

Re-Perform Intellectual Collective Bourdieu; Cangkir Kamisan Community in Building Creative Economy in Metro Lampung

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Abstrak: Penelitian ini mengungkap peran Komunitas Cangkir Kamisan. Sebuah komunitas yang mengawali kiprahnya dari diskusi bincang pikir (cangkir) di teras rumah warga. Pegiatnya terdiri dari akademisi, aktifis, jurnalis, warga, guru, pengusaha, wiraswasta, dan berbagai komunitas kreatif kota. Komunitas Cangkir Kamisan berusaha membangkitkan peran berbagai entitas di Kota Metro Lampung dengan semangat membangun intelektual kolektif. Propinsi Lampung yang selama ini dikenal dengan berbagai konflik etnis, melalui gerakan intelektual kolektif tersebut mulai menyadari pentingnya membangun kebersamaan. Perubahan banyak terjadi mulai dari mendirikan portal jurnalisme warga pojoksamber.com, Rumah Bersama, lembaga riset Sai Wawai Institute, Penerbitan Buku indie Sai Wawai Publishing, dan Mendirikan Bank Sampah Cangkir Hijau. Selain itu banyak gerakan-gerakan ekonomi kreatif lainnya yang dilakukan oleh komunitas ini. Peneliti bermaksud menelusuri peran Komunitas Cangkir Kamisan menjawab tantangan struktur dalam membangun output komunitas sehingga mampu berkiprah dan berkarya untuk masyarakat. Wacana intelektual kolektif menarik untuk diteliti sebagai bagian dari tanggung jawab kaum intelektual membangun perubahan melalui jalan intelektualisme yaitu pengetahuan. Untuk itu penelitian ini bermaksud meneliti lebih dalam peran Komunitas Cangkir Kamisan dalam membangun ekonomi kreatif di Kota Metro Lampung.

Kata Kunci: Intelektual Kolektif, Komunitas Cangkir Kamisan, Ekonomi Kreatif.

Introduction

Challenges intellectuals in the era of globalization increasingly complex. Discourse on the hegemony of capitalism ¹ for example, more complicate the social movement against the tyranny of large corporations both in the field of politics, economics, media, culture and even in the world of education itself. Ruling elites and businessmen are getting stronger plugging influence as owners of political parties, the media (television, newspapers, online portals) and the natural resources of country. For example, media conglomerate heavily influence the public in the interests of the party which is owned by media owners as well. From the above reality, reflected as it says in the study Altschull's of ownership and control of the media, that "media contents always reflect the interests of those who finance them".²

In the social sciences, especially philosophy and sociology, the frequent of opposition between subjectivism and objectivism are often irreconcilable.³ The dichotomy between subjectivism and objectivism that despite the seemingly contradictory, but both perspectives approach is necessary to find or dialectic interplay between the two. Both are interrelated and influence each other in a complex process to generate social practices.⁴ Social practices not only put the subject on the main role of the formation of the world, but also take into account the context of space and time that lie behind them.⁵ So to be able to dialected to both, Bourdieu formulates the

¹ Capital is derived from the Latin word *caput* meaning "head&" This meaning becomes clear, for example in terms of "per capita income"; - income per head. Also still consistent, when it is used for, for example, capital city - the main town. What to do with "capital"; is another - that we often translate as "capital" It is said that the wealth of ancient Roman population is measured by how many head of cattle he has. The more *caput* her, increasingly prosperous. Not surprisingly, then they "collect" as many *caput*. Now it is clear already, why do we translate capital as "capital"

² Mc Quails, Denis, *McQuail's Mass Communication Theory*, (London: SAGE Publication, 2000), 193.

³ Pierre Bourdieu, *The Logic of Practice*, (Stanford: Stanford University Press, 1992), 25.

⁴ Bagus Takwin, *Proyek Intelektual Pierre Bourdieu: Melacak Asal-Usul Masyarakat, Melampau Oposisi Biner dalam Masyarakat, dalam: Harker dkk (ed), (Habitus x Modal) + Ranah = Praktik*, (Yogyakarta: Jalasutra, 2005), xvii.

⁵ Suma Riella Rusdiarti, *Bahasa, Pertarungan Simbolik dan Kekuasaan*, dalam (Basis No. 11-12, Th. 52, November-Desember 2003), 33

concept of habitus, arena, and capital. These three concepts are in one frame named Bourdieu with genetic structuralism.⁶

The fact that is happened, liberal democracy, economic neoliberalism, the incoming foreign culture to colonize the country, reflecting the propaganda of imperialism still keeps going on with a more sophisticated way. Intellectual which is born by the College was eventually increasingly powerless againsts the arrogance of power in the field of political, economic, social, economic and cultural. Correspondingly, science massive liberalization occurs and has the characteristics: First, understand the emergence of secular positivism to the scientific knowledge, technological activity, material civilization, law, and ethics pragmatic individual. Second, scientific knowledge is divided into science specialist, in-depth, technical and separated. Third, science, poritif eliminates the function of the religions in the scientific community.⁷

