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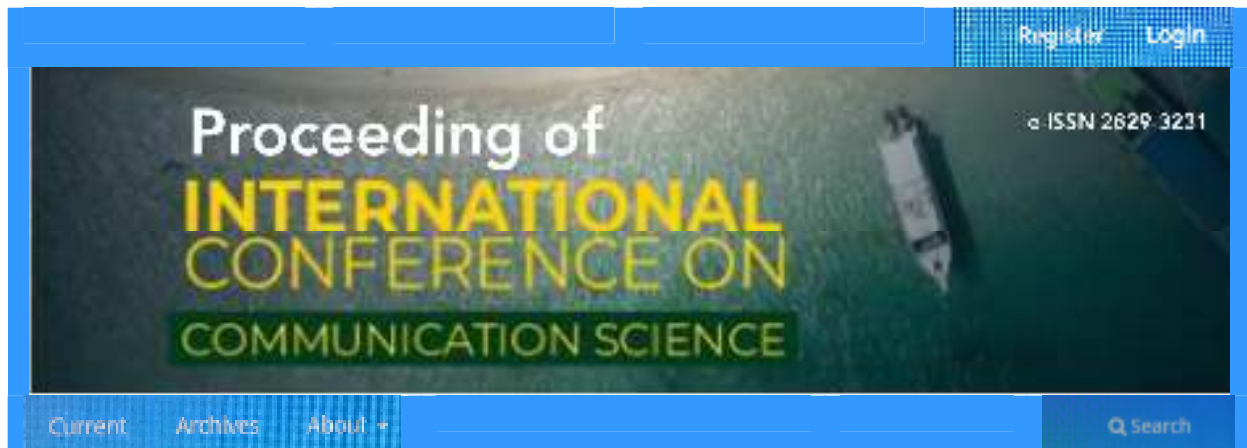
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## About the Journal

### Proceedings of International Conference on Communication Science

is the media to publish conference scientific articles received from the annual conference ICCS University of Mataram started on 2021. This proceeding also published annually with the scope of communication science related to various topics; ICT and media journalism, tourism and marketing communication, cultural studies and social change, political communication, community development, sustainable development, communication strategy.

## Current Issue

### Vol. 2 No. 1 (2022): Proceedings of International Conference on Communication Science (ICCS)



**International Conference on Communication Science (ICCS) 2022** in collaboration with ASPIKOM (Communication Science Higher Education Association) presented an international conference on July 20th -21st 2022 in Lombok, Indonesia. The committee received more than 200 articles at this conference, but after the shortlisting process part of the manuscripts goes to journal publication and some others were published through this conference proceeding. The aim of this conference is to spread knowledge and update the communication studies discussed within the conference. Papers are accepted to appear in this second issue along with the conference in which they were presented. All papers, accepted in this conference are blind-reviewed and published in this year's issue. This year's conference brought up main theme highlighting **Strategic Communication in The Era of Data-Based, Advanced Technology, and Environmental Crises** associated with sub-topic including but not limited to: Communication and Sustainable Development; Journalism, ICT, and Digital

Media; Tourism and Marketing Communication; Environmental and Disaster Communication; Political Communication; Health Communication; and Cultural Studies and Social Change.

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# THE CONSTRUCTION OF ONLINE MEDIA AGAINST THE PROCESSION OF KENDI NUSANTARA

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**ABSTRACT.** The IKN Law has been ratified by the House of Representative. Then, to mark the start of a giant project, namely building a new IKN, President Joko Widodo conducted a procession at the zero point location. The procession is pouring soil and water from 34 provinces into a container called Kendi. This event not only raises the pros and cons, but also creates a mystical, occult, and magical impression for some people. Likewise, the media construct messages in various ways and styles. The purpose of this study was to determine the message construction by detik.com and kompas.com in framing the news regarding the Kendi Nusantara procession. The object of this research is the coverage by the two online media at the specified time. This research method is qualitative with framing analysis. Data were analyzed using Zhongdang Pan and Gerald M. Kosicki framing analysis. The results showed that these two online media reported the same phenomenon with different styles.

