

The Euphemization as the Mechanism of Symbolic Violence of the Teachers in Classroom Interaction: Case Study at Public Madrasah Tsanawiyah of Manado in Indonesia

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Research on verbal violence in the world of education needs was necessary because verbal violence could cause serious long-term negative impacts on students' psychological development. This study aims to describe and explain the form and strategy of euphemization production as a mechanism for teacher's symbolic violence against the students in class interaction. This study uses a qualitative approach with a single case study and multicasus design, and uses two analyzes, namely *pattern-matching* and *explanation-building*. This research was conducted at the Public Madrasah Tsanawiyah of Manado. Research data sourced from recording learning interactions and field notes. Data were analyzed by interpretive methods. The results of this study showed that (1) orders, (2) requirement, (3) licensing, (4) solicitation, (5) trust, (6) usability, (7) agreement, (8) affirmation, (9) reproach, (10) prohibition, (11) bonuses, (12) insinuation, (13) efficiency, (14) warning, and (15) labeling. Whereas, the strategy for the production of euphemization as a mechanism of symbolic violence in the interaction of learning in the classroom was realized by using direct and indirect speech strategies. The choice of teacher-speaking strategies is related to the type and function of certain speeches and the communication objectives to be achieved in the context of learning.

Keywords: euphemization, symbolic violence, classroom interaction

1. Introduction

The phenomenon of violence has been widely known by the public and has often been the focus of most societies. The phenomenon of violence was also common in education. The forms of violence that occur can include physical, psychological, and sexual violence. These three forms of violence are easily recognizable, and their effects are also easy to observe. However, many people are unaware of other forms of violence that often happen at the school every day (Ulfah, 2013). The form of violence is "symbolic violence". This form of violence was hardly ever being the point of attention of various parties, whereas if observed, it is this form of violence that gives a considerable impact, especially the impact on society in macro.

Language as one element of culture is a symbol of sound that is arbitrary and has a function as a means of communication. In the process of communication, the social frictions were often occurred that can cause a difference in society. When friction was expressed through language, such speech activity tends to be verbal violence (Ambarwati, 2013, p. 4). This type of verbal or symbolic violence was also common in education.

The symbolic violence was not an easily visible, but this form of violence was very easily to observed. It exists everywhere, in the world of education, with its various forms and strategies. This concept was put forward by Bourdieu, a sociologist from France. Bourdieu uses this concept to explain the mechanisms used by the elite or upper groups that dominate the social fabric of society to "impose" their ideology, culture, customs, or lifestyle to the lower classes that dominate it (Bourdieu, 1994). This series of cultures by Bourdieu were also called habitus. The culture called Bourdieu as a habitus affects the lower classes. They are forced to accept, live, practice, and acknowledge or agree that the lower-class habitus was a habitus that should be "thrown away".

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Symbolic violence was much stronger than physical violence because symbolic violence is inherent in every action, the structure of knowledge, the structure of individual consciousness, and the imposition of power on the social order. Bourdieu argues that all levels of pedagogy, whether held at home, school, media or anywhere else have a symbolic violence charge if the offender has power in determining the value system of other actors. Bourdieu calls it a power which rooted in the power relations between classes and/or social groups in society. For example, we unknowingly accepted what is said by parents, teachers, and even friends. Many of the mechanisms or methods which used by the upper groups to enforce their habitus, one of them through educational institutions. The socialization mechanism of the upper group habitus can also be found in various forms.

One of the mechanisms which used by Bourdieu to explain this symbolic violence was the mechanism of euphemization. Euphemization was a mechanism of symbolic violence that is invisible and works subtly. It is unrecognized and takes place in the subconscious. The forms of euphemization can be orders, bonuses, beliefs and restrictions. Language as a medium of communication plays an important role to instill the influence through symbolic violence. Social actors manifest this euphemization through language intercession. With language, social actors can control other social actors. The power to create a reality was imaged through the language.

School was one of the non-family institutions which plays an important role in educating and characterizing the children. Teachers and students are two things that couldn't be separated if we discuss about school or education. The role of teachers was very important in shaping the character of students and internalize moral values of the children. Like parents, teachers in schools in addition to teaching duty, also have a role as a substitute for parents in educating students. In carrying out these functions, teachers are required to protect all their students. However, in educating students, especially in terms of discipline, we still often found teachers in educating the students with rudeness or violence against the students. This violence could be physical violence such as pinching, twitching and verbal violence such as cursing, scolding, rebuking, or threatening. The occurrence of violence in schools can be felt because of the asymmetric (unequal) relationship pattern between teachers and students, students and teachers, and between students and students. This violence occurs because of a lame power relation and hegemony in which one party views itself superiorly in terms of morals, ethics, religion, or gender and age.

Reality in educational institutions, often sounding many words or terms to describe how this form of violence was certainly not independent of its language and cultural relationships that often occur in learning process at the classroom. The pattern of asymmetric or unequal relationships between teachers and students, students with teachers, and among the students which described above will certainly opening the opportunities for violence, whether physical or verbal violence. The form of physical violence which still often commonly encountered was the teacher pinch or tweak the students when they make mistakes. Meanwhile, the form of verbal violence was the uncontrolled of outgoing speech of the teachers while talking with their students. Therefore, the students will feel sad, embarrassed, even offended and angry. The ability in using social speech and accepted by the interlocutors of teachers and students and among the students would greatly help created a dynamic learning environment.

