

The symbolic violence in Madrasah

Siti Muri'ah, Gianto

State Islamic Institute of Samarinda

ggianto04@gmail.com

Abstract:

Violence is identical with power. Violence is a practice result of power. When a class dominates another class, the process will produce violence. The mechanism of violence carried out by the dominant class against the dominated class slowly and smoothly. Education, according to Bourdieu, is only a tool to maintain the existence of the dominant class. The dominant class forces the dominated class to behave and follow the culture of the dominant class throughout the school. Schools influence students' attitudes and habits with dominant classroom culture. This research is a qualitative descriptive. This research was conducted at Madrasah Ibtidaiyah Negeri (MIN) Balikpapan and in Madrasah Ibtidaiyah Negeri (MAN) 2 Nganjuk. Resources in this study are the headmaster of Madrasah, deputy, teachers, subject teachers, boarding teachers and students. Data collection techniques used in this study is observation, interviews and documentation. Data analysis used is content analysis. From the study, it can be concluded that symbolic violence in Madrasah Ibtidaiyah Negeri (MIN) Balikpapan and Madrasah Ibtidaiyah Negeri (MIN) 2 Nganjuk are manifested in almost all madrasah activities. The symbolic form of violence that researchers found was that students were forced to practice upper-class habit published in wall magazine, students were forced to accept high-class habit in the form of pictures or persuasive sentences (seducing) subtly. For example, 6 S mottos: Smile, Greet, Greetings, Shaking hand, Polite, and Saying Salaam Before entering class.

Keywords: Symbolic Violence, Capital, Habit, and Madrasah

A. Introduction

Violence is a familiar term in our ears and when we hear the word “violence” most of us will direct the association to an event that is terrible, frightening, painful, sad and even deadly. Violence is also considered an act that violates

Human Rights (Human Rights). The current phenomenon of violence has colored almost all aspects of human social life, including politics, culture, religion and education. Violence is often used as a shortcut in an effort to resolve various problems that have occurred; Pilkada conflicts, hearings at DPR/ DPD/ DPRD, orientation activities for students / new students, to enforcing discipline in schools (or other institutions), often use violence.

Domestic Violence (KDRT) has even been regulated in a law. Domestic violence behavior or acts as a social fact are not a new matter from the sociological perspective of Indonesian society. Domestic violence (KDRT) is a social fact that is universal because it can occur in a household without differentiation of culture, religion, ethnicity, and age of the perpetrator or victim, because it can occur in simple, poor and underdeveloped family households as well as in households. rich, educated, famous and respected families. Acts of violence can be committed by husbands or wives against their respective spouses, or against children, other family members, and against their servants either differently or simultaneously. This shows that the problem of violence around us is a very serious problem.

The next case of violence that is quite common is the case of violence in the world of education. Education is a process to develop human potential in order to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. In order to achieve this goal, a conducive learning condition that is far from violence is needed. However, today we are often shocked by the various cases of violence that occur in the world of education (school bullying). This case seems like an iceberg phenomenon that looks a little on the surface, but it will look bigger if we look deeper.

Kurniasih Awaliyah (35) alias Asih, a teacher at the Al Karim Noer Islamic Junior High School which is located on Jalan Colonel Wahid Udi, Soak Baru Village, Sekayu District, Kab. Musi Banyu Asin Prov. South Sumatra was stabbed with knives 13 times by his student (Tuesday, November 8, 2016). Four students at a state junior high school in Jeneponto, South Sulawesi, allegedly abused their teacher. The alleged persecution occurred when the four students were taking English lessons. In their report to the police, (Saturday 10 September 2016), the four students who were in grade 3 admitted that their necks were beaten with their hands and a broomstick. The alleged persecution occurred when the Teacher was going to teach English lessons. According to one student at that time, the teacher was annoyed because there was a student playing and making noise in class. The teacher immediately hit almost all the students in the classroom using their hands and a broomstick.