**KEYWORDS:** Framing, Kendi Nusantara, Land and water, Procession

## 1. INTRODUCTION

Every move of public officials is always monitored by the media. The behavior of public officials is always in the public spotlight because it is reported by the mass media. Officials who are busy working are reported on in the media and officials who are judged to have done nothing are also reported on by the media. Because of this, there are often concerns from various parties. Moreover, the behavior of public officials is considered by some to be somewhat weird or eccentric.

One of the events causing polemics and controversies was a procession called the Procession of Kendi Nusantara. It is a process of entering soil and water into a container. The container is called a large jug (*Kendi* in Javanese) so that it can accommodate soil and water from 34 provinces. The idea is simple, namely that governors are asked by the President to bring soil and water from their respective provinces as a symbol of diversity, due to the fact that even though the name is the same, namely land, the soil in one region and another is different in color, texture, and softness, and the story as well. Not only physically different, but the soil may come from a place that has its own history or uniqueness. Therefore, the land was chosen to be a symbol of diversity by President Joko Widodo.

The procession of unification of soil and water in the National Capital Region (IKN) became a polemic for political opponents or those who disagreed with the president. Some argue that the process does not reflect political modernity (Kompas.com 14/3). Some see the procession as a very irrational political occult. There are people thinking that this procession is an activity that is magical, invites demons/jinns and is against religion. There are also people arguing that the procession is a ritual that is prohibited by religion.

Several contexts related to the procession of the unification of land and water are interesting to discuss more deeply from various sides. This study looks at this event from a communication and cultural perspective. Indonesia, which is rich in culture, should not eliminate culture in the name of religion because it is not taught by religion. There is nothing wrong with performing a ritual which, of course, is not against certain religious orders. Therefore, the problem of this research is how to

interpret the communication behavior that occurs during the procession of Kendi Nusantara. The purpose of this study is to analyze the meaning of the procession of Kendi Nusantara.

## 2. LITERATURE REVIEW

Rituals as a tradition are still popular in Indonesia. As an example of a wedding ritual in Javanese culture, several processions are performed when someone is married off. Processions that are known in Javanese traditional marriages include the *Pasang Tarub* Procession, *Sungkeman* Procession, *Midodareni* Procession, *Siraman* Procession, *Dodol Dawet* Procession, and so on. There are other processions such as birth, marriage, death, building a house, and so on. All of these are Indonesian culture spreading in various ethnic groups. Until now, various processions and rituals are still carried out by the Indonesian people. Not only as a means to maintain ingrained culture, as a means of entertainment, as well as a means of religious worship, but the rituals are also still well preserved that are full of messages and meanings.

A procession led by the president at the IKN location had become a topic of discussion, because people had different views. Various criticisms and highlights occur because everyone has a different perception of what Jokowi did some time ago. Like other rituals, the Kendi Nusantara procession is an ordinary procession whose essence is to start a big activity that requires God's intervention in its implementation. A prayer is very important not only to build IKN, but an important prayer for all human activities.

One of the studies focused on the *suroan ritual* in Bengkulu. *Suroan* is a ritual on the night of one Suro or one Muharam. On the night of one Suro is usually used by the Javanese to fast. Apparently, the one Suro procession is still being carried out by Javanese who are outside Java, as happened in Bengkulu. The meaning contained in the *Suroan ritual* is solidarity, peace and light (Kurniawan, 2019). Similar rituals can also be seen in several studies (Abdullah, 2018; Andung, 2014; Kuncoro, 2018; Ngare, 2014; Rahayu et al., 2015; Setiawan, 2016; Sulistyorini, 2021; Yuliani & Mariana, 2020).

In certain cultures, religious rituals are often carried out related to Islam. Besides *Suroan* which is a celebration of the Islamic New Year, there is also a *haul ritual* (praying for the dead) (Sulistyorini, 2021). Even in Yogyakarta, the *grebeg ritual* which is usually carried out during Eid al-Fitr, this ritual is also carried out at different times for example *Grebeg Syawal*, *Grebeg Besar*, *Grebeg Mulud* (Kuncoro, 2018)

The procession is not only related to a particular religion, but also concerns the state. The flag ceremony is one of the national rituals (Semara, 2021). The flag ceremony was held to honor the heroes who were willing to sacrifice everything, including their souls so that we all experience independence and freedom. Therefore, the procession of raising the flag is now varied, not only in the field but also at the top of a mountain or even on the seabed (Adnan, 2019).

