

CDA for Symbolic Violence Analysis: Constructing Theories of Symbolic Violence and Critical Discourse Analysis in the Study of Educational Textbook

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Abstract: This research formulates a new construction of symbolic violence analysis in educational textbooks. Analysis of symbolic violence through critical sociological theory is still limited to generalizing linguistic evidence. The integration of two important theories, cultural reproduction through symbolic violence by Pierre Bourdieu and Critical Discourse Analysis by Teun A van Dijk, became the main study formulated. The study focused on reconstructing the concept of CDA for Symbolic Violence Analysis as a combination of these two theories in the study of educational textbooks. A qualitative approach with a library research as the research method was carried out. The reconceptualization of these two theories is able to present an analytical model to dismantle the ideological structures hiding behind educational texts. Symbolic violence that occurs through the process of cultural reproduction and gives rise to forced doxa can be dismantled through analysis of habitus, capital and arena which is enhanced by textual analysis, social cognition and social context.

Abstrak: Penelitian ini merumuskan konstruksi baru analisis kekerasan simbolik dalam buku teks Pendidikan. Analisis kekerasan simbolik melalui teori sosiologi kritis masih terbatas dan mengabaikan bukti-bukti kebahasaan. Integrasi dua teori penting ini, yaitu reproduksi kultural melalui kekerasan simbolik dari Pierre Bourdieu dan Analisis Wacana Kritis Teun A Van Dijk menjadi kajian utama yang dirumuskan. Penelitian ini fokus pada rekonstruksi teori AWK untuk analisis kekerasan simbolik pada buku teks Pendidikan. Pendekatan kualitatif dengan studi pustaka digunakan sebagai metode penelitian. Rekonseptualisasi dua teori ini dapat menyajikan model analitis untuk membongkar struktur ideologi yang bersembunyi pada buku teks Pendidikan. Kekerasan simbolik yang terjadi melalui proses reproduksi kultural dan pemaksaan doksa dapat dibongkar melalui analisis habitus, modal dan arena dengan bukti kebahasaan melalui analisis tekstual, kognisi sosial dan konteks sosial.

INTRODUCTION

Bourdieu (1992) categorises violence in education into several forms, such as physical, psychological, and symbolic violence. Symbolic violence, out of the three types mentioned, is characterised by its imperceptible nature yet significant consequences. Symbolic violence is a notion that helps us understand how elite groups in society exert their power over lower class groups by manipulating symbols and cultural norms. The domination is enacted through the imposition of ideology, culture, habits, or lifestyle.

Symbolic violence refers to a type of violence that is non-physical yet has the potential to cause psychological harm to individuals. Symbolic violence manifests in several forms, such as discrimination, intimidation, and oppression, perpetrated by individuals or groups with authority or influence. Symbolic violence within the educational framework detrimentally affects the mental and emotional growth of students. In addition, it has the potential to establish an educational environment that lacks friendliness and compassion. Education stakeholders must actively combat all instances of symbolic violence to establish an inclusive and secure learning environment for students. Bourdieu defines symbolic violence as a latent and imperceptible mechanism of authority. This power has evolved into a commonly accepted belief, attitude, or habit among the community. Symbolic violence conceals its hegemonic role discreetly in action (Eugenia & Addin, 2021; Taqwa, 2016).

Siswandi (2024) highlighted that Pierre Bourdieu's ideas also deconstructed the mechanisms of authority and control within the field of education. Symbolic violence methods are employed to manipulate the beliefs and attitudes of pupils using verbal means, such as the implementation of unjust rules and penalties. This type of symbolic violence can manifest as ambiguous and imperceptible regulations imposed by educators, which can have a more pernicious effect than physical aggression (Apriyansyah, 2021; Putri, 2018).

Symbolic violence can manifest itself through the use of textbooks as a means of education. This can occur through the dominance of upper-class habitus depiction and the minimal representation of the lower class. Symbolic violence refers to the manifestation of power dynamics through the use of language, sentences, and pictures in literature that either favor the upper class or perpetuate stereotypical beliefs about other social groups. This can serve as a mechanism for the manifestation of symbolic violence, as it involves the exertion of control by the dominant group over the subordinate group (Fachruddin, 2018).

The item remains unaffected by the violence imposed upon it as it is not enforced through physical force, but rather through hegemonic methods. The ruling class can efficiently exercise authority over the desires of others and get obedience without being recognised as forceful, due to the social confidence they have gained from their subjects.

