area.

In subsequent texts, it is written in the title, "For geologists, legal advisors, environmentalists, governments, media, cement plants, POLICE, soldiers, CREDITOR or SHARE holders". In this text is interpreted if the video *Samin Vs Semen* is aimed specifically at the geologists mean experts about the composition, structure, and history of the earth. To

those who are proficient or knowledgeable [16], in regulations, laws, regulations, rules or decisions [16]. And to the Expert or specialist [16] environment. The government of the word "command" and "affixed" means the system of exercising the authority and power governing the social, economic, political life of a country or its parts [16].

'Community of the Samin' Scene



In this sequence, the video depicted the daily life of the Samin community represented by Gunarti and Gunretno, the Samin figures that still exist today. They are a tribe that is very environmentally sustainable. They only use nature sufficiently and never exploit it. (https://en.wikipedia.org/wiki/Ajaran_Samin).

Described in this sequence how they use recycled animal waste for biogas energy and crop fertilizer. They do not depend or buy LPG gas cylinders. All can be recycled, so it is not economically dependent on LPG gas energy.

In addition, the emotional expressions of Gunarti and Gunretno are clearly visible when they give information and express their opinions in the interviews. Described also their humble lives, preserving their environment by using energy through biogas from their pet waste. They do not need other energy supplies like LPG gas cylinders for cooking. Their lives are well off. They can organize and fulfill their own lives with what is in their environment. Through their understanding or belief, the Samin utilizes what can be found around them and uses recycling to make biogas from animal waste that can be used as fertilizer for their farms. Their views on the environment are very good, they live not too much, simple and sufficient. In this scene, the Samin people described as a tribe that maintains the environment and the real tribe of the first indeed already apply the concept of blue economy. This is in line with the mission of *Ekspedisi Indonesia Biru* covering and documenting the community of tribes in Indonesia that they actually apply the concept of Blue Economy. Their work as peasants who deeply appreciate the land, is like their own mother, because the land gives life to them (https://en.wikipedia.org/wiki/Ajaran_Samin).

The connotation meaning of an audio text from the Gunarti's interview who explain the cost of their needs each month. As a housewife, Gunarti must have a good ability to manage her family finances. Explained by Gunarti if there are 4 people to be financed in their house, and for them, 2 million rupiah per month is not enough. As adherents *Sedulur Sikep*, it can't be guaranteed that the husband can earn that much money every month. Gunarti explained "From the life necessities of 2 million rupiah per month. The Rp 1.2 million is a gift of nature. Because water is free ". The meaning of free according to KBBI Balai Pustaka [16] is complimentary, free of charge. The meaning of this statement reveals that Gunarti is able to meet the basic needs of her family just from nature. Water becomes an important necessity for their daily needs as well as their rice fields. Nature and water are important so they must be preserved, because their lives depend on them.

The meaning of subsequent audio is still from Gunarti which explains the use of "liquid fertilizer from cow waste" that serves to fertilize the plant. Gunarti further said that "no need for chemical fertilizers" means the connotation of the words Gunarti uses to express how people of Samin consider chemical fertilizers as something unimportant or unnecessary for their crops [16]. Chemical fertilizer means the fertilizer through a chemical process [16]. They do not depend on chemical fertilizers to fertilize their crops.

After examining Samin female follower figure, a male figure of Samin follower, Gunretno, also explains about fertilizer from animal waste. Dung from the cow is not only used as fertilizer but also used as blue energy, biogas for cooking. The connotation meaning of Gunretno's statement from an interview with Backpack Journalist *Ekspedisi Indonesia Biru* that many people do not believe in their own power. "We

now do not believe in our own power. That we can afford. The mind is just how to make money, so that later all can be purchased. We are not like that ". The meaning of the power itself when viewed the meaning of the word "strength" means constancy or strength [16]. The meaning of the audio statement of the text by Gunretno confirms that they, Samin followers believe in their persistence. From the text "all" buy, it means everything, everything must be purchased. Explained again by Gunretno how the follower Samin in fulfilling the necessities of his life "can only farm (abstinence trade)". The meaning of the word "abstinence" is an act which is forbidden according to custom or belief [16]. The meaning of Samin followers trading or doing business is prohibited by their beliefs. They can only "farm" means that they can only grow crops or cultivate the land by planting crops [16]. That is to say they are very dependent on soil and water for plants to remain fertile.

