

Media Construction in Mining Issues in East Kalimantan

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Abstract

This study aims to analyze how media construct and frame mining issues, and how the relationship between power and knowledge plays a role in that process. Using Michel Foucault's theory of power/knowledge, this paper offers a critical framework to understand how media shape public knowledge about mining and how power operates through media to direct discourse around the mining industry. Foucault's concept of power and knowledge contributes to a new way of understanding social realities in modern society—where power is no longer viewed solely as repressive or authoritarian, but as something productive, dispersed, and embedded within social structures and interactions. In this context, media construction of mining issues is not merely about objective information delivery, but is shaped through social processes and power relations. Knowledge is produced through the interaction of media, government, and mining companies, often by highlighting the perceived benefits of mining activities. However, local media with pro-community perspectives can also expose the environmental and social risks of mining operations. In contemporary society, environmental issues must be critically examined through the lens of Foucault's theory of power/knowledge, as environmental damage carries profound implications for social change. Thus, this study emphasizes the importance of a more holistic and critical approach in analyzing how media contribute to the construction of environmental discourse in the context of mining.

Keywords: Media; Construction; Environment; Mining.

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Konstruksi Media dalam Isu Pertambangan di Kalimantan Timur

Abstrak

Studi ini bertujuan untuk menganalisis bagaimana media membangun dan membingkai isu-isu pertambangan, dan bagaimana hubungan antara kekuasaan dan pengetahuan berperan dalam proses tersebut. Dengan menggunakan teori kekuasaan/pengetahuan Michel Foucault, makalah ini menawarkan kerangka kerja kritis untuk memahami bagaimana media membentuk pengetahuan publik tentang pertambangan dan bagaimana kekuasaan beroperasi melalui media untuk mengarahkan wacana seputar industri pertambangan. Konsep kekuasaan dan pengetahuan Foucault berkontribusi pada cara baru untuk memahami realitas sosial dalam masyarakat modern—di mana kekuasaan tidak lagi dipandang semata-mata sebagai sesuatu yang represif atau otoriter, tetapi sebagai sesuatu yang produktif, tersebar, dan tertanam dalam struktur dan interaksi

sosial. Dalam konteks ini, konstruksi media terhadap isu-isu pertambangan bukan hanya tentang penyampaian informasi objektif, tetapi dibentuk melalui proses sosial dan hubungan kekuasaan. Pengetahuan dihasilkan melalui interaksi media, pemerintah, dan perusahaan pertambangan, seringkali dengan menyoroti manfaat yang dirasakan dari kegiatan pertambangan. Namun, media lokal dengan perspektif pro-masyarakat juga dapat mengungkap risiko lingkungan dan sosial dari operasi pertambangan. Dalam masyarakat kontemporer, isu-isu lingkungan harus dikaji secara kritis melalui lensa teori kekuasaan/pengetahuan Foucault, karena kerusakan lingkungan membawa implikasi mendalam bagi perubahan sosial. Dengan demikian, studi ini menekankan pentingnya pendekatan yang lebih holistik dan kritis dalam menganalisis bagaimana media berkontribusi pada konstruksi wacana lingkungan dalam konteks pertambangan.

Kata kunci: *Media; Konstruksi; Lingkungan; Pertambangan.*

Introduction

In the East Kalimantan region, the risks posed by mining activities have threatened human lives. In the period 2011-2022, the impact of mining activities has resulted in 40 deaths as victims of former mining pits (Sucahyo, 2022). In addition, there are various problems as a result of mining activities, such as blocked land, overlapping authority, illegal export actions, community conflicts, risks of environmental damage, and legal issues (Feri, et al. 2019). Both legal and illegal mining has caused damage to living things and the environment.

The reality of 40 lives being lost is not an ordinary problem, but must be the focus of attention from stakeholders, as well as the affected communities. Mining activities have posed great risks and added to the problems of the Indonesian nation. The many environmental issues that include forms of natural exploitation such as deforestation, forest burning, and illegal mining have raised public awareness and critical attitudes regarding environmental issues.

