

**A SYMBOLIC VIOLENCE BEHIND THE
CONSTRUCTION OF “NEW ISLAM”: A CASE IN
CHAPTER 10 OF THE BOOK OF *PAI DAN BUDI*
*PEKERTI***



**THESIS
In Partial Fulfilment of the Requirements
For Master Degree in Linguistics**

**Mohammad Andi Hakim
13020214420026**

**FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
SEMARANG
2016**

A THESIS
A SYMBOLIC VIOLENCE BEHIND THE CONSTRUCTION OF "NEW
ISLAM": A CASE IN CHAPTER 10 OF THE BOOK OF *PAI DAN BUDI*
PEKERTI

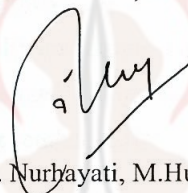
Submitted by

Mohammad Andi Hakim

13020214420026

Approved on December 8, 2016 by

Advisor,

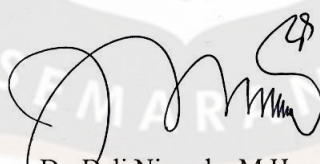


Dr. Nurhayati, M.Hum

NIP. 196610041990012001

Master Program in Linguistics

Head,



Dr. Deli Nirmala, M.Hum

NIP. 196111091987032001

A THESIS

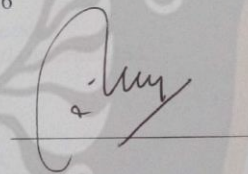
A SYMBOLIC VIOLENCE BEHIND THE CONSTRUCTION OF "NEW
ISLAM": A CASE IN CHAPTER 10 OF THE BOOK OF *PAI DAN BUDI*
PEKERTI

Submitted by
Mohammad Andi Hakim
13020214420026

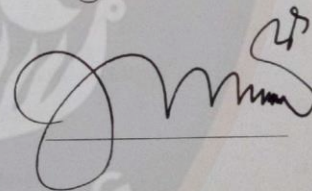
VALIDATION

Approved by
Strata II Thesis Examination Committee
Master Degree in Linguistics
On December 15, 2016

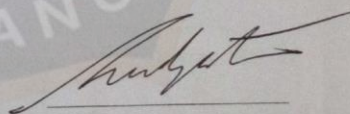
Chairman
Dr. Nurhayati, M.Hum.



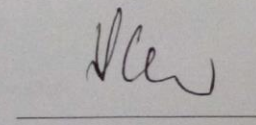
First Member
Dr. Deli Nirmala, M.Hum.



Second Member
Drs. J. Herudjati Purwoko, M.Sc., Ph.D.



Third Member
Dr. Suharno, M.Ed



iii



PROGRAM STUDI MAGISTER LINGUISTIK
PROGRAM PASCASARJANA UNIVERSITAS DIPONEGORO
SEMARANG

Document Viewer

Turnitin Originality Report

Processed on: 09-Dec-2016 10:31 AM WIB
 ID: 750318874
 Word Count: 16939
 Submitted: 1

The Construction of 'New Islam' in Chapter 10... By
 Mohammad Andi Hakim [refresh](#)

4% match
 (Internet from 04-Oct-2016)

Similarity Index	Similarity by Source
11%	Internet Sources: 9% Publications: 2% Student Papers: 3%

<https://www.scribd.com/doc/238094343/Pendidikan-Agama-Islam-dan-Budi-Pekerti-Siswa-Kelas-11-SMA-pdf>

1% match (Internet from 27-Apr-2016)
<http://eprints.dinus.ac.id>

1% match (publications)
 VAN DIJK, T. A., "Discourse Studies and Education", *Applied Linguistics*, 1981.

<1% match (student papers from 01-Dec-2016)
[Submitted to University of Western Ontario on 2016-12-01](#)

<1% match ()
<http://sociology.berkeley.edu>

<1% match (Internet from 08-Jun-2010)
<http://discourses.org>

<1% match (student papers from 31-Jan-2014)
[Submitted to Nottingham Trent University on 2014-01-31](#)

<1% match (Internet from 02-May-2010)
<http://www.acrawsa.org.au>

<1% match (Internet from 27-Apr-2016)
<http://eprints.dinus.ac.id>

<1% match (publications)
 TEUN A. VAN DIJK, "Ideology and discourse analysis", *Journal of Political Ideologies*, 6/1/2006

<1% match (student papers from 06-Nov-2007)
[Submitted to De Montfort University on 2007-11-06](#)

<1% match (Internet from 19-Apr-2016)
<http://eprints.undip.ac.id>

<1% match (student papers from 30-Nov-2016)

CERTIFICATION OF ORIGINALITY

I am, the student with the following identity:

Name : Mohammad Andi Hakim
Student Number : 13020214420026

certify that this thesis entitled "A Symbolic Violence Behind The Construction of "New Islam": A Case In Chapter 10 of The Book of *PAI dan Budi Pekerti*" is definitely my work. I am completely responsible for the content of this thesis. Other writer's opinion or finding included in the thesis are quoted or cited in accordance with ethical standards.

METERAI
TEMPEL
December 9, 2016
1A394AEF262402780
6000
ENAM RIBURUPIAH
Mohammad Andi Hakim

MOTTO AND DEDICATION

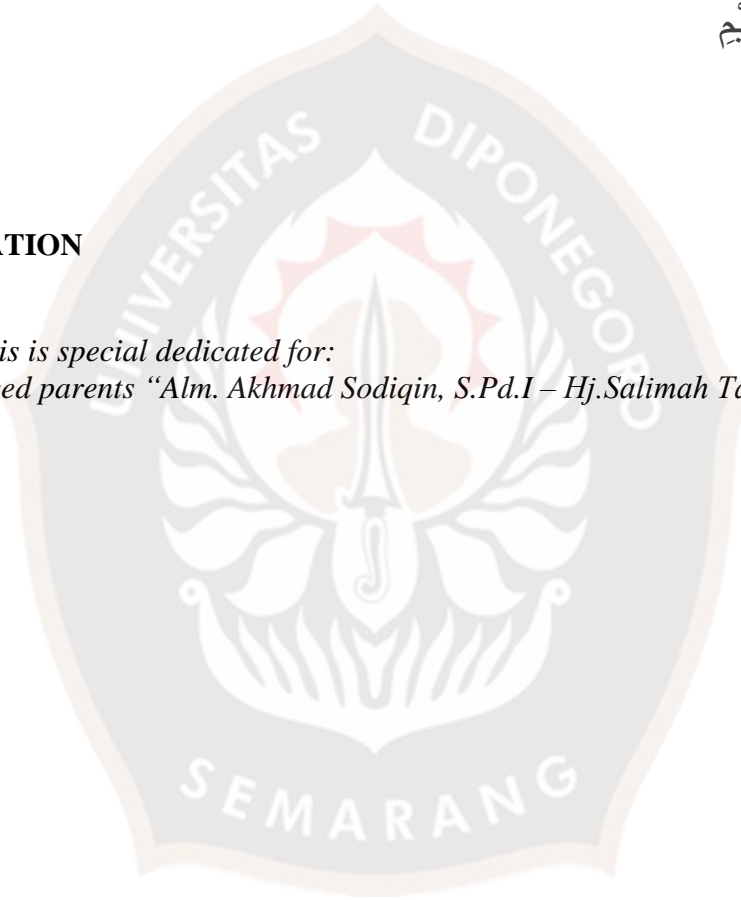
MOTTO

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ، نَاصِرِ
الْحَقِّ بِالْحَقِّ، وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقَّ قَدْرِهِ
وَمِقْدَارِهِ الْعَظِيمِ

DEDICATION

This thesis is special dedicated for:

My beloved parents “Alm. Akhmad Sodiqin, S.Pd.I – Hj.Salimah Tarsyudi, S.Pd.I”



ACKNOWLEDGMENTS

Bismillahirrahmanirrahim,

Alhamdulillahirrabil alamin

All praises to Allah, the Almighty, the Entirely Merciful, for blessing me and for giving me faith, guidance, patience, and everything during working on the thesis. Peace and blessing of Allah SWT be upon Muhammad SAW, my family and my friends. In addition, many people supported me to finish this thesis that I would like to express my gratitude and appreciation to:

1. Dr. Deli Nirmala, M.Hum as the Head of Master's Program in Linguistics of Faculty of Humanities Diponegoro University.
2. Dr. Nurhayati, M.Hum as the Secretary of Master Program in Linguistics Diponegoro University and also my advisor. I am very grateful for all her valuable advices, patience, and motivation. Her guidance helped me in writing this thesis.
3. Dr. Agus Subiyanto, M.A., J.Herudjati Purwoko, Ph.D., Dr. Suharno, M.Ed, and all the lecturers of Master Program in Linguistics of Diponegoro University who give me all their knowledge.
4. My beloved parents Alm. Mr.Akhmad Sodiqin and Mrs. Salimah Tarsyudi for their support, loves, patience, and guidance throughout my life.
5. My siblings and all of my family members for their support in conducting this thesis.
6. My fiancé Arinun Ilma for her love, support and everything for my life.

7. My classmates at Master Program in Linguistics of Diponegoro University for being such lovely friends during study in this campus.

The researcher realizes that this thesis is still far from perfect, so that he expects constructive suggestion and criticism from all sides for the beneficence of this thesis project.

Finally, the researcher expects that this thesis would be useful for further study.

Wallahulmuwafiq Illa aqwamitthariq

Semarang, December 9, 2016

Mohammad Andi Hakim



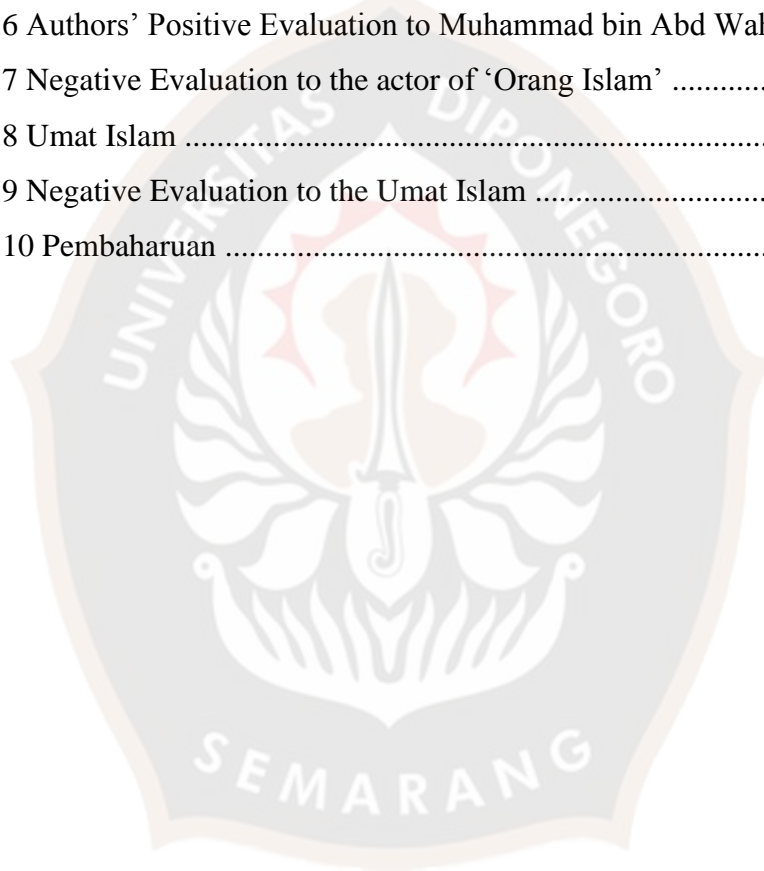
TABLE OF CONTENTS

TITLE	i
PLAGIARISM CHECKER.....	ii
APPROVAL	iii
VALIDATION.....	iv
CERTIFICATION OF ORIGINALITY	v
MOTTO AND DEDICATION	v
ACKNOWLEDGMENTS	vii
TABLE OF CONTENTS	viii
LIST OF TABLE	ix
LIST OF APPENDICES	x
LIST OF FIGURES	xi
ABSTRACT	xii
INTISARI	xii
CHAPTER I. INTRODUCTION	
1.1. Background of the Study	1
1.2. Statement of the Problems	4
1.3. Objective of the Study	5
1.4. Scope of the Study	5
1.5. Significance of the Study	5
1.6. Operational Definition	7
1.7. Organization of Writing	7
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1. Previous Studies	9
2.2. Theoretical Framework	12
2.2.1. New Islam	12
2.2.2. Symbolic Violence	14
2.2.2.1. The Elements of Cultural Reproduction	16
2.2.2.2. Doxa, Heterodoxa and Orthodoxa.....	19
2.2.3. Critical Discourse Analysis	21
2.2.3.1. Triangle Discourse of van Dijk	22
2.2.4. Discourse and Ideology	26