Violence in the world of education occurred again, this time, a teacher of SMK Negeri 2 Makassar, Drs.Dasrul (45), was beaten by the parents of one of the students. The parent named Adnan Achmad (38) did not accept that his child was slapped by the educator, (Wednesday, August 10 2016). The incident started when Dasrul took the subject of architecture and gave drawing assignments for his students in Class Two, Department of Architect Two. However, one student, with the initials MAS (15), went in and out of the classroom and did not bring a drawing paper. JE, a grade 6 student at Inpres Cambaya Elementary School, reported the individual teachers at his school to the Gowa Police Integrated Service Center Unit. JE police reported that SB was an unscrupulous civil servant teacher (PNS) at his school who allegedly had the heart to beat him until he suffered bruises on his face (Saturday, May 7, 2016). The teacher's disgrace took place in the classroom of SD Inpres Cambaya after JE was involved in an argument with the child perpetrator of NW, who is also in the same school with the victim. When the perpetrator's son beat the victim, SB, who was the unscrupulous teacher, did not separate the two of them, but SB actually hit the victim's face with his fist until he suffered bruises. A teacher with the initials FM in an elementary school in Medan was reported to the Medan Police by Fatimah, the mother of one of the students at the school. Fatimah said; "My son was hit on the head, and his teacher (FM) stabbed his hand with a pen". Furthermore, Fatimah explained, the violence experienced by her child was only because the baby was late for class (Saturday, April 9, 2016).

This review is a description of the phenomenon of violence that is well known to the public and has often become the center of attention of most of the public. Physical violence and psychological violence are only forms of violence that are easily "recognized" and their effects are easily observed. However, many parties are not aware of other forms of violence that almost always occur in schools every day. This form of violence is "symbolic violence". This form of violence has almost never been the focus of attention of various parties, even though if it is observed and studied carefully and deeply, it is this form of violence that has a large enough influence / impact (not to say the greatest), especially the influence / impact on society at a macro level.

Symbolic violence is not violence that can be easily seen with the naked eye, but actually this form of violence is very easy to observe from the social structure of society. It is actually everywhere, (especially in schools / madrasah), with various forms and strategies. This concept was first put forward by Bourdieu, a sociologist from France. This concept explains the

mechanism used by elite groups or upper groups that dominate the social structure of society to "impose" their ideology, culture, habits or lifestyle on the lower class groups they dominate. This series of cultures is termed a type. As a result, the lower class society is forced to accept, live, practice and acknowledge (agree) that the upper-class type is a type that is appropriate for them (the lower class), while the lower-class type is a type which should be "eliminated and thrown away". Symbolic violence is actually much more powerful and impactful than physical violence because symbolic violence is inherent in every form of action, knowledge structure, individual consciousness structure, and imposes power on the social order in a gentle and subtle way.

There are many mechanisms or methods that can be used by elite / upper class groups to enforce their habits, one of which is through educational institutions (schools / madrasahs). The socialization mechanism of the upper class type is often found in various forms. We can see how children in schools / madrasah are required to wear shoes, uniforms, and various attributes or dress styles for upper class groups which are also required for lower class groups. In other words, students from the lower class group are forced to dress "like" the upper class, they are forced to accept the upper class type.

Madrasah Ibtidaiyah Negeri (MIN) 1 Balikpapan is one of the elementary school level educational institutions in Balikpapan under the auspices of the Ministry of Religion. This institution was founded based on the Decree of the Minister of Religion of the Republic of Indonesia Number 244 of 1993 dated 25 October 1993, where at the first establishment MIN 1 Balikpapan was located in Pandan Sari Village, West Balikpapan District and joined the Manuntung Foundation until 1998. Then MIN 1 Balikpapan moved to The new location is precisely in TanjungKelor, Manggar Baru Village, JalanMulawarman RT. 06 Number 10 East Balikpapan. The current location of MIN 1 Balikpapan is land resulting from a grant from the SyamsulMa'arif Foundation to the Balikpapan City Government with a land area of 3640 M², then the Balikpapan City Government based on the Mayor's Decree No. 591/452 / 167.T.Pem.I / 1999 handed over to the Ministry of Religion to be used as the location for MTsN 2 education and it also includes MIN 1 Balikpapan. End of Academic Year 2015/2016 MTsN 2 Balikpapan occupies a new location in the Manggar TPA area and the old location (land and building) becomes the property of MIN 1 Balikpapan. Since its establishment until now, the Balikpapan State Madrasah Ibtidaiyah has been led by five Madrasah principals, namely Drs. H. Abd. Halim, Rusliansyah, S.Ag, Drs. H. Syamsul Huda, Drs. H. Sartono, MM and currently led by Zainuddin, S.Ag. In 2013 MIN 1 Balikpapan was accredited with the result A.

