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**MEDIA IDEOLOGICAL REPRESENTATION IN FRAMING THE BAJONESE  
IN TOROSIAJE VILLAGE, POHUWATO DISTRICT**

Muhammad Hambali\*, Trisna Andarwulan, Prima Zulfarina, Noveria Anggraeni Fiaji  
*Brawijaya University*

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**ABSTRACT**

Media can frame differently on the same object. The ideology adopted by the media heavily influences the framing. The purpose of this research is to analyze the representation of media ideology in framing the Bajonese in Torosiaje Village, Pohuwato Regency. The data for this study are in the form of vocabulary, phrases, and sentences that reflect ideology in framing the Bajonese from three online mass media, namely *kompas.com*, *mongabay.co.id*, and *lipunaratif.com*. The data collected was analyzed using van Dijk's critical discourse analysis. The framing analysis of the three media was carried out on the aspects of microstructure, superstructure, and macrostructure. The results of the analysis show that the three media analyzed frame the Bajonese differently. *Kompas.com* frames the Bajonese from the aspect of its uniqueness; *mongabay.co.id* frames the Bajonese from the aspect of the Bajonese's closeness to nature and the way the Bajonese preserves nature; and *lipunaratif.com* frame the Bajonese from an economic aspect. *Kompas.com* and *mongabay.co.id* rate the Bajonese positively, while *lipunaratif.com* evaluates the Bajonese negatively. This assessment is related to the desired behavior change by text producers through the framing that is done.

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\* Corresponding author.

*E-mail addresses:* -

## INTRODUCTION

The convenience of the media for sharing information has allowed internet users to share anything and anytime. Internet users are not only ordinary people but also the mass media, both mainstream and ordinary mass media. In the Internet era, every individual in a community has the opportunity to take a role and behave actively in producing, disseminating, reproducing or perceiving content that is presented via the Internet (Jenkins, 2006). This happens because the internet is a technological device that provides facilities for individuals to do these things. Content that was originally owned and controlled by the media owner, with the internet, can be "created" more by readers. The content that is created can be about everyday life, the environment, politics, the economy, or even the culture of certain communities. One of them is about the Bajo people.

The Bajo people are renowned for their maritime culture, relying on the sea for their livelihoods and maintaining a close connection with the marine environment. The Bajonese is a tribe that lives above seawater (coastal areas) or is often nicknamed the floating house (Susiati, 2019). Because they live on the coast and above the sea, the Bajonese has local wisdom in preserving the coastal and marine environment. This can be seen from the mangroves around residential areas that are well maintained (Paino, 2014). They also have beliefs that aim to preserve the coast and sea. So, even though they sometimes live fishing for days or even months, they still have local wisdom to protect the coast and the sea, for example, the prohibition of letting water wash into the sea.

Apart from the uniqueness above, the Bajonese in Torosiaje Village, Puhuwato Regency, also has other uniqueness. Among this uniqueness is that all community activities are at sea, both building houses for shelter, economic, political, socio-cultural and other activities. In addition, the Bajonese consider that the sea is a suitable place to carry out all productive activities. This means that the sea and the Bajonese are an inseparable unit (Yunus & Mondong, 2021). The connection between the sea and the Bajonese is profound and inseparable, defining their way of life and cultural identity. The Bajo people have cultivated a symbiotic relationship with the sea, relying on it for sustenance, livelihoods, and cultural practices. Their houses, often constructed on stilts or floating structures, reflect this intimate connection, allowing them to navigate and coexist with the marine environment. Fishing and marine resource utilization are central to their daily activities, emphasizing the dependence of the Bajonese on the sea for survival and shaping their distinct way of life.

The uniqueness of the Bajonese has made this tribe of interest to be known further by residents outside the Bajonese. In fact, the village of the Bajonese in Gorontalo has begun to be visited by tourists who want to get to know the Bajonese more closely (Aini, 2020). Tourists started arriving by renting a boat from the pier on the mainland to the Bajo tribal settlement area. The increasing number of tourists visiting the village of the Bajonese in Torosiaje Village, Puhuwato Regency, has led to many discourses about the Bajonese in the area. These articles are produced by news agencies, both mainstream and non-mainstream news agencies and are also produced by media and environmental activists. The article is published online on websites owned by the author, for example, the websites [kompas.com](http://kompas.com), [lipunaratif.com](http://lipunaratif.com), and [mongabay.co.id](http://mongabay.co.id).

The [Kompas.com](http://Kompas.com) website is a website owned by a mainstream news agency and one of the largest and most influential news agencies in Indonesia, so it is suspected that the readers of this news portal are also quite large and varied. Meanwhile, [lipunaratif.com](http://lipunaratif.com) is a non-mainstream news agency and has yet to have a big name in Indonesia. However, this news agency continues to produce various kinds of news, including news about the Bajonese. Meanwhile, [mongabay.co.id](http://mongabay.co.id) is one of the main internet-based sites for news,

analysis, and information about tropical forests. This site receives more than two million visitors every month, which makes it one of the most visited eco-focused site destinations on the internet.

