

Javanese Philosophical Narratives in New Media: Analysis Semiotics Frans Magnis YouTube Content Suseno

Rafli Kahfi,¹ Abrar M. Dawud Faza², Sholahuddin Ashani³

Universitas Islam Negeri Sumatera Utara

Email: rafli0401211002@uinsu.ac.id

Abstract

The development of social media has created a new space for the dissemination of philosophical discourse. This study aims to examine how the narrative of Javanese philosophy is constructed in the YouTube content of Frans Magnis Suseno. The method used is semiotic analysis based on Roland Barthes' approach, which distinguishes between denotative, connotative, and mythic meanings in both visual and verbal texts. The analysis reveals that Frans Magnis conveys core values of Javanese philosophy such as *eling*, *nrimo*, and *sumeleh* through simple, communicative narratives adapted to today's social context. These narratives not only popularize Javanese philosophy but also make it more accessible to younger generations through a modern visual format. This study highlights the significant potential of new media in transforming traditional discourses into a more inclusive digital domain.

Keywords: *Javanese Philosophy, New Media, Youtube, Semiotics, Frans Magnis Suseno*

Abstract: Perkembangan media sosial telah menciptakan ruang baru bagi penyebaran wacana filsafat. Penelitian ini bertujuan untuk mengkaji bagaimana narasi filsafat Jawa dikonstruksi dalam konten YouTube Frans Magnis. Suseno. Metode yang digunakan adalah analisis semiotik berdasarkan pendekatan Roland Barthes, yang membedakan makna denotatif, konotatif, dan mitis dalam teks visual dan verbal. Analisis ini mengungkapkan bahwa Frans Magnis menyampaikan nilai-nilai inti filsafat Jawa seperti *eling*, *nrimo*, dan *sumeleh* melalui narasi yang sederhana dan komunikatif yang diadaptasi dengan konteks sosial masa kini. Narasi-narasi ini tidak hanya mempopulerkan filsafat Jawa, tetapi juga membuatnya lebih mudah diakses oleh generasi muda melalui format visual modern. Studi ini menyoroti potensi signifikan media baru dalam mentransformasi wacana tradisional menjadi ranah digital yang lebih inklusif.

Kata kunci: *Filsafat Jawa, Media Baru, Youtube, Semiotika, Frans Magnis Suseno*

Introduction

Javanese philosophy is one of the form thinking local rich in values ethics , spirituality , and wisdom inherited life in a way hereditary through culture speech , symbols , and expression art Javanese society . Teachings like *nrimo*, *sumeleh* , and *eling and alert* reflect wisdom a life that upholds tall balance between mind and reality . Unfortunately , wealth thinking This often marginalized in current big modernity and globalization that deify rationality , efficiency , and individualism . As a result , Javanese philosophy often perceived as something ancient , no relevant , even mystical by some big generation more young Indonesians familiar with culture more popular in the West than inheritance intellectual local they alone . The gap between riches mark local and interests generation young towards him looks the more widen , especially Because delivery Javanese philosophy still dominant use formal, academic , and impressive approach exclusive in spaces education tall or community limited . On the other hand , changes big in landscape communication , especially with the presence of digital media, brings opportunity new in convey return old discourses to in a fresher, more communicative and easier format accessed (Deni & Zingale, 2017).

YouTube, as one of the new media forms , have incarnate become room digital public places various form expressions , including intellectual and philosophical , can spread in a way wide and fast . This platform allows anyone for share idea without must through a complex publishing process or limited to formal institutions . In the context of this, Frans Magnis Suseno a philosopher known Indonesian public Because his abilities bridge discourses philosophy classic with Language popular — offers something new. Through his personal YouTube channel , he present discussion philosophy with light , reflective , and close style with life everyday . One of the the theme that he lift is Javanese philosophy , which was previously tend delivered in form book thick or discussion academic . In videos such as “ Why Javanese People Look "Resigned ?" Frans revealed. stereotypes about the Javanese people 's surrender through explanation simple philosophy However deep . He explain that accept *it* is not resignation passive , but rather form reception active based on spiritual awareness and effort (Shukla et al., 2023).

Phenomenon This show existence shift in method philosophy communicated to public . If previously philosophy identical with room class or formal discussion , now He present in a 5–10 minute video format that can be watch anywhere and anytime just . Simplification language, usage minimalist visual illustrations, as well as presence face Frans who spoke direct to camera without effect excessive precisely strengthen impression authentic and intimate. This is in stark contrast with image philosophy that has been This considered stiff , complicated , and distant from reality everyday . Through approach this, Frans Magnis No only convey content Javanese philosophy, but also forms style communication

new philosophy namely a friendly, down -to-earth , and uncompromising philosophy patronizing (Björkvall & Archer, 2022).

