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Marginalization of Shamans In Reporting Gus Samsudin and The Red Magician on CNN.com and Okezone.com News Portals With Theo van Leeuwen Analysis Model

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Abstract

Social inequality in shaman associations in Indonesia has gained media attention. Shamanism is a popular profession in Indonesian society. This study aims to (1) describe the forms of actor partiality domination in the cnn.com and okezone news portals and (2) describe the forms of shaman marginalization in the cnn.com and okezone.com news portals. The subjects of this study are articles on the cnn.com and okezone.com news portals. At the same time, the object of this study is the strategy of exclusion and inclusion in the reporting of shaman figures. The data was collected using the documentation method in five articles on cnn.com and okezone.com. The data that met the criteria would be used. Therefore, this news is selected based on a purposive sampling technique. The data were then analyzed using Theo van Leeuwen's critical discourse analysis. The results show that (1) based on the statements in the media, it is known that shamans are already experiencing a shift in their position in society. The partiality of the shaman figure in reporting can be seen in the exclusion and inclusion strategies. Based on data, cnn.com is more in favor of shaman figures than okezone.com, and (2) this form of marginalization eventually pushed people's thinking and formed a new ideology. In a community in the past, shamans, who were described as intelligent people, were able to give trust to the community. However, at this time, shaman figures become news that is viewed negatively by the community.

INTRODUCTION

Mass media is one of the media that uses language to spread social values in a community. This is in line with one of the functions of the mass media in community life, namely monitoring, interpreting, connecting, spreading values, and entertaining (Mustofa et al., 2022; Nora et al., 2010; Qudratullah, 2016; Sobur, 2004). Based on all these functions, spreading social values/ functions is the most crucial function and shows the power of the mass media in influencing the community. Through this social function, the press can inherit certain norms or values from the community.

Based on a more in-depth view of the relationship between language and mass media in the development of social life, it is known that language is an essential element of information in the mass media and has a central role in spreading the ideology of a group so that it is hegemony in the social structure. Language becomes a hidden weapon used by those with power to suppress those who experience social inequality (Andheska, 2015; Eriyanto, 2001; Wahyuningtyas & Setiowati, 2011, 2013). Language and media are the two forces that build reality. This reality is realized for the benefit of specific authority centers, which are then related to the interests of the survival of the media itself.

In linguistics, there is a branch that focuses attention and studies on language in social life, namely discourse analysis. Discourse in this context is not only a text containing a mere context. However, in the discourse, there is a purpose that can bring out various views of the reader. The emergence of discourse is not only influenced by the completeness or incompleteness of some information. However, discourse can also be presented, and the ideologies held by the author have influenced it. That ideology will later influence the reader's feelings toward the discourse displayed.

Discourse analysis is used as one of the options used to analyze media content. Through discourse analysis, we will find out the content of media texts and how the message is conveyed through phrases, sentences, metaphors, etc. This is in line with Eriyanto's opinion (Eriyanto, 2001), which states that by looking at the form of linguistic structure, the hidden meaning of a text will be more visible.

Discourse analysis is emancipatory (Andheska, 2015; Azmi, 2021; Sunarto, 2001; Wibowo, 2014). Critical discourse analysis always sides with marginalized people who cannot speak out based on race, skin color, religion, gender, or social class. Discourse is more critical of the inequalities that occur in society. One of the

characteristics of this discourse analysis is seeing the text as a form of interaction. Discourse can be seen not only as a form of statement but also as a form of statement, accusation, or threat. Mass media can use discourse to delegitimize, discriminate, or marginalize a particular person, group, or idea.

One of the forms of social inequality that has recently been highlighted in the mass media is the social inequality that happened to shaman associations in Indonesia. Shamans, or what is often referred to as 'smart people,' are a profession familiar to Indonesian society. Although the term names differ from one area to another, shamanism is a prevalent profession in society. The involvement of shamans in community life has been robust. This is supported by Irfan's opinion (Irfan, 2013), which states that most Indonesian people have interacted with shamans directly or indirectly through their help, newspapers, or books. They have also seen shaman figures spread on screen or television shows.

