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Revealing the Culture of Symbolic Violence in Language Learning Practices: Learning from Ki Hadjar Dewantara

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abstract

This study investigates the phenomenon of symbolic violence within the framework of language learning. Pierre Boudieu's notion of symbolic violence exposes the exercise of linguistic authority and ideology in educational activities. The ideas, doctrines, religious rulings, and educational principles formulated by Ki Hadjar Dewantara are fundamentally opposed to views that reject the use of symbolic violence. This research employs a qualitative approach, specifically focusing on a literature study. The research data is derived from an analysis of the current state of symbolic violence in language learning methods, as well as Ki Hadjar's perspectives on education. The data analysis process had three main stages: firstly, comprehending the text inside the book under examination; secondly, recognising the presence of symbolic violence within the culture; and finally, developing the notion of child-friendly language teaching. The research findings demonstrate that the ideas of Ki Hadjar Dewantara can be effectively applied to challenge the culture of power and violence in language learning. Specifically, the concepts of *Trisaksi Jiwa, Tri Nga*, and the *pamomong* pattern have the potential to transform the culture of language learning that perpetuates symbolic violence

INTRODUCTION

Acts of violence pervade all facets of human existence and appear challenging to evade. Violence is characterised by actions that cause harm to others, often inducing fear, inflicting pain, and resulting in death. Acts of violence are prevalent in different domains and social contexts, including religion, politics, society, culture, and education. The fundamental purpose of education, which is to foster ethical and intellectual excellence, is undermined by the presence of violent behaviours.

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.

Violence in education can be seen and analysed in terms of behavioural patterns. Assegaf (2004:37) categorised different types of violence in education into three levels: mild violence, which refers to prospective violence; moderate violence, which refers to violence occurring within the educational setting; and severe violence, which refers to criminal actions.

Light level violence typically involves hidden actions aimed at defending oneself, insulting one's dignity, and exerting psychological pressure. Meanwhile, moderate levels of violence result in overt physical aggression and the breaking of norms within educational institutions. Meanwhile, serious violence, which is characterised by objectionable behaviour, is addressed through legal means and falls outside the jurisdiction of the school.

The occurrence of violence in education is undoubtedly recognisable to the cognitive processes and observations of the academic community. In addition to the aforementioned classification, Supraptio (2013: 78) delineates many manifestations of violence in education, including physical violence that results in harmful conduct and constitutes a grave kind of violence. Next is psychological violence, which typically manifests through the use of harsh, cynical language and even insults, resulting in students experiencing feelings of inferiority and passivity. Symbolic violence refers to the type of violence that is not physically evident but nevertheless has a profound effect.

This symbolic violence is directed towards manipulating individuals' perspectives and convictions to align with the intended ideology of the dominant group. Regarding the domain of language usage, which gives rise to symbolic violence, language functions as a form of currency that has the power to shape and even enforce individuals' perspectives. Symbolic power is genuinely inherent in language. The concept of symbolic power refers to the ability to bring things into existence through the use of language, as stated by Bourdieu.

Several scholars have conducted previous investigations on the topic of symbolic violence in learning. Ardianto (2018) conducted a study on the use of euphemisms as a kind of symbolic violence by teachers during classroom interactions. He examined the tactics and speech patterns used by teachers during classroom interactions. The findings indicated that the Euphemization forms encompassed commands, incentives, convictions, and limitations. The strategies for symbolic violence encompass both explicit and implicit forms of communication. Watson and Widin (2015) conducted a study on symbolic violence in higher education, which refers to the use of power dynamics to sustain the existing social order. There are conflicts between the beliefs that are publicly stated and the values that are actually put into practice in higher education in the UK and Australia. Their study examines the challenges faced in acquiring funding in the higher education sectors of the UK and Australia. It emphasises the use of symbolic violence, power relations, and adaptation to social circumstances. It exemplifies the preservation of the existing state of affairs and the domination of specific groups.