2.2.5. Discourse in Education	31
CHAPTER III RESEARCH METHOD	
3.1 Research Approach.....	35
3.2 Research Data	35
3.3 Technique of Data Collection	36
3.4 Method of Data Analysis.....	36
CHAPTER IV FINDINGS AND DISCUSSION	
4.1 Research Findings	38
4.2. Research Discussion	41
4.2.1. Symbolic Violence through Doxa	41
4.2.2. Doxa through the Means of Authors' Partiality	44
4.2.2.1. Participant and Actor	44
4.2.2.2. Hidden Actor	56
4.2.2.3. Active and Passive Clause	58
4.2.2.4. Negative Clause	60
4.2.2.5. Modality and Conjunction	62
4.2.3. Externalization of Salafi-Wahabi Ideology	65
4.2.3.1. Mental Model and Habitus	65
4.2.3.2. Social Context and Cultural Reproduction	72
4.2.3.3. Power and Access	73
4.2.3.4. Strategy and Capital of Doxa Externalization	76
CHAPTER V CONCLUSION AND SUGGESTION	
5.1 Conclusions	81
5.2 Suggestions	82
REFERENCES	83
APPENDICES	85

LIST OF TABLES

Tabel 4.1 The Values of Salafi-Wahabi Ideology	41
Tabel 4.2 Actors	44
Tabel 4.3 Ibnu Taimiyah and Ibnu Qoyyim	46
Tabel 4.4 Positive Evaluation toward IbnuTaimiyah dan Ibnu Qoyyim	48
Tabel 4.5 Muhammad bin Abd Wahab	49
Tabel 4.6 Authors' Positive Evaluation to Muhammad bin Abd Wahab	50
Tabel 4.7 Negative Evaluation to the actor of 'Orang Islam'	52
Tabel 4.8 Umat Islam	53
Tabel 4.9 Negative Evaluatias to the Umat Islam	54
Tabel 4.10 Pembaharuan	55



LIST OF FIGURES

Figure 2.1 Symbolic Violence	21
Figure 2.2 Critical Discourse Analysis	23
Figure 2.3 Symbolic Violence and CDA	25
Figure 2.4 Mental Model	28
Figure 2.5 Discourse and Ideology	29
Figure 4.1 Symbolic Violence through doxa	39
Figure 4.2 Praxis of Symbolic Violence	43
Figure 4.3 Social determination	66
Figure 4.4 Modernity Movement	69
Figure 4.5 Ideology of Salafi-Wahabi	70
Figure 4.6 Discourse Control	72
Figure 4.7 Positive and Negative Meaning	72
Figure 4.8 Transfer of Ideology	74
Figure 4.9 Capitals	77
Figure 4.10 Doxa Externalization Strategy	78

LIST OF APPENDIX

Appendix 1 Data of Chapter 10	89
Appendix 2 Data Analysis of Chapter 10	91



ABSTRACT

This research investigates the symbolic violence in the book *Pendidikan Agama Islam (PAI) dan Budi Pekerti* (Islamic Education and Morality) for the eleventh grade students of SMA published by Kementerian Pendidikan dan Kebudayaan (Kemdikbud)/Ministry of Education and Culture. Its purpose is to prove that there is the symbolic violence practices found in the texts. The study focuses on the construction of the concept of New Islam written in the book. The Critical Discourse Analysis developed by van Dijk and Symbolic Violence developed by Pierre Bourdieu are used to analyze the problem of the research. This research used descriptive-qualitative method to depict the phenomena in the data related to the implementation of symbolic violence through critical discourse analysis. The data of this research were taken from the book on page 168-170 about Modern Islam. The results of the analysis show that the book applied the symbolic violence in the form of forcing *doxa* of *Salafi-Wahabi* sects, as identified through Authors' Partiality, and externalization of *Salafi-Wahabi* Ideology.

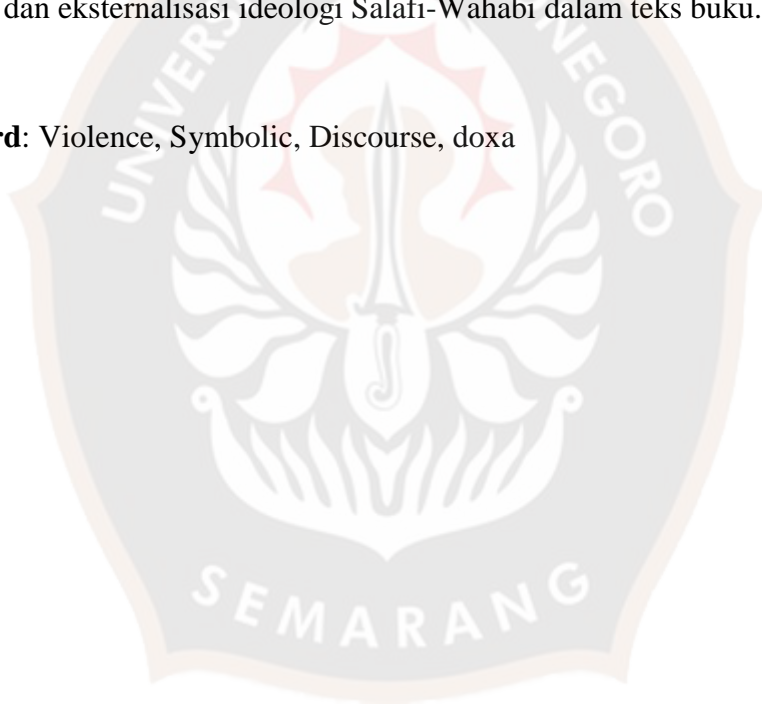
Keyword: Violence, Symbolic, Discourse, doxa



INTISARI

Penelitian ini membongkar kekerasan simbolik dalam buku Pendidikan Agama Islam (PAI) dan Budi Pekerti untuk kelas sebelas Sekolah Menengah Atas (SMA) terbitan Kementerian Pendidikan dan Kebudayaan (Kemendikbud). Tujuan tulisan ini adalah untuk mengetahui praktik kekerasan simbolik yang terkandung didalam teks. Penelitian ini fokus pada konstruksi konsep Islam Baru yang tertulis dalam buku. Analisis Wacana Kritis yang dikembangkan oleh Van Dijk dan Kekerasan Simbolik yang dikembangkan oleh Pierre Bourdieu digunakan untuk membedah permasalahan dalam penelitian. Penelitian ini menggunakan pendekatan kualitatif-deskriptif untuk membongkar kekerasan simbolik pada data melalui analisis wacana kritis. Data penelitian berasal dari uraian buku tersebut mengenai Islam Masa Modern pada halaman 168-170. Hasil telaah yang dilakukan menunjukkan bahwa buku tersebut memuat unsur-unsur kekerasan simbolik dalam bentuk pemaksaan doksa aliran Salafi-Wahabi, khususnya melalui identifikasi terhadap keberpihakan penulis, dan eksternalisasi ideologi Salafi-Wahabi dalam teks buku.

Keyword: Violence, Symbolic, Discourse, doxa



CHAPTER I

INTRODUCTION

Chapter I provides background of the study, statements of the problem, objective of the study, significance of the study, scope of the study operational definition and organization of writing.

1.1. Background of the Study

Violence is always related to an activity that is horrid, frightening, painful, and dreadful. Violence always happens in all aspects of human life such as religion, social, politics, economy, culture, and education. Phenomena of violence seem to have copyright and confirm themselves to grow and live together with human beings. Sort of dangerous violence happens in education world. Actually, the substance of education is designed to create good people, but sometimes education becomes a field for producing humans who support the violent practices.

Supraptio (2013:78) explained that violence in education can be classified into three; these are physical violence, psychological violence and symbolic violence. Firstly, physical violence is aimed at injuring person and it can be classified as serious violence. Secondly, psychological violence, it happened due to crude utterances, sarcastic, and intimidation. It can make the students become passive and powerless. The last one was hidden violence, or symbolic violence that has a much bigger impact than others. Generally, symbolic violence concept is used to explain the powerful group's mechanism that dominates social structure to force

the powerless people. The domination process influenced and forced the powerless group including ideology, culture, habit, and life style.

The relevant aspects to the education world, symbolic violence happens in teaching and learning activity, especially in educational institutions. Symbolic violence practices can be shown through the regulations coming from high class' cultures and they are forced to receive as low class culture, even in the context of plural community. The students are introduced with the high-class culture, habit, life style, taste, dressed code, attitude, behavior, speaking style, and acts that relate to the dominant group. Then, the powerless students assume that it is good for their life, and they receive it roomily, even they have to disembarrass their natural habit (Supraptio, 2013:85).

Moreover, symbolic violence actually also happens in the content of curriculum and the use of learning material. The school's textbooks usually show the example of high class culture. It can be found on the research that has been done by Martono (2012) to the elementary school's textbooks. In his research, he gave evidences that there was a social distinction between the rich people and the poor ones. He also told us that there was a dominant culture used massively in the content of those books. On the other hand, symbolic violence also happens through language, student's activity outside learning, and other mechanisms. Language as a tool for transferring the message becomes a good facility to preserve a group's hegemony and power.

If it is connected to this study, the learning material that has been formulated here shows that the book writers represent their ideology in the book

content. They used language in the process of transmitting their ideology. Language itself contains some symbols and signs that can be analyzed from its narration, music, visual, event, person, clothes, accessories, color, and etc. The object's position can be defined through sign and symbol analysis. It means that symbolic violence happens softly. Through this method, we can understand the symbolic violence practices.

This research investigates the symbolic violence in the book *Pendidikan Agama Islam (PAI) dan Budi Pekerti* (Islamic Education and Morality) for the eleventh-grade students of SMA published by Kementerian Pendidikan dan Kebudayaan (Kemdikbud)/Ministry of Education and Culture. Its purpose is to prove that there are the symbolic violence practices found in the texts. The study focuses on the construction of the concept of New Islam written in the book. The Critical Discourse Analysis developed by van Dijk and Symbolic Violence developed by Pierre Bourdieu are used to analyze the problem of the research. The data of this research were taken from the book on page 168-170 about Modern Islam.

Critical discourse analysis actually completes sociological approach used in the research above since the analysis examines the relation between power domination, social inequality, and social problems. This research limits the scope on the field of cultural production in which the symbolic violence through the construction of New Islam is embedded in the textbook. The analysis mandates some stages of collecting data and analysis including textual and social cognition analysis and the analysis is combined by the Sociology of Bourdieu by examining

habitus, capital, field and *doxa*. Those analyses become device to uncover practices of symbolic violence embedded in the concept of New Islam.

1.2. Statements of the Problem

In this study, symbolic violence that occurred in the practice of discourse in the book of *PAI and Budi Pekerti* becomes the main focus. In particular, the authors attempt to reveal the construction of new Islam in the book. The concept of new Islam was the hidden agenda of the authors in performing symbolic violence. Based on the background of study above, the researcher formulated some problems as follows:

- What types of symbolic violence are undertaken by the authors in constructing the concept of new Islam?
- What types of linguistic device are used for practicing a symbolic violence?
- What are the objectives of the authors in constructing the concept of new Islam?

1.3. Objectives of the Study

Based on the research problems above, the objectives of the study are as follow.

- To uncover symbolic violence performed by the authors in manipulating the learning material.
- To uncover the symbolic violence and ideological value indicated in the construction of new Islam.

1.4. Scope of the Study

This research took the text from *PAI dan Budi Pekerti* book for eleventh grade of SMA published by Kementerian Pendidikan dan Kebudayaan (Kemdikbud), especially from the chapter of ‘Bangun dan Bangkitlah Wahai Pejuang Islam’ as the object of the research. In this thesis, the writer analyzes the symbolic violence proposed by Pierre Bourdieu. The writer will also use Critical Discourse Analysis proposed by Teun A. van Dijk to help the analysis.

1.5. Significance of the Study

From the research objectives, this research is expected to provide benefits, both theoretical and practical benefits, for academics and the public. Such benefits include the following.

- Theoretical

Theoretically, this research is expected to contribute thoughts on linguistics field, especially CDA. The result of this research can enrich the researcher's knowledge of symbolic violence and the use of critical discourse analysis to solve the problem in linguistic discourse. Besides, this study will be an experience on how to be a good researcher in connecting the social science and analyzing the text through linguistic approach.

This study hopefully can be additional reference for the readers, especially in the study of symbolic violence in linguistics discourse. The

findings in this study can be used for next researchers who focus on other model of critical discourse analysis and critical sociology. Hopefully, this research can give the information about symbolic violence in education and the text analysis using CDA through textual analysis, social cognition analysis and social context analysis

- Practical

Practically, this research may provide benefits in education, especially in the use of learning materials. The result of this study can be used as a recommendation for teacher and fellow students to be careful in using a textbook for teaching activity, especially a subject that contains some violence, like symbolic violence.

In addition, the study provides recommendations to the government to be more selective in choosing the authors of textbooks for students learning. It does not only require script editors who understand the structure of language, but also language experts to assess the feasibility of textbooks before they are published.

1.6. Operational Definition

Based on the title of the research, the researcher finds some operational definitions as follows:

- **New Islam** is the rationalization of Islamic understanding and contextualization of Islamic values into life. In Islamic terminology, new Islam

is derived from the word *tajdid*. Some various terms which sound almost similar as the essence of new Islam come later such as modernism, reformism, Puritanism, revivalism and fundamentalism (Syamsuddin and Esposito, 1987:21).