Symbolic violence is evident in the execution of teaching and learning activities inside educational institutions, and it plays a crucial role in the implementation of education. Symbolic violence can be observed in many educational legislations enacted by the ruling class and enforced upon the numerous educational institutions within the social framework. Students are introduced to diverse cultural elements, such as customs, lifestyle, tastes, etiquette, and appropriate conduct, all aligned with the existing socioeconomic class. Afterwards, they consider it a usual event and accept it gracefully, even though they had to give up their original way of life (Supraptio, 2013:85).

Numerous academics have already performed research on the subject of symbolic violence in the context of education. In his 2018 study, Ardianto examined the utilization of euphemisms as a form of symbolic violence employed by instructors in classroom interactions. He analyzed the strategies and communication styles employed by educators during classroom exchanges. The results revealed that the Euphemization forms included instructions, rewards, convictions, and constraints. The tactics for symbolic violence comprise both overt and covert modes of communication.

Watson and Widin (2015) did a study on symbolic violence in higher education, which pertains to the utilization of power dynamics to maintain the current social hierarchy. The text highlights the use of symbolic violence, power dynamics, and adjustment to social conditions. It demonstrates the act of maintaining the current condition of things and the control exerted by certain organizations. Atli and Cimrin (2023) investigated the presence of symbolic violence in educational laws and its influence on cultural capital. Regulations classify students into several groups based on their behaviour, differentiating between those who are considered acceptable and those who are considered undesirable. The acceptance and achievement of students are determined by the cultural capital of their families.

Chisom (2015: 225) undertook an extensive examination of global depictions of race, class, and gender in textbook studies. Textbook disparities exert a significant impact on and contribute to broader societal issues. Textbooks are carefully examined for any biases in how they portray gender, ethnicity, and social status. Racialized discourses in textbooks persist, despite the presence of well-established scientific data. Widin (2015) conducted a study on symbolic violence in language schools, revealing power dynamics and inequities. Bourdieu's views clarify the imposition of truths inside educational environments. Analyzed discrepancies in the allocation of power and occurrences of opposition within language teaching environments.

Zaidan (2020) discovered processes that reinforce strict boundaries and the cultural inclination towards native speakers. Participants perceived themselves in a socially unequal and ideologically charged setting. The presence of native-speakerism in the field of English Language Teaching (ELT) in Brazil supports and maintains symbolic violence, hence strengthening preexisting inequities. The adherence to authenticity in English Language Teaching (ELT) sustains the dominance of American and British influences, while neglecting the importance of local culture.

Evalinda (2023) study reveals occurrences of symbolic violence in English textbooks, with a particular emphasis on the depiction of social class. The utilization of Bourdieu's theory is applied to examine the phenomenon of symbolic violence and its relationship to social class. English textbooks primarily depict characteristics associated with the upper class. The phenomenon of symbolic violence is apparent in a variety of images. Three photos portrayed allegorical situations of aggression.

Multiple specialists conducted CDA studies on educational and learning approaches. Hermawan (2012) examined the process of cultural creation in English textbooks by employing the Critical Discourse Analysis (CDA) methodology. Consequently, English textbooks lack adequate representation of local culture and instead prioritize Western culture. The provision of intercultural awareness support is limited, with textbooks mostly emphasizing the United States. The examination of cultural content in English textbooks also centers on the examination of norms, values, and religious beliefs presented in educational materials (Mandarani, et.al 2021).

Ariawan (2022) Analyzed cultural representations in Indonesian EFL textbooks for intercultural competence. It found imbalanced cultural elements, suggesting inclusion of more diverse cultures. Research aimed to enhance intercultural communicative competence in English language learners. Critical discourse analysis reveals cultural representation imbalances (Alzubi, 2023).

Tao Xiong & Yamin Qian (2012) examined the ideology in English textbooks at the high school level. The study focuses on the selective portrayal of information, superficial explanations, and the enforcement of grammatical rules. The ideology and power relations in the textbook Education are also examined by Mahmood Hashemian & Maryam Farhang-Ju (2024) who utilize. Through discourse analysis, CDA examines the portrayal of gender, uncovering the implicit ideas and values that shape it. Therefore, the utilization of Critical Discourse Analysis (CDA) in analyzing ideologies is both representative and applicable (Sarwat, et. al, 2022).

In addition to analyzing ideology, CDA is also utilized in the study of educational textbooks from the perspective of moral and religious values (Nadhif, 2024). Within the context of discourse on religious books, CDA also serves as a crucial device for conducting analysis. Muslim et al. (2022) conducted an analysis of Islamic principles present in Indonesian English as a Foreign Language (EFL) textbooks designed for high school students. The study included both visual and verbal texts to reveal the inherent Islamic values. Meanwhile, Ikawati, et.al (2023) conducted a study on religious tolerance in English Language Teaching (ELT) textbooks designed for high school students. The textbook lacks adequate visual and verbal depictions of religious tolerance. In their study, Mahmood et al. (2021) conducted a Critical Discourse Analysis (CDA) to examine the portrayal of Islamic doctrine in English textbooks published by PTB. The text demonstrated a purposeful depiction of Islamic culture using linguistic modality markers.