Symbolic violence was an attempt to gain compliance, legitimacy. Power that was not perceived as coercion. Symbolic violence works massively by impressing something as natural to be accepted, even a necessity. In the context of school learning, the form of euphemization in symbolic violence often occurs in commands, bonuses, acts, and prohibitions (Ulfah, 2013). The command was a form of euphemization by the teacher to assert the students to do something. This affirmation should not be bargained, in other words must be implemented. Through this affirmation a teacher unconsciously immediately gives a picture of the impact that would arise if this order was not implemented, so that the student would voluntarily carry out the commands. Examples of teacher's speech in acts that represent symbolic violence are: [1] Do not read too long, time!

The meaning of speech in the example data [1] above is the command where the form of speech was formally in the form of prohibition. The teacher instructs the student to read quickly for the time's reason. That is, students are urged to read the materials quickly. The reason for reading quickly has been expressed, that is the limited time. In the context of the teacher's speech class as contained in the data example [1] it illustrates how the teacher has a strong power (authority) against the students. Students have no choice but to complete tasks quickly.

The reason for the time that the teacher argues for students to read quickly will make students be less thorough in read the material which given by the teacher. Students will have difficulty in examining the material comprehensively and consequently, so that the students cannot explore the material thoroughly.

Regarding with the problem of time constraints in learning interconnection, Slavin (2009, p. 157) reveals that the use of time in the classroom well is not to compress a few minutes or lessons, but rather by communicating to students that learning was an important issue comparable to their time and effort.

The teacher's speech as exemplified in speech acts [1] above it appears how teachers use the power approach in conveying things. Through this command phrase the teacher demonstrates his dominance to the students so that the role of the teacher as a facilitator was not reflected in this lesson. In the teaching-based implementation of the curriculum of 2013 teaching was emphasized on students, which autonomy was as much as possible to the students. Autonomy which means release the students to seek other learning resources beside the one given by the teacher? Autonomy that make teachers must work hard to find the best strategy to provide the exercises or tasks that can stimulate their students to learn according to their pleasures. Here was the discussion or the process of learning dialectics occurs namely discussions between teachers and students, and among the students. The command phrases that appear during the lesson should be expressed in different ways that imply equality in the relationship of teachers and students where teachers and students as Paulo Freire's education concepts are parallel subjects.

The use of language and language habits in society were closely related to sociopragmatic science. However, research on verbal abuse using sociopragmatic studies was still rare. In fact, research on verbal violence, especially in the world of education was still necessary because verbal violence can cause an impact that cannot be underestimated. Verbal abuse can have a negative long-term impact on students' psychological development.

The focuses of this research were (1) How was the form of euphemization as the symbolic violence mechanism of teacher to the students in the 2013 curriculum-based classroom interaction at Public Madrasah Tsanawiyah Manado? and (2) How was the strategy of euphemization production as the symbolic violence mechanism of teacher to the students in class-based interaction 2013 curriculum at the Public Madrasah Tsanawiyah Manado?

2. Theory and Methods

Symbolic violence was a biased meaning, logic, and belief, but subtly and vaguely imposed on others (Bourdieu, 1994, see also Fashri, 2007). Social perpetrators receive symbolic violence as something reasonable because symbolic violence uses cognitive structures which has been possessed by a social offender from birth, with an objective structure in the social world, according to Bourdieu (in Rusdiarti, 2003, pp. 38–39) the mechanism of symbolic violence goes in two ways: euphemization and censorship. Eufimization usually makes symbolic violence invisible, working in a subtle, unrecognizable, and "unconsciously" way, can take the form of trust, duty, loyalty, courtesy, giving, debt, reward, or mercy. While the mechanism of censorship makes symbolic violence appear to be a form of preservation of all forms of value considered to be "moral honor" such as politeness, purity, generosity, etc., which is usually contrasted with "low morals" such as violence, crime, incompetence, immorality, greed, etc.

An important aspect that characterizes symbolic violence is the invisibility of the victim's aggression and suffering process. This makes the subjects who suffer violence invisible beings, who cannot even be recognized as victims. Systematically ignored, the victimized becomes doubtful of his own social existence, doomed to eternal invisibility (Riscal, Riscal, & Stabelini, 2016).

In the context of school learning, the form of euphemization in symbolic violence often occurs in commands, bonuses, acts, and prohibitions (Ulfah, 2013). In the form of command, for example, euphemization is often done by teachers to assert to the students to do something. This affirmation should not be bargained, in other words must be implemented. Through this affirmation a teacher unconsciously immediately gives a picture of the impact that would arise if this order was not implemented, so that the student would voluntarily carry out the commands. Examples of teacher's speech in acts that represent symbolic violence are:

[2] Well I will give you a second chance (a). So, you must be finishing your task on Wednesday! (b)

In the example of speech [2b] above it appears that the teacher was attempting to give orders to his students to complete and collect the tasks on Wednesday. The teacher does not explain the impact if the task will not have completed within the prescribed time, but the student will know the impact if the order is not implemented.

Other verbal abuse practices in classroom interactions can also be seen in bonuses. Giving bonus was a form of euphemization by teachers to provide motivation to the students to be more active learning. Euphemization of this type can be seen in the following speech: [3] "Who has finished the task, I'll give the value and signature of her book now".