- **Symbolic Violence** is actually used to explain mechanism used by elite or upper class dominating social structure to “force” ideology, culture, habits, or life style to control lower class. (Martono, 2012:5)
- **Doxa** is a set of fundamental belief that does not need to be explicitly declared as dogma (Bourdieu in Karnata, 2013:10)
- **PAI dan Budi Pekerti XI SMA** is written by Mustahdi and Mustakim and the editors are Yusuf A. Hasan and Muh. Saerozi, published by Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan (the center of Curriculum and Book, Research and Development board, the Ministry of Education and Culture)

1.7. Organization of the Thesis

This thesis is entitled **A Symbolic Violence behind The Construction of “New Islam”: A Case In Chapter 10 Of The Book of PAI dan Budi Pekerti**, and it is organized as follows:

Chapter I is Introduction. This chapter consists of Background of the Study, Statements of the Problem, Objectives of the Study, Scope of the Study, Significance of the Study, and Organization of the Thesis.

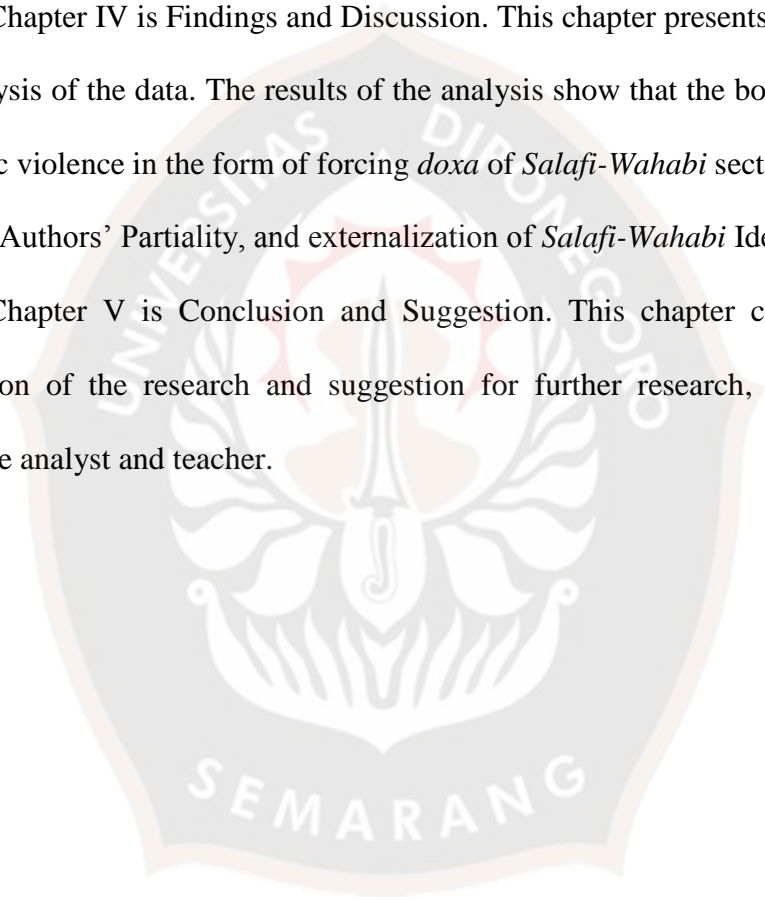
Chapter II is Review of Related Literature. It tells about the previous studies related to the thesis and the theoretical framework. It covers Previous Studies and

theoretical framework through the theory of Critical Discourse Analysis, Symbolic Violence, Discourse and Ideology, and Discourse in Education.

Chapter III is Research Method. This chapter consists of Research Design, Unit of Analysis, Source of Data, Technique of Data Collection, and Technique of Data Analysis.

Chapter IV is Findings and Discussion. This chapter presents and discusses the analysis of the data. The results of the analysis show that the book applied the symbolic violence in the form of forcing *doxa* of *Salafi-Wahabi* sects, as identified through Authors' Partiality, and externalization of *Salafi-Wahabi* Ideology.

Chapter V is Conclusion and Suggestion. This chapter consists of the conclusion of the research and suggestion for further research, especially for discourse analyst and teacher.



CHAPTER II

REVIEW OF RELATED LITERATURE

Chapter II explains some previous studies about symbolic violence and Critical Discourse Analysis to support the theoretical review and shows Bourdieu and van Dijk's theory for analyzing the construction of new Islam in chapter 10 of the book of *PAI dan Budi Pekerti*.

2.1. Previous Studies

Symbolic violence in education can occur in the text book used to teach the students. Books as the sources of learning become effective tools to practice symbolic violence to direct the readers to a certain interest. The study about the practices of symbolic violence in education was conducted by Martono (2012). This study analyzed symbolic violence in school using Pierre Bourdieu's Education Sociology. In this study, he revealed the typology of symbolic violence in Electronic School Book for elementary school Students.

In addition, the study undertaken by Karnata (2013) about field of cultural production in literature discourse is interesting to examine. The study elaborated the key concept of Pierre Bourdieu's sociological thoughts related to literature as field of cultural production. Recently, Hakim (2016) conducted two researches concerning symbolic violence in the text book of formal school namely *Anak Islam Suka Membaca* and *Pendidikan Agama Islam dan Budi Pekerti*. Both researches combine sociological and linguistics approach to reveal practices of symbolic

violence contained in the books. This research explained the verbal violence practices for maintaining Wahabi's ideology in the textbook.

There are several researchers concerning the issue of symbolic violence, for example the research done by Horvart (2003), Cushion and Jones (2006). Horvart's research is about "The Interactive Effects of Race and Class in Educational research". It shows the impact of racial and social class in education. Another research was done by Cushion and Jones (2006). The research was done in Brunel University and University of Wales Institute, talking about the power, discourse, and symbolic violence in Albion Football Club. The researchers used ethnography approach in order to uncover the growing culture in the club. The result shows that power and symbolic violence existed in the expression during training activity. The language produced by the coach reflects his power. He forced his *habitus* to the football player.

A different research done by Kathryn Herr and Gary L. Anderson (2003) aims to uncover the symbolic violence in teaching and learning culture especially in middle grade. Critical Incident Analysis is used as a variable to uncover the symbolic violence in the school. The result of the research shows the form and mechanism of symbolic violence in the school. There is no analysis in linguistic area which is very important in order to uncover such violence.

Research on Critical Discourse Analysis on textbook is still limited compared to the research on news discourse such as the research of Mahardika (2016) on "Konflik Yaman dalam Bahasa Media Global". The research focused on how Yaman was being reported on two famous media which are BBC from England

and IRIB from Iran. Mahardika used the critical discourse analysis proposed by van Leeuwen to find the inclusion and exclusion processes among actors. Different study was done by Nurhayati (2016) about “Power Struggle in the Testimony of Sudirman Said to the *House Ethics Council (MKD)*”. She used the approach of CDA defined by van Dijk and Fairclough. The researcher found the discourse power done by MKD on Mr. Sudirman Said in a hearing process.

The use of textbook in teaching and learning process must lead to a positive effect since the textbooks are used in school. Ma'arif (2006) showed such thing in his research entitled “Islam dan Pendidikan Pluralisme: Menampilkan Wajah Islam Toleran Melalui Kurikulum PAI Berbasis Kemajemukan”. His research tells us the critique and solution for new concept of PAI curriculum which accommodated the tolerance and diversity values.

Research for analyzing the textbook was also done by Wahyuni (2016). Her research tells us the description of character training to form kind student through the textbook. By using euphemism and censor, Indonesian Language textbook can be designed to make student realize some good characters, such as creative, logic, innovative, nationalistic, kind and responsible student. The goal is to make a criticism to the discrimination of gender in the textbook for learning and teaching.

In this level, there is a limitation to find the study which concerns on linguistic thoughts, especially by using critical discourse analysis related to social theory. Some of the studies used descriptive and interpretative method for analyzing language data. The researchers explained the sentences on the book in a structural form only and interpreted the data by themselves.

CDA is the study of relation among discourses, power, domination, social inequality, and the analysis of social problems (Fairclough and Wodak, 1997). In this research, CDA concept by van Dijk (1993) is used as the research approach. This analysis guides the researcher to do some steps for collecting the data; these are textual analysis, social cognition analysis and social context analysis to uncover the hidden ideology and symbolic violence practice through the language. The study focuses on the construction of the concept of new Islam written in the book. The three analysis concepts become the core aspect for deconstructing the symbolic violence in education, especially through the textbook.

There is some dominance of certain groups in the process of naturalization of violence through symbols. The culture of violence as an integral part in the national education practice is included in the textbook. There is a lack of comprehensive study to dissect the text and the language used as a part of the symbolic violence mechanism.

2.2. Theoretical Framework

2.2.1. New Islam

New Islam is the rationalization of Islamic understanding and contextualization of Islamic values into life. In Islamic terminology, new Islam is derived from the word *tajdid*. Some various terms which sound almost similar as the essence of new Islam come later such as modernism, reformism, Puritanism, revivalism and fundamentalism (Syamsuddin and Esposito, 1987:21)

In addition to *tajdid*, Azra (1996) explained that there was another term in the vocabulary of Islam about new Islam, that is reconciliation. *Tajdid* is usually translated as "renewal", and reconciliation as a "change". These two words together reflect the lasting tradition which attempts to revive the Islamic faith and its practices in the community of the Muslims.

Consequently, the new Islam is not the matter of basic or fundamental teachings of Islam; it means that new Islam is not intended to change, modify, or revise the values and principles of Islam, but it is more related to the interpretation of the basic doctrines to fit the needs of development, as well as the spirit of that time. Thus, it can be understood that new Islam is the actualization of the teachings of social development.

Based on the *surah* al-Dluha: 4. "Surely then it is better for you than the first," Another verse is the *surah* ar-Ra'd: 11, "Allah will not change what is in people unless they change what is in themselves " (Fauzi, 2004:5). From the verse above, it is clear that to change the status of the people of the low situation to be noble and honorable, Muslims themselves must take the initiative and change their attitude, both the patterns of thought and behavior. Thus, the forces of reformers in the community must always exist.

Jainuri (1995:39-40) said that *tajdid* rooted in the legacy of the historical experience of Muslims. The legacy is the theological foundation that encourages the emergence of various movements (New Islam). Furthermore, the theological foundation is formulated in two forms of belief, namely: **Firstly**, the belief that

Islam is a universal religion and *secondly*, the belief that Islam is the last religion or the finality of the prophet hood of Muhammad as a messenger of God.

2.2.2. Symbolic Violence

Bourdieu sees that symbolic violence is related to the concept of *habitus*, field and capital. *Habitus* according to Wacquant (2006:7) designates the system of durable and transposable dispositions through which we perceive, judge, and act in the world. These concepts can be defined as unconscious schemata. It is acquired through lasting exposure to particular social conditions and conditionings, via the internalization of external constraints and possibilities.

In the area of his thought, Bourdieu emphasizes on human as agent. Agent cannot avoid conditions of objective structure outside him/herself. In this stage, agent does exterior internalization where all objective matters outside agent are grasped through field. On the other side, agent does interior externalization. It means that the agent with subjective structure related to the *habitus* does agency effort to influence human outside him/her *habitus*.

Martono (2012:5) elaborates that the symbolic violence is actually used to explain mechanism used by elite or upper class dominating social structure to “force” ideology, culture, habits, or life style to control lower class. He explains symbolic violence comprehensively as one of violence practices in the life that can be the obstacle of the process of humanism in the social practice. An entity can be object of violence culture that castrates the essence of knowledge acquisition. The symbolic violence can direct to the use of language in social reality of society.

Supraptio (2013:78) explained that violence in education can be classified into three kinds; these are physical violence, psychological violence and symbolic violence. Firstly, physical violence aims to injures a person and it can be classified as serious violence. Secondly, it is psychological violence that happens due to crude utterances, sarcastic, and intimidation. It can make the students become passive and powerless. The last one was hidden violence, or symbolic violence that has a much bigger impact than the others.

Generally, symbolic violence concept is used to explain the powerful group's mechanism that dominates social structure to force the powerless people. The domination process influenced and forced the powerless group including ideology, culture, habit, and life style. As Martono (2012:5) said that the concept of symbolic violence is basically used by elite or upper class to dominate the social structure which aimed at "insisting" an ideology, culture, custom, or life style to the lower class.

From the definition above, it can be said that symbolic violence basically can transform a barrier for the process of humanity in teaching and learning process. The students just become the object in education process with its violence culture, and block their right to acquire the knowledge. Symbolic violence is directly related to the use of language in society.

2.2.2.1. The Elements of Cultural Reproduction

According to Wacquant (2006:7), *Habitus* related to the system of value that we received from the daily interaction and shaped the way of thinking and behaving in the world. Aristotle's philosophical concept explained *habitus* in the term of *hexis* earlier. *Hexis* is a subjective structure of every person. This is also corroborated by other philosophers such as Thomas Aquinas, Hegel, Weber, Durkheim, Mauss, and Husserl, among others (Bourdieu in Wacquant, 2006: 7).

Habitus also can be seen in language perspective, as the media for its transformation. Bourdieu (1995a: 86) in Aunullah (2006:100) explained that *habitus* of language relates to the way of using body in producing language, the competence in producing and assessing language, dialect, language style, diction, intonation, accent, mimicry, and the pronunciation's style. *Habitus* was acquired by a person for interpreting social structure they live. In other words, *habitus* is the values received by a human created through social process in interaction to become people thought behavior later.