## 3. METHOD

This research uses a qualitative approach. The data was obtained through the collection of news/articles published by *Kompas.com* and *Detik.com* at the time of March 14-16, 2022. The moment in that time span was Joko Widodo's plan to visit the new IKN, carry out the procession of Nusantara jugs, plant trees and spend the night in the zero point East Kalimantan. Due to the large number of reports on *Detik.com* and *Kompas.com*, the selected ones are general news, not news that focus on the election of land and water brought by the governors to IKN locations. Data were analyzed using Zhongdang Pan and Gerald M. Kosicki framing analysis.

## 4. FINDINGS AND DISCUSSION

### *Detik.com's findings*

A series of developments for the National Capital City (IKN) has recently been highlighted by the media. One of the events related to IKN is the Kendi Nusantara procession. The President was the initiator of the event and at the same time became the main actor in the Nusantara jug procession. This procession is the initiation of many IKN development processes. The President asked 34 governors to bring 2 kg of soil and 1 liter of water from each province which each governor had to

bring to the location of the zero point for IKN candidates in East Kalimantan. At this location, a large jug made of copper has been prepared. The President takes turns calling the governors to hand over the prepared land and water to then be poured into the big jug.

This procession is an ordinary phenomenon carried out by the president as a sign of the start of a big plan, namely building a new capital city. However, this event received various responses by the public. There are those who see it as normal, there are those who link this event with magical activities, others who associate it with the occult.

The soil and water brought by the governors are no less interesting. Some media exploit the soil and water resources brought by each governor. The soil and water are taken from certain sites, from sacred places, haunted, and so on. The media in detail construct messages to audiences with various writing styles. So it is not surprising that the media continuously produces messages about the origin of the soil and water taken by the governors who will be put together at the IKN location.

In this study, the researchers focused on two *online media*, namely *Detik.com* and *Kompas.com* by summarizing the news that aired on March 14, 15, and 16, 2022. If traced, in the *Detik.com news report* there were more than 26 news stories on the 14th. March, 12 news on March 15 and 2 news on March 16, 2022. *Detik.com* tried to follow each Governor to find out where the land and water that was taken and brought to IKN came from. As a result, there is news highlighting the context of mystical, supernatural, and even sacred things.

After journalists were busy with disbursing information regarding the origin of land and water brought by the Governors, journalists were also busy with reporting on the event of pouring soil and water at the IKN location by the president. It is widely reported that the name of the procession is the Nusantara jug, although actually the Nusantara jug refers to an object, not an activity. Actually, the activity that took place was that the president led the procession by receiving land and water packages from all the governors, then pouring them one by one into a large copper bowl placed near the zero point of the IKN location.

**Table 1.**  
**Framing *detik.com***  
**News 1: "Jug (*Kendi*) of Kendi Nusantara Procession, What Does It Mean?"**

No.	Structure	Analyzed Unit	<i>Detik.com</i> (14/03)
1.	Syntax (how journalists organize facts/events)	<i>Headlines</i> , <i>leads</i> , background information, quotes, sources, statements and closings	"Jugs ( <i>Kendi</i> ) of Kendi Nusantara Procession, What Does It mean?" The highlight is the use of jugs as a place to unite land and water from 34 provinces. Land and water are taken from the local wisdom and culture of each province . Not citing experts specifically.
2.	Script (how journalists explain facts)	Complete news 5W+1H	5W + 1 H is fulfilled
3.	Thematic (how journalists write facts)	Paragraph, proposition, sentences and linking between sentences	The journalist explained that the origin of the word jug is that it comes from the Sanskrit language which means a container of water. Journalists explain that jugs are also used in Southeast Asia, the Middle East and Europe. Reporters explained several examples of the use of jugs, including in funeral processions, building construction, traditional dances, moving houses (calming spirits) and being a symbol of fertility.
4.	Rhetorical (the way journalists emphasize facts)	Words, idioms, pictures/photos, graphics	There is a picture of a big jug/bowl and it looks like the president is pouring water into a big jug.