Mohammad Hatta wrote that an intellectual should have a moral responsibility in every act.⁸ Daniel Dhakidae argued that regarding intellectual discourse, namely, "...the emphasis is given to the production of discourse, the discourse of conflict, changing the discourse, and back to the formation of a new discourse again."⁹ Charles Kurzman and Lynn Owens have such a model approach to look at the position of the intellectual in society. Three of these approaches seek to see intellectuals as a class in society, namely:

The first approach, which puts intellectuals as a class in itself. This approach is commonly referred to as benda-ism refers Julien Benda views on the contradiction between power and truth. According to Benda, intellectuals into the realm of power has hurt the spirit of seeking truth. Thus, it was creating then well-known as "intellectual treason".

The second approach, rooted in the thought of Antonio Gramsci, who puts the intellectual as part of the power for the interests of the general public.

⁶ Pierre Bourdieu, *Arena Produksi Kultural*, (Yogyakarta: Kreasi Wacana, 2010), xiii.

⁷ Azim Nanji, *Peta Studi Islam: orientalisme dan arah baru kajian Islam barat*, Cetakan I, (Yogyakarta: Fajar Pustaka Baru, 2003), 360-361

⁸ Hatta, Mohammad, 1953, *Tanggungjawab Moral Kaum Intelegensia*, dalam Mahasin, Aswab & Ismed Natsir (eds.), *Cendekiawan dan Politik*, (Jakarta: LP3ES, 1984), 3.

⁹ Dhakidae, Daniel, *Cendekiawan dan Kekuasaan dalam Negara Orde Baru*, (Jakarta: Gramedia Pustaka Utama, 2003), xxvii-xxviii.

The third approach, seeing that the intellectual potential is not a part of any class¹⁰ However, all three approaches, according to Pierre Bourdieu, the he wrote that “it fails to include the point of view from which it speaks and so fails to construct the game as a whole”. The most important task for intellectuals is to preserve the autonomy they have to fight the economic and political intervention. The genuine intellectual is defined by her or his independence from temporal powers, from the interference of economic, and political authority.¹¹

Intellectual autonomy in this case does not necessarily refer to the position of the intellectual debate in the political and scientific domains, but freedom in creating and voicing the interests of marginalized groups.¹²

Bourdieu's thought about intellectual is named as collective intellectual. This idea emerged as the establishment of publishing *Liber : Reveu européenne des livres* and documentation of *Raison de Agir* in early 1999 as the againts form for journalist, and author of the palace as an accomplice neoliberalism. In addition to criticism of the role of intellectuals who support neoliberalism, Bourdieu viewed intellectual encounter difficult choices. Resistance has to be done, since economic and political power has destroyed the world order has affected the social and intellectual autonomy.¹³

The emergence of Cangir Kamisan Community in Metro City becomes such an interesting phenomenon. Starting from a community discussion Kamisan (Friday night) which consists of various backgrounds activists. Talk thought (RSX) a cultural philosophy a discussion coffee with a relaxed but filled with chatter seriously. This community activists ranging from academics, journalists, writers, student activists, businessmen, entrepreneurs, religious leaders, and residents of Metro who join in it. In view of the collective intellectual Bourdieu Pierre, this community brings together diverse of intellectual habitus in building social movements. In a nearly 1 year old, the community has born many activities in building the spirit of multiculturalism and creative economic movement. Regarding to the spirit of tagline “ everyone is a teacher and all places are schools”, This

¹⁰ Arizal Mutahir, *Intelektual Kolektif Pierre Bourdieu*, (Yogyakarta: Kreasi Wacana, 2011), 4-7.

¹¹ Pierre Bourdieu, *The Logic of Practice*, (Stanford: Stanford University Press, 1992), 56.

¹² Mutahir, *Intelektual Kolektif Pierre Bourdieu.*, 9.

¹³ Mutahir, *Intelektual Kolektif Pierre Bourdieu*, 10

community has been moving a lot of stakeholders with the aim to turn creative cities in Metro. Cangkir Kamisan Community until today has spawned Group Home as the home of various communities in the Metro, citizen journalism portal pojoksamber.com, Cangkir Hijau Waste Bank, the first independent publication in Metro Sai Wawai Publishing and Research Institute Wawai Sai Institute.

The research reveals a collective intellectual role in the thought of Pierre Bourdieu. The great hope of this research is useful for the development of social practices in post-modern society. Cangkir Kamisan Community tries to raise the role of intellectuals in the Metro City since the beginning actively initiated Cangkir Kamisan community. Borrowing a term by Arnold J. Toynbe, that is developing “Creative Minority” This community effort to build the city through empowering its citizens itself.