In this speech [3] the teacher was attempted to arouse students' interest to study harder and compete to finishing their tasks with the lure of values and signatures. Student interest was raised through the value assignment and signature which offered. Slavin (2009, p. 140) states that strengthening in the form of praise or rewards of value has many goals in classroom teaching and used to reinforce appropriate behavior and provide feedback to the students about what they do correctly.

Another form of euphemization often found in classroom interaction according to Ulfah (2013) was trust. Trust is a form of euphemization by teachers to give confidence to the students about what they believe to be true. Examples of teacher's speech in the act of trust are:

[4] "Groups 3, 4, and 5 can definitely work, groups 1 and 2 are done", it should be possible.

This tutorial [4] seeks to convince students of their abilities. The exact phrase could have meaning that the teacher assumes or believes that students in groups 3, 4, and 5 can complete the task as any other group of students. This form of trust was one of the ways of the teachers in provide motivation to students and function to foster students' self-confidence. This opinion was in line with Djamarah and Zain (2010, p. 45) who suggested that as a motivator, teachers should be able to encourage students to be passionate and active learning.

Besides the orders, bonuses, and beliefs, according to Ulfah (2013) the ban was also a mechanism of euphemization in symbolic violence often represented by teachers in interacting with students in the classroom. The teachers often make rules as controllers in the classroom. And, prohibition is one of the control tools for students and as a form of teacher control over the atmosphere in the classroom. According to Sultan (2010, p. 74), the procedure was considered as a prohibition to perform certain behaviors, not a way to achieve the goals.

Euphemization strategies as a mechanism of symbolic violence are the methods which used in expressing euphemization functions that represent certain symbolic violence. In this regard, the strategy of delivering euphemization could be said to be a means of expressing euphemization forms such as orders, prohibitions, giving bonuses, labeling, and others. The strategy for delivering euphemization was stated in a specific manner. This is in line with the view that states that various speeches delivered by speakers to speech partners describe certain strategies (Brown and Levinson, 1987).

The strategies concept of speech acts was explained by Wijana (1996). He explained that based on the method of delivery, speech could be differentiated into direct and indirect speech. This is in line with Suparno's (2000) view that based on the intentions and utterances revealed, there are two ways of expressing the purpose of speech, namely direct and indirect methods. Further explained, the direct way is the way of expressing intentions with direct speech. In that way, the speaker's intent was expressed explicitly and speech acts are explicitly revealed in speech. Conversely, the indirect method is the way of expressing the intent with indirect speech. In that way, the speaker's intent was expressed implicitly and speech acts were expressed implicitly in speech. Thus, speech acts can also be sorted on two categories, namely direct speech act and indirect speech act (Suparno, 2000: 290; also check Wijana and Rohmadi, 2006: 28-30).

3. Results and Discussion

3.1. Forms of Euphemization as a Mechanism of Symbolic Violence of Teachers towards Students in the Interaction of Class-Based Curriculum of 2013

Based on data analysis, the form of euphemization as a symbolic violence against teachers in the interaction of classroom based on the curriculum of 2013 on the subject of Islamic Education in Madrasah Tsanawiyah was represented by various speech modes, whether its declarative, interrogative or imperative, namely (1) orders, (2) requirement, (3) licensing, (4) solicitation, (5) trust, (6) usability, (7) agreement, (8) affirmation, (9) reproach, (10) prohibition, (11) bonuses, (12) satire, (13) efficiency, (14) warning, and (15) labeling.

3.1.1 Orders

This type of Euphemization can be seen in the following data:

[1] *Baca jo tu buku!* [Baca saja buku itu] (prt-01)

Just read the book! (prt-01)

[2] Kita akan fokus pada puasa sunnah, tolong dibaca karena setelah itu ada latihan soal yang harus kalian lakukan! (prt-05)

We will focus on fasting *sunnah* please read because after that there is exercising to be done! (prt-05)

- [3] Si Agus bisa paham itu, coba baca halaman 47 dan halaman 48! (prt-07)
 Agus can understand that, try to read page 47 and page 48! (prt-07)
- [4] Ok, perhatikan dulu adik-adik! (prt-14)
 Ok, watch first kids! (prt-14)
- [5] Kesimpulan tidak ada yang terkecuali *ambe buku kong bekeng* [ambil buku lalu buat] ini pendahuluan! (prt-71)
 Conclusion no one except take the book then make this introduction! (prt-71)

In the data [1] the teacher instructs the students to read the book. The dominance of teachers towards students was clearly illustrated in the form of this command. Students are expected not to do other activities than to read as instructed by the teacher. This command is done so that students focus on the subject matter contained in the book, because the material to be taught can be read in the book. Such an effort was a teacher strategy in learning to make it easier for students to understand the material to be taught.

Other forms of command are shown in data [2], [3], [4], and [5]. In the data [2], the teacher instructs the students to read because after the teacher's reading activities will provide practice questions. Here the teacher seems to be showing a very dominative position. The teacher's command prompt on the data [2] also shows the teacher's power in the class. This effort was also a teacher's strategy in learning to encourage students to seriously read the subject matter.

3.1.2 Requirement

This requirement euphemization could be seen in the following data.