Atli and Cimrin (2023) examined the occurrence of symbolic violence within educational regulations and its impact on cultural capital. Analysing the disparity in regulations that impact students via the lens of Bourdieu's theory. The presence of symbolic violence aspects in educational laws has a detrimental impact on student progress. Regulations categorise pupils into groups based on their behaviour, distinguishing between those who are deemed acceptable and those who are deemed objectionable. Family's cultural capital determines the acceptance and achievement of students.

Chisom (2015: 225) conducted a comprehensive analysis of worldwide representations of race, class, and gender in textbook research. Textbook inequalities influence and contribute to larger social phenomena. Textbooks undergo scrutiny for biases in their depictions of gender, ethnicity, and class. The continued presence of racialized discourses in textbooks persists, despite the existence of well-established scientific evidence. Textbooks perpetuate the creation of a sense of 'otherness' by depicting different groups of people as different and apart from the dominant group, using depictions of time and space.

Meanwhile, numerous research is dedicated to the topic of language acquisition. For instance, Widin (2015) conducted a study on symbolic violence in language schools, which

uncovered power dynamics and inequalities. Bourdieu's principles elucidate the imposition of truths inside educational settings. Analysed the occurrence of symbolic violence and the dynamics of power in language schools. Examined disparities in power distribution and instances of resistance within language education settings.

Zaidan in the year 2020 Uncovered mechanisms that strengthen exclusive boundaries and the cultural disposition favouring native speakers. Participants saw themselves within a socially imbalanced and ideologically inflamed environment. The phenomenon of native-speakerism in Brazilian English Language Teaching (ELT) sustains and perpetuates symbolic violence, hence reinforcing existing inequalities. Authenticism in ELT perpetuates the hegemony of American and British influences, disregarding the significance of local culture.

Evalinda's study in 2023 uncovers instances of symbolic violence throughout English textbooks, specifically focusing on the portrayal of social class. Bourdieu's theory is employed for the analysis of symbolic violence and social class. English textbooks predominantly portray high-class qualities. The practice of symbolic violence is evident in various pictures. Three images depicted metaphorical scenarios of violence.

Expanding on the idea, violence can be seen as closely linked to power, as it encompasses the notion of control and influence. Violence is employed as a means for a dominant group to assert and uphold dominance within the social hierarchy. Hence, the acts of violence perpetrated were characterised by an undisclosed and covert intention. The violence perpetrated in casuistry results in symbolic violence through the use of words. Language, as a symbolic representation, permeates all aspects of existence, including art, religious knowledge, and other domains. Every agent in any field functions as both a producer and consumer of language.

The object does not experience the violence inflicted against it because it is not enacted through physical coercion, but rather by hegemonic means. The dominant class can effectively exert control over others' wills and elicit compliance without being perceived as coercive, thanks to the social trust they have won from their targets.

Symbolic violence is present in the execution of teaching and learning activities inside educational institutions, which is significant for the implementation of education. Symbolic violence can manifest in many educational laws that are adopted by the dominant class and imposed on the social structure of diverse educational institutions. Students are exposed to various aspects of culture, including customs, lifestyle, preferences, etiquette, and appropriate behaviour, all in accordance with the prevailing social class. Subsequently, they regard it as a customary occurrence and embrace it with elegance, despite the fact that they must relinquish their original habitus. (Supraptio, 2013:85).

Previous research has identified constraints in studying symbolic violence in language learning from the standpoint of Ki Hadjar Dewantara. Ki Hajar Dewantara was born in Yogyakarta on May 2, 1889, and passed away on April 26, 1959. He was a versatile activist involved in the Indonesian independence movement (Forisma & Hidayat, 2023). Ki Hadjar Dewantara is a highly prominent figure in the field of education in Indonesia. He is renowned as the originator of Taman Siswa, an educational establishment that facilitates educational opportunities for indigenous individuals. In addition, Ki Hadjar Dewantara is renowned as a trailblazer in the national education movement, advocating for the significance of education in attaining independence and national advancement. His unwavering commitment to the area of education earned him the title of the Father of National Education among the Indonesian populace.