The community is such an institution or a group of scientists who have chosen science paradigm together and have certain rules. This scientific paradigm into a theoretical framework or way of looking in understanding the nature of which has been used by a group of scientists as a worldview. Scientific communities also have a common language, values, assumptions, goals, norms, and beliefs.¹⁴

Creative Economy, according to report of United Nations Conference on Trade and Development (UNCTAD) entitled Creative Economy Report 2008 is “Creative industries can be defined as the cycles of creation, production and distribution of goods and services that use creativity and intellectual capital as primary inputs. They comprise a set of knowledge-based activities that produce tangible goods and intangible intellectual or artistic services with creative content, economic value and market objectives”¹⁵

While UNESCO uses the term of Economic Kratif and defines it as, “...those industries that combine the creation, production, commercialization of contents which are intangible and cultural in nature. These contents are typically protected by copyright and they can take the form of goods and services”.¹⁶

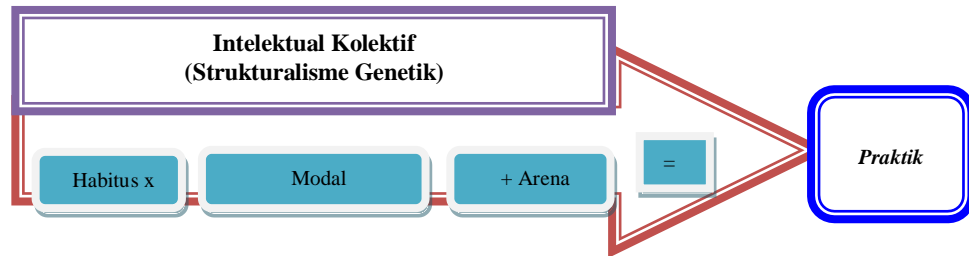
¹⁴ Muh Muslih, *Filsafat Ilmu:ajian Atas Asumsi Dasar, Paradigma, dan Kerangka Teori Ilmu Pengetahuan*, (Yogyakarta: Belukar,2004), 128-129.

¹⁵ UNCTAD, *Creative Economy Report 2008*, (Geneva: UNCTAD, 2008), 15.

¹⁶ Throsby, D, *The Economics of Cultural Policy*, (Cambridge: University Press, 2010), 89.

The following chart Intellectual process Collective work in view of Bourdieu.¹⁷

Bagan 1: Intelektual Kolektif



Looking at the role of intellectuals in various universities in influencing social practices in the theory of genetic structuralism Bordiaue namely habitus, arena and capital. In this case, the researcher intends to explore the role of Cangkir Kamisan Community address challenges in building a structure that is capable of acting community output and survive in society. Intellectual discourse of collective interest to be examined as part of the responsibilities of intellectuals in this case the Cangkir Kamisan Community to build roads change through intellectualism that is knowledge. With the knowledge of this community are always discussing new ideas and trying to multiculturalism and creative economy in Kota Metro Lampung apply particularly related build mutual reliance. For this study intends to examine more deeply the role of Cangkir Kamisan Community in establishing.

Cangkir Kamisan Community

Cangkir Kamisan Community, the name comes from the acronym “CangKir”; that is, from the word “Talk and Thought”. Philosophically, “CangKir” has the meaning that a single container that can be filled with a variety of water-tea beverages, coffee, milk and others-which also can represent a wide variety of flavors of life. Then the Cangkir Kamisan Community performs routine discussion revolving every Thursday night. Discussions began from isya to finish, and some activists there that lasted until the early hours. After a few months, this community became known as the Cangkir Kamisan Community.¹⁸

¹⁷ Pierre Bourdieu, *Arena Produksi Kultural*, (Yogyakarta: Kreasi Wacana, 2010), xiii

¹⁸ Interview with Oki Hajiansyah Wahab, October 3, 2015

The emergence of this community is fronted by Oki Hajiansyah Wahab, Rahmatul Ummah and Dharma Setiawan who agreed to build a community of epistemic (knowledge discussions are ongoing). Oki Hajiansyah Wahab is a member of AJI (Aliansi Jurnalistik Indonesia) Bandar Lampung and co-founder of the National Student Front (FMN), a doctoral candidate at the University of Diponegoro (Diponegoro University) who devoted himself as a researcher and activist agrarian advocates for agrarian conflicts Register 45 Mesuji Lampung since 2006. Rahmatul Ummah is a former chairman of the general Election Commission (KPU) Metro 2009-2014, while still a student once the chairman of the Islamic Students Association (HMI) Metro and at the same branch organizations declaratory Indonesian Muslim Student Action Union (KAMMI) in town Metro.¹⁹

While, Dharma Setiawan is a former chairman of KAMMI Metro 2009, alumni of STAIN Jurai Metro Siwo, then continued his Post- Graduate Program at Gadjah Mada University. Then, after graduating from Gadjah Mada University he chose a career as an academic at the Islamic Institute (STAIN) Jurai Siwo Metro. They were brought together in the unity of the idea as a columnist in the local mass media Lampungpost. Their meeting discussed many things, including the anxiety will be the development of the city and the future of the creative minority. “ Including the big dream to build urban civilization, a civilization alternative whose born citizens, priority-equity participation of the instruction-hierarchical, placing higher ‘achievements’ of the ‘pristise’ put the idea of the material of interest.”²⁰