- [6] Attention, asked according to the material which already notified (a). Then, when asking you should ... [the teacher's explanation was disconnected] (b). (Khrs-02)
- [7] We will focus on fasting *sunnah* please read because after that there will be a practice about what you have to do. (Khrs-04)
- [8] Yeah ok, so what you still have to look for, what is the virtue of fasting sha'ban (a). *Sama ngoni dua!* [both of you] (b) (Khrs-05)
- [9] Thus, all of you should be able to distinguish the fasting *sunnah* and the required fasting (Khrs-06)
- [10] Uh, I give a chance to sit directly with the group. (Khrs-07)

In the data [6a] the teacher gives a requirement statement for students to ask questions that are appropriate to the material which have been discussed. Teachers also require students to do something in speech [6b], but the declaration of necessity that the teacher declares was not clear because the teacher did not pass on his statement. Students also do not understand the teacher's purpose.

The statements of requirement were also appearing in the data [7] which the teacher asks the students to focus on reading the material about the fasting sunnah because after the reading activity the students are required to answer the exercise questions. Other statements of requirement were appearing in speech [7a] and [7b]. The statement of *sama ngoni dua* (both of you) in the speech data [8] refers to the notion that the two intended students (appointed) of the teacher are each required to undertake a search for the virtue of the *sha'ban* fasting which contained in the book.

Similarly, in the speech data [9] the teacher again repeated the statement of the students' requirement to distinguish the fasting sunnah and the mandatory fasting. Through the speech on the data [9], the teacher directs the students in the context of learning to understand the difference between fasting *sunnah* and mandatory fasting

3.1.3 Give Permission

This form of euphemization could be seen in the following data.

- [11] May be discussed in groups! (Izn-01)
- [12] Yes, please who would want to ask! (Izn-02)
- [13] Well I will give you a second chance. So, the task will have gathered in Wednesday! (Izn-03)

In the data [11] teachers permit or allow the students to discuss in groups. Through the speech on data [11], teachers allow students to discuss work on tasks, but only in group discussions. Speech marked in the form of permission word, i.e. *may*.

Give permission was also shown in the data [12], which the teacher gives students the opportunity to ask questions. Speech was marked with a verb *please* which refer to the giving of opportunity.

Similarly, in the speech data [13], the teacher gives the students the opportunity to complete the task and collect it, but the teacher's speech was marked by an affirmation that the task should be collected on the day mentioned in the speech, namely Wednesday. And, confirmed on the appointed day that all tasks are completed.

3.1.4 Invitation

In terms of learning, this form was intended to direct students related to learning activities. Manifested in speech with declarative mode and could be marked with the use of the word *let's*.

- [14] *Jadi bisa dipahami depe keutamaan, ya sudah selesai kita akan memberikan kesimpulan* (so could be understandable its virtue, ok, it is over we will give a conclusion (Ajk-02)
- [15] We continue our material which given two weeks ago, because yesterday we are still holding competitions in order to commemorate ... and just 2 weeks away we will odd semester. (Ajk-03)
- [16] Today we will continue to deal with the matter of wealth *zakat*, we will discuss about wealth *zakat* or the properties that must be issued to *zakat* (*ato depe* istilah) [or termed] another *zakat mal*. (Ajk-04)
- [17] Attention first! To start the discussion this morning let us both open by breathing *Basmallah!* (Ajk-06)
- [18] Ok. We end the lesson today by praising *hamdalab* (Ajk-12)

In the data [14] teachers invite the students to permit or allow students to discuss in groups. The invitation representation also appears in the data [15], in which the teacher invites all students to continue the learning material that has been two weeks behind since it coincides with the school competition activities. The invitation to continue the material was a form of teacher direction mainly because the exam time was near (just two weeks) as stated in the teacher's statement.

The invitations as part of teacher direction related to learning could also be seen in speech data [16]. The teacher invites students to continue the learning material about wealth *zakat* or *zakat mal*. Speech [16] represents a subtle command. Students have no choice but to do what they are told.

Similarly, speech data [17] was an example of a teacher's speech act which represents an invitation for student to do something, that is, to initiate or open a discussion this morning by breathing *basmalah*. In contrast, in the data of speech [18] the teacher invites students to end the lesson by breathing *hamdalab*. Both the speech data [17] and [18], are subtly expressed teachers' instructions. In context, teachers as having legitimate power in the context of class, teachers dominate the classroom arena.

3.1.5 Trust

This form of euphemization could be seen in the following data:

- [19] **Sekarang ibu berikan contoh lagi, karna rupa so tau samua [karena sepertinya semua sudah paham] bahwa inilah kategori dari puasa wajib (Kpcy-01)**
- [19] Now I'll give you another example, because it seems to all have understood that this is the category of required fasting (Kpcy-01)
- [20] **Karena tadi rupa jago [tampak sudah paham] di puasa sunnah. (Kpcy-02)**
- [20] Because it seems to have understood in fasting sunnah. (Kpcy-02)

In the data [19] the teacher's statement indicates a trust to the student that the student has understood the material about required fasting. Teacher statements simultaneously convince students of their abilities. The utterances of all sorts (as it seems to all have understood) indicate that the teacher values, recognizes, assumes, or believes that the student has understood the matter of the required fasting.