After the process of mixing the soil and water is completed, the president spends the night in the same place with the governors in East Kalimantan, not with all the governors. A total of 5 governors were invited to spend the night at the IKN location. The President is the guest and the Governors are the hosts. The President and the host must unite and participate in building, guarding,

and maintaining so that the IKN development process can run well and can provide benefits for all Indonesian people. These five governors are the closest leaders to the location of IKN. Therefore, the president specifically invited them to actively oversee the development of IKN.

**Table 2**  
**Framing detik.com**  
**News 2: “Jokowi to IKN: Unification of soil and water to Camping in Nusantara”**

No.	Structure	Analyzed Unit	Detik.com (14/03)
1.	Syntax (how journalists organize facts/events)	Headlines , leads , background information, quotes, sources, statements and closings	"Jokowi to IKN: Unification of the soil and water to Camping in Nusantara" Focus: unification of land and camp Resource person: Head of Public Relations Bureau of the Regional Secretariat of East Kalimantan
2.	Script (how journalists explain facts)	Complete news 5W+1H	Element 5W + 1H fulfilled
3.	Thematic (how journalists write facts)	Paragraph, propositions, sentences and linking between sentences	Journalists only write down the order of the president's activities starting with pouring water and soil, and planting trees
4.	Rhetorical (the way journalists emphasize facts)	Words, idioms, pictures/photos, graphics	No use of figurative vocabulary was found. The language used is simple language.

Table 2. explains that the President does not only carry out activities of pouring soil and water into bowls or vessels but also camping and also planting trees. Detik.com on March 14 published an article entitled "Jokowi to IKN: unification of soil and water to camping in Nusantara". The trees planted are not only native to Kalimantan, such as the red meranti tree planted by Jokowi and the camphor tree planted by the First Lady. Detik.com reported that these 34 governors also planted trees from their respective regions. This event symbolizes the cultural diversity that will later exist in IKN. IKN is not only for residents of East Kalimantan in particular, but IKN will grow into the home of many ethnic groups.

**Table 3**  
**Framing detik.com**  
**News 3: “Jokowi to IKN Nusantara to Lead the Event of Unification of Soil and Water”**

No.	Structure	Analyzed Unit	detik.com (14/03)
1.	Syntax (how journalists organize facts/events)	Headlines , leads , background information, quotes, sources, statements and closings	"Jokowi to IKN Nusantara to Lead the Event of Unification of Soil and Water" Source person; President Journalists write down the order of the president's activities at point zero with the event of uniting land and water into one jug/vessel Journalists quoted directly the president's speech about the meaning of land and water from 34 provinces.
2.	Script (how journalists explain facts)	Complete news 5W+1H	Element 5W + 1H fulfilled
3.	Thematic (how journalists write facts)	Paragraph, propositions, sentences and linking between sentences	Journalists use short sentences and short paragraphs. The journalist explained in detail the sequence of the procession of the unification of land and water.
4.	Rhetorical (the way journalists emphasize facts)	Words, idioms, pictures/photos, graphics	Land and water and 34 provinces, where water and land are taken. Jugs are not buckets, sacks, etc Cooperation, collaboration.

Still reported by *Detik.com* on March 14, *Detik.com* chose the title "Jokowi to IKN Nusantara Leads the Event of Unification of Soil and Water". Although it looks similar to other reports by *Detik.com*, the news provides a broader picture of the president's intention and purpose in carrying out the procession of soil and water unification at IKN, planting trees and camping together. The President said that the unification of land and water is a strong form of diversity and unity in the context of building the capital city of the archipelago. Cooperation is needed from all parties in building IKN and collaboration is needed between the central and local governments, the TNI, Polri, the private sector and the whole community in supporting the development of IKN.