Aforementioned principles such as participation-equality is put in the application of community. For example the tradition of kickback or dues. This tradition laid the development of community self-reliance. Important will be the existence of a tradition in which the community will not only use the facilities and lifted his hands up. But it started to act together in a community urunan commonly refer to it as ‘slamming’.²¹

Method

This paper uses the theory of Pierre Bourdieu Intellectual Collective with ethnographic approach that aims to provide an overview of experience

¹⁹Interview with Oki Hajiansyah Wahab October 3, 2015

²⁰ Interview with Rahmatul Ummah, October 3, 2015

²¹Interview with Rahmatul Ummah, October 3, 2015

cangkir Kamisan Community in building Creative Economy. The data used in this study derived from primary data field observations and structured interviews with informants, while secondary data obtained from the data that existed previously in the form of records, papers, documents, reports and other sources related to the research theme, The informants are community activists of Cangkir Kamisan. Data were then analyzed by induction-conceptualization from fact or empirical information (data) to build a conclusion

Building Creative Economy

According to John Howkins is the creative economy is the business idea; It was this business that transforms ideas into products that make money.²² Department of Culture, Media, and Sport (DCMS) United Kingdom (Britain) established the Creative Industries Task Force in 1997. Then, DCMS Creative Industries Task Force (1998) formulated the following definition “Creative Industries as those industries which have their origin in individual creativity, skill and talent, and which have a potential for wealth and job creation through the generation and exploitation of intellectual property and content”

Creative economy is a development concept based on the capital of creativity that can potentially increase the economic growth. According to President Susilo Bambang Yudhoyono (2007) “ economic wave 4 is a continuation of the third wave of the economic orientation on creativity, culture, and heritage and environment” Previous Alvin Tofler in his book Future Shock (1970) revealed that “human civilization consists of 3 waves; The first wave is the century of agriculture, the second wave was the industrial age and the third wave is the information age”. The shift from Era to Era of Agricultural Industrialization, followed by the information age, along with many new discoveries in the field of information technology and economic globalization, has brought a new civilization for mankind.²³

Creative Economy (EK) according to the First Dictum Presidential Instruction No. 6 of 2009 regarding the development of the Creative

²² Delee, *Magic Of CreativePreneur (Bagaimana Anda Menjadi Inovatif secara ajaib dan menjadi seorang bisnis entrepreneur sukses dalam dunia industri ekonomi kreatif)*, (Jakarta: ABNG Publishing, 2012), 3.

²³Anggraini, Nenny, “*Industri Kreatif*”, Jurnal ekonomi Desember 2008 Volume XIII No. 3, 144-151.

Economy is, “ Economic activity is based on the creativity, skills and individual talents to create the creativity and inventiveness of individuals who have economic value and impact on the welfare of the people of Indonesia.

“Creative industries can be defined as the cycles of creation, production and distribution of goods and services that use creativity and intellectual capital as primary inputs. They comprise a set of knowledge-based activities that produce tangible goods and intangible intellectual of artistic services with creative content, economic value and market objectives”.²⁴

While UNESCO uses the term of Economic Kratif and defines it as, “...those industries that combine the creation, production, commercialization of contents which are intangible and cultural in nature. These contents are typically protected by copyright and they can take the form of goods and services”.²⁵

Based on the accounts above it can be concluded that the creative economy is an economic activity that is based on the ideas of creativity, skill and talent to rely on the individual as the main production factor in creating economic value creation and welfare. John Howkins identified about 15 categories segment of the creative economy including business industry media that form the core of copyright patent industry. 15 category segments, among others: (1) Advertising, (2) Architecture, (3) Craft Products, (4) Art (5) Design, (6) Fashion, (7) Movies (including video and DVD), (8) Music, (9) Performing Arts, (10) Book Publishing, (11) Research and Development, (12) Software / Software, (13) Toys and Games, (14) Video Game, (15) TV and Radio.²⁶

Creative economy has become a new force in national development. Tracing its history, in Europe creative industries, also known as the culture industry, began in 1944 popularized in academic circles through criticism Adorno and Horkheimer *The Culture Industry: Enlightenment as Mass Deception* (1944). The culture industry, which turns into cultural industries. Charles Landry late 1980's spawned the term Creative City with his book *The Creative City: A Toolkit for Urban Innovators*. Creative City is “ the city that

²⁴ UNCTAD, *Creative Economy Report 2008*, (Geneva: UNCTAD, 2008), 15.

²⁵ Throsby, D, *The Economics of Cultural Policy*, (Cambridge: University Press, 2010), 89.