Similarly, the data [20] which teachers believe that the students have understood the material about the sunnah fasting. With the saying "*rupa jago* [seems to have understood] in the sunnah fast" shows that the teacher judges, recognizes, assumes, or believes that the student has understood the material about the fasting sunnah.

3.1.6 Usability

Euphemization of this form could be seen in the following data.

- [21] Please who's being able to answer the question, that's why I said please read and understood well. (Kgn-01)
- [22] **Coba jelaskan lagi kepada teman-teman! (a) Perhatikan! (b) Rifki *pe tugas* [tugas Rifki], lihat teman-teman yang *batulis* [menulis]! (c) (Kgn-02)**

[22] Explain again to friends! (a) Attention! (b) Rifki's task, see the friends who's writing! (c) (Kgn-02)

[23] Please study at home, next week I'll hold basic competence examination. (Kgn-04)

[24] Jelaskan nama-nama bulan supaya *dorang* [mereka] paham! (Kgn-05)

[24] Describe the names of the months so that they can understand! (Kgn-05)

In the data [21] it is seen how the teacher confirms to the students the benefits of reading in order to understand the subject matter and can answer the questions in the discussion. While in the data [22] the teacher directs one of the students to pay attention to the writing companions. The teacher in the speech [22] implies the utility of paying attention to a friend when explaining or writing on the board.

In the data [23] the teacher directs students to study at home and conveys that a basic competence exam would be held. Through that speech the teacher indirectly stated that if studying at home students will be able to do the exam well. Usefulness to study at home so one of them was able to answer the exam questions.

The representation of utility in speech acts was also shown in the data [24]. The teacher in the speech instructs one of the student's groups to explain the names of the moons with the aim that the other of students group also able to understand it. The explanations given by the students in the group are useful for students from the other groups.

3.1.7 Agreement

This form of euphemization could be seen in the following data.

[25] Please study at home, next week I'll be hold basic competence examination. (Prj-01)

[26] Iya, nanti *torang cari depe* sumber [kita cari sumbernya] (a). Yang jelas hal yang baik pasti mendapat pahala (b). (Prj-02)

[26] Yes, we'll find the source later (a). Surely a good thing must be rewarded (b). (Prj-02)

[27] Before that try to open the existing page image! (a) There are pictures of those people (b). Yes, here's a picture please understand the picture first! (c) If anyone wants to be asked, please! (d) (Prj-03)

[28] Ok, before the discussion starts you ask in accordance with the material presented (a). For that we invite group 4 to deliver the material (b). (Prj-04)

In the data (25) it seems that the teachers are directing students to study at home and it is agreed that a basic competence exam will be held. Meanwhile, in the data [26] the teacher makes an agreement with the student that later the source will be sought. The source here referred to by the teacher was the normative source of the Qur'an and the Hadith. With a clause *we'll find the source*, the teacher asks the students to find the normative source of the verses contained in the Qur'an and the explanations in the Hadith.

In the data [26] the teacher directs the student to do something, which was to open the book and look at the pages of the existing book images and try to understand it. The agreement represented in speech [26] was related to the direction of the teacher in the context of learning. The teacher will explain the material but was previously approached that the students read and try to understand first the existing material according to the existing book source in each student.

In the data [27] the teacher confirms the agreement before the group discussion activity was begins. The agreement is the question posed by the students in accordance with the material submitted by the group in charge. In the context of learning, it is part of the way teacher's direct students related to learning activities.

3.1.8 Affirmation

This form of euphemization could be seen in the following data.

[29] Thus, by explaining in establish the beginning and the end of *ramadhan* in the world there are different ones (a).

In science lessons of *Fiqh* before there is geography, the science of astronomy, do not be separated from the subject of our discussion (b). I'm still upfront (c). So does the whole world determine the beginning and end of the *ramadhan* differently? (d) (Pngs-01)

[30] Now we discuss about *zakat mal* or *zakat* of wealth. (Pngs-02)

In the data (29), the assertion was made by the teacher through giving a statement that *do not be separated from the subject of our discussion* [29b].

The material which discussed was the determination of the beginning and the end of *Ramadhan*. Reassignment was given by teacher through interrogative speech mode on data [29c]. Through the clause *I'm still upfront*, it means that the material has just been explained where the teacher was still in the classroom.

In the data [30] the teacher asserts that the topic of learning material to be discussed was *zakat mal* or *zakat* of wealth. With that speech, the teacher directs the students to focus on the material of *zakat mal* or *zakat* of wealth. This teacher affirmation was a common practice in learning as one way of directing students' attention to a particular learning topic.

3.1.9 Reprimand

This form of reprimand could be seen in the following data.

[31] *Baca tu buku!* [buku dicaba] (a) *Bukang cuma da prong* [bukan hanya dipajang] (b) (tgr-01)

[31] Read the book! (a) Not just on display (b) [tgr-01]

[32] *Kamu nda* [tidak] *ada usaha, jadi skarang* [sekarang] *kalian pigi bekeng sandiri, bekeng dulu itu pendahuluan tidak ada yang kumpul-kumpul situ* [buat sendiri, buat dulu pendahuluan dan tidak ada yang berkumpul], ok (a). *Silahkan bekeng* [buat], *silahkan duduk dulu!* (b) (Pngs-03)

[32] You have no effort, so now you have to do it by yourself, do the preliminary first, do not hang around, ok (a). Please make it, please sit down first! (b) (Pngs-03)

In the data [31] the teacher instructs or directs the students to read the book. That guidance came because the students were unable to answer the questions conveyed by the teacher. Consequently, the teacher was not satisfied and declares *Bukang cuma da prong* [not just on display]. In that case, the data [32] shows that the teacher gives the students assertiveness to do the task themselves. This teacher's statement was addressed to some of the students who seem passive and do not show the effort in the group, otherwise the students just appear together but do not show the effort to do the task.