The second term of Bourdieu's theory is capital. Bourdieu (1986) in Wacquant (2006:8) defines capital as any effective resource in a given social arena that enables one to appropriate the specific profits arising out of participation and contest in it. Capital comes some principal species, these are economic capital, cultural capital, symbolic capital and social capital. By using these capitals, a person can force his *habitus* to control another person. It is relevant to Bourdieu's explanation (1984:291) that the power is supported by the existence of *habitus* that is accompanied by the capital. Each individual with different *habitus* also has an

embedded different capital. For instance, an individual acquired cultural capital through learning and education. Moreover, through symbolic capital, he will be considered as a scientist (Hussey, 2010: 44)

As the third fundamental idea of symbolic violence, the definition of field is applied in two substances. First, according to Wacquant (2006:9), field is a systematic phase of formation a force field that imposes its specific determinations upon all those who enter it. Second, field is the effort of agent and institution to maintain or defeat the existence of capital distribution. This case is embodied in the scientific field, by the ranking of institutions, disciplines, theories, methods, topics, journals, prizes, etc.

Symbolic violence also includes fields of production or power. There is a social space which puts some members of the public. Each agency has a different *habitus* and capital. The differences suggest different levels of power. Bourdieu's analysis is not limited to the class structure. Although the structure grade has a hierarchical relationship of social and economic status. Agents on a particular class are divided into diverse fields of production, such as the cultural or economic fields. It is because of the construction of social world.

Bourdieu (2002:503) concerns linguistics and symbolic power. He told us that there is an attachment in linguistic communication exchange between speaker and hearer based on enciphering and deciphering, and on the implementation of generative competence. In the context of economy, there are symbolic relations of power between capital and producers with its strategy to suppress consumer unconsciously. It can give the benefit for reaching a symbolic profit.

Bourdieu made a synthesis to describe power or symbolic violence. His argument told us that symbolic forms have strength to form a reality and social structure. On the other hand, the symbolic forms are domain and domination struggle, because every group will define a social condition as their want. Through symbolic form, power and domination are assumed as a natural condition, so it makes symbolic violence run effectively (1995: 166-8) in Ainullah (2006:105).

Language practice cannot be separated from power of a group with its current *habitus* to force another group softly. In this condition, domination from the powerful group cannot be understood as the goodness, by giving and natural, so it can be realized by the power object. Therefore, symbolic violence is a kind of violence for changing and creating a reality, so that it can be received by others naturally.

The symbolic violence tries to change people perspective from their faith in a community with a new world view from powerful group. Its correlation with language use, language can be used as a capital to influence people's point of view in a society. It means that symbolic power happens in language. *"The power of symbolic is such a power to generate goods from words"* (Bourdieu 1994: 138 in Ainullah 2006:114).

Describing violence concept identically relates to the term of power abuse as its hidden orientation. Violence is used when a group dominates another to defend the power in social structure. So, violence practices that have been done are designed softly and hidden. In its cases, violence tends to the application of symbolic violence through language. Language as a potential aspect for

implementing symbolic violence can be found in every domain of human life, such as art, religion, and social sciences. Every agent in every domain is the language producer and consumer.

Violence that has been done by a person or a group could not be realized by the object, because it was done through hegemony, not physically. Forcefulness practices were done by dominant group to the marginal group. It runs maximally and gets the subservience by the powerless. They do not realize the hegemony practices by the dominant, because of their belief socially to the violence's object.

2.2.2.2. Doxa, Heterodoxa and Orthodoxa

Similar to the analysis using van Dijk's Critical Discourse Analysis, Bourdieu's theory also describes the relevant analysis steps. That analysis uses the textual analysis, the analysis of the authors' position in the social sphere and the analysis of power field chosen by authors in presenting discourse (Karnata, 2013:7). Symbolic violence occurs when the autonomy of the field weakens so that the other thoughts emerge. The thoughts conveyed by the authors become agent to oppose and blame other thoughts.

Bourdieu explained the process of how symbolic violence is made or the mechanism of symbolic power through the process called 'doxa'. In other word, the occurrence of symbolic violence according to Bourdieu is done through 'doxa'. *Doxa* in Bourdieu's view (Deer, 2008:120 in Karnata 2013:10) is a set of fundamental belief that does not need to be explicitly declared as dogma.

Doxa is a set of fundamental belief and it is unnecessary to be declared explicitly. In this sense, the writer tried to maintain the *doxa* to influence the reader. Symbolic violence happened in the process of maintaining the *doxa* in the text and the effort to influence the reader to receive the thought of the *doxa*. *Doxa* was internalized through the statements written by the authors through their supports to something, such as ideology, value and perspective.

Further, Karnata explained that *doxa* is a belief received as it is, without any objection or question that directs to the one's perspective in assuming the world where *doxa* exists. The process of symbolic power occurs when the autonomy of field weakens that enable the emergent of another thought delivered by agents in the field to question, challenge, or even change the intended *doxa*.

For instance, the statements appeared in the language that contains ideological values explained implicitly so that the reader accept the values without any objection. In the practice, there are two kinds of *doxa* namely *heterodoxa* and *orthodoxa*. According to Bourdieu (1995: 168-9) while *heterodoxa* is a thought that challenges and delivers explicitly and undermines the established perception scheme, *orthodoxa* is an effort undertaken by dominant group that has power and control to maintain field structure by the thought which explicitly supports and uses structure and rules in the field of discourse struggle. The implementation of symbolic violence can be seen in the figure below.

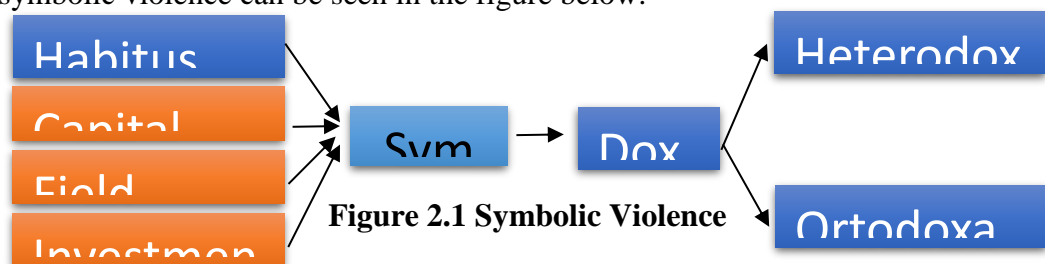


Figure 2.1 Symbolic Violence

The scheme above explained the process of symbolic violence in life. Symbolic violence occurs when a person or institution has the *habitus*, capital and field. Subjective structure is embedded to people in order to have a similar *habitus*. Besides the *habitus*, capital and field used, there are also some strategies according to Bourdieu's thought namely economic investment strategy, symbolic investment strategy, inheriting strategy, and education strategy. Those strategies are used to execute symbolic violence.

Symbolic violence occurs through three things; *doxa*, *heterodoxa*, and *orthodoxa*. These three are implicit because they are hidden. This is different from dogma that is delivered explicitly. *Doxa* consists of *habitus*, capital, and field which are transmitted through investment strategy. In real life, there is contention among *doxa*. As a result, *heterodoxa* appears. Moreover, *orthodoxa* is created if there are authority and dominating *doxa* in the social structure.

2.2.3. Critical Discourse Analysis

van Dijk (1993:251) described the critical discourse analysis as a study about the intimate relation between discourse, power, domination, social inequality and the position of the subject in those relations. The Critical Discourse Analysis is an important part of the process of the comprehensive and radical discourse study because the analysis is done through the text and context.

van Dijk (1998: 1) describes that CDA is a research approach to analyze social power abuse, dominance and inequality in the social structure. It occurs

underground in a text or speech in the context of social structure. So, critical discourse analyst takes explicit position in understanding and analyzing social inequality.

It is relevant with Fairclough & Wodak (1997: 271-280) in van Dijk (1998:2) which summarized the main tenets of CDA. According to them CDA addresses some kinds of investigations, such as social problems, power relations are discursive, discourse constitutes society and culture, discourse does ideological work, discourse is historical, the link between text and society is mediated, discourse analysis is interpretative and explanatory, and discourse is a form of social action. So, it gives us a complete understanding to uncover how social structure factor influence the language

2.2.3.1. Triangle Discourse of van Dijk

van Dijk's discourse analysis framework contains with three phases, these are macro structure, super structure and micro structure. Macro structure explains about global meaning of a text which can be analyzed through the topic raised. Then, super structure elaborates the framework of a text including structure and discourse element used in text arrangement. While, micro structure is a local meaning which can be analyzed through diction, sentence and language style used in a text.

Communicative Act according to van Dijk (2001: 198) becomes the reference in the process of discourse. The product of discourse includes some aspects such as text, speech, the writer's layout and other semiotic aspects. CDA

introduced by van Dijk including textual analysis, social cognition, and social concept. The three analyses have interrelationship, an analysis is connected to the other analysis and affects one another especially in producing discourse. The following is the explanation of the concepts.

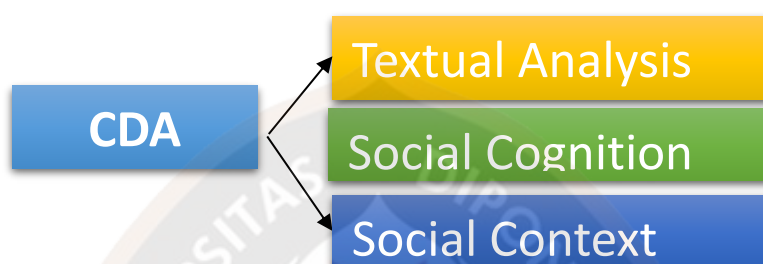


Figure 2.2 Critical Discourse Analysis

Textual analysis includes global meaning of a text that can be observed through its topic or themes, the structure of the text and discourse elements used to construct a text, and local meaning that can be observed through diction, word choice, sentences and rhetoric used in the text. Nurhayati (2015:12) explained that the discourse analysis aims to understand the structure of the discourse done by deciding aspects that are relevant to the purpose of the text types analyzed. It is usually used to uncover textual structure such as topic choice, lexicon, and placing participant in clauses.

Textual analysis can be observed through the steps of van Dijk's critical discourse analysis and transitivity theory. According to Halliday and Matthiessen (2004) transitivity showed the representation of meaning existed in the clause regarding the process relating to participant and circumstance. There are six

processes in the system of transitivity namely material process, mental process, relational process, verbal process, behavioral process, and existential process (Gerot and Wignell, 1994; Halliday and Matthiessen (2004).

The textual analysis employs social cognition domain. This aspect includes trust, evaluation, emotion, attitude, mental structure and memory based the production process and discourse interpretation. In this analysis, van Dijk as portrayed by Nurhayati (2015:14) introduces a concept called mental model, namely cognition models saved in episodic memory as part of human's long term memory. Mental model consists of context model, event model, and schema of social representation or social cognition forming knowledge, attitude, ideology, values, norm, and so forth. Those models influence the process of discourse production. So, the analysis undertaken includes textual and contextual dimension.

Social cognition analysis refers to writer's mental awareness in producing discourse through a textbook. The textbook's writer not only can be seen from one perspective, but also through some important things they have such as their knowledge, experience, values and ideology and their world view.

The last dimension is social dimension. According to van Dijk (2001:117), CDA also emphasizes its focus on social dimension such as power and domination. The analysis undertaken includes social situation, acts, social actor of a discourse. Social situation as explained by Nurhayati (2015:15) includes aspects explained in the context model such as knowledge about setting, the role of participant, acts, etc. that are relevant to produce and understand the text. The result of the analysis in

micro structure should project macro structure or social structure that influence, and construct a discourse.

Social context relates to how a discourse was produced by a community. Its practices relate to the power and access they have in social life. Power is a group or person ownership to pressure another group through hegemony and domination. The impact of those practice is implemented in learning materials which represent a particular group. Besides power, the access also becomes an important aspect in social dimension context because a dominant group always has an access to the media to maintain the domination over marginal groups.

There is relationship between van Dijk's idea and Bourdieu. Both of them have the same main focus to reveal an underground symbolic violence as explained in the following scheme.

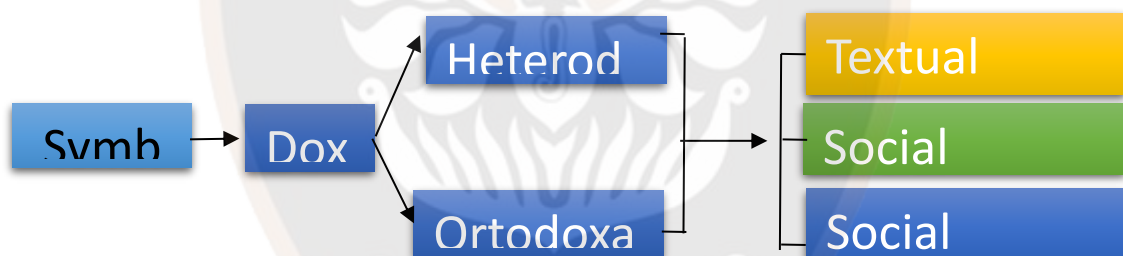


Figure 2.3 Symbolic Violence and CDA

As explained above, symbolic violence occurs through *doxa*, *heterodoxa*, and *orthodoxa* which is implicit and hidden. Symbolic violence appears as a result of *habitus*, capital, and field manifested as *doxa*, *heterodoxa*, and *orthodoxa*. The *doxa* can be analyzed through CDA approach. It includes textual analysis, social cognition, and social concept. The three analyses have interrelationship, an analysis

is connected to the other analysis and affected each other especially in producing discourse. So, those three doxas can reveal the social problem concealed by the discourse producer.