²⁶ Delee, *Magic Of CreativePreneur.*, 7-8.

creates an environment that supports people to think, plan and act with imagination in utilizing the opportunities and problems of cities”

Richard Florida, *The Rise of the Creative Class* describes the creative city is a city that is able to instill the culture and inspiring ‘creative’ in society, and the business was able to support the efforts of ‘creative economy’. ‘Creative’ is such a process, it can not just show up instantly, and the creative process itself can be of a way of seeing, ways of thinking, and acting. Metro has the same potential, seen from a small regional income. The results of the agricultural sector is low compared to other districts. However, with the potential of 14 campuses in the city, the role of the intellectual influence of the creative economy translates into the public domain. And also the use of technology in this city expedite the process. The concept of the creative economy is where science and technology is the main input in stimulating economic development and creating a good economic growth. Science is translated as a result of the role of intellectuals of it.

“Creative economy is an evolving paradigm of pre-capitalist modes of thought, agri-culture (agriculture), the industrial economy and then the information economy later this creative economy. Creative economy based on innovation and creativity strength. Various types of creative economy there are 15 types, and human resources so many myriads Metro hopes the city creative economy develop, especially with regard to industrial-based economy of creativity. Cangir Kamisan community influence in the creative economy in Metro City if calculated mathematically and statistically the impact is not yet visible. But then thinking creative economy and to network began to grow.”²⁷

The development of creative economy that is just beginning in this city (Metro) is an attempt to read the potential then packed with the spirit of community. According to Sutiyo Cangkir Kamisan Community though just a year old, they were much to encourage the development of a creative economy by cooperating with its members in various events. “For example we do not know t-shirts abe first, but then we know fit abe in tandem by comrades community”.²⁸

The academics in the Cangkir Kamisan Community help facilitate the development of creative industries. First, Maternity pojoksamber.com citizen journalism portal is the first step oversee the creative economy. Engaged in

²⁷Interview with Bambang Suhada, Lecture at Universitas Muhammadiyah Metro, October 14, 2015

²⁸ Interview with Sutiyo, Lecture at STISIPOL, November 10, 2015

citizen journalism facilitate the access of developing the potential of the business or advertising that has or has not grown. Second, create an independent publishing and printing Sai Wawai Publishing reinforce synergy creative industries first formed. Third, the Cangkir Hijau Waste Bank as a struggle in the field of environment-based creative economy. Fourth, then continued growth of creative industries in the sector of research (research) to establish Wawai Sai Institute and the Fifth, the development of Metro Photography, music and documentaries.

Portal Online Pojoksamber.com

Creative industries engaged in the advertising sector is the first citizen journalism portal in Lampung. First appeared the portal is not intended as a commercial medium, just as media information and learning or easier-called citizen journalism portal. As disclosed Rahmat as chief editor “Since the beginning, this portal has affirmed itself as a non-mainstream media, media is vibrant and alived by residents. The biggest activity, is turned literate culture and producing new writers in this town”.²⁹

Pojoksamber.com formally was established on October 28, 2014. The establishment of the ideas and creations pojoksamber.com 25 initiator. Each inisiator self-help collect the money each one million rupiah. The money collected can be the initial capital to make the first citizen journalism portal in Metro city and even in Lampung. Some of the names of the founders are as follows; Rahmatul Ummah (Former Commissioner KPU Metro), Fritz Ahmad Nuzir (Lecturer cum Architect), Bambang Suhada (Dean Faculty of Universitas Muhammadiyah Metro), Dharma Setiawan (Lecturer STAIN METRO), Imam Mustafa (Lecturer STAIN METRO), Sutiyo (Lecturer STISIPOL Dharma Discourse Metro), Amri (Lecturer STIT Agus Salim Metro), Rio Benefactor (BMT ADZKIYA), Elly Agustina (Bimbel BROTHERHOOD), Oki Hajiansyah Wahab (Researcher PKKPHAM FH UNILA), HS Tisnanta (Lecturer FH UNILA), Rudy, (Lecturer FH UNILA), Hertanto (Lecturer FISIP UNILA), Hifni Septina Carolina (Teacher), Dwilia Delfi (elementary school teacher), Dyah Widayani (PNS City Metro), Endri Y (Journalist), Welly Alhendri, SE (Self), Achyani Subandi (Lecturer FKIP UMM), Erik Pujianto (Students, activists FosSEI Philanthropy), Rohman Abdul Wahid (Koki), Imroatul Munawaroh (Master MART), Apri Nuzulis

²⁹ Interview with Rahmatul Ummah, October 12, 2015

Tiana (Artist), E.Rudiyanto (Journalist), Amrullah Khusain (Lecturer STAIN Metro)

Pojoksamber.com as citizen journalism portal fell on a youth pledge. It is also a form confirming marker pojoksamber.com alive and young children lived. This activity was warmly greeted residents of Metro views of hundreds of people gathered in Park City Metro. And presenting Kitakuyutshu University professors from Japan, Prof. Bart Dewancker

Picture 1. Prof. Bart Dewancker, Lukman Hakim the Lord mayor of Metro 2010-2015 and students of Muhammadiyah Metro



Source: Individual Collection (2015)

Through the Clinical Program Writing and Writing Campaign Metro is routinely held every month, pojoksamber.com keep moving educate villagers. Non-mainstream news portal (not mainstream) is trying to keep the hegemony of the mainstream media (mainstream). “ If journalists require the public to obtain information, to then be delivered to the public, why do not the people themselves who relayed the information directly to the public”³⁰. Rahmat’s statement reviews the reasons why important pojoksamber.com to be established. Taken from the name of a field in Metro City, pojoksamber.com is a media-based cyber citizen journalism. Pojoksamber.commemberikan priority to news about Metro City. Because of these priorities, pojoksamber.com tagline is “Portalnya Warga Metro”.