In Indonesian society, the popularity of shamans cannot be separated from past beliefs. Boll, Jannah, Putra, Alkhadafi, and Siregar (Alkhadafi, 2022; Boll, 1987; Jannah & Putra, 2021; Siregar, 2022) state that the history of human belief goes back thousands of years, with several developments in belief systems in the invisible, namely dynamism and animism. Even though it is considered the beginning of human belief, until now th, it is still strong in various societies. However, the belief is not like that of primitive peoples; the phenomena and practices are still similar, such as asking for help from a shaman and wearing specific rings to avoid various disasters.

In the Great Dictionary of Indonesian Language, shaman means a person who treats and helps sick people and gives spells (witchcraft). Saputra (Saputra, 2007) supports this and defines a shaman as a person with magical knowledge obtained by mystical methods. Geertz (Geertz, 1983) divides shamans into several types of expertise, such as *Dukun Bayi, Dukun Pijet, Dukun Prewangan, Dukun Calak* (people who know about circumcision), *Dukun Wiwit, Dukun Temanten, Dukun Petungan, Dukun Sihir, Dukun Susuk, Dukun Jampi, Dukun Siwer dan Dukun Tiban*. In the context of this article, a shaman is defined as someone who has the spiritual ability to do things beyond human reason.

Recently, various mass media in Indonesia have presented reports about the feud between a shaman named Gus Samsudin and the Red Magician (Marcel Radhival). The name Gus Samsudin suddenly became a hot topic of discussion because the esoteric knowledge possessed by the figure of

Gus Samsudin, which was considered fake, was dismantled by someone named the Red Magician. It was known that the Red Magician often uploaded videos containing actions that were considered as a form of Gus Samsudin's expertise and stated that this was just a magic trick ability, had no magical powers, and did not have any implications in life. It made Gus Samsudin uneasy because the Red Magician's statements and actions caused his customers to decline and affected his income. Gus Samsudin continued to defend himself, but the Red Magician did not give up either.

The feud between the two sides was rife and covered by various mass media. How shamans were represented through language in the mass media was one of the questions behind this research on discourse analysis with a critical approach. Through some of the news collected, several headlines on one of the news portals highlight the figure of the Red Magician. However, other news portals highlighted the figure of Gus Samsudin. It needs to be analyzed whether the figure of the shaman is marginalized and always blamed in every news report and whether there is a media bias towards these two figures. Substantially, the aims of this study are 1) to find out how shaman figures are marginalized on the cnn.com and okezone.com news portals and 2) to find out the domination of actor alignments on the cnn.com and okezone.com news portals.

LITERATURE REVIEW

Research that has become a reference for marginalization in the mass media was conducted by Andheska (Andheska, 2015), who analyzed the metropolitan rubric from the inclusion and exclusion perspective. The results presented emphasize the point of attention on the figure of a KRL passenger marginalized in social life. The following research was conducted by Derana (Derana, 2016) on a novel entitled Earth Dance by Rusmini. Based on the results of Derana (Derana, 2016), it turns out that the story in the novel describes the marginalization of women due to the dominant role of religious interpretation and customs.

In addition, there is also research conducted by Burhan (Burhan, 2017), which focuses on discourse analysis of news texts on the dissolution of HTI on the liputan6.com online media. Through the analyzed news headlines, the Government's affirmation and rejection of the existence of HTI mass organizations in Indonesia is illustrated as a mass organization contrary to state ideology. In addition, through the inclusion strategy that repeatedly occurs in several news headlines along with the placement of sentence structures,

Liputan6.com's partiality towards the Government can be seen.

Then, there is also research conducted by Chandradewi, Suandi, and Putrayasa (Chandradewi et al., 2018) on Fahri Hamzah's news on the detik.com and kompas.com news portals. Based on the research results, it is known that Kompas.com tends to use the exclusion strategy (passivation) (54.55%) to hide the subject/actor in the news. On the other hand, Detik.com tends to use an inclusion strategy (indifferences) in producing its news (24%) to provide additional information to clarify the boundaries between the two parties being reported on. Based on the literature review, the researcher will also conduct a critical discourse analysis research related to the marginalization of shamans on the cnn.com and okezone.com news portals. Not only to know the marginalization process but also to know the domination of the partiality between Gus Samsudin and the Red Magician on both news portals.