MIN 2 Nganjuk is an Islamic elementary school under the auspices of the Ministry of Religion of the Republic of Indonesia. MIN 2 Nganjuk's vision is the creation of Madrasah that are competitive, qualitative and inspirational. MIN 2 Nganjuk is located on Jl. Raya Nanggung Village Watudandang Prambon district, Nganjuk regency, East Java Province. As one of the leading and favorite schools in Nganjuk and East Java Regencies, MIN 2 Nganjuk has made many achievements both academically and non-academically. Among them are: 1) winner of the MIPA try out competition in Nganjuk Regency at SMPN 1 Ngronggot in 2018, 2) 1st place for Indonesian KSM in Nganjuk Regency in 2018, 3) 1st place in the English Olympics for student star (Asty Star Management) Nganjuk Regency in 2017, 4) 2nd winner of LBB Kejurkab Drum Band, Nganjuk Regency in 2017. The teaching and learning process at MIN 2 is the same as that of MIN in all over Indonesia, which starts at 07.00 - 13.00 WIB. The extra-curricular activities provided at MIN 2 Nganjuk include: Scouts, MTQ, Drumband, PMR, Dance, Development of the Volleyball Olympiad Team etc.

At first glance, there is nothing strange and odd about the phenomenon that has occurred in Madrasah Ibtidaiyah Negeri (MIN) 1 Balikpapan and Madrasah Ibtidaiyah Negeri (MIN) 2 Nganjuk. As stated above, symbolic violence is not violence that can be easily seen with the naked eye, but actually this form of violence is very easy to observe from the social structure of society. This problem is a problem that hardly gets serious attention from parties related to education problems. Although the national education system always strives to be an education system that develops the principles of meritocracy, in reality, the existence of the community or students who come from the lower classes is hardly recognized in the madrasah culture that is enforced in madrasah. Departing from this background, the researcher was interested in examining how symbolic violence occurred in Madrasah Ibtidaiyah Negeri (MIN) 1 Balikpapan and Madrasah Ibtidaiyah Negeri (MIN) 2 Nganjuk.

B. Theory Study

The following are some very useful concepts for explaining the meaning of symbolic violence; 1) Capital. Capital is not only defined as capital solely as capital in the form of material, but capital is a result of work that is accumulated (in a form that is "hindered" or "growing" -with a person inside). Several forms of capital; social capital, cultural capital and symbolic capital¹. 2) Class. Class

¹ Nanang Martono, *Kekerasan Simbolik di Sekolah Sebuah Ide Sosiologi Pendidikan Piere Bourdieu* (Jakarta: Raja Grafindo Persada, 2012) p.32

as a collection of agents or actors who occupy similar positions and are placed in similar conditions and are subjected or directed to similar conditions. Each class has different attitudes, tastes, habits, behavior or even capital. Three social classes in society: the dominant class, the petty bourgeoisie and the popular class². 3) Type. Type are social values that are lived by humans, and are created through a process of socialization of values that lasts a long time, so that it settles into a way of thinking and behavior patterns that settle in the human being³. 4) Violence and Power. Violence is within the sphere of power. Violence is the origin or result of a power practice. When one class dominates another class, in the process it will produce violence. The mechanism of violence carried out by the dominant class is carried out slowly but surely, so that the dominant class does not realize that it is the subject of violence⁴.

C. Research Methods

This research uses qualitative research⁵. Meanwhile, seen from the data source this research is a field research (field research). Sources of data from this study are school principals, teachers (teaching staff), students, school documents or archives related to the focus of the problem. Methods of data collections used observation, interview and documentation⁶. The data analysis method uses content analysis.