Basically, media workers in Indonesia can see the 9 elements of journalism formulated by Bill Kovach and Rossenstiel,

and one of the points is to prioritize the interests of the community (Kovach and Rossenstiel, 2006:6). Thus, the media needs to pay great attention to the negative issues caused by coal exploitation that have an impact on the environment. When this environmental issue has an impact on other issues such as law, social, political, economic, and cultural shifts, then news about the environment is still very necessary.

The mass media has a central role in framing news about the environment, which can then lead to public opinion. Expectations of the media as an agent of change in conveying public aspirations are pseudo-expectations. The author found several irregularities from various aspects, for example the lack of intensity of news coverage about environmental damage.

Recorded in the topic of mining, the Kaltim Today media only presents 32 news topics, and the East Kalimantan Tribune only presents 45 topics from the February-November 2024 period. In other local media, it is also less in presenting news about mining and does not make the mining issue a special rubric (hashtag), even though the mining issue is a sensitive issue that threatens the destruction of the

environment, as well as the safety of living beings. The next observation is that some news still talks about the profit aspect of mining, as well as the marginalization of the voices of the small people.

Based on the above phenomenon, the author assumes, the media is often a means of framing and disseminating certain ideologies of thought to the public. It could be that the goal is to convey the thoughts of a group that has a tendency to dominate to control other groups (Barrat, 1994: 51-52). In the context of environmental issues, the existence of media owned by large investors and more market-oriented is often viewed with suspicion (Sulkhan, K. 2022: 133).

On the mining issue, it is important to see the extent of professionalism shown by the local media in East Kalimantan, considering the power relations that have the potential to be present in mining conflicts. In certain situations, the media is often influenced by deep political and economic structures, which can limit its ability to truly care about the conditions of society (Anacin, C. & Cabalquinto E.C, 2024). This negative attitude is also inseparable from the ideological bias owned by the media.

The public space brought by NGOs, communities, and local communities seems to be only a pseudo-reality. The existence of political influence and ideological interests of certain interests further emphasizes the dominance of power. The power relationship of the media in the context of mining can be influenced by various factors, including political, economic, and controlling actors. Online media is used to spread new propaganda quickly and shape

public opinion that benefits media owners (Anggoro & Amin, 2018).

The media not only provides information knowledge to the public, but there is also a framing agenda that plays an important role in shaping public discourse. In the context of mining in East Kalimantan, local media have a big role in constructing mining from various perspectives on problems.

Based on the background that has been described, this paper wants to analyze how the construction of the media in framing the mining issue and how the relationship between power and knowledge plays a role in the process. Using Michael Foucault's theory of power and knowledge, it is hoped that it can provide a critical framework for how the media constructs knowledge around mining, and how power operates through the media to direct discourse on the mining industry.

Literature Review

Media Ecology

The media ecology theory emphasizes that media plays a crucial role in shaping and organizing the culture of society. This theory examines how the media environment—including circulating ideas, technologies used, modes of information delivery, and prevailing communication codes—profoundly influences human life (West, 2013:136). In other words, the theory posits that media not only transmits information but also creates the environment in which that information is received and interpreted. This media environment then impacts how people think, behave, and interact. Media ecology portrays the media's significant position in

designing and organizing societal culture. This theory also contributes to the processes of reporting, editing, and informing the public through media-controlled delivery techniques. In the digital era, online media platforms can leverage powerful strategies to package and present news to the public creatively.

Media ecology is a metadiscipline with many facets and systemic dimensions, studying the complex interactions between media, technology, and society. It is not limited to a single theoretical tradition in communication studies nor defined solely by Marshall McLuhan's work, although his contributions are quite significant (Islas O, 2015). Media ecology conceptualizes the relationship between culture, communication, and technology. McLuhan argued that media are extensions of our sensory apparatus, enhancing our ability to understand the world. This perspective shifts attention from media content to the medium itself and its intrinsic sensory characteristics (Lum C.M.K., 2014). McLuhan and Fiore asserted that the medium is the message—changing just one letter conveys a whole new perspective on media.