More from just simplification , these videos in a way No direct construct repeat understanding public to Javanese values that have been This perceived as inhibitor progress or form fatalism . In the framework of Roland Barthes (1972) regarding myth as discourse secondary that forms meaning cultural , Frans Magnis YouTube channel play a role as agent former myth new : that Javanese philosophy does not only relevant , but also can become alternative thinking in face complexity modern life . In an urban society full of pressure , speed , and competition , values like *patient* , *accepting* , and *humble* precisely offer room reflection , acceptance , and meaning repeat on existence . Discourse This become kind of counter-narrative to logic productivity and consumption dominate life daily (Niu, 2023).

More far , use of social media as YouTube expands room reception to idea philosophy . Generation young people who have been This considered Far from the world of thought philosophical start connected with issues existential through the medium they know and consume every day . Philosophy videos on YouTube are becoming form of " education" emotional " which is not patronizing , but rather invite audience contemplating together . This is a form transformation discourse , from philosophy as doctrine academic become philosophy as practice reflective and contextual life . In study digital culture , phenomenon This reflect existence *re- mediation* knowledge , in which old forms are reproduced repeat in new medium with consequence meanings that also change . Javanese philosophy , which originally considered No relevant , to be life return as response to the spiritual needs of modern society who feel uprooted from root culture and values sublime (Gottlieb et al., 2022).

This research make an effort For examine How narrative Javanese philosophy is built in Frans Magnis' YouTube content and how this media play a role in construct repeat understanding public to values local said . With approach semiotics Roland Barthes' narrative , analysis This study three levels meaning in YouTube content : denotative , connotative , and mythological . Search will focused on structure narrative , visual language , choice diction , as well as How audience interact through comments and responses on the platform. This research No only important as study communication and philosophy , but also relevant in understand dynamics contemporary digital culture in Indonesia. This become very important remember the role of new media as an arena of production and distribution discourse that is capable form perception collective public (Boklund-Lagopoulou, 2022).

From the side novelty , research This give contribution in bridge study philosophy local with digital media studies , two realm that has been This often separated . Most of them study previously more emphasize on study Javanese philosophy in perspective textual , historical , or ethnological . A little once discussed How philosophy local This communicated through new media and how digital audiences respond to it . With study Frans

Magnis YouTube channel , research This want to show that philosophy No must always is at in room academic closed , but can present in room a more digital public fluid and interactive . It opens opportunity new in education philosophy , formation opinion public , as well as preservation values local in the middle onslaught globalization culture (Purwasih et al., 2024).

In context this is it , YouTube is not only viewed as a medium of entertainment only , but as an educational medium a capable alternative turn on return thoughts local almost forgotten . Frans Magnis Channel Suseno become example How technology can used For grounding philosophy and bring it return to middle life society . He No only speak about philosophy , but also brings to life values wisdom local through practice intimate , honest , and reflective communication . This research hope can become foothold beginning for development studies philosophy the public in Indonesia, at the same time become reflection about How We convey inheritance intellectual We to living generation in the digital world .

Method

This research use approach qualitative with method analysis Roland Barthes' semiotics . Object study is three YouTube content videos from channel Frans Magnis official Suseno who is explicit discuss themes Javanese philosophy . Data collection techniques were carried out through observation , transcription narrative , as well as identification visual and verbal elements . Furthermore , researchers analyze meaning denotative , connotative , and myth from narratives and symbols that emerge in the video. Criteria video selection is based on (1) relevance with theme Javanese philosophy , (2) levels interaction high (number of views and comments), and (3) sufficient duration For describe narrative philosophical in a way intact .

Results and Discussion

In analyzing narrative Javanese philosophy delivered by Frans Magnis Suseno through his YouTube channel , approach Roland Barthes' semiotics becomes tool relevant analysis . Barthes divides meaning sign in two main levels , namely meaning denotative and meaning connotative . Denotative level refers to the literal meaning presented direct through text or visual, while meaning connotative related with values culture , ideology , and symbolism that underlie it (O' Halloran, 2023).

Denotative Narrative : Simplicity of Language and Visuals

In the video entitled " Why Do Javanese People Look So " Resign ?" , Frans Magnis Suseno explain draft *accept it* as part from Javanese values that are often misunderstood . He convey that *accept it* is not attitude resigned without effort , but rather form reception active to reality , which remains accompanied by with effort , prayer , and spiritual awareness . Here , the narrative denotative appear in a way clear through clear word

choice , structure communicative sentences , and systematic explanations . He simplify concepts complex from Javanese philosophy to make it easy understood by the audience cross background behind (Satimin, 2021).