D. Research Findings

The symbolic violence that researchers found at MIN Balikpapan and MIN 2 Nganjuk is in one of which is the madrasah wall magazine. Wall magazines are one of the simplest scientific writing media. Named as a wall magazine because its main principle is the same as a magazine. Usually placed on the walls of the school. The form of presentation can be in the form of writing,

² Haryatmoko, *Menyingkap Kepalsuan Budaya Penguasa* (Yogyakarta: Kanisius, 2003), p.11-12

³ Haralambos and Holdborn, *Sociology: Themes and Perspectives 6th Edition* (London: Harper Collins Publisher, 2004)

⁴ Piere Bourdieu, *Outline of A Theory of Practice* (Cambridge: Cambridge University Press, 1995)

⁵ Lexy Moleong, *Metode penelitian Kualitatif*, (Jakarta: Remaja Rosda Karya, 2004), p.103

⁶ Sutrisno Hadi, *Methodology Research*, (Jakarta: UGM Press, 1993), p.136

The symbolic violence in Madrasah

pictures, caricatures, pamphlets, various kinds of student work, crossword puzzles, serial stories, picture stories that are arranged attractively. All materials are arranged using the principle of harmony, so that the appearance of the wall magazine face becomes attractive. Wall magazine material is usually made of cardboard, HVS paper, plywood, cardboard and other materials that are relatively cheap in price. The main role of the wall magazine is as a facility for students to show creativity, but it can also be used by schools to disseminate school values. In addition, the benefits of wall magazines for schools are as a medium of information, communication, recreation, creativity, fostering reading habits, free time, training writing skills and establishing communication between students, teachers and school management.

If we read and observe in passing the description of the wall magazine above, it seems as if there is nothing wrong and deviates from the existence of the wall magazine which is at Madrasah Ibtida'iyah Negeri (MIN) Balikpapan. Everything seems good and supports the educational process organized by madrasah, but if you look more deeply, it turns out that there are values of violence contained in it, such as the following:



Picture 1⁷

⁷ Documentation Mading MIN Balikpapan

1. Faith. The value of faith, if read in passing, for most Muslims, of course, will agree because it is considered natural or it should be. There is nothing wrong with the value of faith. But if we examine it more deeply, it turns out that the value of faith is the type of the elite (kiyai / ustad) which is forced on the lower class to follow it. Faith is also an asset owned by the religious elite. Of course this is not a matter of right / wrong values of faith but this is a symbolic act of violence committed by the elite against the lower class. The lower class is forced to follow the culture or type of the elite which is considered a good culture or type and should be owned by every student at MIN Balikpapan.
2. Security. The value of security if it is examined in passing, it will not appear as one of the symbolic violence mechanisms that exist in MIN Balikpapan. This is because security is the main element in teaching and learning activities in schools in general, but if it is examined carefully and deeply it turns out that the value of security is the type of the elite which is forced on the lower class to be followed. We can see that the elite with large and magnificent houses with strong steel construction, iron doors that are difficult to open, surrounded by high walls, still need security guards (security guards) at their homes. All that can be done by the elite because they have sufficient economic capital. As for the estuary of it all is meant to be none other than to provide a sense of security to the elite. They are very afraid of having their property stolen, their secrets being discovered and for various other reasons. For this reason, they are very paranoid with the phrase feeling safe, unfortunately MIN Balikpapan has copied it. To the extent that they have to make wall papers about security, even though this is the type of the elite. Finally, with the function of making as a persuasive media of information (deceiving), the value of security is one form of symbolic violence that exists in MIN Balikpapan.
3. Order. The value of order is one of the type of the elite. We can see in the elite, how they manage their families in an orderly manner, study in an orderly manner, eat orderly, sit in an orderly manner, go to the bathroom orderly, walk in an orderly manner even sleep in an orderly manner etc. In contrast to the lower class, eat carelessly, sleep carelessly, sit carelessly, learn to defecate carelessly, etc. Thus, order is a form of symbolic violence ritual

that the elite at MIN Balikpapan try to internalize to students from the lower classes.