METHOD

This study uses a critical discourse analysis research approach using Theo Van Leeuwen's analytical model. According to Budiwati (Budiwati, 2011), this critical discourse research can be categorized into qualitative research, which is descriptive, interpretive, and explanatory. The subjects in this study are cnn.com and okezone.com, the news portals. One of the reasons is that the intensity of reporting on the cases of Gus Samsudin and the Red Magician is relatively high in both media. The object of this study is the forms of exclusion and inclusion in reporting on the cases of Gus Samsudin and the Red Magician.

The data source for this study consists of ten articles from the media CNN.com and okezone.com. From the CNN.com portal, several titles were selected, namely: 1) *Polisi Sebut Dukun Merasa Terganggu dengan Ulah Pesulap Merah* (Police Calls the Shaman Feels Disturbed by the Red Magician's Actions); 2) *Alasan Dukun Laporkan Pesulap Merah: Tersudut, Customer Berkurang* (Reason of Shaman in Reporting Red Magician: Cornered, Less Customers); 3) *Pesulap Merah dilaporkan Persatuan Dukun ke Polres Jaksel* (The Red Magician is reported by the Shaman Association to the South Jakarta Metro Police); 4) *Gus Samsudin Bakal Lapor Pesulap Merah Lagi ke Polres Blitar*; (Gus Samsudin Will Report the Red Magician to the Blitar Police); and 5) *Gus Samsudin Diperiksa Enam Jam Terkait Pesulap Merah* (Gus Samsudin is Examined Six Hours Regarding the Red Magician). As for the okezone.com news portal, the following titles were selected: 1) *Konflik Kian Memanas, Pesulap Merah Siap Laporkan Balik Gus*

Samsudin (The Conflict Increases, the Red Magician is Ready to Report Back Gus Samsudin); 2) *Kata MUI Soal Aksi Pesulap Merah Bongkar Praktik Perdukunan* (MUI Statement Regarding the Action of the Red Magician Dismantling Shamanic Practices); 3) *Pesulap Merah Siap Hadapi Laporan Gus Samsudin* (The Red Magician is Ready to Face Gus Samsudin's Report); and 4) *Denny Sumargo Jual Benda Keramat Temuan Gus Samsudin Denny, Begini Respons Kocak Deddy* (Sumargo Sells Sacred Objects Found by Gus Samsudin, Here is Deddy's Hilarious Response). These ten stories were selected based on the highest number of readers, which can be interpreted as the ten articles having appeal, and the selection of the article's title succeeded in creating a sense of reader curiosity.

This study criticized the collected news for vocabulary selection and grammar formation. The selection of this news is based on a purposive sampling technique. Therefore, not all news is analyzed. News that is closest to the criteria is used in this study. The research procedures carried out are as follows:

1. Determining the selected discourse from online news CNN.com and okezone.com.
2. Collecting the data by observing and noting (copying and pasting) techniques on discourses entitled Gus Samsudin and the Red Magician.
3. Analyzing how shaman figures are marginalized in discourse.
4. Analyzing marginalization based on the character or behavior of the shaman character described in the discourse.
5. Explain how to marginalize shaman figures and examine theories related to marginalization.
6. Explain the relationship of marginalized things.
7. Conclusions on things marginalized by shaman figures in online news at CNN.com and Okezone.com.

RESULT

The results of this study consist of forms of marginalization describing the forms of marginalization of shamans in the cnn.com and okezone.com news portals and the form of domination of the partisanship of actors in the news portals CNN.com and okezone. The details can be explained as follows.

The Domination of Actors' Partiality in the CNN.com and Okezone.com News Portals

The existence of the partiality of the shaman actor in the cnn.com and okezone.com news portals can be analyzed by studying the theory of Theo van Leeuwen. This theoretical study has two strategies for constructing its news: exclusion and inclusion. The scope of the exclusion strategy is passivation, nominalization, and replacement of dependent clauses. On the other hand, the scope of the inclusion strategy is indifference, the objective of abstraction, category-nominations, identification-nominations, individualization-assimilation, and dissociation-association.