2.2.4. Discourse and Ideology

The study of mass communication is the terminology which develops in science to reflect hidden matter and control human's life which is important to be studied. A philosopher, Aristotle defined things that control idea called as *hexis*. The concept of *hexis* is similiar to the concept of *habitus* theorized by Pierre Bourdieu. Both *hexis* and *habitus* are originated from the mental dimension caused by the external influence including paradigm, doctrine, perspective, belief and ideology.

A system of belief is owned by an individual or a group of people, and contains teaching that must be done can be understood as Ideology. For van Dijk (2006: 15) Ideology is defined as the system of ideas. While the sociological ideology portrayed as beliefs and thoughts as the representations of social groups and the principles of such representations.

Ideologies are defined by van Dijk (2006: 15) as a multidisciplinary framework that combines a social, cognitive and discursive component. These components include actions, aims, norms and values, and resources as the basis of social group's self-image. Ideology is organized its identity to other social groups.

Ideology describes the relationship between cognition of human personal and social situation. The values that are believed by someone in his thinking

represent his status, the nature and function of social structure. Ideology explains the social representation of a person or group in a structure of society.

The social functions of ideology described by van Dijk (2006:117) are *first* to organize and ground the social representations of groups. *Second* to ultimate basis of discourse and other social practices of the members of a group. *Third* to allow members to organize and coordinate their action and interaction. *Fourth*, to be a part of socio cognitive interface between structure and discourse or other social practices. And *fifth* to legitimate domination as well as to articulate resistance in relationship of power as the basis of guidelines of professional behavior.

It means that ideology is potentially developed through discourse because discourse is related to mental process and social practice. van Dijk (1998:87) has described in his book entitled *Ideology; A Multidisciplinary Approach* below:

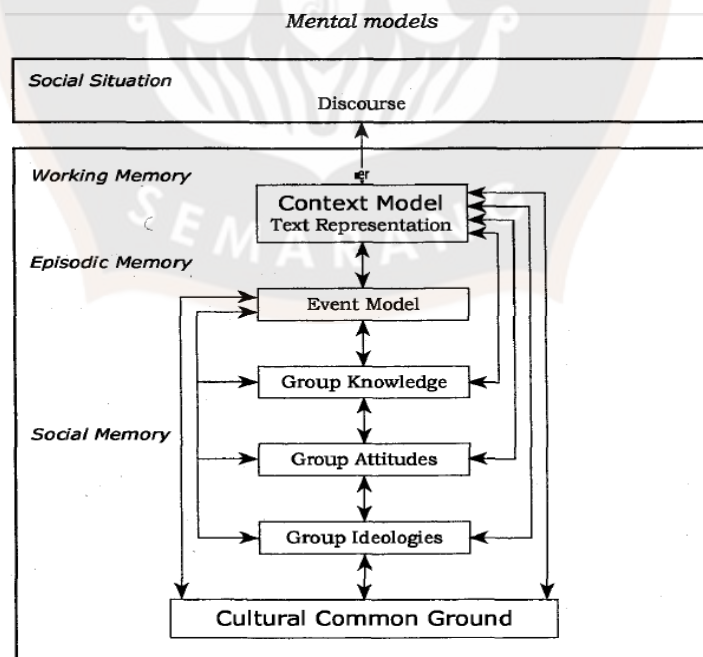


Figure 2.4 Mental Model

Figure 2.1 explains that there is a relation between social situation and the elements which form the discourse. There is a relationship between context models, event models to form group attitudes and group ideologies. Furthermore, the episodic memory influences the social memory to form cultural common ground. Finally, through the text representation from the discourse production, it can be analyzed to find out identical ideological discourse.

Moreover, the scheme is strongly influenced by the person's thinking of mental model as a subjective structure. In certain situations, it represents a way of thinking through specific models in episodic memory. Context models as described by van Dijk control discourse processing of a person, who cannot be separated from its social context. Furthermore, the context model affects their event models. Event is understood as a model of subjective interpretation of language meaning users who give birth in the production process of discourse. It means that the event model cannot be separated from the mental models that shape (2006:121).

The next step of discourse processing of ideology is socially shared beliefs, such as knowledge, attitude, and ideology. It will control the discourse practice through some kinds of language features such as Intonation, pronoun, nominalization, topic choice, implicitness, turn taking, actor description, argument, narrative structure, style, and any other discourse structures. For the final step is the index of ideology. These steps describe an episodic term and ideological process through discourse in social life. It can be seen to the Figure 2.5 below:

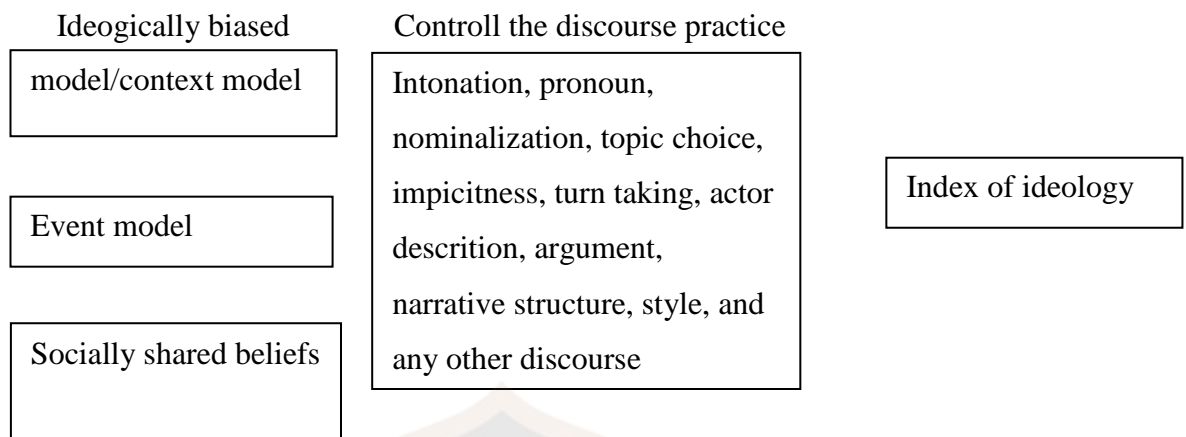


Figure 2.5 Discourse and Ideology

Text should be analyzed from the parts of the text and its correlation with the world view outside the text. The analysis of ideology of a text can be done by reviewing the process of production and the process of interpretation. Process of production concern on how discourse produce, while process of interpretation concern on how text is interpreted in social life. In addition, understanding the text can be done by understanding the content of the text and its relation to common sense. Some of these steps can be carried out to analyze the language and ideology.

According to van Dijk (2006:146) discourse meanings influence by such ideologies typically feature information that answers the following questions; Membership devices (gender, ethnicity, appearance, origin, etc.): Who are we? Actions: What do we do? Aims: Why do we do this? Norms and Values: What is good or bad? Position: What is our position in society, and how we relate to other groups? Resources: What is ours? What do we want to have/keep at all costs?

Then, the above sense can be understood in some narrations about ideological discourse analysis, as described by van Dijk (2006:147). First, Self-identity descriptions. It relates to those groups who are self- or other-defined mainly

or exclusively because of their characteristics, such as those of gender, race, ethnicity, age, religion, language, origin. Second, Activity descriptions.

Ideology can be identified by what is done by a person or group, such as a professional and activist. Ideologies focus on the good things done by members of the society. For example, a journalist, professorial, medical or environmental that performs some action such as writing news, doing research, healing the sick or protesting against pollution (van Dijk, 2006: 128)

Third, Goal description. People can represent the ideology and their social sense when they have goals. Essentially, the ideological discourse of the group focus on the goals of their activities. Fourth, Norm and Value description. It defines the relationship between good and bad, right or wrong, action and purpose try to respecter achieve something. Fifth, Position and relation description, it is associated with a specific group identity and goals that have a relation with another group. That is, the identity of a group does not stand alone. And sixth, Resource description. This illustrates the existence of a group within the discourse when it has access to general or specific resources

2.2.5. Discourse in Education

Violence in education have controlled by language as symbolic violence mechanism. Martono (2012:47) stated that language has a central role in power and domination mechanism, especially for hiding the true meaning of actions. These actions contain power orientation. Language becomes the most effective medium for legitimate the hidden meaning of power and ideology.

Discourse practices evolved in education become an interesting topic to be analyzed to supplement the research results in this thesis, because the *field* of education as a means used by the author to represent their power. The analysis of the educational culture is relevant to the study of discourse analysis, because it concerns on human relationship and primarily focus on interaction. The interaction we can analyze from how we talk and the discursive practices through the development of relationship.

Discourse as described by Murcia and Olshtain (2000: 184) provides a good impact in education. Its impact to proficiency level can be found in several areas of study in education such as curriculum-based discourse, discourse analysis, discourse in assessment and discourse training for teacher and learners. Context, text types and communicative goal used to guide the learning process is carried out.

Essentially Rodger (2004:1) through her book by the title *An Introduction to Critical Discourse Analysis in Education* described specifically about discourse and education. For her, CDA provides the tools for addressing the complexity of movement across educational sites, practices, and systems in a world where inequalities are global in scope. Then, van Dijk (200x:11) explained some areas of research of discourse analysis in education are as follows:

First, various processes of didactic/pedagogical interaction. This research focused on the interaction in the learning process, teaching monologues and dialogues, speech interaction between students in the classroom. *Second*, Teaching systematic analysis and theory formation. This analysis based on teaching theory and analysis. *Third*, teaching intuitive or more explicit knowledge and

understanding. It deals with textual communicative forms. *Fourth*, uses of textual materials in the educational interaction. This research focused on the teaching materials used, such as textbook, or reading materials. This is related to the research conducted in this thesis, because the focus is on the Islamic Studies textbook and character building.

Some researchers used CDA for analyzing education elements. Educational researchers as explained by Rodger (2004:3) used CDA in many different areas in educational studies—from studies in higher education, policy studies, adult education, and language arts to studies in physical education, math and science education, family and community education, and art education and creativity. Thomas (2005) analyzed the construction of teacher identities in educational policy documents and Rossi, *et all* (2009) with the analysis of physical education curriculum materials. Both of them used CDA as an approach to uncover power in the document of policy and curriculum.

The various properties which should be paid attention to in the use of such discourse types according to van Dijk (200x:18-19) are for instance the following: *First*, Context of use. It was dealt with some questions to reveal the context of discourse, such as in the which culture is the text used?, From what historical period is the text?, In what typical social situation is or can it be used?, What category of speaker has or may have produced it?, What category of the hearer; the public is it addressed to ?, What are the purposes, intentions, interests of the speaker / writer?

Second, grammatical structures. It was dealt with the analysis of some things, such as syntax and semantic structure, themes, topics and ideas that are used

to express the language, analysis speech act and the global meaning of the text.

Third, Other discourse structures. It was dealt with the discourse structure outside the text which is become the scope of the text, such as the analysis of superstructure region, stylistic structure and rhetorical operation used.

Fourth, interactional properties. It was dealt with speaker and hearer, strategy used by the discourse producer, and their social role. Fifth Presentation performance, it was related to the writing or sound features, facial work, gestures, head position, and par textual properties such as laughing, looking angry or relieved.

The dimensions of discourse properties can be understood to analyze some domains in education, or we use CDA for breakdown some problems of education. The study of classroom interaction, reading and comprehension, textbook and other textual learning material, teaching discourse and communication will guide us to analyze hidden messages in educational activity. It can be seen in this research that focus on discourse practice in education, especially through the textbook.

CHAPTER III

RESEARCH METHOD

Chapter III discusses the research method that is used to collect and analyze the data of the thesis, thus to conduct the research systematically. The research method consists of research approach, research data, technique of data collection and technique of data analysis.

3.1. Research Approach

This research used descriptive-qualitative method to depict the phenomena in the data related to the implementation of symbolic violence and critical discourse analysis. As explained by Donald (2005:137), qualitative study aims at describing, clarifying humans' experience in their life. Qualitative data prioritize oral or written data compared to the quantitative ones. The purpose of this research is to uncover how practice of symbolic violence happened and how language and symbolic power construct understanding about concept of New Islam in the book of *PAI dan Budi Pekerti* Grade IX Senior High School.

3.2. Research Data

The book consists of eleven chapters. The data are derived from Chapter 10 "Bangun dan Bangkitlah Wahai Pejuang Islam"/ "Wake Up and Rise Islamic Soldiers" on page 168-170 that explains the concept of new Islam in 'Modern Islam' explanation. The researcher focused on some participants which are

introduced at the beginning by the authors in the text about new Islam. The figures are the initiators of new Islam

3.3. Technique of data collection

After reading the data, observations were undertaken. Sudaryanto (2015:2003) described that observation method is a kind of method that certainly involves the process of observation on the use of language in the book. The researcher observed the content of symbolic violence through *doxa* in the textbook.