The different characteristics of the media producing writing about the Bajonese cause the writing about the Bajonese to be different. Writings about the Bajonese vary, depending on the perspective and ideology of the author in framing the Bajonese. The author's framing of the Bajonese is interesting to study because nowadays, there is more and more writing about the Bajonese. These writings were produced based on the ideology possessed by the author and the author's goals in framing the Bajonese. In this case, the media is not a free channel, but the media is also a subject that constructs reality complete with its views, biases, and sides. Media is seen as an agent of social reconstruction that defines reality (Akbarian, et al., 2014). In other words, the concept of framing has been widely used to describe the process of selecting and highlighting specific aspects of reality by the media (Sobur, 2009). Furthermore, Sobur (2009) states that the media carry out framing by selecting certain issues and ignoring other issues, and accentuating aspects of the issue using various discourse strategies – prominent placement, repetition, use of graphics to support and reinforce prominence, use of certain labels when describing the person or event being reported. Understanding media framing is essential for media consumers to critically analyze information and recognize the potential biases and perspectives presented by different outlets.

In framing a thing/event, the author's ideology is very influential. Ideology is interpreted as a view of the world. Ideology in analysis is not a desire for power (Foucault, 2002). The ideology is positioned semiotically as a basic foundation in producing or interpreting a symbol that has a certain value (Hamad, 2004). In other words, ideology is the author's view of what is represented in his writings.

In this research, the writer's ideology is analyzed using Van Dijk's critical discourse analysis framework. Based on Van Dijk's view, discourse is understood as an action or as a social practice. Therefore, in discourse, there will always be a connection between an event and the intricacies of the surrounding context. This is what causes discourse to reproduce new social forces (Van Dijk, 2008). In this case, the role of context becomes crucial in understanding a discourse (Van Dijk, 2008). In essence, the interplay between discourse and context is essential for comprehending the complex ways in which language both reflects and shapes social forces within a given community or society.

Van Dijk's model of critical discourse analysis has three elements that are a unified whole, namely microstructure, superstructure, and macrostructure. Microstructure relates to using lingual features in discourse, including word choice, grammar, and text structure. Word choice includes pronouns, metaphors, modalities, and certain keywords, while grammar includes active-passive sentences, negation sentences, and so on. The superstructure is the frame of discourse and the relationship between parts of the discourse. The superstructure includes actors or actors, background, and content delivery schemes, all of which will support the formation of the macrostructure (Van Dijk, 2008). The macrostructure is the theme of the discourse. The theme is interpreted as a coherent relationship between sub-themes in the discourse in which the microstructure is linked. The three structures are basically a unified whole (Van Dijk, 2008). This holistic approach allows for a nuanced examination of how language constructs and reflects power relations, ideologies, and social dynamics within discourse.

## **METHOD**

The research data is in the form of three articles about the Bajonese in Torosiaje

Village, Pahuwato Regency. The three articles were published on the website of the mainstream news agency (kompas.com), the website of the non-mainstream news agency (lipunaratif.com), and the website of environmentalists (mongabay.co.id). In addition, the selected articles are articles that contain explanations about the Bajonese in Torosiaje Village, not about the Bajonese elsewhere. The selected data sources are as follows.

No	Data Source	Title
1	kompas.com, 22 December 2022	<i>Suku Bajo, Penjelajah Laut yang Dapat Menyelam hingga Kedalaman 70 Meter dalam Satu Tarikan Nafas</i> (The Bajonese, Sea Explorers Who Can Dive to a Depth of 70 Meters in One Breath)
2	mongabay.co.id, 26 January 2014	<i>Kearifan Suku Bajo Menjaga Kelestarian Pesisir dan Laut</i> (The Wisdom of the Bajonese Protects Coastal and Marine Conservation)
3	lipunaratif.com 30 March 2023	<i>Melepas Subsistensi: Potret Ekonomi Rumah Tangga Nelayan Torosiaje</i> (Letting Go of Subsistence: A Portrait of the Household Economy of Torosiaje Fishermen)

The selected articles are downloaded from each website and then saved in Microsoft Word format. Furthermore, the article is cleaned of things that are not needed in this study, for example, images and links, because this research data is only verbal data. Furthermore, the data is saved in .txt format. After the data is converted into .txt format, the data is analyzed using the AntCont 4.2 tool.

The AntCont tool was chosen because of the large amount of data to be analyzed. The AntCont tool was also chosen considering its complete features and ease of operation. The AntCont tool can make it easier for researchers to find vocabulary that reflects the media's framing of the Bajo people and the context in which these syllables are used. The AntCont tool can also be used to identify how much of the vocabulary appears to represent the author's ideology of the Bajo people in Torosiaje Village, Pahuwato District.

Data analysis was performed with the following procedure. First, the researcher carefully reads the collected data to find out the keywords used by the author in framing the Bajo people in Torosiaje, Pahuwato Regency. Second, after the keywords are found, the researcher uses these keywords to find the overall frequency of these keywords in the data corpus using the AntCont tool. The results of the identification of the frequency of these keywords can be used to gather information about how the author frames the Bajo tribal community in Torosiaje, Pahuwato District. The results of the identification of this frequency can also be used to explore what ideological information the writer wants to convey to the reader. Third, the researcher elaborates the results of data analysis with relevant theories. Fourth, the researcher concludes or verifies the end of this research activity.

The research data were analyzed using the van Dijk model of critical discourse analysis. The analysis phase begins with analyzing the microstructure. Then, an analysis is

carried out on the superstructure aspect. The final stage was to carry out a macro-structural analysis of the discourse on the Bajonese in Torosiaje Village, Pohuwato District. Microstructure analysis was carried out on the vocabulary regarding the designation and characterization of the Bajonese by media and sentence structure. Superstructure analysis was carried out on the discourse framework presented by the media to the Bajonese in Torosiaje Village, Pohuwato District. Macro-structural analysis was carried out on the discourse themes in the writings of each of the media studied.