Research on symbolic violence with CDA remains limited. Studies that focus on the integration theory of CDA with symbolic violence are a breakthrough that can help uncover linguistic evidence in the practice of violence. The theory of Critical Discourse Analysis (CDA) aims to enhance the analysis of symbolic violence. Pierre Bourdieu was conducted by Maravia, et al (2021) Research on Islamic literature for British Muslims within the COVID-19 pandemic. Examined the symbolic value, language patterns, and titles of documents. Fatwas possess symbolic authority, while advice documents prioritize matters of health. Meanwhile, Hiba (2022) concentrates on the analysis of metaphors used in Emara's language, which serve as a reflection of ideology and influence perspectives on liberals and secularists. Metaphors have tangible effects on society that go beyond just linguistic abstraction.

CDA analysis is employed to uncover instances of symbolic violence in media texts. Schwarze (2021) examines the role of journalism in perpetuating territorial stigma on the South Side of Chicago. Examines the ways in which newspapers use language and naming techniques in their reportage. Explores the influence of media representation on initiatives aimed at revitalizing communities. Resende (2016) Utilizes Critical Discourse Analysis (CDA) to examine the portrayal of homeless individuals in Brazilian media. Centers on materials pertaining to a contentious social establishment in Sao Paulo. Exposes the presence of symbolic violence in news texts targeting the homeless community. Bogain in the year 2023. Examined media conversation surrounding Christine Riviere and the subsequent public responses. Analyzed ideological discussions on the authority of the state, the concept of justice, and the issue of Islamophobia. Lirola (2022) conducted an analysis of Dolce & Gabbana advertisements to identify instances of symbolic violence directed at women. Applied Critical Discourse Analysis (CDA) to analyze and break down the dynamics of social power in commercial communication.

Symbolic violence analysis utilizing CDA is conducted within the framework of education implementation. The publication by Santos & Fernandes (2022) Analyze student conversation and suggestions in a study on bullying in schools. An in-depth examination utilizing a qualitative methodology, with a specific emphasis on effectively addressing and preventing bullying. Jensen (2024) Norwegian educational policy oscillates between egalitarian and selective discourses. The prominence of selection and competition undermines the principles of equality, leading to disparities in schooling.

Examining the phenomenon of symbolic violence occurring in educational media and activities is of utmost importance. School textbooks often display a bias towards depicting just the dominant culture of the governing socioeconomic class. Martono's (2012) research on books for basic education reveals the existence of social disparities between the affluent and the impoverished, as well as the widespread adoption of dominant class culture. Furthermore, unconscious hostility can be shown through verbal communication, engagement in extracurricular pursuits, and various other methods. Language functions as a potent instrument for upholding the supremacy and authority of a specific group. The main aim of this research is to investigate the occurrence of symbolic violence in educational textbooks.

Critical discourse analysis actually perfects the sociological approach used in the research above. Because this analysis examines the relationships between discourse, power, domination, social inequality, and examines social problems (Fairclough and Wodak, 1997). In this paper, the critical discourse analysis approach used is the theory developed by Van Dijk. This article is a complement to Hakim's research in his study of symbolic violence in the PAI and Budi Pekerti books. However, limiting it to the arena of cultural production necessitates the occurrence of symbolic violence through the construction of Modern Islam brought about by the book. This analysis mandates several steps in data collection and analysis, including textual analysis and social cognition analysis which is then combined with Boudieu's sociology by examining habitus, capital, arena and doxa. These analyzes become a hammer for breaking the practice of symbolic violence contained in the concept of Modern Islam in the book.

The presence of habitus, the agent's accumulated resources, thus requires the presence of symbolic violence. Symbolic violence refers to a conflict that takes place inside the realm of

cultural creation. In this scenario, there is a contest for the exclusive control over the utilisation of symbolic authority. This procedure entails the participation of social actors, specifically the author of the book, inside a selected domain, especially education. The book writer employs the mechanism of doxa instead of habitus. Doxa refers to a collection of core convictions that are so deeply ingrained that they do not require explicit articulation, akin to a dogma.

Bourdieu's theory of cultural reproduction and lacks much empirical support. The data under consideration pertains to the utilization of language as a means to conceal specific agendas, be they ideological or otherwise. Previous research includes limitations such as the lack of a theoretical and conceptual framework for analyzing symbolic violence in school textbooks using CDA theory. In addition, there is a limited amount of research on the analysis of symbolic violence in educational textbooks and religious education using CDA, and further investigation is necessary. Hence, it is imperative to do extensive and thorough study to recognize and address instances of symbolic violence in different educational textbooks by employing the Critical Discourse Analysis (CDA) approach.