3.4. Method of Data Analysis

The technique of data analysis used in this research is the identity method. Sudaryanto (1993:13) asserted that it is a method of data analysis in which the determinant is outside the language. It is also not part of the language usage. The identity method used in the analysis is referential identity method. Data from the book were classified into some analysis units. The units consist of sentence (Line) and clause (C). Through critical discourse analysis, the writer examines the text containing elements of verbal violence.

Referential method is an identity method where the resource of the research is language reference. Language reference is the reality or element of language pointed as the language unit. The referential method is used to determine the identity of language unit by referring to pointed reference. Referential method is used to analyze the first purpose of this research namely what are the factors cause the emergence of language features containing elements of symbolic violence.

In addition, the researcher used inferential method. According to Zuchdi (1993:22), analyzing language is enough to use description while to analyze meaning, intention or the effect of communication is needed to use inference. Furthermore, Zuchdi (1993:53) explained that to conduct inferential content analysis, the researcher should be sensitive to the context of the examined data. To conclude, inference in this research is the context outside the research data of the art work: the book of *PAI dan Budi Pekerti*.

The research results then are presented using informal method. Sudaryanto explains that informal method was used by researcher to represent analysis result by using verbal description. So, in this research, the steps of description, interpretation, and explanation were undertaken to uncover the content of symbolic violence contained in the book.

CHAPTER IV

FINDINGS AND DISCUSSION

In Chapter IV, the researcher will present the symbolic violence praxis through *doxa* in *PAI dan Budi Pekerti* and its relation to the construction of New Islam.

4.1. Research Findings

In this study, new Islam relates to the concept of *pembaharuan* (renewal) described by the author in the book of *PAI dan Budi Pekerti*. The discussion of the 'renewal' is described by the author in the explanation of Modern Islam. So that the construction of the New Islam deals with the concept of *pembaharuan* contained in the book.

Symbolic violence contained in the book is the understanding of the concept of the New Islam based on the authors' desire. The new Islamic concept constructed by the authors through *doxa* and *orthodoxa*. *Doxa* can be found through their alignments for the Salafi-Wahabi ideology and cultural reproduction process to the society.

Doxa was used by the authors for practicing symbolic violence. *Doxa* was maintained every time by the authors and internalized in the external environment consistently. It means that *doxa* was used to control weak group/marginal. *Doxa* appears in the book of *PAI dan Budi Pekerti* is the Islamic ideology of Salafi-Wahabi. The writer tried to maintain consistently the *doxa* to influence the reader.

The *doxa* in the form of Islamic teaching of Salafi-Wahabi was internalized unconsciously. Symbolic violence happened in the process of maintaining the belief of the salafi-wahabi sect in the text and the effort to influence the reader to receive the thought of the Islamic sect. *Doxa* was internalized through the statements written by the authors through their supports to the figures of Salafi-Wahabi.

The analysis of *doxa* in the book of *PAI dan Budi Pekerti* with the social science theory has not given a comprehensive analysis. The analysis was only on the interpretation, so that it needs to be strengthened through the analysis of linguistics in order to gain enough description about the case.

This research shows that symbolic violence happens through *doxa* in several ways namely a) Authors' partiality b) Externalization of Salafi-Wahabi Ideology. It can be seen on the scheme below.

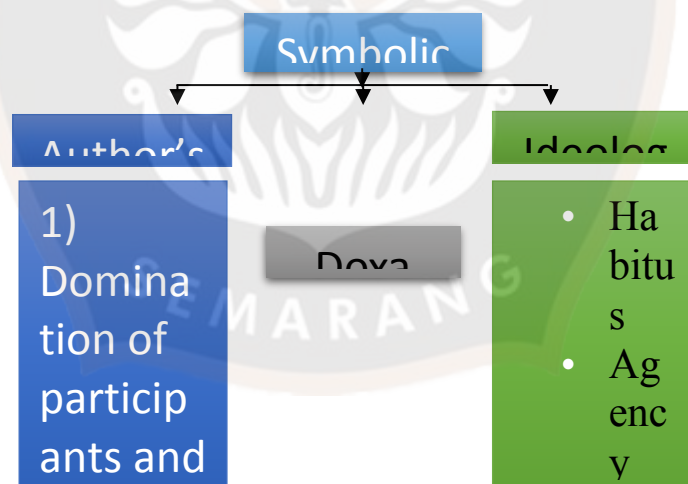


Figure 4.1 Symbolic Violence through doxa

The *doxa* undertaken by means of authors' partiality can be observed through van Dijk' critical discourse analysis and transitivity theory. Symbolic violence related to the linguistic features is used by the authors in producing

discourse. The result shows that the authors' partiality emerges in several aspects: 1) Participants and actors; 2) hidden actor; 3) active and passive clause; 4) Negative clause; 5) Modality; and 6) Conjunction.

In Bourdieu's theory, we know agency and agent, as the parts of society structure. Agent has tight relevance with the objective and subjective structure. The agent in this research is the authors of *PAI and Budi Pekerti* book. The authors are Mustahdi and Mustakim and the editors are Yusuf A. Hasan and Muh. Saerozi, published by Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan (the center of Curriculum and Book, Research and Development board, the Ministry of Education and Culture).

Personally, both authors did exterior internalization. It means that, as the agent, the authors grasped external matter through their field. The external moment can be ideology, perspective, and believe in Islam. The externalization processes done by the authors are understanding and believing in the thought and the teaching of Salafi-Wahabi ideology as a *doxa*.

The result shows that externalization of Salafi-Wahabi Ideology emerges through several aspects: 1) *Habitus* and mental model; 2) Cultural reproduction; 3) Power and access; and 4) Strategy and capital.

4.2. Discussion

4.2.1. Symbolic Violence through Doxa

Symbolic violence occurs when the autonomy of the field weaken so that the authors introduce another thought as agent to oppose and blame another thought.

As in the text book, there is no explicit and deep explanation about *Ibnu Taimiyah*, *Ibnu Qoyyim*, dan *Abd Wahab*. The three figures are the initiators of *Salafi-Wahabi* sects. They initiated thoughts as the solution for the decline of Islam. For instance, when the authors inserted the statements that non- Moslem may be killed, they did not explain the reasons theoretically based on the thought of *Abd Wahab*. Likewise, the authors did so in another example. It means that the authors tried to emerge *doxa* in an effort to practice symbolic violence.

In the analysis of *doxa*, the researcher took the focus on the text used in the book. Besides, there were teaching and ideology of the Islamic sect of Salafi-Wahabi which is consistently maintained by the writer. In the text book the authors explain that the purpose of modernity thought is good to save Moslems from the decline. However, in fact, there are hidden values of ideology to be internalized through discourse control. The values are listed in the following table.

Table 4.1 The Values of Salafi-Wahabi Ideology

The Values of Wahabi Ideology	The Values of Salafi Ideology
Do not believe in <i>tarekat</i>	Do not believe / <i>taqlid</i> in clerics (ulama)
Do not believe in <i>SyekhandWali</i>	Do not believe in religious activities as the result of Islam and culture acculturation
Do not believe in <i>tawasul</i> , <i>ziarah</i> , <i>tahlilat</i> praying	Purification movement of Islam
Do not trust in sholawat on Prophet	Do not believe in <i>tarekat</i>
Do not believe in source of knowledge other than three.	Anti-Western Islamic Movement

Tidak boleh bernadzar kepada selain Allah	
Oppose the study of the Koran by the method of interpretation	

Doxa in form of Ibnu Taimiyah, Ibnu Qoyyim and Abd Wahab thoughts in the text is a trust that must be accepted as it is, it is not to be questioned or debated. The *doxa* directs the readers to accept the concept of modernity in Islam which is internalized in the field of education through the book of *PAI dan Budi Pekerti*.

In the text book for example, the domination done by the authors is by giving positive meaning and evaluation to the Salafi-Wahabi thoughts and blame *umat Islam* and *tarekat* as the cause of Islam decline. The negative evaluation to the Moslems and *tarekat* is undertaken consistently by the authors in the book.

In the text, there is no other agent as entity that is opposed and blamed. So, ideology of Salafi-Wahabi becomes *orthodoxa*. *Orthodoxa* is an effort undertaken by dominant group that has power and control to maintain field structure by the thought which explicitly support and use structure and rules in the field of discourse struggle. In the text, it can be found many supports done by the authors related to the ideology of Salafi-Wahabi.

Through the *doxa*, the teaching and ideology of the Islamic sect of Salafi-Wahabi consistently maintained by the writer to the society. Such as the schema that was adopted from Ma'arif (2016) below:

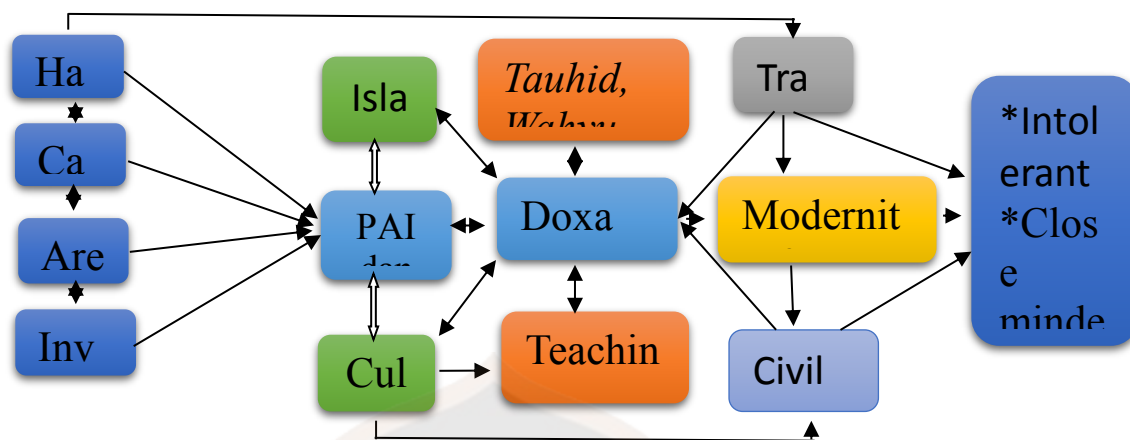


Figure 4.2 Praxis of Symbolic Violence

The schema above explains the authors' objectives in the construction of new Islam concept. The authors have some dimensions that influence the production of discourse namely *habitus*, capital, field and investment strategy. All dimensions affect the authors' construction about new Islam concept in the book. The content of the book includes Islamic lesson and culture then they become *doxa*.

The *doxa* of Salafi-Wahabi ideology is implicitly contained in the materials about *tauhid*, faith, *wahyu*, worship, knowledge and politics. Besides, the cultures constructed by the authors are the culture of violence in Islam and culture of war. Those cultures are represented as the new Islam concept by the authors. Then, the concepts are transferred to the society as the ideal concept of new Islam. With the teaching of new Islam, the authors intend to shape students' mindset to be intolerant, closed minded, rigid and discriminative. They are also shaped to be radical Moslem.

4.2.2. Doxa through the Means of Authors' Partiality

Authors' partiality can be found in several aspects: 1) Participants and actors; 2) hidden actor; 3) active and passive clause; 4) Negative clause; 5) Modality; and 6) Conjunction.

4.2.2.1. Participant and Actor

The researcher found so many dominant actors used in the textbook. It can be seen from the table below.

Table 4.2 Actors

No.	Actors	F
1.	<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	9
2.	<i>Muhammad bin Abd Wahab</i>	11
3.	<i>Umat Islam</i>	11
4.	<i>Orang Islam</i>	8

The table above shows some of the dominant actors posed by the author. Some of these actors include, *Ibn Taymiyyah and Ibn Qoyyim* which appeared nine times, *Muhammad Bin Abdul Wahabi* eleven times, eleven times for *Umat Islam* and *Orang Islam* eight times. In addition there is *Pembaharuan* as a participant who appeared nine times. Domination conducted by the authors of some of these actors is to emphasize them. This is different from other actors in the text that are not written intensely

There are several actors who are dominant in the text about New Islam such as *Ibnu Taimiyah dan Ibnu Qoyyim, Muhammad bin Abd Wahab, Umat Islam,*

orang Islam and *Pembaharuan*. The authors emphasized some participants with hyperbolic narration on each participant. *Ibnu Taimiyah dan Ibnu Qoyyim, Muhammad bin Abd Wahab* as participants were depicted as the pioneers and the solution for Islamic decline. The three figures are the initiators of *Salafi-Wahabi* sects. They initiated thoughts as the solution for the decline of Islam. The authors intended to show the readers that the decline of Islam at present can be solved by imitating and applying the three-figure's thought.

Besides, the authors schematically used *Ibnu Taimiyah, Ibnu Qoyyim, and Muhammad bin Abd Wahab* as the participants much more at the beginning of the sentences. The placement of the figures in the beginning of the sentences is the author's strategy to direct the readers on the figures and their thought.

The analysis is undertaken by using transitivity to uncover how the authors described the figure of *Ibnu Taimiyah* and *Ibnu Qoyyim* and their thought. By using this analysis, it can be seen what they look like and their thought. The character and the thought of both figures are described into several processes and then realized into some verbs.