## FINDINGS AND DISCUSSION

### Findings

The media's framing of the Bajo is inseparable from the ideology and message that the media wants to carry. Therefore, each media frames the Bajonese differently, although sometimes there are intersections or similarities in framing the Bajonese. Ideology in framing the Bajonese is represented in vocabulary, sentences, and language styles.

#### The Framing of the Bajonese on Microstructure Vocabulary Usage

In this study, the vocabulary about the designation and characterization of the Bajonese is the dominant aspect used in framing the Bajonese in Torosiaje Village, Pohuwato Regency. The use of the vocabulary is presented in Table 1 below.

**Table 1 The Use of Vocabulary Names and Characteristics of the Bajonese**

Aspect	Vocabulary		
	kompas.com	mongabay.co.id	lipunaratif.com
Mention of the Bajonese	nelayan 'fisherman'	nelayan 'fisherman'	nelayan 'fisherman'
	penghuni laut 'sea dwellers'	komunitas Bajo 'Bajo community'	pengembara laut(an) 'sea wanderer'
	penjelajah lautan 'sea explorer'	pelaut ulung 'master sailor'	gipsi laut 'sea gypsy'
	gipsi laut 'sea gypsy'		warga 'citizen'
	orang-orang Bajo 'Bajo people'		pelaut ulung 'master sailor'
'Characterization of the Bajonese	ahli (dalam) menyelam 'diving expert'	menjaga kelestarian pesisir dan laut 'maintain	tinggal di permukiman terapung 'live in

		the sustainability of the coast and sea'	floating settlements'
	tinggal di atas perahu 'live on the boat'	mendirikan rumah di atas laut (dangkal) 'build a house on the sea (shallow)	mendirikan rumah di atas laut (dangkal) 'build a house on the sea (shallow)
	tinggal di permukiman terapung 'live in floating settlements'	tinggal di rumah panggung 'live in a stilt house'	memiliki perahu 'have a boat'
	tinggal di rumah panggung 'live in a stilt house'	memiliki kearifan lokal 'has a local wisdom'	
	memiliki budaya maritim yang kuat 'has a strong maritime culture'	memiliki nilai ekologis 'has ecological value'	
	selalu berdampingan dengan laut 'always side by side with the sea'	memiliki kedekatan emosional terhadap sumber daya alam 'have an emotional attachment to natural resources'	
	mencari nafkah di laut 'make a living at sea'	memiliki pengetahuan lokal tentang gejala-gejala alam 'have	

		local knowledge about natural phenomena'	
		menjaga tradisi 'keep traditions'	

In Table 1, vocabulary that shows media ideology in framing the Bajonese in Torosiaje Village, Pohuwato Regency, is presented. In Table 1, it appears that certain vocabulary is used by certain media, but not by other media. The difference in the use of this vocabulary is inseparable from the ideology and messages to be conveyed by the media.

The use of vocabulary by *kompas.com* can be seen in the sentence (1) and (2).

(1) Suku Bajo yang dikenal juga sebagai *sea gypsy* 'gipsi laut' juga terkenal hidup berdekatan dengan laut lepas dan sangat ahli menyelam.

*(The Bajonese, also known as the sea gypsy, are also famous for living close to the open sea and are very good at diving.)*

(2) Suku Bajo adalah salah satu etnik yang dikenal sebagai bangsa *penjelajah lautan* yang tinggal di atas perahu mengandalkan posisi bintang sebagai penunjuk arah.

*(The Bajonese is one of the ethnic groups known as a nation of sea explorers who live on boats relying on the position of the stars as a guide.)*

In data (1) and (2), *kompas.com* uses certain designations for the Bajonese in Torosiaje Village, Pohuwato District. The term used by *kompas.com* is *gipsi laut* 'sea gypsy' and *penjelajah lautan* 'sea explorer'. These terms used by *kompas.com* are characteristic of the Bajonese, namely living by moving from one place (sea) to another and exploring the oceans. The names given by *kompas.com* to the Bajonese are closely related to the proximity of the Bajonese to the sea.

Like *kompas.com*, *mongabay.co.id* also uses a term that is unique to the Bajonese. *Mongabay.co.id* uses the designation vocabulary for the Bajonese by *mongabay.co.id* as shown in the following data.

(3) Suku Bajo terkenal sebagai *pelaut ulung*, dan berdiaspora di beberapa wilayah lain di Indonesia.

*(The Bajonese is known as master sailors and has diaspora in several other regions in Indonesia.)*

(4) *Komunitas Bajo* yang mendiami daerah pesisir Desa Torosiaje, memiliki kedekatan emosional terhadap sumber daya alam (SDA), yang melahirkan perilaku nyata mempertimbangkan ekologis.

*(The Bajo community living in the coastal area of Torosiaje Village has an emotional attachment to natural resources (SDA), which creates real behavior considering ecology.)*

In data (3) and (4) it appears that *mongabay.co.id* uses the terms fishermen,

accomplished sailors, and the Bajo community for the Bajonese. Based on this data, it appears that Mongabay.co.id uses the livelihoods and habits of the Bajonese at sea, namely as master sailors, in referring to the Bajonese. Mongabay.co.id uses the term accomplished master sailor to show that the Bajo are people who have good skills or experience at sea. Not only that, mongabay.co.id also uses the term community to place the Bajonese as a group of people who live and interact with each other in a certain area. This means that Mongabay.co.id places the Bajonese as a community, regardless of whether their area of residence is at sea or not.