They emphasized that we are influenced not merely by the messages conveyed but also by the medium or technology through which these messages are delivered. Furthermore, they argued that society is often hypnotized by existing technologies (West, 2013:145). That is, McLuhan and Fiore suggest that the manner in which a message is delivered (through what medium) can be as important or even more important than the message's content. They highlighted technology's immense

power to influence and even "intoxicate" society. When reporting on mining issues, media can exercise creativity in framing and influencing audiences. Mining issues are sensitive due to their connection with capital owners, government, and local communities.

Digital-era media's treatment of information can influence how individuals or groups perceive environmental pollution issues. Technological developments have transformed media from traditional forms to new media embedded with digital technologies. This transformation is marked by the emergence of modern telecommunication systems centered on computers and broadcast networks.

Consequently, people now face new ways of processing and disseminating information digitally, via the internet, and through multimedia features (Sugihartati, 2014:87). The shift from the traditional to the digital era contributes to how media craft and distribute news. Concerning environmental matters, internet media, social media, and broadcast media each possess flexibility in organizing how information about mining issues is disseminated. Media ecology perceives media as environments that shape human experience and societal structure. This approach differs from instrumental views that regard media merely as tools for specific purposes.

The environmental perspective considers the broader societal and individual behavioral impacts of media (Miroshnichenko, A., 2021). The media ecology theory investigates the complex interactions between media, technology, and society, often conceptualizing media as

environments that shape human experience and societal structure (Strate L., 2017). This theory has significant implications for understanding environmental issues, particularly in how media and technology influence ecological systems and public perception of environmental problems.

Media ecologization focuses on making digital media more environmentally sustainable (Oricchio, S., 2021). Media plays a vital role in shaping public perceptions of environmental issues. Environmental communication examines how media representations influence public understanding and engagement with climate change and sustainability (Bergillos, I., 2021). In this context, digital media is not only seen as a tool for conveying messages but also as an entity that needs sustainable management. One approach in media ecologization is optimizing the use of more eco-friendly technologies, such as energy-efficient servers, and encouraging the responsible production and consumption of media.

Additionally, media has a strategic role in influencing public behavior through news coverage and campaigns on environmental issues like climate change, pollution, and conservation. Media ecology studies the relationship between media and environmental issues, exploring how media production, distribution, and consumption shape public understanding.

It analyzes how media texts encode meaning and influence cultural perceptions of the environment (Rust, S. et al., 2015). Through media text analysis, media ecology examines how environmental representations are encoded in narratives, symbols, and visuals delivered to audiences.

Media often frames environmental issues in specific ways—prioritizing large threats such as natural disasters or focusing on technological and policy solutions. These media texts carry meanings that can shape how society perceives environmental issues—regarding urgency, required responses, or attitudes toward conservation efforts. Media and communication are critical in how environmental issues are created, elaborated, manipulated, and debated. Understanding the role of mediated public communication about the environment is essential for tackling environmental challenges (Hansen, A., 2018). Critical rhetoric can categorize media messages on how human–nature relationships are constructed in public discourse, highlighting discourses that could amplify marginalized voices of nature and underscore human–environment connections (DeLaurier, M. & Salvador, M., 2018).

In this context, responsible media can be a powerful tool to raise awareness, evoke emotions, and stimulate collective action in facing environmental issues. On the other hand, media may reinforce harmful narratives—minimizing damage, overlooking alternative sustainable solutions. Therefore, it is important to analyze and understand how environmental messages are constructed in the media and how those messages can be used to drive positive changes in how society interacts with nature.

Theory of Power/Knowledge

Historically, practices of power have taken different forms. “The classical era found the body as the object and target of power” (Foucault, 2009, p. 136). Foucault

explores different historical eras and demonstrates that, initially, practices of power were radically exercised on the body through various forms of torture and execution. However, it must be noted that power is both repressive and productive (Allen, 2002). Contemporary practices of power have changed significantly. Power has largely been institutionalized and eventually internalized. For Foucault, power is never monolithic (Berard, 1999).

Ultimately, the conceptual shift in power thinking sees it as operating through forms of discipline and surveillance, evolving into interconnected social practices. Power must be understood as a diversity of power relations inherent within contexts where these relations operate and organize themselves—processes present through unending struggles and confrontations that transform, reinforce, or maintain those relationships. Power is interconnected, capable of forming a system of interlinkages.