4. Cleanliness. The value of cleanliness is the type of the elite. It can be seen how the elites always keep the environment clean. The floor of the house is always mopped every day to keep it clean, cars / motorbikes are always washed every day to be clean, clothes are used once then washed to keep them clean, the yard is always swept to keep it clean, even the elite are willing to appoint special household assistants for house cleaning because they have economic capital etc. Unlike the lower class, they usually clean the house once a week or if there are guests, they cannot appoint household assistants to clean the house because they do not have economic capital like the elites, they are more busy working to provide for their family needs rather than cleaning the house etc. . Thus, the value of cleanliness that MIN Balikpapan tries to instill in its students is a manifestation of the symbolic violence mechanism that exists in the madrasah.
5. Beauty. The value of beauty is one of the type of the elite. We can see how the houses of elite people are built in a beautiful and artistic European style, grand, luxurious, elegant and of course expensive. Made of unique marble stone, decorated with crystal chandeliers that dazzle the eye etc. Often they take a walk out of town to see the beauty of open nature (mountains, beaches, cities) and even go abroad just to see the beauty of winter that doesn't exist in Indonesia, with one goal of enjoying the beauty of the world. All that can be done by the elite because they have sufficient economic capital. Meanwhile, for the lower class, let alone thinking about the beauty of the open air, being able to fulfill their daily needs is very lucky. Never mind having a magnificent, luxurious and beautiful house, already having a very simple type house once in a lifetime is very grateful (RS9).
6. Shade. Shade also belongs to the type of the elite. Often we see the houses of the elite planted with shady trees with the aim of maintaining the air quality around the house to keep it cool and fresh. Besides, it also functions as a plant that the fruit can enjoy. But it should be noted that usually the plants planted by the elite are plants that are relatively expensive for seeds, so that the lower

class will not be able to buy them. So that the lower class can only witness how the home environment of the elite is shady while the lower class family environment is dry and hot. That is how MIN Balikpapan has changed its function to become an agent of symbolic violence instead of being an agent of transformation of society.

7. Kinship. Kinship values are also one of the types of the elite. We can see how the family values of the elite are always maintained and cared for. Family reunion rituals, halal bi halal rituals, salvation rituals, wedding rituals, circumcision rituals etc. Is a concrete form of family values that grow and develop in our elite society. For the elite, these rituals have become a temporary type and necessity for the lower class, if they want to follow these rituals, of course they are somewhat self-imposed. Due to not having adequate economic capital. Finally, to meet the needs of family values, it is done by borrowing here and there, and sometimes even trapped in debt to loan sharks. Thus it is clear that the kinship values displayed on the MIN Balikpapan wall magazine are a mechanism of symbolic violence committed by madrasah parties to students.



Picture 1⁸

⁸ Documentation Mading MIN Balikpapan

The next symbolic violence that the researchers found in MIN 2 Nganjuk was in wall magazines. As in picture 17 above, which reads Cultivate 6S, namely: Smile, Greetings, Greetings, Salim, and Polite. With the phrase "culture", there is an element of command in the wall paper that is displayed by MIN 2 Nganjuk. The command sentence in the culture of the Nganjuk community in particular and in Indonesian society in general is a sentence commonly said by superiors to subordinates. Never before have a subordinate conveyed an order to a superior. The sentence from the subordinate to the superior is the sentence of request. Meanwhile, the words Smile, Sapa, Greetings, Salim, and Polite in the wall magazine above are the type of the elite. For the elite, the words Smile, Sapa, Salam, Salim, Polite and Courtesy have been the daily menu of elite families since they were children. We can interpret the words Smile, Greetings, Greetings, Salim, Polite and Polite as morals. Morals according to the elite are more important than science. So Cultivate 6 S, namely: Smile, Greet, Greetings, Salim, Polite and Courtesy is an act of normalizing the type of the elite to the lower class.



Figure 1⁹

Furthermore, the symbolic violence that the researcher found in the wall magazine MIN 2 Nganjuk was the sentence "Say Asslamu'alaikumWr. Wb. Before Entering Class ". The sentence "Assalamu'alaikumWr. Wr. " It is a reflection of the type of the religious elite. In the tradition

⁹ Documentation Mading MIN 2 Nganjuk

of the religious elite (Kyai), if there are children or students who come in and out of the kyai's house or pondok, they must always say Assalamu'alaikumWr. Wb. If there are children or students who come and go in and out of the kyai's house or cottage, they do not say Assalamu'alaikumWr. Wb. Then the child or santri will be said to be impolite or do not know the rules or do not know manners or even uncultured. As for the families of the people under the sentence Assalamu'alaikumWr. Wb. It is not a serious problem, whether to say it or not when going in and out of the house, what is important for the lower class in the house is that there is rice that can be cooked to eat every day. So with the sentence "Say Asslamu'alaikumWr. Wb. Before Entering Class "is an order sentence by the elite to the lower class who are considered unethical or uncultured. So that the sentence is included in the category of symbolic violence that occurred at MIN 2 Nganjuk.