Lipunaratif.com also has a certain designation for the Bajonese. Data (5) and (6) show the names used by lipunaratif.com for the Bajonese.

(5) Selain bermata pencaharian utama sebagai *nelayan*, warga Torosiaje juga mulai memanfaatkan sektor pariwisata.

*(Apart from having a main livelihood as fishermen, Torosiaje residents have also begun to take advantage of the tourism sector.)*

(6) Mengenai pemanfaatan teknologi digital dalam mengatur keuangan, *warga* Torosiaje secara umum masih minim dalam memanfaatkannya.

*(Regarding the use of digital technology in managing finances, Torosiaje residents in general, are still minimal in using it.)*

In data (7), lipunaratif.com uses the term fishermen, which emphasizes the livelihood of the Bajonese, namely as fishermen, as presented in data (8). In addition, lipunaratif.com also mentions the Bajonese as *residents*, as presented in data (9).

### ***The Use of Sentence***

In addition to vocabulary, media framing of the Bajonese is also carried out using sentences, either using sentences based on their purpose, namely news sentences, imperative sentences, and interrogative sentences, or based on the structure, namely active sentences and passive sentences. The use of each of these sentences is assumed to tend to frame objects, namely the Bajonese.

Based on the results of the analysis, it can be found that the sentences used by kompas.com, mongabay.co.id, and lipunaratif.com are news sentences. None found the use of imperative sentences or interrogative sentences. However, even though the sentences used are news sentences, mongabay.co.id and lipunaratif.com use the must modality which indicates an emphasis on carrying out obligations. The use of modality in news sentences is presented in data (7) and (8) below.

(7) Walau kendala fasilitas internet sudah bisa teratasi, pengusaha mikro di Torosiaje *harus* diperkenalkan dengan sistem digital untuk mengelola keuangan. (lipunaratif.com)

*(Even though the problem with internet facilities has been overcome, micro-entrepreneurs in Torosiaje must be introduced to a digital system for managing finances.)*

(8) Konsekuensinya, masyarakat Bajo *harus* menjaga kelestarian ekosistem dan SDA pesisir, hingga layanan jasa wisata ini menjadi sumber kehidupan masyarakat. (mongabay.co.id)

*(As a consequence, the Bajo community must preserve coastal ecosystems and natural resources so that these tourism services become a source of community*

life.)

In addition to using sentences based on their purpose, framing can also be done through sentences based on their structure, namely the use of active and passive sentences. The following results from an analysis of the use of active and passive sentences in discourses about the Bajonese in Torosiaje Village, Pohuwato District by *kompas.com*, *mongabay.co.id*, and *lipunaratif.com*.

**Table 2 Number of Use of Active and Passive Sentences in Discourse**

Type of Sentence	<i>kompas.com</i>	<i>mongabay.co.id</i>	<i>lipunaratif.com</i>
Active Sentence	14	33	49
Passive Sentence	13	17	33

In Table 2 it appears that both *kompas.com*, *mongabay.co.id*, and *lipunaratif* use active and passive sentences in framing the Bajonese. It's just that the composition of the use of active and passive sentences in each media is different. *Kompas.com* uses active and passive sentences fairly evenly, followed by *lipunaratif.com*. Meanwhile, *mongabay.co.id* does not use active and passive sentences in a balanced way, with the composition mostly using active sentences.

The use of active sentences in each media is presented in the following example data sentences.

(9) Hingga kini, masyarakat masih mendirikan rumahnya di tengah laut dengan pondasi rumah ditancapkan di dasar laut baik menggunakan kayu maupun semen. (*kompas.com*)

*(Until now, people are still building their houses in the middle of the sea with the house's foundation being stuck to the seabed using either wood or cement.)*

(10) Dengan kearifan lokal, masyarakat Suku Bajo di Desa Torosiaje, Kecamatan Popayato, Kabupaten Pohuwato, menjaga kelestarian pesisir dan laut. (*mongabay.co.id*)

*(With local wisdom, the Bajo people in Torosiaje Village, Popayato District, Pohuwato Regency, maintain the preservation of the coast and sea.)*

(11) Warga yang mayoritas nelayan gurita itu mulai membudayakan menabung untuk meningkatkan kehidupan ekonomi mereka. (*lipunaratif.com*)

*(Residents, who are mostly octopus fishermen, are starting to cultivate a culture of saving to improve their economic life.)*

In the example sentences (9), (10), and (11), the subject is presented as an actor who plays an active role in carrying out an action. The presence of the subject of the actor is explicitly intended to highlight who did what. In sentence (9), *kompas.com* uses active sentences with the subject of *masyarakat* 'the community actor', the verb of the act of

*masih mendirikan* 'still building', and the object of *rumah* 'the house'. In sentence (10), mongabay.co.id uses active voice with the subject as the actor of the *masyarakat suku Bajo di Desa Torosiaje, Kecamatan Popayato, Kabupaten Pohuwato* 'Bajonese community in Torosiaje Village, Popayato District, Pohuwato Regency', verb of acts of *menjaga* 'care', and objects resulting of *pesisir dan laut* 'coastal and marine preservation'. In sentence (11), mongabay.co.id uses active sentence with the subject as the actor of *warga yang mayoritas nelayan gurita itu* 'Residents, who are mostly octopus fishermen', verb of acts *mulai membudayakan* 'are starting to cultivate a culture', and object *menabung* 'saving'.

Meanwhile, the use of passive sentences in each media is presented in the following sentence data.