Power is also a network of related strategies, crystallized institutionally in state apparatuses, legal frameworks, and various social hegemonies (Foucault, 1990, pp. 92–93). Foucault illustrates that power is an operating system aimed at reinforcing and preserving those relationships. Power can be shaped by various sectors, whether through regulation or social hegemony. Power does not merely center on one party, but exists in relations among various forces. It is dynamic and not dependent on individual consciousness. Power is a strategy that works everywhere, complete with systems, rules, structures, and regulations. It does not originate externally, but rather defines structures, rules, and

relations from within, enabling everything to occur (Foucault, 2000, p. 144).

Power is understood as something positive, with complex strategies within society. Power disseminates and functions through social interactions, relations, and structures. Power does not concern who is strong or weak, nor oppressor or oppressed, nor the ownership of power. It should not be seen negatively, such as in violence, coercion, or institutional pressure, including from the state (Mudoffir, 2013). For Foucault, power is not centralized in one specific entity, whether ruling or oppressed. It also cannot be comprehended as purely repressive acts involving discipline and violence. Power is directed at how social relations, norms, and knowledge are constructed in society.

In *The History of Sexuality Vol. I*, Foucault outlines five propositions regarding his concept of power (1990, pp. 94–95): Power is not considered something acquired or possessed; instead, it is exercised from multiple locations, with shifting relations. Power relations are not hierarchical structural relations that assume some dominate and others are dominated. Power comes from below, rejecting binary oppositions, because power permeates both sides. Power relations are intentional and non-subjective. Where there is power, there is resistance. Resistance is not outside power relations—everyone is within power, and there is no escape. Foucault links power and knowledge, demonstrating that they are not separate entities but mutually constitutive.

This means that power and knowledge imply and reinforce each other (Basumatary, J., 2020). Similarly, Foucault sees knowledge

not merely as a tool of power, but produced through power relations, and conversely, power is exercised through the production and dissemination of knowledge (Ristić D & Marinković D, 2023). Knowledge is woven through interconnected power relations. The dissemination of knowledge is a crucial element in producing power, regulated by social practices and relations.

In Foucault's view, power is distributed across all social relations, forming capillaries embedded in social order. Power functions not only repressively, but also productively. As a productive force, power processes should enable individuals to become subjects, be organized, and not be obstructed or destroyed even if oppressed. Within constructed power relations, there is a synergistic, reciprocal relationship between power and knowledge (Barker, 2004, p. 25). In building these relations, dominant individuals or groups focus not only on power as identity or symbol but on how power is deployed toward worthwhile projects. There is benefit when dominant groups do not physically annihilate the oppressed, but seek to shape them into sensitive, productive subjects. Reality is viewed as a systematic practice controllable and arranged by certain people (Jalal, 2007). The relational dynamics between powerful and oppressed groups become mutually beneficial. Through positive synergy, a drive emerges to develop new knowledge, leading to growth, improvement, and more productive techniques of power.

Overall, Foucault's concepts aim to construct a model of power and knowledge tied to social relations. Moreover, Foucault's thinking does not presuppose individuals and groups as always oppressed, but highlights

productive potential. His ideas regard power as a regime of domination between strong and weak, oppressor and oppressed—an ongoing network involving individuals as both subjects and objects. In other words, power relations are not centralized; they permeate individuals and groups, affecting those who act and those affected.

Thus, we understand how power practices shape self-existence. Foucault posits that discourse governs not just what can be said under certain social conditions, but who may speak, when, and where. Specifically, disciplinary techniques emerge in institutions such as schools, prisons, and mental hospitals. He views these disciplinary techniques as producing bodies that can be bound, used, transformed, and corrected. Discipline is seen as a process through which subjects enact ordering via separation, training, and standardization (Barker, 2004, p. 84).