*Detik.com* on March 14 released a news story entitled "Kendi Nusantara at the Zero Point of Kalimantan". This news is very complete, packaged using simple language and short paragraphs. The journalist started his writing by giving an explanation about the procession of the Indonesian jug. It is explained that this procession is an activity of bringing land and water from 34 provinces, pouring to unite land and water into a large vessel by 34 governors or their representatives. This is a symbol that the homeland has been united in one place and will later become the center of all government activities. The governors will often come to meet the president at the new IKN. The governors from 34 provinces symbolize that all elements of the nation must unite to gather all resources, efforts, and thoughts to realize this great project. This project is also a symbol, that this is a new starting point for the civilization of the Indonesian nation. Pouring soil and water into a container symbolizes the participation of all elements in one common goal, namely realizing the new IKN which is the "home" of all governors. After finishing the procession of pouring the soil and water, the president camped with the governors of Kalimantan, not all the governors. This symbolizes that the president is asking permission from those who own the area because later it is the hosts who will be disturbed during the development process and they are the ones closest to the IKN project location. This means that they are also responsible for maintaining the project. The President wants direct participation with the host and symbolizes that the host accepts this change for the sake of social justice for all Indonesian people.

**Table 4.**  
***Framing Detik.com***  
**News 4: "Kendi Nusantara at Zero Point IKN Kalimantan, Here are the Facts"**

No.	Structure	Analyzed Unit	<i>detik.com</i> (14/03)
1.	Syntax (how journalists organize facts/events)	<i>Headlines, leads, background information, quotes, sources, statements and closings</i>	"Kendi Nusantara at Zero Point IKN Kalimantan, Here are the Facts" Journalists wrote <i>the lead</i> 'Explanation of the archipelago's jug procession' and...
2.	Script (how journalists explain facts)	Complete news 5W+1H	Element 5W + 1H fulfilled
3.	Thematic (how journalists write facts)	Paragraphs, propositions, sentences and linking between sentences	The journalist detailed his writing by writing an explanation of the Nusantara jug procession, praying together, and camping together.
4.	Rhetorical (the way journalists emphasize facts)	Words, idioms, pictures/photos, graphics	Journalists use the word procession, hand over, pour, jug, land and water, become one, 34 representatives from 34 provinces, pray.

### ***Kompas.com***

On March 14, *Kompas.com* released a news story entitled "Jokowi's Procession of Kendi Nusantara at IKN" is considered heresy to the philosophical meaning of Javanese culture". The informan was Ubedila Badrun. The unification of soil and water is considered heresy, political occult, and irrational and is referred to as the decline of political civilization. However, this news was at the same time denied by the news entitled "Straighten the Ritual of Kendi Nusantara as a *klenik*. It is a symbol of strong will". The resource person used is culturalist Irfan Afifi.



According to Jokowi, what Jokowi himself said, this Nusantara jug procession means the start of the IKN development process. Furthermore, Jokowi said that the jug procession was a form of strong diversity and unity in the context of building IKN. The process of unification of land and water as a symbol of the realization of local cultural wisdom of the community with the hope that this project will be sustainable and lasting. This unification of soil and water aims to always remember the land of birth, feel at home, and run smoothly.

**Table 5.**  
***Kompas.com* framing**  
**News 1: “Jokowi's Kendi Nusantara Procession at IKN**  
**Considered Heresy to the Philosophical Meaning of Javanese Culture”**

No.	Structure	Analyzed Unit	<i>Kompas.com</i> (14/03)
1.	Syntax (how journalists organize facts/events)	<i>Headlines</i> , <i>leads</i> , background information, quotes, sources, statements and closings	<i>Kompas.com</i> released a news story entitled "The Process of Jokowi's Kendi Nusantara at IKN is Considered Heresy to the Philosophical Meaning of Javanese Culture". A very interesting news <i>lead</i> has an element of the occult and there is a philosophical element. The resource persons were quite good, there were sources who commented on the occult and sources who saw that the process was full of symbolic meaning, not heresy.
2.	Script (how journalists explain facts)	Complete news 5W+1H	Element 5W + 1 H fulfilled
3.	Thematic (how journalists write facts)	Paragraphs, propositions, sentences and linking between sentences	Journalists convey detailed information from the two resource persons well. In fact, journalists quoted Jokowi's words directly related to the meaning of the unification of water and land at the zero point of IKN. Journalists not only explain the meaning of the unification of land and water, but also discuss the meaning of the jug and the use value of the jug in Indonesian culture. Coherence between sentences is well maintained.
4.	Rhetorical (the way journalists emphasize facts)	Words, idioms, pictures/photos, graphics	Several words emerged: occult, occult politics, and irrational, diversity.