It is crucial to investigate the practice of symbolic violence that takes place through educational media and activities. School textbooks frequently exhibit a tendency to exclusively present illustrations of the prevailing culture of the ruling social class. Research conducted by

Martono (2012) on books for basic education demonstrates the presence of social inequalities between the wealthy and the poor, as well as the extensive utilisation of dominant class culture. In addition to that, unconscious aggression can manifest itself through the use of language, participation in extra-curricular activities, and other techniques. Language serves as an effective tool for maintaining the dominance and control of a particular group.

The primary objective of this research is to examine the manifestation of symbolic violence in language learning practices and analyse Ki Hadjar Dewantara's ideas on dismantling the culture of symbolic violence in language learning practices. Symbolic violence is present in various significant domains, such as teaching and learning methods, educational materials, educational policies, and learning environment. Some of these objects possess the capacity to serve as channels for the exercise of symbolic violence. The findings of this investigation are as follows.

METHOD

The study used a qualitative research methodology with 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 in language learning.

The research methodology employed in this study is drawing upon the ideas of Pierre Bourdieu and Ki Hadjar Dewantara. The objective of this study is to examine and explain the process of symbolic violence that occurs in the context of language teaching and learning, particularly in relation to learning materials and the culture within schools. Data collection is conducted by reading and studying resources related to the practice of symbolic violence in language learning. Data analysis is conducted through the utilisation of qualitative analysis methodologies, which typically involve the following stages: (1) gathering of data; (2) maintaining records; (3) condensing the data; (4) formulating conclusions; (5) presenting the study findings in a narrative or descriptive analysis.

FINDINGS AND DISCUSSION

Violence in Language Learning

Pierre Bourdieu's work primarily focuses on the mechanisms through which domination is exercised and the profound impact it has on human suffering. The development of his conceptual framework was shaped by his own experiences and strong empathy for marginalised individuals (Schubert, 2008). According to Schubert (2008: 183), the concept of symbolic violence is a result of his interpretation of language. The reason why language is indicative of various aspects of an individual's past is why any analysis of a certain social domain should not be assumed.

When interlocutors engage in oral communication, they quickly notice various indicators about each other. These indicators include determining whether the person is from an English-speaking country, the level of prestige or stigma associated with the variety of English they speak, their position in the socioeconomic hierarchy, their educational background, and other similar factors. Bourdieu and Passeron (1990) examined the connection between language and violence, specifically in the context of education. They argued that the

school system perpetuates and upholds social inequality by naturalising limits defined by language and culture.

The issue at hand in ELT is the connection between language and its use as a symbol of a presumed 'superior culture'. The possession of symbolic capital in the form of 'native-like' English is not necessarily something that individuals are willing to critically examine, even if they appear to be actively combating bias against 'non-native' teachers. Language production is a reflection and reinforcement of social affiliation, where privileged groups utilise language to exclude the common people and assert their superiority (Bourdieu & Passeron, 1990: 117–118).

Forms of Violence in Language Learning

Symbolic violence found in language learning includes: 1) Textbooks, 2) Native Speakerism Paradigm, 3) Authenticity Trend, and 4) Diglossia and Polyglossia. Some of these findings are explained in the following explanation.

Textbook

The application of Bourdieu's theory likewise outlines the necessary procedures for textbook analysis. The analysis incorporates textual analysis, examination of the writers' social positioning, and analysis of the power dynamics employed by the authors in their discourse presentation (Karnata, 2013:7).

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. This research demonstrates that symbolic violence occurs through various means, specifically through the authors' bias. b) Habitus, Capital, and Field. c) Doxa, Heterodoxy, and Orthodoxy. (Hakim, 2016)

Hakim (2016) 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) Covert actor; 3) Active and passive clauses; 4) Negation clause; 5) Modality; and 6) Conjunction.