From the scene of Samin community, it can be seen that the Samin still exist to this day and still hold firm to their teachings of *Sedulur Sikep*. Their life depend on nature ie land and water. It is this doctrine that makes them struggle against the existence and

construction of a cement factory in their area. This scene also illustrated the connotation of the *Ekspedisi Indonesia Biru's* purpose which reports about tribal communities in Indonesia that already hold the Blue Economy concept in developing their economy. The connotation meaning of the Samin and their teachings are also depicted in this scene. This is shown by depicting 2 Samin followers Gunarti and Gunretno. The area where Gunarti and Gunretno live is *Sedulur Sikep* or one brother. Samin people rely heavily on nature and environment. Their free water can be from nature, especially from the springs in karst hills that can reduce the expensive living expenses to meet their life needs. They use their livestock manure recycling for cooking needs with biogas, and can also be used as fertilizers and peptides. From the results of interviews Gunretno as Samin followers depicted that the Samin can only farm to meet the needs of life and abstinence or may not trade. This is a myth to those who are local, making them afraid to sell their land to other parties for profit. Because to be a farmer they need land and water. Land and water become a treasure for them.

'Artist Melanie Subono' Scene



In this scene, the visual depiction emphasizes the importance of water from the fountain in the karst hill for the Samin. Therefore, the limestone karst must be maintained because if the karst hills are exploited by allowing the cement factory to take them as raw materials, then the water source will be lost and the paddy field is threatened. In addition, their work as farmers would be threatened. This visualization further reinforces the reason why they strongly reject the presence of a cement factory in their territory. This is revealed from the audio texts of a Saminist mother interviewed by Melanie Subono stating that they should not sell their farms, because it will be passed on to their children and grandchildren. The meaning of inheritance is the one who deserves the inheritance of the deceased. So the land is a valuable treasure that will be passed on to the next generation. Thus the land should not be sold but must be given to the next generation. "If the land is on sale then what about for their livelihood? Because *Sedulur Sikep* can only be farmers. The land is for posterity."

The understanding of Samin followers is what encourages them to fight against cement factory

because they believe the teachings of their ancestors, "Since the ancestors, we need land, water and food. No cement needed. Rather than the food crisis, better than cement crisis. The meaning of "crisis" is a dangerous situation, suffering from illness, severe or critical condition [16]. Gunarti states that it is better to suffer pain without cement than to suffer from no food. "Since the baby is born they need water, soil, and food. But buildings are only for rich people. If the villagers of bamboo houses are enough. The important thing to eat ". The meaning of the statement that building is only for "rich people" is having a lot of money. So cement is only needed by people who make a lot of money, not for farmers who earn less money than them. So the existence of a cement factory in their area has nothing to do with their needs and interests. Cement factory is just to meet the needs of the rich.

The struggle of the Samin against the cement factory in Rembang is influenced by the understanding of soil and water. Money is not everything because money can run out while the land can be passed on to the next generation. Since the beginning, land is needed as a source of human food because it is used for

farming. For Samin, farming is a must, but trading is forbidden. The meaning that is revealed when connected with the local wisdom of the Samin is the land and water, the densely populated land of Java should not be not narrowed down by using productive land and convert it into land for the construction of a cement factory.

This scene also revealed the appeal of the Samin who do not belong to the community to participate to fight for the land and water for the sake of their life. This is evident from the statement of a mother who appealed to the Chairman of Nahdatul Ulama (NU) throughout Indonesia to help preserve their environment. The leaders of the people, especially Nahdatul Ulama, do not want to be provoked and not pitted for money. "May the chairman of NU anywhere in Indonesia, especially with the board and students, scholars, hopefully inspired can not in provocateurs and can not be provoked with money".