³⁰ Interview with Rahmatul Ummah, October 12, 2015

The involvement of citizens is not only as recipients of information. Residents can also play a role as a journalist, to participate actively informing and *pojoksamber.com* be a source of information about the Metro, Lampung, national and even international. Even some of the contributors to utilize a network of Indonesian citizens who are working or studying in overseas countries such as the contributor of Hong Kong, the Netherlands, Japan, Malaysia, Britain, France and others. To meet quality news, information submitted from residents remained edited by a team of editors *pojoksamber.com* professionally.

Researchers noted *pojoksamber.com* purpose as an information medium the citizens of Metro City is trying to foster a culture of writing townspeople Metro, optimizing the potential and creativity of citizens of Metro City, and became a partner of business promotion, services, and education for the city of Metro. To achieve these objectives step *pojoksamber.com* actively conduct various activities. Metro Metro Writing Campaign and Media Literacy, training of citizen journalism, writing contest, to discussions and seminars, routine activities that were realized *Pojoksamber.com* as citizen journalism portal.

As a medium of education is wrapped with technology, can provide access to every citizen to see the development and stimulate creative ideas which continue to be disseminated through the portal. This step is in line with the theory of Daniel L. Pinks with a presentation about the need to be answered in the era of creativity that High Tech in which high concept and high touch.³¹ High tech, defined as the awareness of citizens in an era of creativity that technology is important in fostering ideas that have not appeared though. And are able to penetrate the space of empathy in the interaction of social interaction.

Sai Wawai Publishing

Metro as a city of education, ideally spawned a variety of intellectual work as an integral part of the tradition of the vision of the city carried. The absence of local publishers make works Metro Metro children become stunted. Sai Wawai Publishing present to complete the presence *pojoksamber.com* page, which is actually a citizen media pages to encourage the tradition of writing and reading

³¹ Tim Indonesia Design Power, *Rencana Pengembangan Ekonomi Kreatif Indonesia 2009-2015*, (Jakarta: Departemen perdagangan, 2008), 2



Book Publishing, Sai Wawai Publishing (SWP)³², an independent publication dedicated to support and assist the writers in Metro City. One of the creative industry which is engaged in printing and publishing. SWP is the first publication in Metro City. Established since 13 November 2014. Choosing moving in the book publishing self-publishing, founding SWP aims to help creative writers in Metro City, to publish their work without any restriction.

Rio Dermawan, Director of SWP explains the purpose of the emergence of creative industries. “ To spread and to promote his ideas through books. The idea and the idea should not be stopped in the files that were consumed alone, therefore SWP pushing to be published so that it can become immortal ideas in book form “.³³So, its presence into penggerak change the city towards the city whose citizens continue learning (learning society)

Sai Wawai Publising publishes qualified books is the main goal, but if you see a local resource that is of interest above still utopian. For that Sai Wawai Publising tried to give a new breakthroughs and provide specific direction to the authors of the present knowledge. Sales are not targeted specifically and marketing still turning to local circles.




Sai Wawai Publishing as partnert media support knowledge transfer. Community activists cup Kamisan also believe that every paper has a unique creativity. However, mainstream publishing system that emphasizes circulation (number) sale of books, often become an obstacle to creative writings, to be published as a book. Observing these conditions, Sai Wawai Publishing trying to present as a solution.

Tabel 1. Daftar Buku di terbitkan oleh SWP

Book title	Author	Year	Pictures
Membangun Paradigma Kemaritiman Indonesia	Dr.HS. Tisnanta, et al (PKKPHAM Unila)	November 2014	
Kabut Pendidikan Di Indonesia	Budi Sugandi (mahasiswa S2 MarmaraUniversity, Turkey)	November 2014	

³² Sai Wawai means a good thing, with hopes becoming a publishing that consistently build a favor by fighting Metro writing.

³³ Interview with Rio Dermawan, October 21, 2015

Book title	Author	Year	Pictures
Menulis Asyik	Udo Z Karzi (Jurnalis cum Budayawan Lampung)	Desember 2014	
Dilema Kurikulum Berbasis Rezim	Pelajar Kota Metro	Januari 2015	
Bagaimana Mengelola Pengajaran	Sucipto, M.Pd.I (Dosen STIT Agus Salim)	September 2015	
Filsafat Politik Kenegaraan Bung Hatta	Dr. Mat Jalil, M.Hum	2015	
Gotong Royong Melawan Politik uang	Agus Riyanto dkk	2015	
Dan lainnya			

Sumber: Sai Wawai Publishing (2015)

Sai Wawai Institute

Other Creative Industry research institutes, namely Sai Wawai Institute (SWI), Survey and Research Institute has a tagline for education, economic and public policy. The born of SWI started from anxiety activists discussion on the lack of citizen research, research institute which examines the cultural development of citizens. Work for public interest research especially pencerdasan citizens not money oriented (orientation money). The first work of this institution while doing survey polled about money politics in the election of regional heads the city of Metro.