Symbolic violence refers to a form of violence that is not physical, but rather involves the use of power to establish and maintain dominance within a social group. Symbolic violence is a pervasive phenomenon that can occur in several settings, including schools. However, that practice is generally seen as a typical occurrence. Therefore, the individual who becomes the target of the violence unknowingly places themselves in the position of becoming the recipient of the violent actions. Bourdieu's theory was employed to elucidate the predominant portrayal of social class in the images found in textbooks, as well as the depiction of symbolic violence in English textbooks. The data analysis of the photos was conducted using the Pragmatic Semiotic theory, which provided a qualitative descriptive explanation at the conclusion. Research findings indicate that high social status traits are predominantly depicted, and both books have numerous illustrations portraying symbolic acts of violence (Evalinda, 2023:66).

Native Speakerism

Native-speakerism is an ideology commonly observed in the field of English Language Teaching (ELT). It revolves around the belief that native-speaker teachers possess superior

abilities in conveying Western cultural values, both in terms of technical knowledge and teaching methods (Holliday, 2005). The study of English Language Teaching (ELT) should be conducted within the social and cultural framework of native speakers. Consequently, native speakers are seen as possessing a more extensive linguistic repertoire in comparison to non-native speakers. Furthermore, native language teachers are regarded as highly competent of effectively conveying cultural aspects in English-speaking Western societies (Holliday, 2005).

Junia and Zaidan in the year 2020 Indeed, the concept of the 'native-speaker' appears to be widely accepted as an unassailable ontological assumption, even when teachers doubt it, as demonstrated by the state public school teacher mentioned above, or even when they express a positive attitude about their English, as indicated by the responder in the questionnaire. The entrenched belief is perpetuated by the educational system, as described by Bourdieu and Passeron (1990), and sets forth implicit guidelines for the allocation of cultural capital.

The passages above contain a substantial amount of information that has to be analysed and understood. Native speakerism is a sort of symbolic violence that relies on the belief in the perfection and purity of a fictional ideal, and consequently, on the societal categorization of individuals who do not possess the qualities associated with this ideal. As individuals who are not native speakers, we are seen as symbols of failure due to our perceived deficiencies and accomplishments, our actions and inactions, and ultimately, our identity.

The expressed issue of assessing the competence level of English teachers in schools, with the aim of ensuring high-quality education, can be seen as a consequence of a system that continuously adjusts its methods to safeguard the cultural knowledge and skills of a privileged group. The prevailing native speaker model appears to compel English learners in Indonesia to relinquish their own cultural identity in order to effectively communicate as, or assimilate into, the persona of an American, British, or Australian individual.

Authenticity

Zaidan in the year 2020 Responses predominantly reflected an adherence to the ideology of 'authenticism' when discussing standardised language tests such as the TOEFL, Cambridge Exams (FCE, CAE, CPE, etc), IELTS, and teaching tests (Cambridge TKT, DELTA, ICELT). However, many teachers in Latin America also express doubts about the applicability of these assessments in their specific context. This aligns with Khan's (2009) perspective that standardised tests (ST) reinforce the dominance of Inner-Circle countries and provide limited cultural perspectives.

Furthermore, experts in the field of Applied Linguistics have long contested the reductionist interactional pattern suggested by ST, which exclusively involves the 'native speaker' as the only person with whom English learners engage.

Research indicates a clear correlation between the concept of authenticity and how individuals perceive their ability to use English naturally in real-life situations outside of the classroom. The interpretation given to our linguistic behaviours (specifically, the acceptance of using exclusively English even in situations where others may not understand it) systematically reinforces the dominance of a particular cultural group. The institution's ability to increase awareness of symbolic violence through scholarly discussion does not necessarily mean that it cannot also participate in its infliction.

Diglosia

Diglosia is a linguistic phenomenon in which one language is deemed less prestigious and occupies a lower position compared to other languages that are considered more prestigious and occupy a higher position. The presence of other languages, which are increasingly utilised in our country, makes it impossible to escape this 'battle'.