Visually , no There is strengthening complex symbolic . The face of Frans Magnis displayed frontally , with natural lighting , without effect cinematic , and background behind room simple . This shows form communication that is not depend on Power excessive visual appeal , but rather emphasize verbal content and expression face as the main media delivery message . Simplicity This is representation direct or denotative from intention maker content For present a friendly and down -to-earth atmosphere (Syahputra & Yusni Khairul Amri, 2023).

Denotative narrative other can found in the explanation draft *eling* and *sumeleh* . When discussing *eling* , Frans said that man should always aware that life This No off from the will of the Divine. This literal meaning seen from quote direct the narrative : " Javanese people believe that life must lived with aware , not reckless , and remember that We This part from order nature and God's will ." Meanwhile on concept *sumeleh* , explained that resignation to God is not sign weaknesses , but rather form confession will limitations human and strengthening inner For accept results from efforts that have been done (Sari, 2020).

With Thus , at the denotative level , the content conveyed serve literal meaning of concepts Javanese philosophy in language that is not winged and easy digested . Audience get information base about meaning *accepting* , *eling* , and *sumeleh* as definition or understanding generally applicable in Javanese society (Suryadi, 2018).

Meaning Connotative : Harmony, Spirituality , and Criticism of Materialism

Even though simple in a way denotative , message in Frans Magnis' video keep meaning more connotative in . Verbal narrative, diction , intonation , as well as choice visualization become a carrier media values more Javanese culture symbolic . At the connotative level , the concept like *accepting* and *accepting* No only means accept fate , but also represents resistance to modern competitive and consumerist culture (Mawardi, 2022).

spiritual values that are instilled through Frans' words contains message that modern humans need return to awareness inner self . When he explain that " happiness That appear No from constant desire , but from ability For accept and be grateful ," then message the challenge culture capitalism and hedonism that dominate today's era . Here , *nrimo* interpreted No as limitations , but as form freedom inner from pressure of the material world (Widayat & Dwiadmojo, 2023).

From the aspect Frans Magnis 's calm voice , clear articulation , and slow tempo of speech form impression familiarity and sincerity . There is n't any impression patronizing . This reinforces meaning connotative that Javanese philosophy is not just theory , but rather part from wisdom universal life . Sound becomes symbol sincerity and reflection ,

strengthening image that philosophy No only For circles academic , but Can reach Who just (Nugroho et al., 2023).

Background a plain room without ornaments can also be interpreted in a way symbolic as rejection to visual excess in digital culture . In YouTube culture which often emphasize visualization engaging and fast , the visual simplicity of this video convey meaning that substance more important than display . This becomes myth new in digital media context , namely that philosophy , spirituality , and wisdom local Can become bidder from culture instant and consumptive .

In Barthes' semiotics , meaning connotative this is what then form myth (Barthes, 1972). The myth that is conveyed in Frans Magnis' video is that Javanese values such as *eling* , *nrimo* , and *sumeleh* No inheritance old and outdated , but system mark alternatives that can give solution to crisis existential modern humans . This video reconstruct repeat understanding public about Javanese culture , not as culture passive , but as culture reflective and spiritual(Nardiaty et al., 2023).

More far , narrative this also criticizes method the Western view that is often see Eastern culture as passive or No progressive . With present Javanese philosophy in general logical , contemplative , and relevant with modern issues , Frans Magnis reverse narrative dominant about inferiority culture local . He create space in new media for dialogue between civilizations , where philosophy local No lost important compared to global philosophy (Wibawa, 2013).

Analysis semiotics against Frans Magnis' YouTube video Suseno show that narrative denotative and connotative walk in a way simultaneously and mutually complement . At the denotative level , the concepts like *accepting* , *eling* , and *sumeleh* explained literally with straightforward language . Meanwhile, at the connotative level , the content the convey values wisdom , spirituality , and criticism social to modern culture full of pressure . This video No only become an educational medium philosophy , but also space cultural that fights for meaning alternative in the middle domination global narrative . With Thus , Frans Magnis content Suseno is example How Javanese philosophy can present in a way relevant in the new media era (Waluyo, 2022).

In context semiotics Roland Barthes, myth No just story fictitious , but rather system constructed and reproduced meanings in discourse culture . Frans Magnis Suseno in a way aware form myth new that Javanese philosophy is not just product past culture , but rather Still own significance in answer problem modernity moment this . This thing seen in How He lift values like *mindful* , *patient* , and *humble* as principle a capable life balance individual in the middle pressure urban life (PURYANTI et al., 2022).