3.1.10 Prohibition

This form of prohibition could be seen in the following data.

[34] *Jangan langsung bilang, puas, puas, nda tau apa tu puas?* [tidak tahu apa itu artinya puas?] (a). *Tolong ditambah, atau ada yang kurang pendengaran mohon diulangi sampai kalian paham* (b). (lrg-03)

[34] Do not just say, satisfied, you know what is satisfied? (a). Please add, or some hearing please repeat until you understand (b). [lrg-03]

[35] *Bae-bae jang bilang nyanda ada yang ikut eh* [hati-hati jangan berkata tidak yang ada ikut ya] (a). *Yang sudah selesai brapa* [berapa] *kelompok?* (b) [lrg-05]

[35] Beware; don't tell me you guys do not follow it (a). How many group are finished? (b) [lrg-05]

In the data [33] it seems that the teachers prohibit the students to dismissing or leaving the classroom. The prohibition of teachers was related to the provision of information to be submitted by teachers. While in the data (34) the teacher prohibits the students to say 'satisfied'. This teacher prohibition appears as a teacher's response to the speech or answers of students who generally say satisfied with the answers which given by the group. The teacher hopes to have a more active discussion process, such as refuting the answer. However, the opposite was true, that the student directly expressed satisfaction over all the answers given. Similarly, data [35] teachers prohibit students to say not to participate in the subject matter. Through saying *Bae-bae* [baik-baik] *jang bilang nyanda ada yang ikut eh* (don't tell me you guys do not follow it), the teacher gives a warning to the students and asks them to finished the task immediately

3.1.11 Bonuses

Euphemization of this type could be seen in the following data.

[36] Apply to Rifki! Point one more! (Bns-01)

[37] Yes, applause for Balgis. (Bns-02)

[38] It's clear ok? We give applause for group 3. (Bns-03)

[39] Is it done? because group 1 conveyed with passion and fiery. We give applause. ((Bns-04)

[40] Fadli had many developments. (Bns-08)

In the data [36] and [37] it seems that the teacher asks students to give appreciation to the students named Rifki and Balgis who could answer the questions well.

The context of communication is at the time of the discussion where the students each other pointed friends to get a turn to answer the questions. Teachers give appreciation or give bonus (praise) to generate motivation for the students. Praise was addressed to the students individually.

Meanwhile, on data [38] and [39] the teachers give bonuses or praise to the students collectively or in groups. Bonus or praise was given as an appreciation for a well-executed group presentation. Likewise, data [40] seems to give teachers praise to students named Fadli who show much progress or development in learning. In the context of learning, rewarding through praise was very important. Giving rewards in the form of bonus or praise was one form of extrinsic motivation that affects the student learning.

3.1.12 Insinuation

Euphemization of this type can be seen in the following data.

[41] **Menutup dosa atau menghapus dosa? (a) Jadi, ente pe dosa, ta tutup dang? [dosa kamu tertutup ya] (b) (Sdrn -05)**

[41] Covering or wiping away the sin? (a) So, your sin was covered huh? (b) (Sdrn -05)

[42] Ok, I think it is enough just to remind yesterday that has been made and *Alhamdulillah* yesterday which made, *Alhamdulillah* too, much was wrong, but at this time there is no improvement. (Sdrn-06)

[43] **Eh, sapa yang nyanda [siapa yang tidak] ada kelompok? (a) Ngana mo pilih pa sapa [kamu akan pilih siapa]? (b) Kalo ada paitua pilih paitua boleh [kalua ada pacar silahkan pilih pacar]. (Sdrn-07)**

[43] Eh, who has no group? (a) Who will you choose? (b) If there was any girlfriend/boyfriend please select her/him. (Sdrn-07)

[44] The Agus can understand that, read on page 47 and page 48! (sdrn-08)

In the data [41] the teacher expressed insinuation to the students by an interrogative speech mode asking to ask for clarification. The context of speech was when the student answers the teacher's question by declaring 'covering sin'. The teacher intends to clarify whether to 'covering sin' or 'take away sin'. Through the speech *your sin was covered*, the teacher insists that if the answer of the students answered was 'covering sin' means that sin was covered. The teacher's expected answer was to 'wiping away', but the one who grabs the answer from the student was 'covering sin'. Therefore, the teacher expresses an insinuation with the intent of the student to correct the answer.

The insinuation as a form of euphemization of symbolic violence also appears in the data [43]. The teacher expressed insinuation to the students because the students have not done the repair work. Through the speech *Alhamdulillah* too, much was wrong, the teacher satirically sarcastic students, and hope that students realize his mistake. However, apparently the students did not also immediately correct or make improvements to the task. This appears in the teacher's speech *but at this time there is no improvement*. The statement indicates that the teacher's expectation that the student does the repair work has not been fulfilled.