The obtained data regarding the exclusion strategy on the cnn.com and okezone.com news portals in reporting on shaman actors can be seen in the following table.

Table 1: Exclusion strategy on cnn.com and okezone.com.

Exclusion Strategy	News Portal	Total	Percentage
Passivation		20	68%
Nomination	CNN.com	7	25%
Replacement of dependent clauses		2	7%
Total		**29**	**100%**
Passivation		1	12%
Nomination	Okezone.com	6	76%
Replacement of dependent clauses		1	12%
Total		**8**	**100%**

Based on the table, it can be seen that the cnn.com news portal uses a passive exclusion strategy more than the nominalization exclusion strategy and replacement of dependent clauses. Based on the data, it can be seen that the use of passivation is more dominant, namely 68%. Meanwhile, nominations and a few replacements of dependent clauses, namely 25% and 7%. Cnn.com tends to construct news coverage by using a passive exclusion strategy to hide the perpetrators so that they are not featured in the news, in this case, shaman actors. This strategy is, of course, related to the ideology adopted by the media. Desiana, Chandradewi, Suandi, and Putrayasa (Chandradewi et al., 2018; Desiana, 2013) state that ideology is a mapping of social reality by individuals that are used to move groups or communities to change actual conditions as stated in the content of ideology. This ideology can be regarded as a social practice.

CNN.com contrasts okezone.com, which uses a little exclusion technique in reporting shaman figures. The data shows that only eight exclusion techniques were used, with 12% passivation, 76% nomination, and 12% replacement of dependent clauses. It can be concluded that okezone.com does not hide shaman actors but displays them as they are.

In addition to the exclusion strategy, the inclusion strategy is also used to report on shaman

figures. The table below describes the data obtained regarding the inclusion strategy on the cnn.com and okezone.com news portals in reporting shaman figures.

Table 2: Inclusion strategy on cnn.com and okezone.com.

Inclusion Strategy	News Portals	Total	Percentage
Indifferences-differentiation		1	0,9%
Objective-abstract		52	50%
Nomination-categorization	CNN.com	19	18,26%
Indetermination-determination		24	23%
Assimilation-individualisation		8	8,1%
Total	**okezone.com**	**104**	**100%**
Indifferences-differentiation		2	2,5%
Objective-abstract		18	22,5%
Nomination-categorization		20	25%
Indetermination-determination		25	30%
Assimilation-individualisation		16	20%
Total		**81**	**100%**

Based on the table, it can be seen that the cnn.com news portal uses an inclusion strategy (objective-abstract), namely, information about an event or social actor is displayed by giving concrete instructions or displayed abstractly. In this case, the character of the shaman actor is much more abstract to obscure the actual shaman character. This strategy is used to hide by obscuring the shaman actor in the news. This is evidenced by the 50% or 52% of inclusion strategies found. Meanwhile, okezone.com tends to use the inclusion strategy equally.

Based on the exclusion and inclusion strategies used in reporting shaman actors, the cnn.com portal hides the shaman figures more. The existence of cnn.com's partiality can be seen using the passive inclusion strategy of 68% and the abstraction exclusion strategy of 50%. It can be concluded that cnn.com favors social actors, in this case, shamans. Meanwhile, okezone.com tends to report shaman figures as they are.

Marginalization of Shaman in the CNN.com and Okezone.com News Portals

Media has a role in interpreting social reality. The media can choose to determine which aspects are highlighted or omitted, determine the structure of the news according to the ideology that is being carried, from which the events are highlighted, which parts of the events are prioritized or forgotten, and which parts of the events want to highlight or omit. George Yunus Aditjondro (in Eriyanto (Eriyanto, 2001)) reveals

that different views are common in a society. However, power will support certain discourses so that other discourses will be marginalized or hidden (marginalized).