Continue on the interview scene Gunarti as a follower of Samin who explained about his family life. Gunarti has 3 children who do not attend "informal school." Gunarti explains *Sedulur Sikep* sending their children to their own home because they are not pursuing power, rank or position. "The goal is to improve actions and speech". From the text translation stated from Gunarti's interview, it illustrated the life philosophy of the Samin follower who live far from greediness or excessiveness. "To meet the necessities of life, farming is enough. Our ancestors said the purpose of education is not to be clever, which is important to understand. If cleverness can be used to delude or deceive."

In addition to confidence reasons, they do not send their children to formal school because their life is only for farming. "farming is enough to fulfill sufficient

living needs." The meaning of "enough" is to meet the needs or is adequate [16]. The Samin meet their eco-farming needs only by farming. Education by the Samin's ancestors is "Not to be clever. The important thing is to understand. If the clever can be used to deceive or deceive. "The meaning of connotation is illustrated from the audio statement Gunarti is they do not need to be smart, the important "ngerti" derived from the basic word "erti" [16] meaning to understand, know what is meant by something or understand. More meaningful that the Samin is more important to be a wise and honest person than to be a smart person. This is confirmed again by Gunarti if they (Samin) smart can be used to "deceive" means to do tricks [16]. The connotation meaning of the text of this Gunarti statement is to show the Samin that they do not have to be clever but they must be wise to look at their lives and not to deceive others. They are arguably capable of being opposed to the presence of the cement factory in their region that will threaten their immediate life and environment.

Parents teach their children to read at home. "*Sedulur Sikep's* goal is to send his children to school at home because we are not pursuing rank and position. But the ideal of improving action and speech. "The meaning of sending a child home is the same as the term that is now more popular with" homeschooling "which is an alternative home education model undertaken under parental direction not done in a formal place (https://id.wikipedia.org/wiki/Sekolah_rumah). The meaning of Samin followers does not send their children to school in formal school is not something strange, because it has been widely applied modern parents of this era. While the Samin have been doing that long before this method became popular in modern society.

'Cement Factory in Tuban East Java' Scene



This scene describes the situation and condition after twenty years of cement mining in Tuban, East Java. Audio voice by Gunretno as a Samin follower who asked with a suspicious tone. "Formerly forced by officials to sell the land? Yes, If you do not want to sell, would you be afraid? ". The meaning of the word "forced" from the word "forced" means to do something that is required even if one does not willing to [16]. The word "fear" means feeling terrified or

horrified to face something that is considered to be a disaster [16].

The farmer replied, "Yeah, Babinsa said if you are not willing to sell the land there is no other way to go to the rice fields." "All fear. In the past (the New Order) people were afraid of something if it happened now. "The meaning of the text from" Babinsa "stands for the word" Bintara Pembina Desa TNI AD ", is the

lowest territorial unit of TNI AD, which directly confronts the community (<http://www.antaranews.com/news/438495/this-task-task-babinsa-tni-ad>). The meaning of this text of the peasants is under pressure from the military in this case the TNI is forced to sell their land to the cement factory. Reflected again by the text of the revelation Gunretno, "So you know that in the past to get the land there is a force element huh? And if not being forced, will not be on sell? "Answered by the farmer," Yes no. Some agree to sell. Some does not. "The meaning of this text is that people sell their land because there is coercion from others that scares them. If there is no compulsion their land will not be sold.

There is a meaning of the connotation of remorse or loss experienced by these three Tuban farmers with the presence of cement factory. "They promise to mine within one meter. Now they even want to get to the "sky below". The term " sky below" explained by the farmer means, "to be dug continuously" meaning is not deciding, unceasingly [16]. The meaning of the presence of PT Semen Indonesia factory in Tuban, initially promised not to keep digging, but until now they still continuously digging. The cement factory promise was also disclosed by the farmer, "they also promised a job for which the land was bought. It was not there. I was told to keep the plant with a salary of Rp 75 thousand. "The meaning of this text states that the presence of cement factory does not provide welfare for them and can not be trusted. It was even a disaster. Now what comes up is only regret. Revealed the recognition of the farmer who states, "Indeed we as the little people was being treated that way. Now whats left is only regret. The land is occupied by all factories. Lots of children, but there's nothing to do."