The body, then, becomes a continually constructed subject and disciplined object. Through disciplinary processes, powerless individuals or groups become compliant to actions imposed by the powerful. This intensifies power relations via a regime of truths. Individuals controlled by power gradually become subjects molded and distributed into discursive practices that frame societal norms. Disciplinary power is closely linked to knowledge production, as it categorizes, labels, and studies individuals, thereby controlling them (Arnason, G., 2018; McKinlay, A. & Pezet, E., 2019).

Discipline serves to normalize institutional power over individual bodies. Power also operates via legitimacy derived from certain regimes of knowledge

(Mudhoffir, 2013). Such disciplinary forms are prevalent in schools and prisons. We observe how power regimes control and discipline individuals or groups to conform as intended. This concept teaches us how individuals can produce forms of productivity deemed normal within a given society.

Research Methods

This study uses a qualitative approach with the Critical Discourse Analysis method to examine how local media in East Kalimantan frames mining issues, as well as how power relations and economic-political interests affect the construction of these discourses. This approach was chosen because it is suitable for understanding the meaning behind media texts, as well as the power relations hidden in them. This research is a qualitative descriptive research using the framework of power and knowledge theory from Michel Foucault.

This research aims to reveal how knowledge about mining issues is constructed through media reporting, as well as how power works in the construction process.

The data in this study consisted of: Primary data, which is a collection of news taken from local online media in East Kalimantan, such as Kaltim Today, Tribun Kaltim, and other relevant media. This data includes news published during the period from February to November 2024, especially related to mining issues.

Secondary data, in the form of relevant literature such as books, journals, NGO reports, and other documents that discuss mining issues, media, power, and Michel Foucault's theory.

The data collection technique is carried out by: Documentation study, namely by searching and archiving relevant online media news. In-depth interviews (if possible), with local journalists, environmental activists, or community leaders to gain first-hand perspectives. Data analysis was carried out using the Norman Fairclough model Critical Discourse Analysis approach, which consists of three main dimensions: Text (news text): Analyze the linguistic structure, word choice, metaphors, and narratives used in the news.

Discourse practice: Examine the process of production, distribution, and consumption of media texts. This includes how news is produced by the media and who plays a role in it. Social practice: Analyzes the broader socio-political context, including the power, economic, and ideological influences that operate behind news production.

Michel Foucault's theory of power and knowledge is used as an analytical knife to understand how the media discourse on mining is not neutral, but rather shaped by dominant forces that have a particular interest.

To maintain the credibility and validity of the data, the researcher uses a data triangulation technique, which is by comparing and confirming data from various sources (news, documents, interviews, and academic literature) in order to produce findings that can be scientifically accounted for.

Result and Discussion

The mining issue is a sensitive issue whose risks are spread to various sectors,

such as environmental risks, societal changes, and impacts on living beings and nature. The media plays an important role in constructing the news agenda based on the ideologies that are built and the power relations that are established. Using Foucault's framework of thought about power and knowledge, it is hoped to analyze how the relevance between the construction of media on mining issues and Foucault's theory of power and knowledge.

Michel Foucault-Theory of Power/Knowledge. The practice of power has taken a different form historically. "the classical period found the body as an object and target of power" (Foucault, 2009, p. 136). Foucault explores different historical eras and proves that in the beginning, the practice of power was radically exercised on the body with various forms of torture and execution. However, it must be noted that power is repressive and productive (Allen, 2002). The current practice of power is very different. The practice of power has largely been institutionalized, and eventually internalized. For Foucault, power was never monolithic (Berard, 1999).

In the end, power has undergone a shift in thinking that considers power to be exercised through discipline and supervision, into interrelated social practices. Power must be understood as the diversity of power relations inherent in the sphere, in which they operate and form their own organization, as a process that is present through incessant struggle and confrontation, changing, strengthening, or maintaining those relationships. Power is related to each other, so that it can form an interconnected system. Power is also an interconnected strategy,

whose general design or institutional crystallization is manifested in state apparatus, legal formulation, and various social hegemonies (Foucault, 1990: 92-93).