In the data [43] the teacher expressed insinuation on the students who have not selected the group. The teacher asks who has no group. There was a student standing or not sitting in a group while the other students were already sitting in their group. The teacher gives sarcastic remarks to the students who still seem to be standing through the speech *Who will you choose? If there was any girlfriend/boyfriend, please select her/him*. While in the data [44] the teacher expresses an insinuation through the mention of the word 'the'. The said of 'the' or was commonly used for human vocation, inanimate or other living beings aiming to elevate dignity or insinuation.

In the context of the utterance on the data [44] "The Agus can understand that, read on page 47 and page 48!", the teacher does not seem to elevate the grade but instead expresses an insinuation to the student named Agus. By calling 'The Agus' and requesting to read pages 47 and page 48 as it appears in the speech, the teacher intends to direct the students that the answer to the teacher's question was on pages 47 and 48.

3.1.13 Efficiency

Euphemization in the form could be seen in the following data.

[45] Do not read too long, time. [Efs-01]

In the data [45] the teacher directs the students not to linger over the recall of the time available. In the speech, the teacher represents a statement of efficiency or time savings.

3.1.14 Warning

Euphemization of this form can be seen in the following data.

- [46] **Dengar dulu we Inci [dengar dulu Ibu]! (a) Dengar! (b) Kelompok yang kabelakang ta atur, baribut saya langsung kasih kurangi 10, semua anggota [kelompok yang terakhir teratur dan rebut akan langsung saya kurangi 10, semua anggota] (c). Saya hitung 3 sudah teratur,1 (d). (Prgtn-01)**
- [46] Listen to me first *Inci!* (a) Listen! (b) The last group regularly and noisy I will directly reduce the value of 10 point, all the members (c). I counted to three you are already regularly, 1 (d). (Prgtn-01)
- [47] Ok, attention please, I will be absent if there is no sound, it means absence. (Prgtn-02)
- [48] **Indah, Ayu ... ya, berarti 3, 4, 5 siapkan makalah! (a) Tidak ada yang masuk hari ini, ingat Ibu *nda mo kase* tuntas [tidak akan memberikan nilai tuntas] (b). (Prgtn-03)**
- [48] Indah, Ayu ... OK, its mean that 3, 4, 5 prepare papers! (a) Nothing comes in today; remember I'll not give you a complete value (b). (Prgtn-03)

In the data [46] the teacher gives a warning to immediately organize the discussion group and sit on the group according to the name that has been determined respectively. In that speech, the teacher warns the students with a threatening tone that students who slowly manage the group will get a 10-point deduction of the value obtained. In the data [46] it also appears that the teacher conveys sarcastic remarks with the speech *Listen to me first Inci! (a) Listen!* The mention of the greetings *Inci* (the truth was *Enci* in Manado language greeting adapted from the Dutch language) was a greeting that usually aimed to a mistress, like a teacher. By mentioning *inci* greetings (*Enci*) to teenagers or girls shows that the teacher expressed an allusion to the students.

In the data [47] the teacher gives a warning statement to the students. In order for the students to be silent and listen to the names mentioned, the teacher expresses a threatening warning that students who are not voiced or present will be considered absent or negligent. Likewise, data [48], the teacher gives a strong warning statement in a threat. In the data [48], the teacher asks students who have named Indah, Ayu to prepare a paper that has been commissioned previously. Teacher also appoints another student without naming, by counting three, four, five. That is, in addition to students named Indah and Ayu still there are three other students who are asked to prepare a paper that is speech [48a]. Even the teacher gives a threatening warning that if the mentioned student does not include or collect papers, then the teacher will not give a complete value.

3.1.14 Labeling

Euphemization of this form could be seen in the following data.

- [49] *Wee*, listen to me *om!* [plbl-01]
- [50] Hei, listen to me *Inci*, listen! (plbl-03)
- [51] ***Bacirita turus. Paling kabal itu 9a kelas-kelas yang lain nda* (plbl-02)**
- [51] Keep on telling. Class of 9a was the naughtiest, the other class were not (plbl-02)

In the data [49] the teacher declares a labeling or mention to the student with a greeting '*om!*'. In the communication culture of Manado's people, the greeting of '*om!*' for men who are far apart was the norm. However, if the greeting '*om!*' was addressed to men who are still the category of teenagers, especially children in this case was the students, then it could be meaningful insinuation. Similarly, in the data [50], the teacher used the greetings of '*Inci!*' [*Enci!*] to the students.

Same with the greeting of '*om!*', the mention of '*Enci!*' greetings for women who are deeply aged in the culture of the Manado community were also common. However, if the greeting '*Enci!*' was addressed to women who are still the category of teenagers, especially children in this case girls, it can be an insinuation.

Meanwhile, data [51] shows teachers declaring the moment of labeling or imaging to students. The impression of imaging through labeling the word 'naughty' to the students as intended in the speech was a form of teacher evaluation of the existence of students in the hope that other students do not imitate them.

3.2. Euphemization Strategy as a Mechanism of Violence Symbolic of Teachers towards Students in Class Interaction

3.3.

Based on the data analysis, the strategy for the production of euphemization as a mechanism of teacher symbolic violence to the students in 2013 curriculum-based classroom interactions at Public Madrasah Tsanawiyah Manado was conducted by using the direct-speaking strategies and indirect speech strategies. The choice of teacher-speaking strategies is related to the communication objectives to be achieved in the interaction of learning in classroom.