The meaning of the text "little people" equals meaning "the poor" which means people with very low socioeconomic level. The farmers interviewed are economically so low that they are powerless with the pressure to sell the land that is their source of livelihood. They sell their land instead of the more prosperous even more difficult life.

The meaning of this scene from the teachings of the Samin, is seen from Gunretno's effort to go to Tuban, East Java, to interview and record his conversation with a citizen who has lived 20 years with the cement factory. Citizens' helplessness when they are required to sell their land or farmland to a cement factory due to pressure from the security forces. From the text audio signals are illustrated that the farmers in Tuban are not even prosperous because they are selling their land to the cement factory. Regret is reflected from the 3 residents interviewed by Gunretno because of the presence of a cement factory in Tuban. They are also banned to enter because the access area has been

restricted by the factory with the border. This explains that the land has been bought and controlled by a cement factory, it will open the entrance of the cement factory to the area they want. The Samin's teaching that land and water are the sources of economy and life. They expect people outside their community not to sell their land.

DISCUSSION

The process of social dialectics according to Berger and Luckmann [7] takes place in a process with 3 social processes, namely, externalization, objectivation, and internalization. The Samin who follow the teachings of ancestors *Sedulur Sikep* experience this process as well. And the three dialect processes lead to a social construction process. The process of externalization of the Samin today, they adapt to the environment but still uphold the teachings of ancestors, as they are very appreciative of nature and are required to preserve nature [2]. They see that the relationship with others and nature is as their relationship with the Creator. The Samin only work as farmers and abstain from trading. They refuse to use technology or reject the civilization [13]. They did not attend formal school and did their best to not conflict with the people around them because they adhered to Adam's Religion, who believed all men were descendants of Prophet Adam. The use of language makes the Samin adaptation socio-culturally with the surrounding community. The Samin have started to mingle with people around and follow the habits of the general public.

The second stage of the process is the objectivation of the Samin, they are trying to interact or adapt to the surrounding society, the socio-cultural world. At this stage, the social reality of the Samin is outside of the human self that it becomes objective reality and ultimately forms an intersubjective network with institutional processes or institutional processes. This is what makes the Samin can not refuse when they are required to have identity card by the local government so that they are recorded as Indonesian citizen. Similarly, The Samin has started using technology such as owning a two-wheeled vehicle or using a smartphone.

The internalization process of Samin is a social process as a form of identification in the socio-cultural world. The Samin have identified themselves with the social institutions or social organizations to which they belong. It is in this internalization process that the Samin take a role in the construction of a cement factory with other citizens. The Samin hang out with the people around because they are in the same neighborhood. Inevitably they finally follow the habits that people do in general. Especially with the problems faced together with residents in the area Kendeng, who both reject the existence of a cement factory.

The teachings of the Samin who taught to not conflict, faced the problem of building a cement factory in Kendeng, Central Java, made them finally fight against the presence of the cement plant through legal channels, so in 2006 PT Semen (Gresik) Indonesia withdrew from the region of Pati, because the Samin people won lawsuit in the Administrative Court and Supreme Court. This social construction process also makes the Samin people not stay silent when PT Semen Indonesia factory successfully established its factory since June 16, 2014, in Rembang area so they helped other citizen resistance to the presence of cement factory.