In this research, the author poses research questions, one of which is: 1) What linguistic elements are employed in the analysis of symbolic violence using Critical Discourse Analysis (CDA) in educational textbooks? 2) How does Critical Discourse Analysis (CDA) examine the process of internalizing ideological ideals and practicing symbolic violence in educational textbooks?

The study's purpose is to develop an analytical framework for examining symbolic violence in school textbooks using CDA. Moreover, offering a discerning evaluation as a blueprint for developing an all-encompassing curriculum, surmounting biases and prejudice that may arise in educational methodologies. In addition to serving as a cautionary message to authors of educational textbooks, urging them to create learning materials that are unbiased and free from discrimination.

At a more advanced phase, this can offer direction to educational institutions in establishing a culture that promotes critical literacy. It is crucial to enhance students' comprehension of the text in the educational book. By engaging in critical literacy, students not only embrace many modes of reading, but also actively analyze and challenge book content that is nonconforming and poses a threat to students' intellectual autonomy.

METHOD

The study used a qualitative research methodology with a library research. Library research involves the acquisition of knowledge and data through the utilization of diverse resources, such as reference books and the findings of prior investigations (Asmendri, 2020). Through the process of conducting literary research, researchers can acquire a more profound comprehension of the subject matter under investigation, namely symbolic violence and CDA. In addition, this approach enables researchers to observe the progression of pre-existing information and highlight areas of knowledge that require further investigation through the conducted research.

Another method used in this research is discursive-objective framework, incorporating the concepts of Symbolic Violence by Pierre Bourdieu and van Dijk's Critical Discourse Analysis. This study aims to analyze the integration of Symbolic Violence and CDA in the educational textbook analysis. Data collection is the process of reading and examining the information from the resources. Data analysis is performed using qualitative analysis methodologies, which generally involve the following steps: (1) collecting data; (2) keeping records; (3) summarizing the data; (4) drawing conclusions; (5) presenting the study findings in a narrative or descriptive way.

RESULTS AND DISCUSSION

The research findings are pertinent to two problem formulations that were examined: the linguistic devices employed in the analysis of symbolic violence in Education textbooks through

CDA, and the analysis of ideological values in the practice of symbolic violence in Education textbooks using CDA theory.

The language mechanisms employed as exemplars in the examination of symbolic violence through Critical Discourse Analysis (CDA) encompass: Analyzing the doxa present in educational texts, focusing on the concepts of habitus, capital, and field. 2) Examination of Author Alignment; Textual Analysis, Social Cognition and Social Context, and 3) Evaluation of Linguistic Evidence; Participants and actors displaying dominance; Concealed actors; Active and passive clauses; Negation clause; Modalities; and Conjunction.

Meanwhile, the process of examining how ideological values are incorporated into the practice of symbolic violence in textbooks using Critical Discourse Analysis (CDA) involves three main strategies: 1) Analyzing the presence of ideological bias in the text, 2) Examining the strategies used to manage discourse in practice, and 3) Investigating the ways in which symbolic investments are made. In addition, this research also highlights the significance of critical literacy in educational and learning contexts. Hence, the likelihood of symbolic violence occurring in educational textbooks is averted and opposed by fostering a culture that promotes critical thinking and critical reading.

Symbolic Violence and Critical Discourse Analysis

In his area of thought, Bourdieu places emphasis on individuals as agents. Agents are part of the structure of society that cannot avoid conditions in objective structures outside themselves. At this stage, the agent carries out an exterior internalization process, where everything objective and external to the agent is absorbed through the arena. On the other hand, agents also go through a process called interior externalization. This means that agents who have subjective structures and are closely related to their habitus make agency efforts to influence objective structures that are outside themselves.

Martono (2012: 5) explains that the concept of symbolic violence is basically used to explain the mechanisms used by elite groups or upper-class groups that dominate the social structure to "impose" their ideology, culture, habits or lifestyle on the lower-class groups they dominate. This explains symbolic violence fundamentally as one of the acts of violence in life which can become an obstacle to the humanization process in social practice. An entity may be limited to being an object with a culture of violence that leads to denying the essence of acquiring knowledge, namely to humanize humans. This symbolic violence can lead to the use of language in the social reality of a society.

Meanwhile, van Dijk (1993: 251) describes critical discourse analysis as a study of the intimate relationship between discourse, power, domination, social inequality, and the observer's position in this relationship. Critical discourse analysis is an important part of the development of a comprehensive and radical discourse study process, because it is carried out from various aspects inside and outside the text.