- (12) Seperti diketahui, orang-orang Bajo terkenal dengan keahliannya menyelam ke dalam lautan hingga kedalaman 70 meter hanya dengan sekali tarikan napas. (kompas.com)  
(*As is known, the Bajo people are famous for their expertise in diving into the ocean to a depth of 70 meters with just one breath.*)
- (13) Air cucian maupun bahan-bahan ini hendaknya ditampung dan dibuang di daratan. (mongabay.co.id)  
(*Washing water as well as these materials should be collected and disposed of on land.*)
- (14) Karena dianggap unik, pemukiman ini pun banyak disambangi wisatawan, terutama pada akhir pekan dan pergantian tahun. (lipunaratif.com)  
(*Because it is considered unique, this settlement is also visited by many tourists, especially on weekends and at the turn of the year.*)

In sentence (12), the sentences used by kompas.com are passive sentences with the identifying subject *orang-orang Bajo* 'Bajo people' and the verb *terkenal* 'well-known] intransitive verb. In sentence (13), mongabay.co.id uses passive voice without presenting an object. The subject presented is the subject of the sufferer, namely *air cucian dan bahan-bahan ini* 'washing water and these materials', and the verb presented is in the form of an intransitive verb which is *ditampung dan dibuang* 'accommodated and discarded'. In sentence (14), lipunaratif.com uses the passive voice with the locative subject *pemukiman ini* 'this settlement', the verb of the act *dikunjungi* 'being visited', and the object of the actor *wisatawan* 'tourists'. The presence of the object in this sentence is done to show the actor who did the action mentioned in the predicate.

### ***Use of Language Style***

Language style is used when the writer wants to emphasize certain aspects in framing the object. Language style is also used by the author so that the message conveyed to the reader can be captured effectively by the reader. In this study, the results of the analysis show that the style of language that is widely used in discourses about the Bajonese on kompas.com, mongabay.co.id, and lipunaratif.com is repetition and metaphor.

With regard to the use of repetitive language styles, the results of the analysis show that the three media analyzed both use repetitive language styles even though the repeated vocabulary is different. For example, kompas.com uses the term *suku Bajo* 'Bajonese' and this term is repeated in many of the sentences presented. The mention and repetition of *suku Bajo* 'Bajonese' by kompas.com shows the framing of kompas.com: that

the Bajonese is one of the tribes in Indonesia, just like other tribes that inhabit certain areas. Meanwhile, mongabay.co.id uses the term *komunitas Bajo* 'Bajo community' and this term is repeated in the next sentence. This repetition shows mongabay.co.id's framing of the Bajonese: that the Bajonese is framed by mongabay.co.id as a group that lives and interacts with each other in a certain area. Meanwhile, lipunaratif.com repeated the name of *warga Torosiaje* 'Torosiaje residents' to frame the Bajonese. The mention and repetition of *warga Torosiaje* 'Torosiaje residents' cannot be separated from the ideology carried by lipunatarif.com in framing the Bajonese, namely as citizens who are part of a country.

Here the examples of the use of repetition in the analyzed discourse are presented.

(15) *Suku Bajo* yang dikenal juga sebagai "sea gypsy" juga terkenal hidup berdekatan dengan laut lepas dan sangat ahli menyelam. Tak hanya menjadi suku laut biasa, *Suku Bajo* menjadi salah penghuni laut Indonesia yang sangat istimewa. *Suku Bajo* adalah salah satu etnik yang dikenal sebagai bangsa penjelajah lautan yang tinggal di atas perahu mengandalkan posisi bintang sebagai penunjuk arah. (kompas.com)

*(The Bajonese, also known as the "sea gypsy", are also known to live close to the open sea and are very good at diving. Not only being an ordinary marine tribe, the Bajonese is one of the very special inhabitants of the Indonesian seas. The Bajonese is one of the ethnic groups known as a nation of sea explorers who live on boats relying on the position of the stars as a guide.)*

(16) *Komunitas Bajo* yang mendiami daerah pesisir Desa Torosiaje, memiliki kedekatan emosional terhadap sumber daya alam (SDA), yang melahirkan perilaku nyata mempertimbangkan ekologis. *Komunitas Bajo* ini memiliki kearifan lokal berupa tradisi, aturan atau pantangan turun temurun yang dipraktikkan, dipelihara dan ditaati masyarakat Bajo. (mongabay.co.id)

*(The Bajo community who live in the coastal area of Torosiaje Village have an emotional attachment to natural resources (SDA), which creates real behavior considering ecology. The Bajo community has local wisdom in the form of traditions, rules or hereditary taboos that are practiced, maintained, and adhered to by the Bajo community.)*

(17) Selain bermata pencaharian utama sebagai nelayan, *warga Torosiaje* juga mulai memanfaatkan sektor pariwisata. Namun, pariwisata masih jadi sumber penghasilan minor bagi *warga Torosiaje*. (lipunaratif.com)

*(Apart from having a main livelihood as fishermen, Torosiaje residents have also begun to take advantage of the tourism sector. However, tourism is still a minor source of income for Torosiaje residents.)*

Apart from repetition, the style of language that is also used in the analyzed discourse is metaphor. The metaphors used in the discourse mainly refer to the Bajonese as well as metaphors that describe the way of life of the Bajo people. In the following, examples of metaphors found in the analyzed discourse are presented.