3.2.1 Direct Speaking Strategy

In its realization, the use of direct strategies to direct is related to directing the action of implementing the learning tasks. The speech is realized with a simple sentence structure. Pay attention to the following quote.

[52] Please move forward! (prt-31)

[53] Continue, the next question! (prt-55)

In data [52] the teacher states the command directly by using the direct imperative speech mode. The teacher instructs students to forward the front of the class. In this case, the teacher's speech acts are related to the activities of directing student activities in the classroom. Similarly, the data [53] of the teacher instructs students to continue the next question. The context of speech was when the teacher assigns students to answer the practice questions contained in the book.

In the interaction of learning in classroom, a direct strategy in conveying euphemization that functions to direct was also used by the teacher to activate students in learning activities. The teacher rules with direct appointment. Pay attention to the following quote.

[54] Fauzia try to explain to your friends! Pay attention! (prt-29)

[55] Ok, continued to Ridho's group! (prt-48)

In the data [54] the teacher states the command directly by using the direct imperative speech mode. The teacher ordered a student named Fauzia to explain the material to her friends. In this case, the teacher's speech acts are related to the activities of directing student activities in the classroom. Similarly, data [55] teachers instruct students to continue group presentation assignments. The context of speech is when the teacher assigns students to present the results of group discussions.

The use of direct strategies in evaluating euphemization was also related to the function of prohibiting. Speech is realized directly by using the word prohibition. Pay attention to the following data excerpts.

[56] Don't disband first, huh! [lrg-02]

In the data [56] the teacher stated a ban directly by using direct imperative speech mode. The teacher forbids students from dispersing or leaving the classroom. The teacher's speech was also related to classroom management activities, namely students are directed to remain in the classroom.

Besides the function of directing and forbidding, direct strategies were also manifested in speech mode which indicates that the teacher permits or allows the students to carry out an action and uses the form of giving direct permission. Data of research findings indicated that teachers reflect the function of granting permission directly through speech by using the word markers *can* and *please*. The following quote shows this.

[57] Can be discussed in groups! (Izn-01)

[58] Yes, please ask! (Izn- 02)

In the data [57] the teacher allows or permits the students to action that was reflected by using declarative speech in the form of a permission statement that is explicitly marked by the use of the word *can be* in speech.

Through that speech, the teacher allows or permits the students to discuss. Likewise, data [58] teachers allow or permit the students to carry out an action that was performed by using declarative speech in the form of a permission statement that is explicitly marked with the word *please*.

Another direct-speaking strategy is to speak direct speaking to declare a reprimand function. The data of this research findings show that the realization of direct strategies with reprimanding functions was related to directing the action of the implementation of learning tasks. Speech is realized in direct imperative mode. Pay attention to the following quote.

[59] *Baca tu [itu] buku! Bukang cuma da prong [bukan cuma dipajang] [tgr-01]*

[59] Read the book! [not only on display] [tgr-01]

In the data [59] the teacher states a warning that was realized by using direct imperative mode speech. Through the speech, the teacher reprimands students, which is related to the existence of textbooks that must be read and not just as a display item. In its realization, the realization of an indirect strategy to govern was related to directing the action of implementing learning tasks. The following quote represents this.

[60] Is there someone who wants to ask? (Prty-01)

In the data [60] the teacher asks if there are students who will ask. Speech was realized in interrogative mode. In accordance with the context, this statement actually contains the command function, which is an order for students to ask questions. Command-type of euphemization was also realized by declarative mode. Pay attention to the following quote. [61] Sit with the group immediately. (PlI-01)

In the data [61] the teacher states "sit with the group immediately". This speech means the commands that are realized in declarative mode. In accordance with the context, this statement actually contains the command function, which is an order to students to sit immediately with their respective groups.

4. Conclusion

Based on the results and research findings, it can be concluded that the form of euphemization as a symbolic violence mechanism in the interaction of learning in the curriculum-based classroom of 2013 on the subject of Islamic Religious Education in the Public Madrasah Tsanawiyah of Manado was represented in various speech modes, namely (1) command, (2) requirement, (3) give permission, (4) invitation, (5) truth, (6) usability, (7) agreement, (8) affirmation, (9) reprimand, (10) prohibition, (11) bonuses, (12) insinuation, (13) efficiency, (14) warnings, and (15) labeling.

The strategy of euphemization's production as a symbolic violence mechanism in the interaction of learning in the classroom based on the curriculum of 2013 on the subject of Islamic Religious Education in Public Madrasah Tsanawiyah of Manado was realized using the strategy of direct and indirect talk. The choice of teacher-related strategies was related to the type and function of the particular speech and communication objectives which achieved in the context of learning. In relation to certain types and functions of speech, the use of strategies tells us to have certain characteristics and patterns as well. Such patterns or characteristics are influenced by the context of their use in the context of classroom interaction.

5. Acknowledgement

This article was prepared based on the results of research which conducted in 2017 with the financial support from Manado State Islamic Institute. Acknowledgments were conveyed to the Rector of Manado State Islamic Institute who has facilitated this research. Acknowledgments were also presented to the teachers of Public Madrasah Tsanawiyah Manado for the cooperation in the implementation of this research.

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