The survey, in collaboration with the city KPU Metro with six million rupiah. The survey was able to walk with the assistance Populi Center ³⁴ is Nico Harjanto as a free agent due to the intellectual interests of the public. Where there are other institutions that want to work with that much value

³⁴www.populicenter.org

(six million rupiah). But why do we accept, because it departs from the idea Kamisan discussions about money politics.”³⁵

Sai Wawai Institute has the vision and mission of being a credible local research institute and focus on encouraging education, public policy and local economic development.

Picture 2. Nico Harjanto, Ph.D (Direktur Populi Center)



Source: Sai Wawai Institute (2015)

Not only is engaged in the research, other creative fields also become a place of this institution. As place where creative talents community activists come. Make a documentary film “Nomor Piro Wani Piro”, a film narrates the portrait of money politic in Metro. This documentary is a continuation of the survey results SWI. Researchers look a little deeper, no other documentary film project as a form of multiculturalism community activists who have the talent to make a movie.

Cangkir Hijau Waste Bank

Cangkir Hijau Waste Bank, the fourth movement of the creative economy is the response to the problem of garbage in Metro. Garbage is as a classic problem of people tried to be converted into a blessing. Moving with the full limitations, the fourth movement is trodden with optimism, not merely function as a landfill, the members also build awareness of citizens through education-education campaigns and skilled residents to sort trash, both organic and non-organic. Cangkir Hijau Waste Bank is the way to realize the dream of a green city that is friendly, prosperous citizens, and not prone diseases

³⁵ Interview with Diyan Ahmad Saputra, October 22, 2015

Data from the Ministry of Environment in 2012 was recorded on average each person produces two kilograms of garbage per day. That is, if when Indonesia has a population of 250 million, then the garbage that will be generated is 500 tons of garbage in one day. Imagine how much waste that continue to be produced for a month, a year or several years if not matched by a sense of caring for the environment in the management of these problems sampah. Melihat that the initiative to create a bank of garbage based on community empowerment. As disclosed Lukman Hakim as a director of the Waste Bank³⁶.

“Waste Bank which was established as efforts to maintain environmental hygiene as commanded by Islam. Islam also commanded its followers to always keep the balance of nature and do not make mischief on earth. The first Fikih also ordered about cleanliness or ath-Thaharah, meaning that humans are commanded to maintain the cleanliness and purity due in accordance with nature.”

In its management, waste bank is involving the community in the transformation effort and the value of science that seeks to build public awareness of the importance of protecting the environment. Community involvement is an attempt to make the educational process directly so that what is to be delivered can be optimized. In addition to the public, also involving various stake holders to support the movement of the waste bank. Involvement multistake holders including government, private, Baitul mal Wat Tamwil, academics, community, and media.

When launching the first time, the Waste Bank is attended by people with enthusiasm. Looks like the image below, the Mayor of Metro Lukman Hakim officially launch the first existing Waste Bank city of Metro.

Picture 3. Launching Cangkir Hijau Waste Bank and visiting by French



Source: Rahmatul Ummah (2015)

³⁶ Interview with Lukman Hakim, Director of Bank Sampah Cangkir Hijau , October 23, 2015

In the documentation obtained, in addition to Lukman Hakim (Mayor Metro), some academics Metro and Lampung included as Trustees of Green Waste Bank Cups. Bambang Suhada lecturer at the University of Muhammadiyah Metro and M. Akib Lecturer, University of Lampung. Besides dr. Wahdi Siradjudin (Hospital Director AMC Metro) is also a builder and presented in the form of Hospital AMC Motor Waste Bank. And the last is Chusnunia Chalim (Member of Parliament)

After a few months, the impact of the development of firstly Waste Bank in Metro is growing and had several times to visit the location of foreign nationals. And was Consultant Ministry of Public Works and Public Housing Indonesia and France visited Cangir Hijau Waste Bank.³⁷

Metro Photography, Music dan Dokumenter

In addition the Community has also developed the Creative Economy in the form of Photography, Music and Documentary From Kamisan intensive meetings, each community was given a room in accordance with the skills and hobbies. Ranging from music, the community has launched a mini-album which Launching on 16 August. The first mini-album and premiered at the Metro is a collaboration of young kids Metro. The Music Group is the acoustic cups, Hoes Earth and KPJ. The album contains six songs with acoustic music genres like the picture 4.

The album contains songs of social, the first song is #SayangiMetro soundtrack song made for a documentary by the community in cooperation with the Student Documentary Film Study Bego (Be Good) SMA N 1 Metro.