In addition, it illustrated the construction of media reality in the video "Samini Vs Cement 2015" by Backpack Journalist *Ekspedisi Indonesia Biru*. Reality is seen objectively from the selected title "Samini Vs Semen" which means there are two parties who are at war, namely, the Samin and the cement factory. In this video after analyzing the visual and audio (text) interpretation shown the signs that belief in the teachings of the Samin that they should not trade and must be farmers, so for the Samin, land and water is something starting and valuable. They are also required to preserve the natural environment. They are not allowed to sell their land to another party because they depend on their livelihood as farmers on farmland, also land is a treasure that must be passed on to their children and grandchildren.

The meaning of local wisdom of the Samin who appreciate the land and water, and they are required to preserve their natural environment so the main reason Backpack Journalist *Ekspedisi Indonesia Biru* raised the theme of conflict that occurred between the Samin and Cement Factory. The mystery of Samin teachings became a strong impetus for Backpack Journalist *Ekspedisi Indonesia Biru* in constructing the news by taking news from the side of the Samin. In addition, Samin people are taught not to conflict with others, in this context not only in conflict with cement factories, as well as hostile to pro-cement society. They chose to avoid it because it considers the community around it are equally descendants of Prophet Adam. However, the emphasis of the news of the Samin people with the blue economy is not too highlighted in the video "Samini Vs Cement 2015". Backpack Journalist *Ekspedisi Indonesia Biru* constructs the news to be controversial by bringing the news on the conflict issue of the Samin faced with big companies namely PT Semen Indonesia (Gresik) and Indocement Group. The emphasis on publication on the conflict between the Samin and the Cement Factory can better describe the teachings and philosophy of life of the Samin. Why they are strongly opposed to the presence of the construction of cement plants in the recording area because the cement plant will damage their teaching order and natural environment.

In the video depicted the denial of the myth of the teachings of the Samin who refuse to adapt socio-cultural to the society and the surrounding environment, and reject the use of technology. Described they already have identity cards (KTP), using technology such as smartphones, using motor vehicles and electricity. The process of objectivation in the construction of social reality The Samin have been interacting and adapting themselves to the surrounding societies in the socio-cultural world so that they can not resist and follow the institutionalization process.

CONCLUSION

The result of the denotation, connotation, and myth meaning of the work of Backpack Journalist *Ekspedisi Indonesia Biru* through the video "Samini Vs Semen 2015", depicted the Samin remain strongly uphold the teachings of their ancestors, they still work as farmers, abstinence from school, not in formal school, preserve the environment natural and prohibited conflict with the surrounding community. In addition, the Samin has also been open to accept innovations and technological developments with the use of smartphones, using two-wheeled vehicles and electrical technology.

Based on the results of research also revealed that the feud or conflict that occurred between the Samin with Cement Factory in the area of Pati and Rembang caused by the Samin people strongly adhere to the teachings of their ancestors that they must work as farmers and abstinence trade. In addition, they also have to live modestly and do not demand more so long as they can eat and have a place to live and land to farm. They are required to care for or preserve their natural environment, such as recycling livestock manure, thus becoming biogas for their cooking. Conflict depicted in video "Samini Vs Semen 2015" by Backpack Journalist *Ekspedisi Indonesia Biru* with cement factory must be faced by the Samin because the construction of cement factory will threaten their land and agricultural land, also water springs that become source of irrigation of ricefield and daily requirement. In addition they are fighting against the cement factory by inviting other citizens to fight. Described in this the Samin educates people as a form of acknowledgment of local wisdom that they participate in for generations that appreciate the land and water by not selling it. Invites citizens not to glare over money and property.

SUGGESTION

The teachings and philosophy of the Samin should be a consideration for everyone to be more appreciative toward nature and environment. Their lives are very simple and should work as farmers and not profit from trading. When their land and water are threatened, those who should not be in conflict, must end up at war in order to sustain life for the future of their generation.

Media reality construction by Backpack Journalist *Ekspedisi Indonesia Biru* in video "Samin Vs Semen 2015" can not be avoided because all production process from pre production, production and post production done one or two people. Making news with this concept must have an element of journalism subjectivity. Coverage with this concept should be done by professional journalists or at least citizens who have experienced journalistic coverage.

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