What Foucault conveys gives the impression that power is a system that operates, and achieves the goal of strengthening and maintaining these relationships. Power can be formed by various sectors, both through regulations and social hegemony. In another explanation, power is everywhere and arises from the relationships between various forces, occurring absolutely and independently of human consciousness. Power is just a strategy. This strategy takes place everywhere and there are systems, rules, arrangements and regulations. This power does not come from without, but it determines the arrangements, rules, and relationships from within, and makes it possible for everything to happen. (Foucault, 2000: 144).

Power is understood as something positive and has a complex strategy in society. Power is something that spreads and works through the process of interaction, relationships, and social structures that exist in society. Power does not talk about who is strong and weak, who acts as oppressor and oppressed, and aspects of the possession of the ruler. Power is also not understood through a negative point of view, such as acts of violence/threats, coercion, and pressure from power institutions, including the state (Mudoffir, 2013).

Foucault views power as not only centered on one particular entity, related to the ruler as well as the oppressed. Power is also not in the context of repressive actions that contain discipline and violence. Power

is directed to how social relations, norms, and knowledge occur in society. In his book *The History of Sexuality Vol. I*, Foucault shows that there are five propositions regarding what he means by power, namely (1990:94-95): First, power is not considered as something that is acquired or owned, but power can be exercised from various places, and there are moving relationships.

Second, power relations are not considered as hierarchical structural relations that assume that some control and some are controlled. Third, power comes from below which assumes that there is no longer a distinction of binary oppositions, because power encompasses both. Fourth, the power relationship is intentional and non-subjective. Fifth, where there is power, there will be resistance. Resistance is not outside the power relations, and everyone is in power, there is no one way out of it.

Foucault links power and knowledge, which shows that the two are not separate entities, but rather construct each other. This means that power and knowledge directly imply each other and reinforce each other (Basumatary, J. 2020). In almost the same view, Foucault argues that knowledge is not just a tool of power, but is produced through power relations, and conversely, power is exercised through the production and dissemination of knowledge (Ristić D & Marinković D, 2023). Knowledge is established through the existence of interrelated power relations. The process of disseminating knowledge is an important element of the production of power that is regulated through practice and social relations.

In Foucault's view, power is distributed in all social relations and forms

capillaries isolated by a network of social orders. Power also functions not only in the repressive aspect, but also productively. As a form of creating something productive, the process in power needs to be done by making them grow into subjects, doing arrangements, and not hindering or even destroying the oppressed subjects. In the power relations that are built, there is a mutual relationship that synergizes with each other between power and knowledge (Barker, 2004: 25).

In building power relations, the dominating individuals and groups do not only focus on how to make power an identity or symbol. Rather, it refers to how the controlled power is carried out to carry out valuable projects.

Review of the Relevance of Theory to the Case.

Michel Foucault's concept of power can be attributed to explaining the construction of media in mining news based on 5 propositions about what is meant by power. Power Is Not Obtained, but exercised from various places. Foucault gave the view that power is not something owned by one party, or a certain group, but is exercised through relations scattered in various places. In the context of mining news by the media, power comes from various types of media, both broadcasting media, social media, and the internet. In the context of local media in East Kalimantan, what the media presents in the context of the mining industry is quite diverse.

The news presented includes issues surrounding regulations, government policies, social, economic, and cultural conflicts as well as the impact of

environmental damage. Thus, Foucault's concept of power has not only benefited one ruler, but has operated against all elements, both the government, corporate leaders, and local communities. Non-Hierarchical Power Relations. Foucault emphasized that power relations are not hierarchical relations that only involve the ruler and the controlled. In the context of mining, power does not only lie in the dominance of mining companies or the government that controls mining activities.

The presence of local media in East Kalimantan can voice the ideology and views of environmental activities, affected local communities, and also from alternative media who are aggressive in providing opinions related to environmental damage as a result of the impact of mining. Power Comes From Below. In the context of mining, power is not only controlled by the mining rulers, or the government. Independent media can have a central role in driving narratives related to mining issues. Local media that are not affiliated with the government can lead public opinion about the negative impact of mining, so that it will provoke a public reaction to reject the presence of mining activities.