The followings are the descriptions of *Ibnu Taimiyah and Ibnu Qoyyim* as the actor. The table below explains the process and the realization of language production appeared in the textbook.

Table 4.3 Ibnu Taimiyah and Ibnu Qoyyim

TYPE OF PROCESS	REALIZATION INTO VERBS (plus NOMINA)
Material Process	Dilanjutkan, Mengadakan <i>pembaharuan</i> , memberantas <i>takhayul</i> , menghilangkan <i>paham salah</i> , meningkatkan <i>mutu pendidikan</i> , membela <i>umat Islam</i> , mengembalikan <i>pemhaman keagamaan</i>
Mental Process	sangat peduli <i>terhadap nasib umat Islam</i> , ingin <i>mengembalikan</i>
Relational Process	seorang muslim <i>yang sangat peduli</i>

The table above shows that the processes used to describe the both figures are material process, mental process and relational process. In the material process, *Ibnu Taimiyah* and *Ibnu Qoyyim* are the actors. In portraying their activities, the authors described both figures as good person since they don't show bad behavior. The positive meaning can be seen in the clauses below.

C23 (line 33)

Ibnu Taimiyah dan Ibnu Qoyyim mengadakan pembaharuan dalam bidang agama, sosial, dan ekonomi

[Ibn Taymiyyah and Ibn Qoyyim held a renewal in the religious, social, and economic]

C24 (line 33-34)

Ibnu Taimiyah dan Ibnu Qoyyim memberantas takhayul dan bid'ah yang masuk ke dalam ajaran Islam

[Ibn Taimiyyah and Ibn Qoyyim eradicate superstition and heresies that go into Islam]

C29 (line 38-39)

Ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yanglainnya dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18

[Bright ideas of Ibn Taymiyyah and Ibn Qoyyim and others followed by young figures who were born in the 18th century]

Most of the activities done by both figures are positive actions. Both of them are described doing affective actions (*want, care*). Mental process is used to represent positive actions done by the both actors. Relational process appeared in the table above is not too dominant, or in other word the relational process becomes explanation of their positive characters. Besides, through the types of process done, both actors are also described through circumstance in the system of transitivity. In general, the authors use circumstance that gives information about setting of place and time. The mental process can be seen in the clauses below.

C21 (line 20-21)

Taqiyudin Ibnu Taimiyah seorang muslim yang sangat peduli terhadap nasib umat Islam

[Taqiyudin Ibn Taimiyyah a Muslim very concerned about the fate of Muslims]

C22 (line 22-23)

Ibnu Taimiyah dan Ibnu Qoyyim ingin mengembalikan pemahaman keagamaan umat Islam kepada pemahaman dan pengamalan Rasulullah saw

[Ibn Taymiyyah and Ibn Qoyyim want to restore the religious understanding of Muslims to the understanding and practice of the Prophet]

The explanation above is strengthened by the analysis to the evaluation given by the authors about the figures and their thought, *Ibnu Taimiyah* and *Ibnu Qoyyim*. The evaluations conducted by the authors to both figures are good as described in the following table:

Tabel 4.4 Positive Evaluation toward Ibnu Taimiyah dan Ibnu Qoyyim

SUBJECT	PREDICATOR + (COMPLIMENT)
<i>Taqiyudin Ibnu Taimiyah,</i>	<i>seorang muslim yang sangat peduli terhadap nasib umat Islam</i> [a Muslim very concerned about the fate of Muslims]

<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>ingin mengembalikan pemahaman keagamaan umat Islam kepada pemahaman dan pengamalan Rasulullah saw</i> [Ibn Taymiyyah and Ibn Qoyyim want to restore the religious understanding of Muslims to the understanding and practice of the Prophet]
<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>mengadakan pembaharuan dalam bidang agama, sosial, dan ekonomi</i> [held a renewal in the religious, social, and economic]
<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>memberantas takhayul dan bid'ah yang masuk ke dalam ajaran Islam</i> [eradicate superstition and heresies that go into Islam]
<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>menghilangkan paham fatalisme yang terdapat di kalangan umat Islam</i> [eliminating understand fatalism found among Muslims]
<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>menghilangkan paham salah yang dibawa oleh tarekat tasawuf</i> [eliminating wrong understanding taken by the congregation of Sufism]
<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>meningkatkan mutu pendidikan</i> [improve the quality of education]
<i>Ibnu Taimiyah dan Ibnu Qoyyim</i>	<i>membelaumat Islam terhadap permainan politik negara Barat</i> [Defend Muslims against Western countries' political game]
<i>ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yang lainnya</i>	<i>dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18</i> [Bright ideas of Ibn Taymiyyah and Ibn Qayyim and others followed by young figures who were born in the 18th century]

In addition to both figures, there is also **Abdul Wahab** as a dominant actor in the textbook. The following is the description of **Muhammad bin Abd Wahab** in the realization as the actor. The table below explains the process and realization of the language production appeared in the textbook.

Table 4.5 Muhammad bin Abd Wahab

TYPE OF PROCESS	REALIZATION INTO VERBS (plus NOMINA)
Material Process	<p>Berpendapat, pergi merantau <i>ke Basrah</i>, pindah <i>ke Bagdad</i>, pindah <i>ke Kurdistan</i>, menyelesaikan <i>pelajarannya</i>, menikah <i>dengan seorang wanita kaya</i>, mempelajari <i>filsafat dan tasawuf</i>, kembali <i>ke tempat kelahirannya</i>, memperbaiki <i>kedudukan</i>,</p> <p>Material process in describing hidden actor <i>Orang Islam</i></p> <p>Meminta <i>pertolongan bukan lagi dari Allah</i>, menyembah <i>selain Allah</i>, Memperoleh <i>pengetahuan</i>, Meminta <i>syafa'at selain dari kepada Allah Swt</i>, Bernazar <i>kepada kepada selain dari Allah Swt</i>, menafsirkan <i>al-Qur'an dengan ta'wil (interpretasi bebas)</i>, menjadi <i>musyrik</i></p>
Mental Process	Memusatkan perhatian.
Verbal Process	Menyebut nama nabi
Relational Process	Abd Wahab <i>yang mempunyai pengaruh; yang lahir di Uyainah;</i>

From the table above, it appears that the dominant process used to describe the figure is the material process. In the material process above, **Muhammad bin Abd Wahab** is the actor. In describing his actions, he carries out activities that do not represent bad actions and most of his activities are positive. The positive meaning can be seen in the clauses below.

C36 (line 62)

Muhammad bin Abd Wahab sempat mempelajari filsafat dan tasawuf
 [Muhammad bin Abd Wahab had studied philosophy and Sufism]

C38 (line 65-66)

Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam

[Thought triggered by Muhammad bin Abd Wahab to fix the position of Muslims]

C39 (line 72-73)

Muhammad bin Abd Wahab memusatkan perhatian pada soal ini [Tauhid]

[Muhammad bin Abd Wahab focuses on this issue [monotheism]]

However, in this analysis, mental process found in the words *memusatkan perhatian*, metaphorically describe the actors' positive behavior. Relational processes appeared in the table above are not too dominant. They are only the explanation of positive character owned by the figure described.

The explanations are supported by the analysis of evaluation given by the authors to the figure and **Muhammad bin Abd Wahab's thought**. The evaluations done by the authors to the figure are positive. The evaluations depict that the figure is good. The explanation can be seen in the following table.

Tabel 4.6 Authors' Positive Evaluation to Muhammad bin Abd Wahab

SUBJECT	PREDICATOR + (COMPLIMENT)
[Abdul Wahab]	sempat mempelajari filsafat dan tasawuf <i>[had studied philosophy and Sufism]</i>
Pemikiran yang dicetuskan Muhammad bin Abd Wahab <i>[Thought of Muhammad bin Abd Wahhab]</i>	untuk memperbaiki kedudukan umat Islam <i>[which have an influence on the development of thought reform in the 19th century]</i>
Muhammad bin Abd Wahhab	memusatkan perhatian pada soal ini [Tauhid] <i>focus attention this issue [monotheism]</i>
Pemikiran-pemikiran Muhammad bin Abd Wahhab	yang mempunyai pengaruh pada perkembangan pemikiran pembaharuan di abad ke-19

<i>[Thought of Muhammad bin Abd Wahhab]</i>	<i>has influence on the development of thought reform in the 19th century</i>
[Abdul Wahab]	akhirnya kembali ketempat kelahirannya di Nejed <i>[eventually returning to the place of his birth in Nejed]</i>

It is different from what appears in the dominant process used to describe actor of **Orang Islam**. In the material process above, **Orang Islam** is hidden actor. The actor of **Orang Islam** is described as the bad entity. Most of the activities done by the actor of **Orang Islam** are negative. The negative meaning can be seen in the clauses below.

C42 (line 75)

Kebanyakan orang Islam bukan lagi penganut paham tauhid yang sebenarnya

[Most Muslims are no longer adherents of the actual monotheism]

C43 (76-77)

Orang Islam meminta pertolongan bukan lagi dari Allah, tetapi dari syekh atau wali dari kekuatan gaib

[Muslims no longer ask for help from God, but from the sheikh or guardian of magic powers]

Relational processes in this process are not found except the description of **Abdul Wahab**. The above explanations are strengthened by the analysis of evaluation given by the authors to the hidden actor of **Orang Islam**. The evaluations undertaken by the authors to the actor of **Orang Islam** are all negative. To make sense of it, look at the explanation below.

Table 4.7 Negative Evaluation to the actor of ‘Orang Islam’

SUBJECT	PREDICATOR + (COMPLIMENT)
<i>Kebanyakan orang Islam</i> [Most Muslims]	<i>bukan lagi penganut paham tauhid yang sebenarnya</i> [are no longer adherents of the actual monotheism]
<i>[orang Islam]</i> [Muslims]	<i>meminta pertolongan bukan lagi dari Allah, tetapi dari syekh atau wali dari kekuatan gaib</i> [no longer ask for help from God, but from the sheikh or guardian of magic powers]
<i>Orang Islam</i> [Muslims]	<i>demikian juga telah menjadi musyrik</i> [so has become idolatrous]
<i>[orang Islam]</i> [Muslims]	<i>Menyebut nama nabi, syekh, atau malaikat sebagai perantara dalam doa juga merupakan syirik</i> [call the name of the prophet, sheikhs, or angels as intermediaries in prayer is also shirk]
<i>[orang Islam]</i> [Muslims]	<i>Meminta syafa'at selain dari kepada Allah Swt. adalah juga syirik</i> [Request intercessor apart from Allah SWT is also shirk]
<i>[orang Islam]</i> [Muslims]	<i>Memperoleh pengetahuan selain dari al-Qur'an, hadis dan qias (analogi) merupakan kekufuran</i> [Gain knowledge apart from the Qur'an, Hadith and analogy (analogy) is kufr]
<i>[orang Islam]</i> [Muslims]	<i>Bernazar kepada selain dari Allah Swt. juga syirik</i> [Vowed to other than Allah is also shirk]
<i>[orang Islam]</i> [Muslims]	<i>Tidak percaya kepada qada dan qadar Allah Swt. juga merupakan kekufuran</i> [Not believing in the qada and Qadr Allah. also constitute kufr]
<i>[orang Islam]</i> [Muslims]	<i>menafsirkan al-Qur'an dengan ta'wil (interpretasi bebas) adalah kufur</i> [interpret the Qur'an with ta'wil (free interpretation) is Kufr]

The next explanation is *Umat Islam* as an actor and goal. The following is the description of *Umat Islam* in the realization as the actor/goal. The table below describes the process and the realization of language production appeared in the text of *PAI dan Budi Pekerti book*.

Table 4.8 Umat Islam

TYPE OF PROCESS	REALIZATION IN VERB (plus NOMINA)
Material Process	<p>dikenal <i>dengan</i>, disebabkan <i>oleh adanya benturan</i>, masih berkutatpada <i>hal yang tidak rasional</i>, bangkit dari <i>kebodohan</i>, dirusak <i>oleh ajaran tarekat</i>, tertinggal <i>jauh</i>,</p> <p>Goal: Kebangkitan <i>umat islam</i>, Nasib <i>umat Islam</i>, Menyadarkan<i>umat Islam</i>, keagamaan <i>umat islam</i>, kalangan <i>umat Islam</i></p>

From the table above, it seems that the dominant process used to describe the actor is the material process. In the material process above *Umat Islam* is the actor and goal. In describing the activities that have been done, most of the activities describe the *Umat Islam* as an entity that is too bad. Most of the activities done by the *Umat Islam* is negative. They are only the explanation of negative characters owned by *Umat Islam*. The negative meaning can be seen in the clauses below.

C12 (line 8-9)

Umat Islam sudah cukup jauh tertinggal dengan Eropa
 [Muslims are already quite far behind with Europe]

C16 (line 41-42)

Umat Islam masih berkutat pada hal-hal yang tidak rasional seperti bid'ah, khurāfat, dantahayyul

[Muslims still dwell on things that are not rational like heresy, superstition, and tahayyul]

C15 (line 40)

Umat Islam sudah tertinggal jauh dibandingkan dunia Barat
 [Muslims already lags far behind the West]

The explanations above are supported by the analysis of evaluations given by the authors to the actor of *Umat Islam*. The evaluations done by the authors to the entity are all negative. It means that the entity of *Umat Islam* is bad. The following are the detail explanations.