Marginalization can be interpreted as alienating, marginalizing, or weakening the power of minority groups (Septiana, 2022; Wahyudi, 2015). In the context of critical discourse, the marginalization of an actor or figure in mass media can be shown through language. Fowler (in Eriyanto (Eriyanto, 2001)) states that the choice of words, sentences, and propositions in a discourse is not merely a matter of linguistics but an expression of ideology. Through linguistic choices, the dominant discourse can lead public opinion and confirm and justify its views on the dominant discourse and ideology that is promoted by marginalizing and attacking other parties.

In the case involving Gus Samsudin and the Red Magician, there is a critical paradigm intended to analyze the reality conveyed by the media through language. If it is analyzed in depth, there are forms of marginalization in the shaman figure represented by the character Gus Samsudin. The form of marginalization of shamans is shown in the first news entitled "*Polisi Sebut Dukun Merasa Terganggu dengan Ulah Pesulap Merah*" (Police Calls Shamans Feeling Disturbed by Red Magician's Actions," which was published on cnn.com portal on August 14, 2022.

The article contains the sentence Red Magician that states those who work as shamans are a swindler; this shows the sentence differentiation technique by presenting (including) the word 'shaman' as a swindler. The word 'swindler' certainly has a negative social context: people who commit fraudulent acts or lies. In addition, the news also mentions the sentence because it is considered to be cornering the shaman profession through its various contents on social media. In that sentence, an actor was deliberately omitted (Red Magician) by passivizing the sentence. If it is observed, the pronoun 'his' in the word 'his content' refers to the Red Magician, and this is deliberately omitted (exclusion) by passivation techniques to cover/protect the Red Magician. The categorization of 'shaman' as a cornered profession is also a form of inclusion highlighted in the sentence. Through these two techniques, it appears that the figure of the shaman is being marginalized as the central character.

The passivation technique as a form of exclusion is also shown again in the sentence. This second report was filed on allegations of rioting and vandalism at Padepokan Nur Dzat Sejati in Blitar, East Java. Through this sentence, the incident of rioting and destruction at Padepokan Nur Dzat

Sejati in Blitar appeared to be highlighted. When a riot occurs, there must be a cause and a culprit. Instead of mentioning the causes of the riots, journalists prefer to point out that at the Padepokan Nur Dzat Sejati, there is a problem, while the culprit (the Red Magician) is deliberately not mentioned so that the reader is more focused on the "shaman padepokan" which is considered problematic.

The second article, which mentions forms of marginalization of shamans, entitled "*Alasan Dukun Laporkan Pesulap Merah: Tersudut, Customer Berkurang*" (Reason for Shamans in Reporting Red Magician: Cornered, fewer Customers" was published on cnn.com portal on August 13, 2022. In that article, it can be seen in the statement that, based on their report, the shaman is called a swindler. The objective technique journalists use is writing the phrase 'shaman is a swindler,' which can worsen the image of the shaman in society. Then, the writing of the report was filed by someone who claimed to be a representative of the Indonesian Shaman Association who used passivation techniques that seemed to corner the Indonesian Shamans Association. Through the choice of sentences, it is known that the Indonesian Shaman Association is considered unacceptable and also fears the existence of the Red Magician through its content on social media.

The third article that mentions a form of marginalization of shamans is seen in the article entitled "*Gus Samsudin Bakal Lapor Pesulap Merah Lagi ke Polres Blitar*" (Gus Samsudin Will Report Red Magician to the Blitar Police." This article mentions a statement from Samsudin that claims to have suffered losses due to the revocation of the Padepokan license. Through the determination technique, it appears that the journalist deliberately included the word 'Samsudin' to mention that his hermitage license related to his shamanic practices had been revoked. This indeed emphasizes that there is a place of shamanic practice closed by the authorities. Moreover, this implies that shamanism has become prohibited in society.

The fourth article is "*Gus Samsudin Diperiksa Enam Jam Terkait Pesulap Merah*" (Gus Samsudin is Examined Six Hours Regarding the Red Magician). This article mentions the statement of Samsudin Jadab, or Gus Samsudin, whom East Java Police investigators questioned for six hours. The sentence shows the character Gus Samsudin being questioned by the police. Through the technique of determination, journalists appear to show (inclusion) that Gus Samsudin, a shaman, is guilty.