(18) *Suku Bajo* yang dikenal juga sebagai GIPSI LAUT juga terkenal hidup BERDEKATAN dengan laut lepas dan sangat ahli menyelam. (kompas.com)

*(The Bajonese, also known as the SEA GYPSIES, are also known to live close to the open*

*sea and are very good at diving.)*

(19) KEDEKATAN EMOSIONAL terhadap sumber daya alam (SDA), yang MELAHIRKAN PERILAKU NYATA mempertimbangkan ekologis. (mongabay.co.id)

*(EMOTIONAL PROPERTY to natural resources (SDA), which PRODUCE REAL BEHAVIORS considering ecology.)*

(20) Mereka harus berjuang setiap hari hanya untuk MENDAPATKAN SESUAP NASI. (lipunaratif.com)

*(They have to fight every day just to GET A BIT OF RICE.)*

Metaphors are used to describe something abstract by using concrete expressions so that it is easier for the reader to understand the concept being explained. In data (18), *kompas.com* metaphorically describes the Bajonese as sea gypsies. The life of the Bajonese who moves around may seem abstract to some people, so *kompas.com* uses this metaphor of the Bajonese with the metaphor of a *GIPSI LAUT* 'SEA GYPSY'. This metaphor is used to describe the Bajonese whose life moves around the ocean. Apart from that, *kompas.com* also describes the life of the Bajonese BERDEKATAN, the open sea to show that the life of the Bajonese is always located and related to the sea.

In data (19), the Bajonese is metaphorically described as having *KEDEKATAN EMOSIONAL* 'EMOTIONAL AFFINITY' with natural resources. The metaphor of *KEDEKATAN* 'AFFINITY' is juxtaposed with the word *emotional* because the word *emotional* is something abstract, so the word closeness was chosen to describe as if the word *emotional* is something concrete so that distance can be measured, namely *affinity*. Apart from that, in data (22), *mongabay.co.id* also uses the metaphor of *MELAHIRKAN* 'PRODUCE' to be paired with the word behavior because behavior is something abstract so that by using the metaphor of *MELAHIRKAN* 'PRODUCE', the word behavior is metaphorized as an object that is concrete and can be produced.

Meanwhile, in data (20), *lipunaratif.com* uses the metaphor of *MENDAPATKAN SESUAP NASI* 'GETTING A BIT OF RICE' to describe the struggle and difficulty of the Bajonese in earning a living. The efforts of the Bajonese in earning a living are described by *MENDAPATKAN SESUAP NASI* 'GETTING A BIT OF RICE' because the purpose of the efforts made to earn a living is not seen concretely. Therefore, the metaphor of *MENDAPATKAN SESUAP NASI* 'GETTING A BIT OF RICE' is used to concretize the Bajonese's efforts to make a living.

### **The Framing of the Bajonese on Super Structure Aspects**

In the aspect of superstructure, framing is also seen in the use of the discourse framework presented, namely how the author organizes each part of the discourse into a complete story. The presentation of the discourse framework is related to the ideology of the discourse producer. In this case, the ideology of the discourse producer is reflected in the discourse schema and ideological pattern of the discourse producer. The discourse scheme is related to the order in which the discourse is presented, while the ideological pattern is related to the ideological system displayed in the discourse. This ideological pattern consists of three types, namely, ideology as a system of thought (SP), ideology as a system of action (ST), and ideology as a system of beliefs (SK).

Based on the results of data analysis, it can be seen that the schemes presented in the discourses produced by *kompas.com*, *mongabay.co.id*, and *lipunaratif.com* consist of three parts, namely introductory, center part, and closing part. The introductory contains the initial or simple statement of the object being written; the center part contains a more detailed description, explanation, argumentation, or idea legalization that strengthens the

initial statement; and the closing part contains concluding statements.

Even though they have the same scheme, the content of each part of the scheme of the three discourses analyzed is different. In the following, the contents of each schematic part of the discourse produced by *kompas.com*, *mongabay.co.id*, and *lipunaratif.com* are presented.

	<b>kompas.com</b>	<b>mongabay.co.id</b>	<b>lipunatarif.com</b>
Introductory	Introduction to the Bajonese	The statement that the Bajonese has wisdom	An introduction to the Bajonese and where they live
Center Part	Characteristics, living location, description of the place of residence, and the uniqueness of the Bajonese	Forms of wisdom towards nature, socio-economic conditions, and how the Bajonese maintain wisdom	Economic conditions, livelihoods, and how the Bajonese maintain their economic conditions
Closing Part	Affirmation of the advantages of the Bajonese	Affirmation of the wisdom that is still preserved by the Bajonese	Conclusion about the economic condition of the Bajonese

In the aspect of ideological patterns, *Kompas.com*'s discourse has the SK-ST-SP structure. Meanwhile, the *mongabay.co.id* discourse is presented in the SK-ST-SP structure. The *lipunaratif.com* discourse is presented in the SP-SK-ST pattern. From the results of this analysis, it appears that the three discourses analyzed present different ideological patterns. Of course, this difference does not just happen, but is deliberately formed with certain intentions according to the ideology adopted by the discourse producers.

### **The Framing of the Bajonese on the Macro Structure Aspect**

The framing of the Bajonese on the macro-structural aspect is reflected in the discourse themes. The theme is the main idea (main thought) of the discourse (Djojuroto, 2006). Themes can be found in the title of the discourse. Pay attention to the following titles on *kompas.com*, *mongabay.co.id*, and *lipunaratif.com*.