In this case, power can emerge from sectors of middle society, both from local journalists, environmental activists, and local communities who want justice to the negative impacts of mining. Power Relations Are Intentional and Non-Subjective. Foucault argues that power relations are intentional, meaning that power operates through actions that have a specific purpose, and are not focused on a particular individual or subject. In the

context of mining, power relations can be studied based on how the media makes news setting agendas, whether it has a tendency to benefit mining companies, or to highlight partiality to the local community.

The process of framing news knowledge can influence people's actions to be in the interests of greater power. Where there is power, there is resistance. Foucault gave the assumption that, where there is power, there will always be the possibility of resistance. In the context of mining news, the media is not only a tool for the ruling power (mining companies or the government), but can also be a space for resistance to that power. The media can show resistance to the mining industry by raising issues of environmental damage, the safety of living beings, or the rights of people who are marginalized by mining activities.

These resistances were presented by local media journalists who maintained objectivity and professionalism by producing news content that highlighted the risks posed by the mining activities. News that criticizes mining can spark social and policy change, as well as give voice to those marginalized by the dominant narrative shaped by the media that supports the mining industry.

In addition to the 5 propositions above, the author will also provide a review related to power and knowledge with the context of media construction in mining news through other perspectives. Power and Knowledge Build Up Each Other Foucault argued that power and knowledge are inseparable, but rather build and reinforce each other. Knowledge not only functions as a tool used to control or

regulate individuals and society, but is also formed and produced through the power relations themselves.

In the context of mining reporting, knowledge about mining issues not only presents objective information, but is formed through social processes, interactions, and events driven by these power relations. For example, in the context of environmental damage, the media can provide knowledge about environmental risks, threats to humans and living things, and the negative impacts that will be caused. Media institutions have the authority to influence the way that knowledge is produced, disseminated, and received by the public.



Picture 1. The condition of the illegal port, which is the access location of illegal mining in Sumbesari Village, Loa Kulu District, Kutai Kartenegara, East Kalimantan. This illegal mining activity has occurred since 2019 and has caused residents to have difficulty getting clean water because the water turns yellow and mixes with mud.

Source: TEMPO/JATAM East Kalimantan.

In the news above, it shows how the media seeks to produce and disseminate knowledge through the construction of illegal mining actions that have an impact on the risk of environmental pollution. In the construction of the news, the national media Tempo and the East

Kalimantan Mining Advocacy Network created knowledge that supported and strengthened their positions.

Knowledge as a Tool of Power. As Foucault put it, "there is no knowledge without certain discursive practices" (2010, p. 183). This explains that knowledge is a product of discourse. In Wandel's view, "whenever absolute truth is claimed, this claim has a certain effect of power" (2001, p. 375). By referring to this statement, the author argues that knowledge exists to serve dominant power. Knowledge is a product of power relations that have a central role in determining the dominance of a certain institution.

Knowledge plays an important role in organizing, shaping and controlling an agenda. In the context of mining news, knowledge can be built by the media by creating construction in the form of positive impacts presented by mining activities, such as improving the regional economy, or expanding employment. For example, it will be seen in the image below.



Picture 2. News topics that construct mines as an aspect of profit.

Source: Kaltimpost.com

In the image, it shows how the local media in East Kalimantan is trying to construct a news narrative with the title "East Kalimantan Economy Grows Stable, Mining Sector Still Mainstays". Based on the title, the Kaltim Post media led an opinion

that mining activities can have a positive impact on the economy in East Kalimantan. The headline is not just an initial sentence, but there is a production of knowledge that is achieved and strengthens the dominance of mining companies. Resistance to Media Domination.

The discipline of power is closely related to the production of knowledge, as it categorizes, labels, and studies individuals, thus giving them control over them (Arnason, G. 2018), (Mckinlay, A. & Pezet, E, 2019). In the context of news coverage in East Kalimantan, pro-people local media are trying to reveal events in detail related to the impact and risks of mining activities. Local media that are engaged in environmental concern can highlight issues of water pollution, deforestation, and threatened survival of living beings.

In this context, power is controlled by local media that seek to challenge the construction of media affiliated with the government and mining companies. With different views, local pro-people media seek to provide new knowledge about environmental and community safety. Knowledge and Power in Social Practice. Foucault also emphasized that knowledge and power have always existed in social practice. Knowledge can be gained from how individuals interact and perform social practices. In the context of media construction, there are 3 important things in preparing construction materials, namely the partiality of the mass media to capitalism, pseudo-partiality to society, and partiality to the public interest (Tamburaka, 2013: 79).