Hanafi (2017: 54) defines diglosia as the phenomenon of linguistic variation, dialects, and speech varieties within certain communities, affecting verbal communication. The language terminology used in diglossia are the H (High Class) and L (Low Class) varieties. H is typically employed in middle and upper level social class settings, as well as formal conditions. On the other hand, L is commonly used in lower social class settings and informal situations.

This problem is mostly caused by the curriculum content and policy direction of educational institutions, which have a strong focus on international standards and perspectives. Teachers often provide a narrative that foreign language learning is the main thing. Meanwhile, the local language is not important, because it is not an international language. Students' understanding is directed at abandoning their culture and elevating foreign culture. This attitude of demeaning one language and elevating another language occurs in language learning practices.

Education is the realm of life that plays a significant role in addressing these difficulties. Promoting awareness of every educational tool in the development of education policies, environment, and culture that prioritise the preservation of regional languages. Language preservation can be achieved through official educational activities as well as informal and non-formal endeavours. In his book "An Introduction to Sociolinguistics," Wardhaugh (2006) explains that the inclination to utilise specific languages inside an educational domain can prolong the existence of said language. The development of a mindset that emphasises the preservation of indigenous languages, prioritises the Indonesian language, and achieves mastery in foreign languages is necessary.

Ki Hadjar Dewantara and Language Learning

Repositioning the Teacher's Role

An exemplary educator excels not just in imparting knowledge, but also in fostering meaningful human connections and serving as a role model, instilling attitudes and values in both students and the entire school community. Capable of establishing a positive and empowering learning environment, fostering the optimal development of individuals through an atmosphere characterised by unconditional love, a compassionate heart, and effective interpersonal relationships among all members of the educational community.

Teachers should have the capacity to engage with all aspects of their pupils' intelligence, rather than stifling the development of children's talents based on their interests. An educator should possess the ability to establish an environment that is favourable for self-directed learning. Galileo stressed the notion that teaching is not about imparting knowledge, but rather about assisting students in their self-discovery and self-actualization. Each individual have an inherent capacity for exceptional abilities that are not immediately apparent. The primary objective of education is to assist students in uncovering and cultivating this latent talent to the greatest extent feasible.

The multicultural orientation can be employed in the context of language acquisition. The concept of intercultural orientation acknowledges the presence of several languages (and

cultures) in the process of learning a foreign language. Students engage with a minimum of two language and cultural systems during their studies. While studying English, students also engage in contemplation of the Indonesian language, Indonesian culture, and their past learning encounters, in order to maintain their feeling of self and identity.

By adopting this approach, students are not confined to solely acquiring grammar, vocabulary, narrative, or conversational abilities. Instead, they also gain a deep understanding of the cultural nuances and customs that exist beyond the native speaker's realm. Teachers or instructors play a crucial role in supporting English learning with a focus on intercultural understanding.

Redesigning Humanity in Language Learning

Ki Hadjar Dewantara is steadfast in fighting for the humanist principles of education. Education must be carried out without violence and in a spirit of independence. Respect for the potential and awareness of students must be a concern. So humanitarian aspects must be facilitated with learning that humanizes humans.

Ideal language learning based on the spirit of Ki Hadjar Dewantara's teachings can be formulated as in the following scheme:

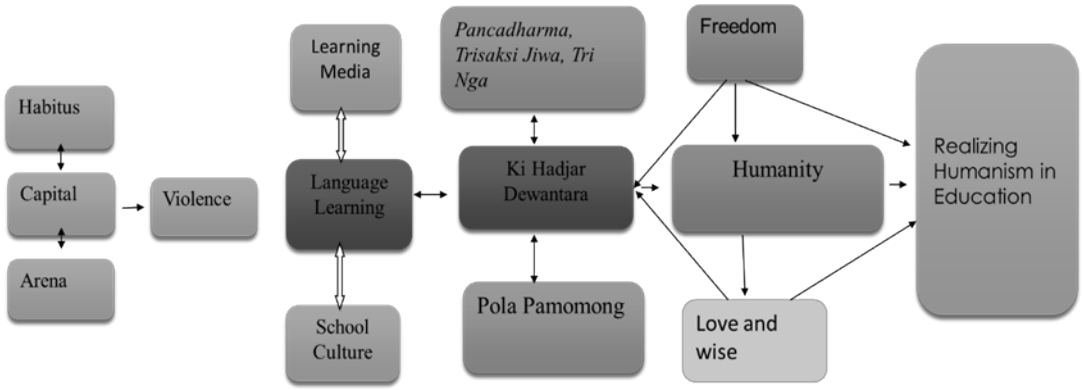


Figure 1. Symbolic Violence dan The Theories of Ki Hadjar Dewantara

Symbolic violence is a strategy employed by dominating groups through the employment of habitus, capital, and arena. In the realm of language acquisition, symbolic violence arises when some entities with specific views, ideologies, and thinking seek to impose their will upon the subordinate entity. By possessing capital, it can be utilised as a means to execute these aggressive actions.

Meanwhile, the arena in concern is education, which serves as a platform for the occurrence of symbolic violence. Education is selected as a domain because it has a substantial influence, despite its long-lasting nature and minimal opposition. To counteract the practice of symbolic violence, one can employ the ideas of Ki Hadjar Dewantara. Violence in language learning arises from the use of learning media, educational systems, and cultural factors. The parenting patterns (pamomong) and educational practices of Pancadharma, Trisaksi Jiwa, and Tri-Nga are in direct opposition to these violent practices. Humanity, when guided by love, knowledge, and freedom, has the ability to develop educational methods that are rooted on humanistic principles.

The pattern of mentoring and caring for children cannot be separated from Ki Hadjar Dewantara's main thoughts about education. According to him, the education system was developed based on five basic principles called *Pancadharma Tamansiswa* (Suratman 1985: 111) in Rahayu (2014, 71-72), which include:

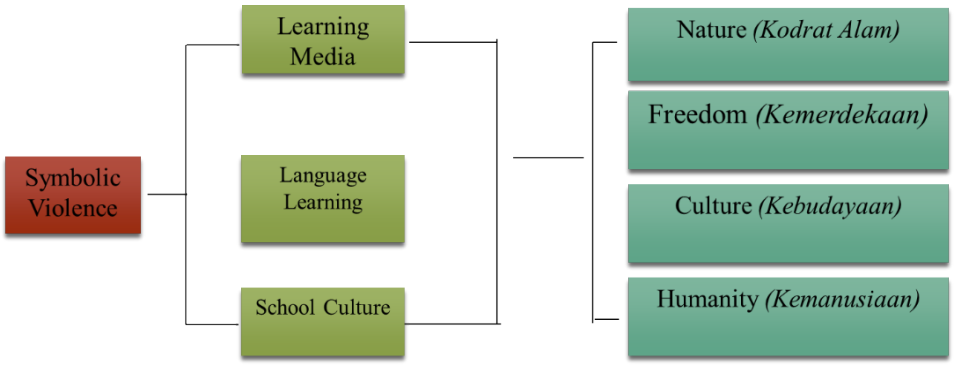


Figure 2. Symbolic Violence and *Pancadarma*

The principle of independence, known as *Kemerdekaan*, refers to the practice of self-discipline rooted in the pursuit of lofty life values, both at the individual level and as a contributing member of society. Freedom is the capacity and autonomy to independently establish a well-organized and harmonious existence, while exercising self-control. Independence encompasses more than just freedom; it should be understood as the capacity, specifically the vigour and authority, to govern oneself individually. The idea of natural nature *(Kodrat Alam)* posits that humans are fundamentally organisms. Humans are inherently interconnected with nature and can achieve happiness by aligning themselves with the evolving dynamics of the natural world. Consequently, it is imperative for every person to undergo suitable personal growth.