- (21) Suku Bajo, Penjelajah Laut yang Dapat Menyelam hingga Kedalaman 70 Meter dalam Satu Tarikan Nafas (*kompas.com*)  
*(Bajonese, Sea Explorers Who Can Dive to a depth of 70 Meters in One Breath)*
- (22) Kearifan Suku Bajo Menjaga Kelestarian Pesisir dan Laut (*mongabay.co.id*)  
*(Wisdom of the Bajonese Protects Coastal and Sea Conservation)*
- (23) Melepas Subsistensi: Potret Ekonomi Rumah Tangga Nelayan Torosiaje (*lipunaratif.com*)

*(Letting Go of Subsistence: A Portrait of the Household Economy of Torosiaje Fishermen)*

Based on the titles above, the ideological differences promoted by each media are already visible. Even though they both explain the Bajonese, the three media frame the Bajonese from different perspectives which can be seen from the theme of the discourse. In accordance with the ideological pattern presented, *kompas.com* has an ideological pattern of a belief system so that the theme carried is related to the uniqueness of the Bajonese. In data (21), *kompas.com* carries the theme of the uniqueness of the Bajonese. In data (22), *mongabay.co.id* carries the theme of Bajo tribal wisdom and natural resources. Similar to *kompas.com*, which has an ideological pattern of a belief system, *mongabay.co.id* also carries the theme of belief about the wisdom of the Bajonese. In data (23), *lipunaratif.com* brings the theme of the economic conditions of the Bajonese. In accordance with its ideological pattern, namely the system of thought, *lipunaratif.com* carries the theme of the idea of releasing the economic subsistence of the Bajonese.

### **Discussion**

The results of the data analysis show that media frames objects in different ways. Even though the objects framed are the same, the framing of the objects is different. The difference in this framing relates to the goals to be achieved. This is as stated by Eriyanto (2002), which states that certain issues, when packaged with a certain frame can result in a different audience understanding of an issue.

Recognizing these framing techniques is essential for media consumers to critically analyze information and be aware of potential biases in media representation. In framing an object, the media focuses its framing on certain issues and ignores other issues (Santosa, 2016). This difference in framing is related to the ideology promoted by the text producers. In discourse, ideology is interpreted as a view of the world. Ideology in this analysis is not a desire for power (Foucault, 2002). The ideology is positioned semiotically as a basic foundation in producing or interpreting a symbol that has a certain value (Hamad, 2004). In other words, ideology is the author's view of what is represented in his writings.

In this study, the selected discourse analysis is Van Dijk's critical discourse analysis. Based on Van Dijk's view, discourse is understood as an action or as a social practice. Therefore, in discourse, there will always be a connection between an event and the intricacies of the surrounding context. This is what causes discourse to reproduce new social forces (Van Dijk, 2008). In this case, the role of context becomes crucial in understanding a discourse (Van Dijk, 2008). The contextual factors, including social, cultural, historical, and situational elements, play a vital role in shaping the meaning and impact of discourse. Recognizing the significance of context becomes essential for a comprehensive understanding of how discourse contributes to the construction, reproduction, or

transformation of social forces within a given society.

The results of the data analysis show that texts produced by text producers are understood as social practices. Through the texts produced, text producers frame objects in order to show facts and or evidence, lead opinions, gain trust, and invite readers to do what is said in the texts written. For example, in the text produced by *kompas.com*, the text producer wants to show facts and evidence about the uniqueness of the Bajonese, including uniqueness in terms of diving and uniqueness in terms of how to live and survive in the sea. In contrast to *kompas.com*, the text produced by *lipunaratif.com* is more aimed at inviting readers to support changes to release the subsistence of the Bajonese in economic matters. This is in line with the opinion of Robert (1981) which states that the mass media has the effect of changing the behavior of readers. Through his writings, *lipunaratif.com* hopes that there will be a change in the behavior of readers in the form of support for improving the Bajonese economy. The profession and habits of the Bajo have so far caused the Bajo not to be economically prosperous, and have even tended to place the Bajo under debt bondage. Therefore, *lipunaratif.com* tries to provide readers with an understanding of this condition and then invites readers to support changes in the Bajonese economy. Moreover, the Bajonese is known as the prototype of a closed person (Susiati, et al., 2019). Susiati's opinion is in line with the opinion of Suyuti, et al. (1995) who stated that the closed nature of the Bajo people was caused by the cultural characteristics of the group which always had an isolated (segregative) place and had a philosophy of avoiding conflict. Therefore, the ultimate goal of *lipunaratif.com*'s writing is to change reader behavior to support the economic improvement of the Bajonese through their writing because it would be difficult to expect economic improvement for the Bajonese if it only comes from the Bajonese considering the closed nature of the Bajonese.

As stated in the research results section, framing is carried out through micro-structure, superstructure and macro-structure. In the aspect of microstructure, it appears that each media gives different names to the Bajonese. The designations given are based more on the profession and habits or special characteristics of the Bajonese. For example, *kompas.com* provides designations for *penghuni laut* 'sea dwellers' and *penjelajah lautan* 'ocean explorers' which *mongabay.co.id* and *lipunaratif.com* do not. On the other hand, *mongabay.co.id* provides the designation of *komunitas Bajo* 'the Bajo community', which *kompas.com* and *lipunaratif.com* do not. Next, *lipunaratif.com* gives the title of *warga* 'citizen' to the Bajonese which is not found in the text produced by *kompas.com* and

mongabay.co.id. Of course, giving this designation is not done just like that, but there is an ideology that the text producers carry out. Kompas.com, which puts more emphasis on the uniqueness of the Bajonese, gives a designation that shows the privileges of the Bajonese. Meanwhile, mongabay.co.id, which emphasizes its writing on natural aspects and its preservation, uses the term *komunitas 'community'* for the Bajonese because the word community is synonymous with 'a group of organisms (people and so on) that live and interact with each other in a certain area' (Indonesian Great Dictionary, 2023) so that the choice This word is felt to have a closeness to the elements of nature. Meanwhile, lipunaratif.com uses the term *warga "citizens"* because lipunaratif.com focuses on economic aspects, so the use of the term "citizen" places the Bajonese as part of a country whose economic rights must be maintained, repaired, and fought for.