On the same date, March 14, *Kompas.com* released news entitled "Jokowi Holds ritual of Kendi Nusantara". *Kompas.com* interprets the laying of Kendi Nusantara at the zero point as the starting point for the development of the Nusantara IKN. Furthermore, the informant explained the meaning of the unification of soil and water in a large jug. According to sources, the unification of land and water as a symbol of the unification of 34 provinces into one is no longer land and water but the homeland. Then the reporter also explained about the use of the jug. Kendi is an Indonesian culture that is often used in a number of sacred processions, religious rituals, inauguration rituals, artistic rituals, religious rituals, and death rituals. Then *Kompas.com* also released news which contained an explanation of previous reports. The journalist in the article entitled "Through the ritual of Kendi Nusantara, Jokowi is assessed as wanting IKN to become a living and living city", explained that this Kendi Nusantara procession is a process of unifying land and water from 34 provinces. Water means a source of life that will continue to flow. In fact, *Kompas.com* on March 15 also released an article entitled "There are many questions about Jokowi's ritual of Kendi Nusantara at IKN" which

supports that the Kendi Nusantara procession is not a magical or occult ritual, but a prayer together so that the construction of this IKN is successful.

**Table 6.**  
***Kompas.com framing***  
**News 2: "Straighten the Ritual of the Kendi Nusantara Procession as a Klenik, Cultural: It's a Symbol of Strong Will"**

No.	Structure	Analyzed Unit	<i>Kompas.com</i> (14/03)
1.	Syntax (how journalists organize facts/events)	<i>Headlines , leads , background information, quotes, sources, statements and closings</i>	The title of the article "Straighten the Ritual of the Kendi Nusantara Procession as Heresy, It's a Symbol of Strong Will". The first informants of this news are humanists, who see rituals as a symbol. Archipelago jug procession as a symbol of strong intention and determination. The second informant, an anthropologist, said that the ritual of the Nusantara jug procession contained hopes for the realization of harmonious living together in Indonesia. Rituals are unique to Indonesia.
2.	Script (how journalists explain facts)	Complete news 5W+1H	Element 5W + 1 H fulfilled
3.	Thematic (how journalists write facts)	Paragraphs, propositions, sentences and linking between sentences	Journalists compared the opinions of two sources to give their response that the procession of the Nusantara jug is not a magical occult, but a local specialty. The Nusantara jug procession symbolizes togetherness, participation, attachment, solidarity, hope
4.	Rhetorical (the way journalists emphasize facts)	Words, idioms, pictures/photos, graphics	Simple words that are easy to understand and use in Javanese which are considered more appropriate, such as the words krenteg, prayer

*Kompas.com* on March 15 also released an article entitled "The Philosophy of the Presence of 34 Governors at the ritual of Kendi Nusantara". This news reinforces the opinion of the previous source who is a humanist, citing the opinion of the second source, an anthropologist from Atmajaya University, who said that the procession of the Kendi Nusantara is a symbol of unity and solidarity. This ritual unifies 34 provinces.

### Discussion

Kendi from Sanskrit which means a container of water. Generally found in Indonesia, the use of jug/kendi is used as a decoration, a place to drink, a tool for dancing, a place for water, as a tool to carry funeral water.

Why did the president himself pour soil and water into the jug? There are three important aspects in this procession. First, the president is not a minister or someone he is assigned to. This event is full of meaning. The president as head of state and head of government is responsible for all small and large projects. Second, land and water which symbolize the diversity of Indonesia. Indonesia consists of various tribes, languages, religions, and cultures united in one container, namely Indonesia, which is inseparable like land and water but becomes the homeland. Third, the jug which symbolizes the large stone container, namely Indonesia. IKN is the home of all Indonesian citizens. This IKN will unite the entire territory of Indonesia which happens to be in the middle of the Indonesian Archipelago. So, the big jug or bowl symbolizes Indonesia as a great nation, as the spilled blood of the entire Indonesian nation.