The notion of culture *(Kebudayaan)* dictates that education should foster progress and cater to the needs of people's lives in all eras and circumstances. The notion of nationality, or *Kebangsaan*, dictates that it should not be in opposition to the concept of humanity. Thus, this national principle does not suggest hostility towards other nations, but rather encompasses a sense of unity and solidarity with one's own nation. It encompasses a shared experience of both joy and grief, as well as a collective aspiration to promote the well-being of the entire nation, both internally and outside.

The principle of humanity *(Kemanusiaan)* asserts that the essence of every individual is to exemplify humanity, which should be manifested by inner purity and a profound sense of compassion towards fellow human beings and all living beings created by God. Ki Hadjar Dewantara asserted that education is a deliberate endeavour aimed at fostering the development of children's character (including inner fortitude and moral values), intellect, and physical well-being. In order to enhance the quality of a child's existence, it is imperative that these components remain interconnected and not be divided (Ki B Boentarsono, et al., 2004: 32). Ki Hadjar Dewantara's ideology aligns with Bloom's taxonomy, which classifies learning objectives into the cognitive, emotional, and psychomotor domains. The cognitive aspect can be compared to the mental processes, the emotive aspect can be compared to the individual's personality, and the psychomotor aspect can be compared to the child's physical abilities.

The utilisation of symbolic violence via textbooks, the enforcement of the native speakerism paradigm, and the implementation of linguistic tests are in direct opposition to the principles of *Pancadarma*. Language learners should be provided with learning resources that are tailored to their cultural background, taking into account the specific qualities of their language skills. Furthermore, the prevailing worldwide pattern is the prevalence of non-native English speakers. The development of English can be influenced by the distinct dialects and cultural diversity found in each country. The utilisation of examinations as the primary means of assessing and conducting business should not overshadow the importance of standardising language abilities.

An effective language learning programme should have the capacity to cultivate pupils' sense of empathy and promote non-violence. The concept of ideal education and learning, as proposed by Ki Hadjar Dewantara, is focused on the development of three essential aspects: creativity (cipta), feeling (rasa), and intention (karsa). Language acquisition not only emphasises the cultivation of proficiency, but also facilitates the enhancement of students' linguistic abilities. Subsequently, cultivate pupils' emotions and attitudes towards their cultural heritage and distinctive attributes. In order to enable pupils to exhibit the characteristics of proficient language learners without severing their ties to their cultural heritage. In addition to developing student characters who embody the concept of *tri nga*, which encompasses understanding, feeling, and acting, this approach aims to cultivate a well-developed intelligence of the heart, thoughts, and behaviour in life.

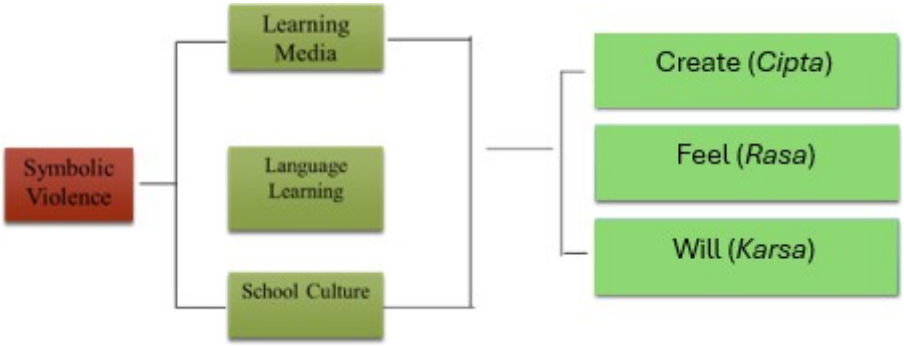


Figure 3. Symbolic Violence and *Trisaksi Jiwa*

Education that suits the personality of the Indonesian nation is the among system (Ki Hadjar Dewantara, 2011: 13). The among system is an education system that has a family spirit and is based on nature and independence. Kinship means that educators should carry out learning based on love for fellow human beings, mutual respect and respect for differences, mutual help, mutual cooperation, and upholding unity. Furthermore, being based on nature and freedom means that learning must provide facilities for students to develop according to their nature without pressure and violence.