Media framing is also done through the use of active sentences and passive sentences. The choice of this sentence form also did not just happen, but was deliberately chosen because a certain sentence form would affect the subject of the actor who wanted to be highlighted or hidden. In the active voice form, the subject of the actor and the object of the sufferer are often presented together. However, the change from active sentences to passive sentences sometimes hides the object of the actor. From this explanation, it appears that the choice of sentence form is also based on the ideology of the text producer.

The results of the research show that both active and passive sentences are used in the text. However, the results of the analysis show that even though the sentences used are different, the focus of the story is dominated by the Bajonese. The roles of subject and object fillers are often filled by nouns of the *suku Bajo/orang Bajo/komunitas Bajo 'Bajonese/Bajo people/Bajo community'* or other designations that refer to the Bajonese. That is, in sentences in the form of active sentences or passive sentences, the focus of the story remains on the Bajonese. This means that the text producers want to place the Bajonese as the center of the story. In the text analyzed, only a few sentences do not place the Bajonese as the center of the story.

In the data analyzed, there are passive sentences that do not represent objects as in the sentence *Air cucian maupun bahan-bahan ini hendaknya ditampung dan dibuang di daratan (Washing water or these materials should be collected and disposed of on land)* which is produced by mongabay.co.id. Of course, this is not a coincidence either, but there is a purpose behind using the passive voice with object omission. In this sentence, the producer of the text does not mention who is responsible for collecting and disposing of washing

water and chemicals on land. The absence of this object has the consequence that those who are responsible for or should dispose of washing water and chemicals are not limited to the Bajonese, but all concerned people. That is why, the producer of the text does not explicitly mention the actor object.

From the aspect of the ideological pattern, *kompas.com* and *mongabay.com* have the same pattern, namely prioritizing the ideology of a system of thought. From this ideological pattern, *kompas.com* and *mongabay.co.id* value the Bajonese in a positive way. *Kompas.com* presents the uniqueness of the Bajonese and *mongabay.co.id* presents the wisdom of the Bajonese in interacting and protecting nature. The ideological pattern of these two media is different from the ideological pattern of *lipunaratif.com* which puts more emphasis on the belief system, namely the belief in changing the economic conditions of the Bajonese. Due to this ideological pattern and purpose, *lipunaratif.com* has a more negative view of the Bajo from an economic perspective. *Lipunaratif.com* presents the apprehensive conditions for the Bajonese, including the low income of the Bajonese and the large number of Bajoneses who are in debt because they do not get enough income and are unable to manage their finances. From these two types of presentation of ideological patterns, it appears that the media wants to construct reality. By focusing attention on one aspect of an event and presenting it to the audience, the media constructs reality. This construction works by making certain aspects of the story stand out more than others (Santoso, 2021). Understanding these mechanisms helps media consumers critically analyze information and recognize that the reality presented by the media is a constructed representation rather than an objective reflection of events. Media literacy becomes crucial for navigating the complexities of media messages and their impact on public perception.

The way the media frames the text is also based on the ideology adhered to, for example *mongabay.co.id* which declares itself as a portal for environmentalists, the theme presented is a theme related to nature. As for *lipunaratif.com*, which declares itself as a media that is different from other media, takes an economic theme in its writing so that its writing is different from the writing of other media. Meanwhile, the humanist *kompas.com* frames the Bajonese in terms of its uniqueness, both physical uniqueness, habits and habitat. From this explanation it can be seen that the media has the ability to sort and select ideas and ideas for a particular event or object in order to get attention (Gufran, et al. 2021). Therefore, it is necessary to realize that there will always be interests in a particular context or discourse (Darma, 2009). By acknowledging the presence of interests in discourse,

individuals can approach communication with a more discerning and critical mindset. This awareness helps in interpreting messages, understanding power dynamics, and navigating the complexities of communication within different contexts.

## CONCLUSION AND SUGGESTIONS

Based on the data analyzed, it can be concluded that the media frames an object in a different way even though the object being framed is the same. This framing is inseparable from the ideology possessed by the discourse producers. In this study, the object framed is the Bajonese. However, the results of the study show that the three media that produce discourse about the Bajonese frame the Bajonese differently. Kompas.com frames the Bajonese from its uniqueness. This was done because the discourse produced by kompas.com wanted to introduce the Bajonese and in the future try to introduce the Bajonese as a tourism object. Meanwhile, mongabay.co.id frames the Bajonese from the aspect of the Bajonese's closeness to nature. This is done because Mongabay.co.id is a mass media that focuses on nature and its preservation. Meanwhile, lipunaratif.com frames the Bajonese from an economic aspect. This is done because the motto which is believed to be an ideology by lipunaratif.com is to bring different writing so that this difference is manifested in the choice of writing themes that are different from other media. It is known that other media have often written about the Bajonese from the aspect of their uniqueness and closeness to nature. Therefore, lipunaratif.com writes about the Bajonese from an economic perspective.

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