Communicative events according to van Dijk's definition (2001:98) are used as a reference in the discourse process. Discourse products include several things such as text, speech, author's layout and other semiotic aspects. The three analytical focuses introduced by van Dijk are through textual analysis, social cognition and societal concepts. All three have a relational relationship and are interrelated in the discourse production process.

The existence of habitus, the capital owned by the agent, then necessitates the existence of symbolic violence. Symbolic violence is a struggle that occurs at the level of the cultural production arena. In this case there is competition for the monopoly of the use of symbolic domination. This process involves social agents, in this case the book author, in an arena of his choice, namely education. Writers have capital and habitus that are actually different from other agents, which can then give rise to contestation. Symbolic violence occurs through practices carried out by the author to change, maintain and create reality, in this case the ideology and thinking. This means that the author tries to make people subconsciously believe in their perspective on the renewal of thing, which can be done by practicing the thoughts in the text of

the book. The mechanism used by the book writer is through doxa, no longer through habitus. Doksa is a set of fundamental beliefs that do not even need to be made explicit, like a dogma.

Bourdieu explains the process or mechanism of this symbolic power through what he calls 'doxa'. In other words, the mechanism of symbolic violence according to Bourdieu is carried out through 'doxa'. Doksa in Bourdieu's view (Deer, 2008: 120 in Karnanta, 2013: 10) is a set of fundamental beliefs that are felt as if they do not need to be made explicit, like a dogma. Karnanta further explained that doksa is a belief that is accepted as is, never questioned, which directs a person's perspective in perceiving the world or the arena in which the doksa exists.

The process of symbolic power occurs when the autonomy of the arena is weakened, allowing the emergence of other thoughts conveyed by agents in the arena to question, challenge, or even replace the sin in question. In practice, there are two types of doxa that we can find, namely heterodox and orthodox. According to Bourdieu (1995: 168-9) heterodox is 'challenging' thinking and is expressed explicitly and undermines established perception schemes. Meanwhile, orthodoxy is an effort made by a dominant group that has power and control to maintain the structure of its arena with thoughts that explicitly defend and prioritize the structure and rules in the arena of discourse struggle.

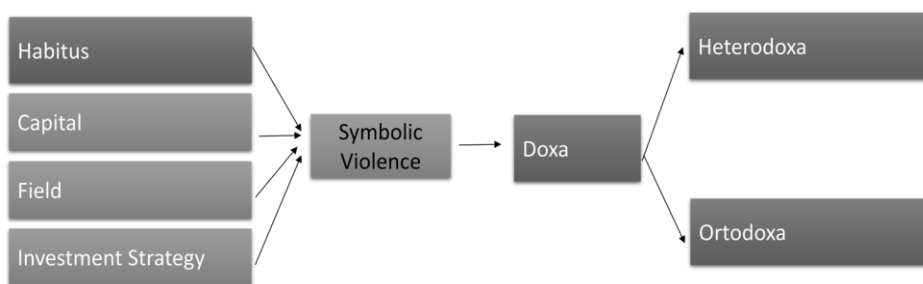


Figure 1. Symbolic Violence

According to van Dijk (1993: 251), critical discourse analysis is an examination of the close connection between discourse, power, control, social inequality, and the position of the observer within this connection. Critical discourse analysis is a crucial component in a thorough and radical study of discourse, as it examines the text from multiple internal and external perspectives.

Van Dijk (2001:98) defines communicative occurrences as a point of reference in the discourse process. Discourse products encompass various elements, including written text, spoken language, the arrangement of the author's work, and other semiotic features. Van Dijk presented three analytical focuses: textual analysis, social cognition, and societal conceptions. All three elements have a reciprocal relationship and are interconnected in the process of producing discourse.

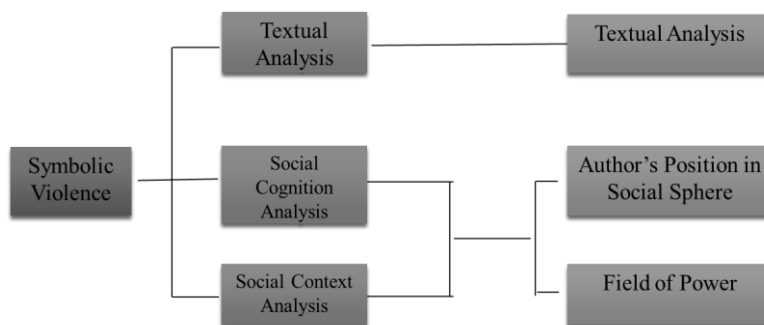


Figure 2. Symbolic Violence in CDA Analysis

The scheme presented above demonstrates that the examination of symbolic violence using Critical Discourse Analysis (CDA) is conducted by emphasizing textual analysis, social cognition analysis, and social context analysis. Textual study uncovers linguistic evidence that suggests the use of symbolic violence. The language evidence consists of carefully selected words, phrases, sentences, and images employed by the book author to conceal their significance.