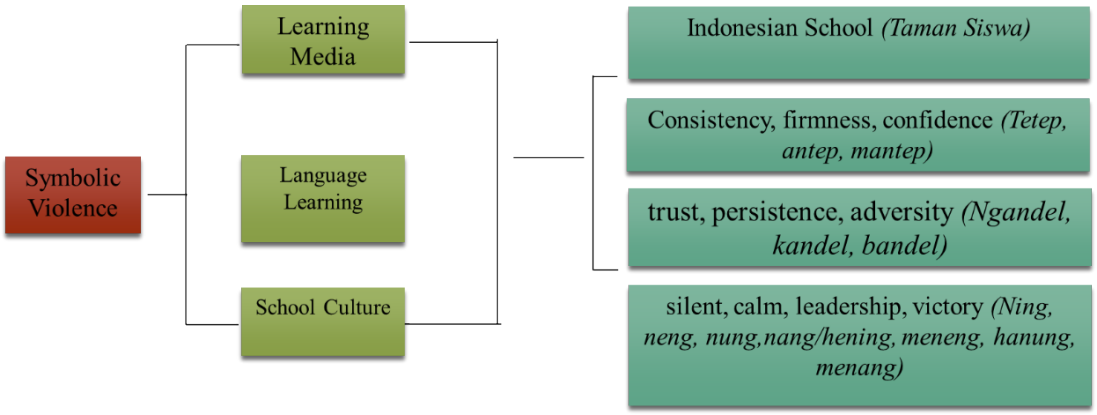


Figure 4. Symbolic Violence and *Pamomong*

Puspakartika and Syihabuddin (2022:9871) highlight the significant contribution of Ki Hadjar Dewantara to the field of education, recognising him as the progenitor of Indonesian education. Additionally, he advocated for education by supporting Taman Siswa. His remarkable concepts were conceived through Taman Siswa. KHD discovered a concept that must be followed and embodied, known as Patrap Guru, which refers to a teacher who serves as an exemplary model for pupils and the community (Ki Hadjar Dewantara, 1952, pp. 107–115).

Learning should encompass not just procedural and formal activities, but also delve into the realm of spirituality. Syihabuddin (2017:29) asserts that spirituality is primarily characterised by the presence of noble values, the transcendence of these values inside the teachers themselves, and the resulting motivation to work. Spirituality encompasses the pursuit of profound significance and the attainment of optimal experiences, both in and beyond the realm of employment, in order to achieve self-mastery in thought, emotion, and behaviour, and to strive for noble ideals. This value will have a significant impact on teachers' approach to educating and instructing their students.

Finnaly, student can become an Indonesian human being *tetep antep mantep* (have determination, have weight and stick to your choice), *ngandel kandel kendel* (trusting God completely, so that you have the courage to face something because it is right and don't give up easily) and *ning neng nung nang* (quiet, calm, calm, victorious, with a calm mind, no emotions, having determination, you will win). So that at its peak, students will truly become complete human beings as ideal humans and the answer to God's message in the world.

CONCLUSION

Symbolic violence occurs in language learning practices, both through learning media, teaching practices, culture and educational policies. Symbolic violence is the most dangerous type of violence because of its hidden nature. Therefore, there is a need for critical awareness and partisanship in organizing non-violent language learning. Ki Hadjar Dewantara as an educational thinker can be a reference in realizing child-friendly language learning practices. Language learning that humanizes humans and respects every potential that students have. Education without symbolic violence can create respect for the traditions, culture and character of the learner and be free from the interests of certain powers.

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