Then, the fifth article, entitled "Pesulap Merah Dilaporkan Persatuan Dukun ke Polres Jaksel" (The Shaman Association reports the Red Magician to the South Jakarta Metro Police), was published on August 14, 2022, on the cnn.com portal. The article contained the statement of South Jakarta Metro Police Chief Kombes Yandri Irsan, who said the report was filed by a representative of the Indonesian Shaman Association named Agustiar. This statement makes journalists consider the Indonesian Shaman Association an uncomfortable party. This inconvenience prompted the Indonesian Shaman Association to report to the South Jakarta Metro Police.

There are several forms of marginalization of shamans on the okezone.com portal. The first is in the article entitled "*Konflik Kian Memanas, Pesulap Merah Siap Laporkan Balik Gus Samsudin*" (The Conflict Increases, the Red Magician is Ready to Report Back Gus Samsudin), which was published on August 26, 2022. The article states that the Red Magician claims to have information that the possibility of Gus Samsudin's report does not fulfill the offense expressed from the Red Magician's point of view. Through this statement, the journalist appears more partial to the Red Magician by forming the opinion that what Gus Samsudin (shaman) reported did not fulfill the offense. This is reinforced by the following sentence, which states that this is because what he did was not defamation but only a form of education for the wider community, which can be interpreted as the actions of the Red Magician (showing the shaman's magic trick) are not a mistake.

The second article, entitled "Kata MUI Soal Aksi Pesulap Merah Bongkar Praktik Perdukunan" (MUI Statement Regarding the Action of the Red Magician Dismantling Shamanic Practices), was published on August 21, 2022. In this article, the MUI chairman stated that the sorcerer at the time of Prophet Musa used magic, not a genie. Therefore, scholars do not allow magic. This statement shows that in the context of this problem, Gus Samsudin (shaman) is considered the guilty party.

Based on statements in the media, it is understood that shamans already have a shift in position in society. Shamanism, a phenomenon in our society with various diversity models, cannot be underestimated. In connection with this phenomenon, Berger and Luckman (Berger & Luckman, 1990) state that humans are creators of objective social reality through externalization, as objective reality influences humans again through internalization. It can be interpreted that society, as a social organization that accommodates many individuals, plays its role in managing the construction of individual thoughts about shamans. In the pattern performed by the community, the shaman is called the shaman itself, as a spiritual

practitioner, helper, healer, and even consultant. This embedding is standard because the initial construct already shows this, so acceptance is legal in society.

In the context of the feud between the Red Magician and Gus Samsudin, there has been a shift in perspective regarding the phenomenon of shamans in society. In an advanced society, going to a shaman is like an expression of luck, with only lucky capital. However, because there is a community construct, it becomes a belief. Shamanism becomes a place to deal with irrational things, even rational ones; individuals also often visit shamans. The videos aired by the Red Magician and the marginalization of shamans on various social media have made people think again about the position of shamans. People's trust in shamans has begun to wane currently. Besides the advances in technology, the advances in other sciences have also reduced the role of the shaman. For instance, medical science is more trusted than the shaman in treating people, physiotherapy is more trusted than massage shaman, and advances from the meteorological agency are more trusted than those of a shaman who handles the rain.

CONCLUSION

Based on this discussion, two things can be concluded: the form marginalization of shamans on the CNN.com and okezone.com news portals can be seen by selecting words, sentences, and propositions through exclusion and inclusion techniques. Based on the exclusion and inclusion strategies used in reporting on shaman figures, it can be concluded that the news portal cnn.com sides more with shaman figures. This is evidenced using a passivation exclusion strategy of 68% and an inclusion strategy of 50%. Thus, CNN.com tends to take sides with shaman figures in reporting that involves the red magician. This form of marginalization finally leads people's thinking and forms a new ideology different from past beliefs. In ancient society, shamans were described as intelligent people who were able to give trust to the community in various matters. However, with the existence of public opinions that are disseminated through various news in the mass media, eventually, the number of people who believe in shamanism has decreased. Although some still believe this, it also troubles various shaman associations in Indonesia because it decreases their income.

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