E. Discussion

Based on the description of the research results above, the symbolic violence that occurred at MIN Balikpapan and MIN 2 Nganjuk is manifested in almost all madrasah activities. As for the form of symbolic violence that occurred in MIN Balikpapan and MIN 2 Nganjuk, students were lulled by seeing, observing, then practicing high-class type which was published in madrasah wall magazines.

The symbolic form of violence in MIN Balikpapan and MIN 2 Nganjuk is in accordance with Bourdieu's thesis which states that madrasah are only a means to maintain the existence of the dominant class. Basically, madrasah only carry out the process of cultural reproduction. The dominant class maintains its position through borrowing Ivan Illich's term "hidden curriculum", madrasah influence student attitudes and habits by using elite class culture. The elite class forces the lower classes to behave and imitate the elite class culture through madrasah. Madrasah are nothing more than a place to socialize the dominant class type as a natural type of type and position the upper class type as the only appropriate and best type.

In contrast to Bourdieu who stated that practically madrasah are only a process of cultural reproduction, Auguste Comte sees that in the development of the human soul, both individually and as a whole, there is progress. The law of development can be described from the tendency of mankind to always strive so that they can continually

improve their character and condition¹⁰. This is in accordance with the writing of Reza A.A Wattimena who argues that if someone wants to be successful in any field, they must have a type that is in accordance with the profession that they want to do. For example, to be successful in the education arena, people need to have an educational type (learning, writing, discussing, reading) and intellectual capital (education and research). If he does not have a type and capital suitable for education, then it is certain that he will not be successful in the educational arena¹¹.

The same is true in the legal arena. If someone wants to be successful in the legal arena, then he must have the right type (hard work at a good LBH, discipline, legal education), the right cultural capital (extensive social networks / officials and entrepreneurs). If someone has an educator type and then he goes into the world of law, then he will probably fail except for legal education. Thus, the concepts of type, capital and arena are closely related. In order to achieve success or progress in the Auguste Comte language, one needs to have a type and capital appropriate to the arena in which one is in. If he does not have the proper type and capital for one arena, then he will most likely fail in the arena he is in.

F. References

- Dokumen Mading MIN Balikpapan
Dokumen Majalah Dinding MIN 2 Nganjuk
Dokumen Majalah Dinding MIN Balikpapan
Haralambos and Holdborn, *Sociology: Themes and Perspectives 6th Edition*, London: Harper Collins Publisher, 2004
Haryatmoko, *Menyingkap Kepalsuan Budaya Penguasa*, Yogyakarta: Kanisius, 2003
<http://malahayati.ac.id/?p=15827>
<https://rumahfilsafat.com/2012/04/14/sosiologi-kritis-dan-sosiologi-reflektif-pemikiran-pierre-bourdieu/>

¹⁰ : <http://malahayati.ac.id/?p=15827>, accessed: Saturday, 30 may 2019, 22.24 Wita

¹¹ Reza A.A Wattimena, *Berfikir Kritis Bersama Pierre Bourdieu: Filsuf dan Sosiolog Asal Perancis*: <https://rumahfilsafat.com/2012/04/14/sosiologi-kritis-dan-sosiologi-reflektif-pemikiran-pierre-bourdieu/>, accessed: Saturday, 30 May 2019, 22.19 Wita

- Lexy Moleong, *Metode penelitian Kualitatif*, Jakarta: Remaja Rosda Karya, 2004
- Nanang Martono, *Kekerasan Simbolik di Sekolah Sebuah Ide Sosiologi Pendidikan Piere Bourdieu*, Jakarta: RajaGrafindo Persada, 2012
- Piere Bourdieu, *Outline of A Theory of Practice*, Cambridge: Cambridge University Press, 1995
- Reza A.A Wattimena, *Berfikir Kritis Bersama Pierre Bourdieu: Filsuf dan Sosiolog Asal Perancis*
- Sutrisno Hadi, *Metodologi Research*, Jakarta: UGM Press, 1993