Screamed the song Nature as the outpouring of the environmental damage, Save Moro-Moro songs offerings to konflik register 45 Moro-Moro. Endowments Money is a song sung Boomer Alfi and General Hadi Saputra on request BMT At-Taawun STAIN Jurai Siwo Metro for campaign cash waqf to young. Where are the voices of song that became the soundtrack of the documentary film made by cup Kamisan and Metro Election Commission entitled &“Nomor Piro Wani Piro”. The album is done independently, and each donor receives 10 cd Intersect. The album was launched simultaneously in the agenda of collaborative activities “Tribute To Lukman” an event to commemorate the end of the period of service Lukman Hakim as mayor of Metro

³⁷Pojoksamber.com, <http://www.pojoksamber.com/berita-foto-konsultan-kementrian-pu-dari-perancis-kunjungi-bank-sampah-cangkir-hijau/> , Accessed Oktober 26, 2015

Pictures 4. Activity in Launching Mini Album intersection and Metro Photography exhibition



Source: Documentation (2015)

Besides music, Metro Photography (MP) present a photo exhibition “Metro dalam Lensa”, Zenfonegraphy Community held a photo contest with the theme Explore Metro. As well as launching the album intersection. In addition, several other communities involved. The photo exhibition Sketch sketch of the Community, also accompanied Disc Jockey (DJ) Gaer89, Beat Box, and groups such acoustic acoustic Cakir, Hoes Earth, and KPJ all of whom are local young talents city Metro

Revival youth event is resistance to the politics of money made by the film community TIN (Nomer Piro Wani Piro) touches the youth segment. Various youth communities involved eg acoustics, skate board, stand up comedy, hunting and photo exhibitions, DJ performances, BMX, Parkour, Hip Hop, trace the natural horizon (JCA), community bananas, stand creative economy and more creative other community.

Picture 5. Event Revival Metro Lampung Post and Cd Film Fight Money Politics



Source : Lampung Post (2015)

Conclusion

Collective intellectual is conscious attitude empower all the potential and diversity of the profession to establish cooperation in various fields. Cangkir Kamisan Community built with a spirit of solidarity, egalitarian and responsibilities. Cangkir Kamisan Community routinely discussing every Thursday night after Isha. Community since the earliest built in the spirit of diversity, both organizational background, ideological views, occupation, ethnic and even religious. Campaigners looked multiculturalism is a necessity that became part of a growing community of the cup, so that all community activists willing to let go of ego identity shell

Challenges aside epistemic community discussion is the idea of building a land of ideas towards real practice. Cangkir Kamisan Community with the spirit of “talk thought” trying to establish a collective attitude with various professions to undertake community work. Besides a wide range of professions from faculty, students, painters, artists, journalists, photography, and other professions. This community also consists of many student activists, ranging from students at the University of Muhammadiyah Metro, STAIN Metro, STIT Agus Salim and some creative community became interested discuss and build a movement of collaboration in the work of the creative economy

This study tries to analyze more deeply the role of collective intellectual Cangkir Kamisan Community in building multiculturalism and creative economy. They become more enlightened discussion and slowly but surely the real action of the social movements in society. In practice, this community also floated the multiculturalism in the spirit of harmony. Community since its inception in the wake of the spirit of the differences, both the background of the organization, ideological views, occupation, ethnic and even religious. Campaigners looked multiculturalism is a necessity that became part of the development community pagiat cup so that all communities must release the inherent identity of the individual.

Together begins with building a house that was built with the assistance semnagat rotong by the community activists. It also involves various parties in bringing the house material along with the movement of material alms from the board, wood, sand, cement, nails, asbestos, brick and other materials. Various piha also accounts ranging from academics, student activists, creative community, religious leaders, pastors, priests and other citizens

Cangkir Kamisan Community also move struggle to build a creative economy. First, Maternity pojoksamber.com citizen journalism portal is the first step oversee the creative economy. Engaged in citizen journalism facilitate the access of developing the potential of the business or advertising that has or has not grown. Second, create an independent publishing and printing Sai Wawai Publishing reinforce synergy creative industries first formed. Third, the Cangkir Hijau Waste Bank as a struggle in the field of environment-based creative economy. Fourth, then continued growth of creative industries in the sector of research (research) to establish Sai Wawai Institute and the Fifth, the development of Metro Photography, music and documentaries

Cangkir Kamisan Community is a container together with the evolving social activity. Then this community needs to learn from other communities outside the city Metro. This community had studied with the Bandung Creative City Forum (BCCF) in terms of building a creative city. Then this community need to invite all people of various professions, eg lecturers in Metro City to encourage students to be actively involved in the movement of the city. Learning to perform social work, and work in a variety of ways.

It was also necessary for the Community to encourage other intellectuals to build a collective movement. From this and the movement can make his work as a reflection of the thinking and acting grounded in the social field. And of course inputs berbarti important and much needed Cangkir Kamisan Community itself and especially for bergembangnya knowledge in the social movements. []

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