Analysis of social cognition and social environment is intricately linked to the author's background knowledge, ideas, and ideology. In addition, this examination also pertains to the author's social construction and the extent of their influence. Both are crucial factors that the writer possesses in creating writings that incorporate symbolic violence.

Model of CDA For Symbolic Violence in Educational Textbook Analysis Linguistics Feature/evidence Analysis

There is a correlation between van Dijk's concept and Bourdieu's theory. Both of them share a common objective, which is to expose a hidden symbolic violence, as elucidated in the accompanying diagram.

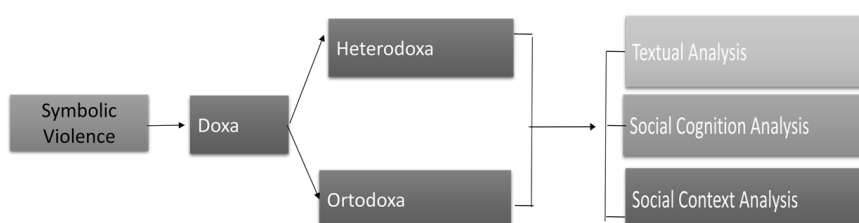


Figure 3. Symbolic Violence and CDA

The analysis of symbolic violence in textbooks, which is manifested via the acceptance of unquestioned beliefs, can be conducted using Critical Discourse Analysis (CDA) theory. The analysis of symbolic violence typically centers on habitus, capital, and field, which are elucidated through storytelling. With the existence of CDA, the examination of symbolic violence in books may be conducted using three stages of analysis: textual analysis, social cognition analysis, and social context analysis. These three stages have the capacity to expose symbolic violence in a manner that is more quantifiable and reliable.

The presence of habitus, the agent's accumulated resources, thus requires the presence of symbolic violence. Symbolic violence refers to a conflict that takes place inside the realm of cultural creation. In this scenario, there is a competition to establish a monopoly over the control and influence of symbolic domination. This procedure entails the involvement of social agents, specifically the book author, inside a selected domain, especially education. Writers possess distinct capital and habitus that set them apart from other individuals, leading to potential conflicts and disagreements.

Symbolic violence is the result of writers' actions aimed at altering, preserving, or constructing reality, particularly in relation to ideology. The book writer employs the mechanism of doxa instead of habitus. Doxa refers to a collection of core principles that are so deeply ingrained that they do not require explicit articulation, similar to a dogma. Symbolic violence happens through *doxa* can be analyzed through several ways of analysis namely a) Authors' partiality b) Externalization of Ideology. It can be seen on the scheme below.

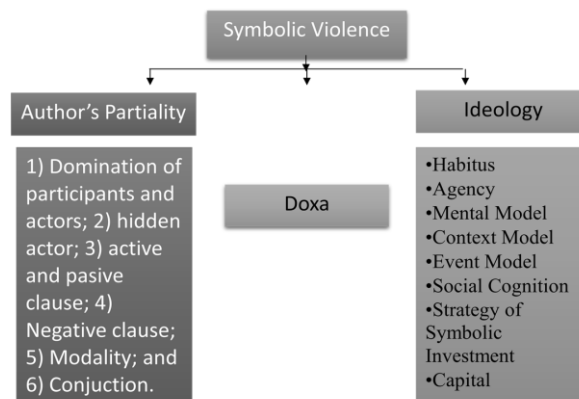


Figure 4. Symbolic Violence through doxa

Symbolic violence happens when the autonomy of a particular domain or sphere weakens, allowing alternative ideas or perspectives to emerge. The ideas expressed by the authors serve as a means to challenge and criticise other ideas. It stated that the occurrence of symbolic violence resulting from writers' bias can be noticed through the application of van Dijk's critical discourse analysis and transitivity theory. The authors employ symbolic violence in the production of discourse through the use of linguistic features. The findings indicate that the writers' bias becomes evident in various dimensions, such as: 1) Participants and actors exerting dominance; 2) Hidden actor; 3) Active and passive clauses; 4) Negation clause; 5) Modality; and 6) Conjunction.

Ideological Evidence Analysis

An examination of ideology in education textbooks is conducted using Critical Discourse Analysis (CDA) theory and the concept of symbolic violence. This analysis involves multiple stages, which include evaluating habitus, agency, mental models, context models, and event models. Furthermore, an examination was conducted on social cognition, symbolic investment techniques, and capital. Therefore, in the analysis of ideologies, the progression of these two fundamental conceptions is relevant.