In videos such as “ Javanese Philosophy and Modern Life ”, Magnis convey message that wisdom local This No contradictory with progress , but rather precisely Can become healthy supplement soul . With compare style life public a hasty city , full competition , and minimal reflection inner with Javanese teachings that emphasize contemplation and balance ,

he form narrative mythological about superiority Javanese wisdom in give meaning new to modern life (Riyanto, 2022).

This narrative become important Because in practice , meaning repeat to values local often marginalized in current globalization pop culture and digital capitalism . However through YouTube channel , Javanese philosophy instead get the stage alone . Emphasis to “old” values in a “ new ” format create effect mythological that tradition local not only survive , but rather Can become reference ethical and spiritual in life moment This means , myth No means No real , but He is reality the second one that was implanted through repetition symbolic and digital narrative (Suharto et al., 2021).

Frans Magnis also personally symbolic come on stage as a bridging figure two worlds: he a clergy Catholic , at the same time philosopher who defends values Javanese culture . Symbols This strengthen myth sustainability and openness Javanese philosophy towards pluralism . His simple appearance , he said his words were soft , and his firmness in speak out universal values form narrative icons that are trusted by the public cross generation and religion.

New Media and Transformation Discourse

Entry narrative Javanese philosophy in the realm of new media , particularly YouTube, reflects transformation important in practice communication philosophy . If previously philosophy is realm exclusive academic , now He become discourse the public can consumed by whom only , including generation young . The presence of new media has change how people understand , distribute , and frame discourses cultural , including tradition philosophy local (Zuliana et al., 2023).

Magnis YouTube Channel become example concrete How transformation This taking place . Simple visual format , short duration , and approach communicative allows viewer with background non-academic background still Can understand substance message . This is form from *glocalization* , namely adaptation content local in global format (Aryanto, 2023).

Interactivity is also becoming the power of new media . Comments from viewer open room horizontal discussion , showing that philosophy No Again One direction from teacher to student, but participatory . YouTube is not only receptacle For watching , but rather a discursive forum where discourse philosophy life through digital conversation . This shows how new media reconstruct repeat relation between narrator and audience — a parallel dynamics with draft media convergence (Supriyanto, 2023).

More far , success channel This show that generation young Actually thirsty will meaningful and reflective content , provided that packed in language that is appropriate to the times. This is challenging assumptions that social media only suitable For content entertainment solely . On the other hand , platforms like YouTube actually open opportunity new for distribution values previous culture and spirituality difficult reach public wide (Rudwiarti et al., 2021).

Phenomenon this also becomes proof that meaning to tradition is not something static. Discourse Javanese philosophy in Frans Magnis's video undergoing a process of deconstruction and reconstruction in accordance context of the times. For example, the previous meaning of "surrender", associated with passivity, now framed as form awareness active that is not contradictory with business rational. This is form from *resignification*, namely give meaning new on old term appropriate development of the times (Lestari Purwaningsih, 2022).

Roland Barthes' Semiotics

In the context of YouTube, Dicky Hidayat (2023) applies Barthes's approach to analyzing short films Sundanese culture and discover that visual scenes and symbols carry meaning connotative that creates myth about local culture as stable and harmonious identity (Hidayat, 2023).

Another study by Constantino et al (2024) highlighted the style vlogs life of an influencer who visually builds *authenticity* as mark selling — use of close-up camera, soft tones, as well as narrative narrative create impression authenticity that supports myth style ideal life (Teguh, 2023).

With framework said, we see on Frans Magnis' YouTube content Suseno: its simple presentation (denotative), full nuances intimacy and spirituality (connotative), at the same time form narrative that Javanese philosophy is solution calm in a world that is all fast (myth). This is in line with findings that visual, music background, and personal framing can create *emotional branding* even in ostensibly intellectual themes (Wiryanto et al., 2022).

In addition, Barthes warned that myth Can So tool legitimacy ideological obscuration context social. When content about accept it convey reception without touch on inequality social or structure power, then He Can produce narrative passive for public. So even though looks soothing, content kind of This need read critical so as not to become tool tranquilizer social without thinking reflective (Fajarwati, 2017).

Conclusions

This research show that social media, especially YouTube, plays a role important in forming and transforming narrative Javanese philosophy in room digital public. Through analysis semiotics, revealed that Frans Magnis Suseno No only convey philosophy in a way informative, but also constructive repeat meanings cultural with approach communicative. Values like *eling*, *nrimo*, and *sumeleh* packed in appropriate narrative with context modern life. With Thus, YouTube does not only to be an entertainment platform, but also to be means important in strengthening discourse culture and philosophy local. This research open opportunity study advanced about how digital media plays a role in distribution thinking philosophy and wisdom local in the global era.

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