Important issues related to the public interest are one of the issues that the

media is interested in and focused on in preparing materials. Mining news is one of the hot issues that the media is targeting to construct, considering the reality of mining is a sensitive issue for the community.

In the context of knowledge, news about mining not only creates what is meant by mining, but also means how to present social norms about the extent to which the community is able to manage risks to mining, and how to form social practices in responding to mining activities. Knowledge has a role in shaping power relations, and plays a role in disciplining individuals, through norms accepted by society that regulate individual behavior or actions in daily life. There is an advantage obtained when the dominating group does not physically destroy the group, but seeks to make them sensitive subjects in order to initiate a useful productivity. Reality is considered as a systematic practice that can be controlled and arranged by certain people (Jalal, 2007).

The description of the process of relations between the ruling group and the oppressed is the existence of mutually beneficial linkages. With synergy that acts positively, it will awaken the fighting power to acquire new knowledge. Then, this knowledge will shape the development, improvement, and more productive methods and techniques of power. Criticism of Michel Foucault-Power/Knowledge Theory. Although Foucault brings a breath of fresh air through the concepts of power and knowledge, the author analyzes that there are various aspects that need to be criticized in examining Foucault's theory in the context of problems in mining reporting in the media.

First, Foucault tends to ignore the natural and environmental contexts. The intrinsic value of power in the problem of environmental damage is an important aspect in looking at the dynamics of power that occur in contemporary society. He focuses too much on cultural representations or power dynamics involving social relations. Environmental problems do not only refer to natural phenomena, but also have implications for social changes that occur in society. Foucault's theory of power and knowledge needs to pay critical attention to environmental issues and requires a more holistic perspective of approach.

Second, in the context of the construction of the media in mining news, Foucault's view that power as something that is spread and intertwined through social relations is considered difficult to apply. Mining news is something that has a value of sensitivity to be presented. It is possible that there is influence and control from the rulers (media leaders, mining entrepreneurs) in disseminating the ideology of knowledge about mining issues. Critically, the aspect of power is more inclined to top down, meaning that power is implemented by those in power and have power in influencing society.

Third, the concept of thought built by Foucault aims to build a model of power and knowledge that is associated with social relations in it. Moreover, the line of thought built by Foucault does not see individuals and groups as always being oppressed, but rather that there is productive value in them.

If it is associated with contemporary problems related to the risks posed by

mining activities and their relationship with the media, the concept of thought initiated by Foucault actually makes power as a regime of domination between the strong and the weak, the oppressor and the oppressed. This marks power as a network that continues to involve individuals to become subjects and objects. In other words, the relationship that is built is how the power is not centralized, but can penetrate into the individuals and groups that act, which are affected by the action. Thus, it can be found out how the practices of power that are built actually produce existence for the rulers.

Conclusion

The concepts of power and knowledge constructed by Foucault have contributed to the way of understanding the social realities that occur in modern society. Power is no longer seen as something authoritarian, repressive, coercive, or any other form of discipline. Power has been distributed in the space of social relations and forms capillaries isolated by a network of social orders. Power has produced something productive, spread in various places, and works through the processes of interaction, relationships, and social structures that exist in society. Power and knowledge cannot be separated, but rather build each other up, and reinforce each other.

The construction of the media on mining issues not only presents objective information, but is formed through social processes, interactions, and events that are driven by these power relations. Knowledge can be built through power relations (media, government, mining

companies) by creating construction in the form of positive impacts presented by mining activities.

However, local media that are pro-people and have power can also reveal events in detail related to the impact and risks of mining activities. In contemporary society, environmental issues are an important issue that needs to be criticized in Foucault's theory of power and knowledge. Environmental problems do not only refer to natural phenomena, but also have implications for social changes that occur in society. Foucault's theory of power and knowledge needs to pay critical attention to environmental issues and requires a more holistic perspective of approach.

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