In his work titled "Ideology: A Multidisciplinary Approach," van Dijk (1998:87) provides a description like follows:

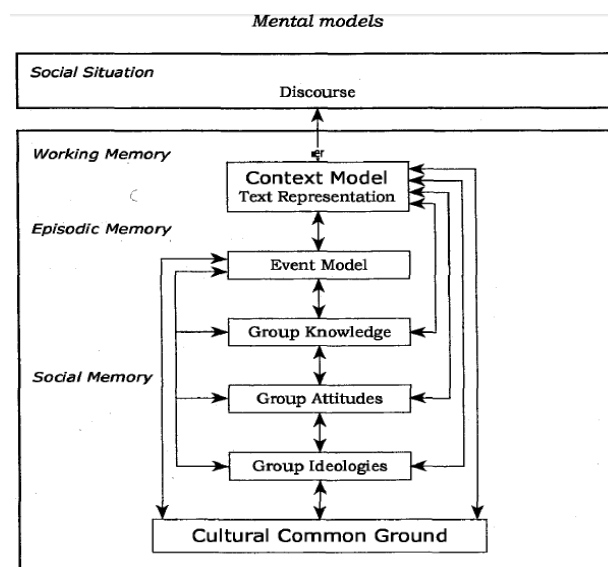


Figure 5. Mental Model in Discourse

The subsequent stage in the analysis of ideology is the examination of socially held convictions, encompassing knowledge, attitude, and ideology. It will regulate the way people communicate by employing various linguistic elements, as described below:

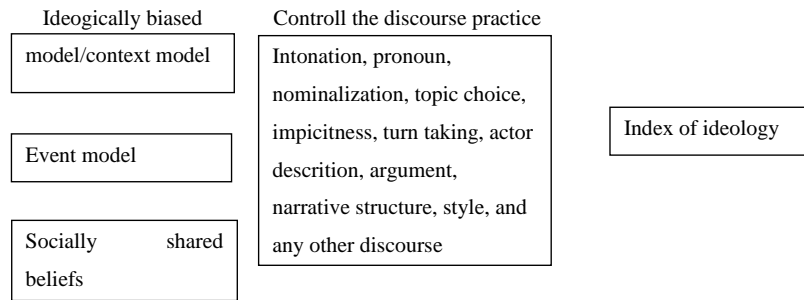


Figure 6. Discourse and Ideology

The ideological bias found in educational textbooks, as mentioned before, is associated with context models, event models, and socially shared ideas. The author exercises control over conversation practice by employing linguistic devices, including intonation, pronouns, nominalization, topic selection, implicitness, turn taking, actor description, argumentation, narrative structure, style, and other discourse-related elements. Meanwhile, in the context of merging CDA theory with Symbolic Violence, the following framework can be established:

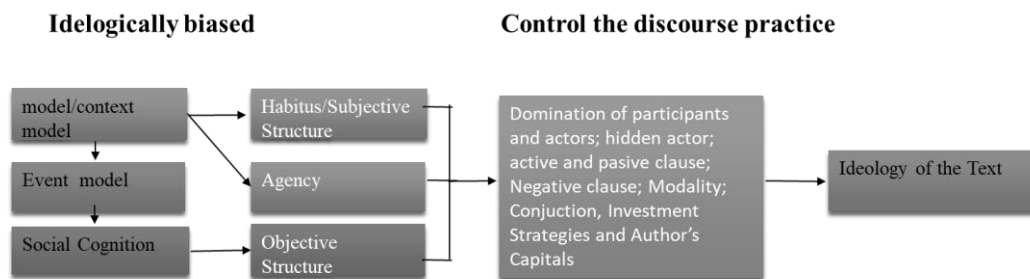


Figure 7. Ideology and Discourse Practice

According to the scheme provided, ideological bias in education textbooks arises from a context model that intersects with habitus/subjective structure and agency, event models, and social cognition, all of which are connected to the objective structure. Discourse control is achieved by the use of linguistic tools, including actor dominance, concealed actors, active-passive phrases, negative sentences, modality, conjunctions, investment techniques, and the author's capital. The process of symbolic violence inherent in educational texts can be described as follows:

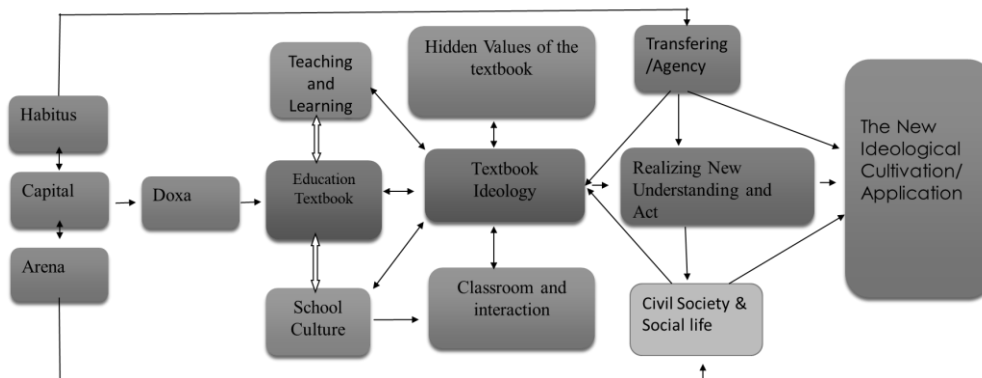


Figure 8. Symbolic Violence Practices in Textbook

Symbolic violence arises when individuals, equipped with their ingrained dispositions and resources, deliberately engage in acts of violent domination within a specific context. These three entities then generate doxa, which remains concealed within the substance of educational textbooks. Textbooks are commonly utilized in educational settings to facilitate student teaching and learning, sometimes accompanied with the development of a specific culture. This implies that the symbolic violence that takes place is not solely derived from educational activities in the classroom including books, but also from the dominant culture within the school.

Education textbooks, when analyzed through the lens of symbolic violence theory, consistently embody a specific ideology. Students acquire this knowledge intuitively through educational exchanges within the classroom. The author utilizes his habitus to actively influence and transmit ideology, resulting in the formation of a fresh comprehension (cultural reproduction) of students as subjects of symbolic violence. This is further corroborated by the prevailing social circumstances surrounding it. Ultimately, students will acquire a fresh comprehension and conviction for a certain subject through covert indoctrination embedded within educational texts.

Understanding the Importance of Critical Literacy

Education and learning processes should incorporate Critical Literacy. This can facilitate students' comprehension and evaluation of diverse viewpoints and ideologies presented in educational textbooks. At a more advanced level, students can uncover the instances of symbolic violence that are concealed within educational textbooks.

Critical literacy is evident when students possess an inquisitive mindset and a healthy dose of skepticism towards commonly accepted truths in educational discussions. This phenomenon is frequently observed in several concepts, such as Critical Pedagogy, Critical Thinking, and Critical Literacy. Pupun et al (2018) elucidated that critical awareness is a crucial term within the realm of critical literacy. Critical literacy stems from Freire's research, which determined that literacy encompasses more than just reading words and understanding the world. It also serves as a social force, promoting the fight for women's liberation, individual empowerment, and the resolution of societal issues. Critical literacy has ramifications for the advancement of education that is founded on critical literacy principles (Cutri, 2019).

Within the realm of education textbook critique, critical literacy can be achieved by engaging in the practice of critical reading. Engaging in reading activities requires the use of critical thinking skills. In order to be considered critical readers, individuals must possess the ability to identify the subject matter, both the obvious and implied arguments put forth by the author, and also scrutinize, assess, and elucidate the facts presented in the text that are interconnected with the context and significance (Nuria & Abdul, nd; Pratama, 2016).

Harida (2016) establishes a connection between critical reading and Bloom's Taxonomy. Critical reading practices have a significant effect on comprehension by prompting learners to utilize cognitive processes. It is linked to the development of critical thinking abilities. These tactics facilitate students in consistently and analytically reading texts, resulting in enhanced comprehension and assessment of the information. Critical reading entails forming assessments regarding the text and its author, surpassing the text itself to appraise its significance and worth. Through the application of critical reading skills, students can greatly enhance their reading comprehension.

CONCLUSION

Symbolic violence present in educational textbooks can detrimentally affect the mental and emotional growth of students. Teachers and authors of educational texts should be mindful of employing symbols that are unbiased and just. Eliminating symbolic violence in educational textbooks can foster a more favorable and all-encompassing learning atmosphere for every student, devoid of any form of prejudice or unjust behavior. Removing instances of symbolic violence in educational textbooks can contribute to the establishment of a secure and nurturing learning environment that encourages all students to freely inquire, engage, and express themselves. This will foster a more

optimistic and cohesive classroom ambiance, whereby every individual is esteemed and provided with equitable opportunity to acquire knowledge and reach their full potential.

Within the realm of study on symbolic violence, there is a want for language investigations that possess the capability to uncover quantifiable and reliable data. Utilizing CDA enables researchers to reveal linguistic evidence not only on a global scale, but also on a micro scale. The context is as important as the text itself.

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