Indonesia does not belong to the president but belongs to all circles, all governors, and all Indonesian people. The vessel or jug symbolizes unity. Soil and water from 34 provinces are no

longer separated but have been united in one container to become Indonesia's homeland. So the vessel/jug becomes a unifying tool, not the other way around. This IKN has become a unifier and is getting closer to people from all over.

In communication science, all communication events give meaning or meaning. A message conveyed by communication is always received and perceived by the recipient of the message differently. Communication behavior such as silence is a message and has many meanings depending on who perceives the message. For example, when a teacher who is usually cheerful in class, but suddenly he is silent can make the students confused, scared, or raise questions why the teacher is silent. Perceptions of the students will appear, maybe he is sick, sad, angry and so on. This is what happens in various communication events where, on the one hand, people encode messages and on the other hand, people re-encode, then interpret the messages conveyed.

Joko Widodo, the President of the Republic of Indonesia, is an example of a *public figure*. All his movements always attract the attention of the public. This is because he is a president so it is only natural that his communication style always attracts public attention. Joko Widodo, who always wore a white shirt with rolled-up sleeves, combined with black trousers. The president's style of dress also invited many reactions. There are those who consider it normal, there are also those who consider it inappropriate because his dress style is too egalitarian, unlike the previous president, who always looks elegant, in a suit, tie and is always surrounded by bodyguards whose number can reach tens of people.

Joko Widodo's behavior when attending the Kendi Nusantara procession at the zero point of the IKN East Kalimantan, also attracted public attention. The Kendi Nusantara incident only brought together land and water from various corners of Indonesia, represented by the governors of 34 provinces. Then the soil and water are poured to be combined with the soil and water from 34 provinces. Not an extraordinary thing. There was no burning of incense, no magical rituals by spreading flowers or perfumes, no paranormal involvement or handlers or the like were found during the Nusantara jug procession. After the soil and water were poured into a large jug, nothing happened. However, the incident can be interpreted differently by anyone who witnessed it or anyone who knows it.

The President in his speech said that the procession of unification of land and water from 34 provinces is a sign that the construction of IKN has begun and the unification of land and water is a symbol of diversity and unity. The president's statement is very clear, that the process is only a symbol and has no other meaning let alone occult or magical rituals. In terms of communication, not all messages must be conveyed verbally. There are times when non-verbal messages are more easily accepted by the recipient of the message. The Kendi Nusantara procession is a non-verbal message initiated by the president. The message he wants to convey is that the president wants this big project not to be just a presidential project, but a project for all Indonesians symbolized by the governors who represent their region. IKN development is the development of all Indonesian people and later this IKN will not be for President Joko Widodo, because by the time the presidential palace is completed, President Joko Widodo's term of office has ended.

One cannot not communicate becomes an important message if it is associated with the Kendi Nusantara procession. Whatever Joko Widodo does is always in the public spotlight and causes serious discussions in various circles, because Joko Widodo is a President. So naturally, all the actions, speech and behavior of the President become news items that need to be conveyed to the public. It is also undeniable that the president's actions can invite controversy for those who oppose the government. They think that whatever the president does must be wrong. Let alone doing something, without doing something is wrong in the eyes of those who hate it. It should be realized that the existence of Joko Widodo as president is not supported or elected by 100% of the Indonesian people. Those who do not support or vote for Joko Widodo still think that this president is not their president. So it is natural that this group will always protest, be dissatisfied, and even see everything that Joko Widodo has done as something wrong; not useful, not pro people, does not represent the whole people, hurt the people, and so on.

Return to the procession or activity at the zero point of IKN. Actually, it has been scheduled since March 14-15, 2022. The president's activities include working visits at the IKN location, a procession of land and water unification, tree planting and spending the night at a campsite. Of all the events, the most widely reported was the procession of the unification of land and water by the

president. If we look at it from a communication perspective, there are several aspects that are full of symbolic meaning; zero point location, President (receives soil and water from the governors), 34 governors, soil and water, giant jug/*kendi*, camping in the location of IKN.

First, the location of the zero point. The choice of this place is full of meaning. Actually, this process can be done anywhere, even in Jakarta. However, Jokowi chose the zero point as the location of the procession for the unification of soil and water. Jokowi wants governors to have the opportunity to know more about the new IKN locations so that they have the same perception about the location, especially those who have never had the opportunity to visit. It is undeniable that there are citizens who think that IKN is not feasible because besides being far away, human civilization at the location of IKN is considered to be backward. Jokowi provides an opportunity for all governors in charge of each province to see firsthand, feel and directly assess the existence of new IKN candidates so that they can explain to the public about the location of IKN.

Second, the president is at zero. The president is a symbol of the state and the highest person in charge of a country. The president is fully responsible for the start of development and the necessary funds. The President is responsible for any risks that may occur. Therefore, this procession was led directly and carried out by the president, not only symbolically. The receipt and pouring of land and water from 34 governors is carried out by the president himself. There are two important aspects to this process. First, the president accepts land and water, meaning that the president is ready to accept anyone's help, including regional heads, in continuing to build IKN. Second, the governor handed over the land and water, meaning that the governors came and handed over the land and water as a symbol of all power, effort, thought, body and soul to unite to build IKN. The governor becomes a symbol of the surrender of the people he leads to support the IKN development process. Third, 34 governors represent the whole. None of the regional heads were not involved, all were involved. This is a symbol that the IKN development is not only a project of President Jokowi but is a project for all Indonesian people represented by their respective regional leaders because it is impossible to bring all Indonesian people to the IKN location.

Third, soil and water. The president ordered governors to bring land and water that came from local wisdom. Land and water are symbols of the diversity of local resources and wealth that can contribute to building IKN. This land and water was handed over by the regional head (governor) to the president who symbolized sincerity, willing to give himself completely for good. This is the same as when the common people gave tribute to the ruler as a form of devotion to the ancient ruler.

Fourth, the big jug/*kendi* symbolizes a container that accommodates all efforts, thoughts, and contributions from all elements of the nation for one goal, namely realizing a new IKN. Everything contained in one container is not left to be piled up in one location or thrown in the bushes, but placed in one place by the president so that all these efforts have a place. Therefore, if one day it is needed all ideas, resources, thoughts and others can be taken from the jug, namely Indonesia, which is diverse and rich. Each land and water has its own philosophy.

Fifth, camping or spending the night in the open area of IKN. Uniting with nature at the IKN location symbolizes the unification of humans with nature. Knocking on nature's door that a city will be built on it, it needs the support of nature. After being built, this IKN is sustainable, sustainable, provides benefits and usability for the community. However, if nature is not friendly, natural turmoil will arise which will actually damage and create inconvenience such as floods, fires, earthquakes, landslides and so on.

## 5. CONCLUSION

The procession occurs at the IKN location is a non-verbal communication process according to the culture and traditions that exist in Indonesia. All processes, equipment, and properties used during the procession do not show any deviation, shirk, magic or occultism. All can be explained scientifically and culturally. Soil and water being the homeland means the blood of the nation is spilled. The president as a native Indonesian citizen uses methods according to the original Indonesian culture, even the president is a native Javanese who still adheres to the traditions of his ancestors which are still relevant today. There was no hidden intent that had a mystical or magical smell in the procession at the IKN location. There is an understanding of non-verbal language which in communication is actually more comfortable, more meaningful than messages conveyed verbally because sometimes verbal messages are not able to represent the overall meaning that the sender



wants to convey. On the other hand, *kompas.com* tends to construct news to attach the government's policies. To support it, *kompas.com* invites someone who support it's idea. To make it in balance, *kompas.com* invites a historian to see further the procession of *kendi Nusantara*. It seems that *kompas.com* is inconsistent to support or to protest the government policies. *Detik.com*, however, seems to be very consistent. *Detik.com* tends to neutral constructing the reality of the procession of *Kendi Nusantara*.

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