Table 4.9 Negative Evaluation to the Umat Islam

SUBJECT	PREDICATOR + (COMPLIMENT)
<i>umat Islam</i> [Muslims]	<i>sudah cukup jauh tertinggal dengan Eropa</i> [are already quite far behind with Europe]
<i>paham fatalisme</i> [fatalism understanding]	<i>yang terdapat di kalangan umat Islam</i> [contained among Muslims]
<i>Umat Islam</i> [Muslims]	<i>masih berketat pada hal-hal yang tidak rasional seperti bid'ah, khurāfat, dan tahayyul</i> [still dwell on things that are not rational like heresy, superstition, and tahayyul]
<i>umat Islam</i> [Muslims]	<i>harus bangkit dari kebodohan itu</i> [must rise from the ignorance]
<i>umat Islam</i> [Muslims]	<i>sudah tertinggal jauh dibandingkan dunia Barat</i> [is far behind compared to the Western world]
<i>[Umat Islam]</i> [Muslims]	<i>telah dirusak oleh ajaran-ajaran tarekat</i> [have been undermined by the teachings of the congregation]

In addition, there is also *Pembaharuan* as the participant and goal. The following is the description of 'Pembaharuan' in the realization as the participant

and goal. The table below explains the process and the realization of language production appeared in the text of *PAI dan Budi Pekerti* book.

Table 4.10 Pembaharuan

TYPES OF PROCESS	REALIZATION IN VERBS (plus NOMINA)
Material Process	Muncul, Mengadakan <i>pembaharuan</i> , Menjadi <i>ciri gerakan pembaharuan</i> , Mencari <i>ide-ide pembaharuan</i> , Mengevaluasi <i>yang menjadi penyebab mundurnya Islam</i>
Relational Process	tokoh <i>yang memelopori</i> ; Wahabiyah <i>yang mempunyai pengaruh</i>

The word *pembaharuan* appears as the participant and its domination as goal in the text. In the position as the goal, the word *pembaharuan* given some material process such as *mengadakan*, *mempelopori*, *mencari*, *muncul*, *mengevaluasi* show the authors' consistency to overcome problems destruction of Islam through conducting the modernity movement which focus on *Ibnu Taimiyah dan Ibnu Qoyyim and Muhammad bin Abd Wahhab*. The three figures are the initiators of *Salafi-Wahabi* sects and they are described as the pioneer of modernity movement. They initiated thoughts as the solution for the decline of Islam It can be seen in the clauses below.

C5 (line 24-25)

Gerakan salaf ini kemudian menjadi cirri gerakan pembaharuan dalam dunia Islam

[The Salaf movement later became the type of reform movement in the Islamic world]

C6 (line 33)

Pemikiran Ibnu Taimiyah dan Ibnu Qoyyim antara lain mengadakan pembaharuan dalam bidang agama, sosial, dan ekonomi

[Thought of Ibn Taymiyyah and Ibn Qoyyim include holding reform in the fields of religion, social, and economic]

C9 (line 51-52)

Muhammad bin Abd Wahhab yang mempunyai pengaruh pada perkembangan pemikiran pembaharuan di abad ke-19

[Muhammad ibn Abd Wahhab has influence on the development of thought reform in the 19th century]

4.2.2.2. Hidden Actor

In the sentence of *kebanyakan orang Islam bukan lagi penganut paham taudid yang sebenarnya*. In the clause of *Orang Islam* as explained above (**pada klausa berapa diatas?**), the authors do 'extrication to the actor' that makes reference to the entity that has been positioned as an actor that has negative activities and characters. That statement can be interpreted that the purpose of the statement is a group outside the text and not mentioned in the text. The entity refers to the group of Moslem which is categorized as the cause of the decline of Islam. Moreover, the authors also tried to emphasize both figures *Ibnu Taimiyah* and *Ibnu Qoyyim* in the sentence of.

C29 (line 38-39)

Ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yang lainnya dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18

[Bright ideas of Ibn Taymiyyah and Ibn Qoyyim and others followed by young figures who were born in the 18th century]

By using the clause *yang lainnya*, the authors tried to hide the thought and perspective of other figures except the both figures. In his explanation, the authors

also gave good quality to both figures as the pioneer of modernity in Islamic world.

The next is the *tarekat* as hidden actor. It is like in the sentence of.

C26 (line 35-36)

[Ibnu Taimiyah dan Ibnu Qoyyim] menghilangkan paham salah yang dibawa oleh tarekat

[[Ibn Taymiyyah and Ibn Qoyyim] eliminating wrong understanding taken by the congregation]

In his narration, the authors explained that *tarekat* with its teaching is the cause of the decline of Islam. However, the authors did not explain what type of *tarekat* they meant. It is known that in Islam, there are so many types of *tarekat* with its different teaching. Besides, the authors generalize the *tarekat*, actually, they also tried to make a reference to the entity in which its teaching deviates from Islamic teaching. Islam in this sense is the new Islam which is consistently issued as discourse.

The last is the hidden actor of *negara Barat dan dunia Barat* which is positioned as the *goal* and becomes the cause of the decline of Islam, for instance in the sentence of.

C28 (line 36-37)

Membela umat Islam terhadap permainan politik negara Barat.

[Defend Muslims against Western countries' political game]

C15 (line 40)

Umat Islam sudah tertinggal jauh Dibandingkan dunia Barat

[Muslims is far behind compared to the Western world]

However, in his explanation, the authors did not explain which *negara Barat* and what *dunia Barat* looks like. It means the authors did not mean to specify what country or region in the West as the cause of decline of Islam.

4.2.2.3. Active and Passive Clause

One of the analysis from the sentence form in this book is concerning on the production of active and passive sentences appeared in the text. Active and passive clause in the research findings are used by the authors to strengthen their partiality to the doxa Salafi-Wahabi. Both are used when the author describes the Islamic thoughts and views of the three characters. The analysis of active and passive sentences in the book is shown as follows:

The first is active sentence in which *Ibnu Taimiyah dan Ibnu Qoyyim* become the participants in the sentences. The active sentences in the text are realized through verbs such as *memerangi, memberantas, mengadakan, membela, meningkatkan, menghilangkan*. It can be seen in the clause below.

C52 (line 29-30)

[Ibnu Taimiyah dan Ibnu Qoyyim] Memerangi orang-orang yang menyimpang dari aqidah kaum salaf

[[Ibn Taymiyyah and Ibn Qoyyim] Fight those who deviate from the Aqedah of the Salaf]

C24 (line 33-34)

[Ibnu Taimiyah dan Ibnu Qoyyim] memberantas takhayul dan bid'ah yang masuk ke dalam ajaran Islam

[[Ibn Taymiyyah and Ibn Qoyyim] eradicate superstition and heresies that go into Islam]

C26 (line 35-36)

[Ibnu Taimiyah dan Ibnu Qoyyim] menghilangkan paham salah yang dibawa oleh tarekat

[[Ibn Taymiyyah and Ibn Qoyyim] eliminating wrong understanding taken by the congregation]

That case can be interpreted that both Islamic figures as participants are in line with the right concept of Islamic thought since the case was narrated through

positive evaluation. The both figures are emphasized in the text book. While the active sentence in which *Abdul Wahab* as the participant is realized through some verbs such as *memperbaiki* and *memusatkan*. It can be seen in the clause below.

C38 (line 65-66)

[Abdul Wahab] memperbaiki kedudukan umat Islam
[[Abdul Wahab] fixed the position of Muslims]

C39 (line 72-73)

[Abdul Wahab] memusatkan perhatian pada soal ini [Tauhid]
[[Abdul Wahab] focus attention on this issue [monotheism]]

It can be interpreted that the figure as participant is in line with the concept of Islamic thought since it is narrated through positive evaluation so that the figure is emphasized in the text book.

The second is passive sentence. The authors used a strategy to hide someone through passive sentence in the text. For instance, the clause can be seen below.

C41 (line 73-74)

Orang yang menyembah selain Allah Swt telah menjadi musyrik dan boleh dibunuh.
[Those who worship other than Allah has become idolatrous and may be killed]

C53 (line 69)

Kemurnian paham tauhid mereka telah dirusak oleh ajaran-ajaran tarekat.
[The purity of monotheism understand they have been undermined by the teachings of the congregation]

Through the passive sentence, the authors did not explain explicitly the intended actor in the word dibunuh. The clause can be understood by the reader that those who can be killed are people who do not worship to Allah. However, that

clause is too general. It does not specify or refer to certain subject. Someone can kill people who do not worship to Allah is someone who worships to Allah. In addition, through the word ***dirusak***, the authors wanted to discredit the teachings of ***tarekat***. The teachings had caused the destruction of the purity of ***tauhid*** owned by Moslem. However, the authors did not refer to what kind ***tarekat***, ideology, and its teaching.

4.2.2.4. Negative Clause

Negative clause in the research findings are used by the authors to strengthen their partiality to the doxa Salafi-Wahabi. Negative clause ***tidak terikat***, ***bukan sebagai reaksi***, ***bukan lagi*** can be seen in the clause below.

C54 (line 28)

Tidak terikat secara mutlak dengan pendapat ulama-ulama terdahulu
[Unbound implicitly with the opinion of former scholars]

C38 (line 65-66)

Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik
[Thought triggered by Muhammad bin Abd Wahab to fix the position of Muslims arise not as a reaction to the political atmosphere]

C42 (line 75)

Kebanyakan Orang Islam bukan lagi penganut paham tauhid yang sebenarnya
[Most Muslims are no longer adherents of the actual monotheism]

It shows interpretation that the authors intended to deny a proposition in the society by asserting that being involved unconditionally to former *'ulama's* (clerical scholar) thought is wrong. Besides, the authors wanted to show firmly that the thought sparked off by the figures was not political practice as it had been

practiced by Utsmani and Mughal Empire. Then, the discourse asserting that Moslems at present are the adherent of wrong *tauhid* since the authors denied former *'ulama* by giving negative attribution to them through the clause above.

While, some other clauses such as *tidak rasional, tidak merupakan sumber, tidak dibenarkan, tidak tertutup* in the sentences below.

C16 (line 41-42)

Umat Islam masih berkuat pada hal-hal yang tidak rasional seperti bid'ah, khurāfat, dantahayyul.

[Muslims still dwell on things that are not rational like heresy, superstition, and tahayyul]

C54 (line 91)

Pendapat Ulama tidak merupakan sumber

[Ulama's Opinions is not a source]

C55 (line 92)

Taklid kepada ulama tidak dibenarkan

[Taqlid to clerics is not justified]

Those also show interpretation that the authors intended to deny a proposition in the society that Moslem at present are logic, the thought of *'ulama* is on religious sources, absolutely following *'ulama* is right and the *ijtihad* door is closed. It means that the authors tried to uncover that Islamic teaching and certain sects were wrong and became the cause of the decline of Islam.

4.2.2.5. Modality and Conjunction

Modalities and conjunctions in the research findings are used by the authors to strengthen their partiality to the doxa Salafi-Wahabi. Both are used when the author describes the Islamic thoughts and views of the three characters. In the

analysis of modality in the text, the researcher finds four kinds of modality used by the authors. The modality clauses in the text are.

C40 (line 73-74)

*Yang **boleh** dan **harus** disembah hanyalah Allah Swt, Orang yang menyembah selain Allah Swt telah menjadi musyrik dan boleh dibunuh*
[Those should and must be worshiped only Allah, whose worship besides Allah has become idolatrous and may be killed]

C17 (line 42)

*Umat Islam **harus** bangkit dari kebodohan itu*
[Muslims must rise from the ignorance]

Selecting modal clause **boleh** in the both sentences above confirms that the authors have commitment with the truth of the discourse written in the text asserting that in this world Allah is the only God to worship. The confirmation of the author's commitment also appears in the clause **boleh dibunuh** containing interpretation that people who do not worship to Allah may be killed.

Besides, selecting word **boleh** has meaning that there is relational meaning about the one who permits killing actions and the one who is permitted to do so. While in the modal clause **harus** contains meaning that the authors have commitment to the discourse resulting in the necessity and truth of killing actions. So that, if Moslems want to be glorious, they must wake up from stupidity they have done so far.

While in the analysis of conjunction, the researcher found some important things. **First is** contradictory conjunction. From the data collected, there is contradictory conjunction **tetapi** used in the text below.

C18 and C57 (line 65-68)

*Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal, **tetapi** sebagai reaksi terhadap paham tauhid yang terdapat di kalangan umat Islam di waktu itu*

[Thought triggered Muhammad bin Abd Wahab to fix the position of Muslims arise not as a reaction to the political atmosphere as found in the Ottoman Empire and Mughal Empire, but as a reaction to the understanding of monotheism found among the Muslims at that time]

C42 and C58 (line 75-77)

*Kebanyakan orang Islam, bukan lagi penganut paham tauhid yang sebenarnya karena mereka meminta pertolongan bukan lagi dari Allah **tetapi** dari syekh atau wali dari kekuatan gaib.*

[Most Muslims, are not the actual monotheism because they no longer ask for help from God but from the sheikh or guardian of a magical power]

In can be concluded that the authors tried to confirm that the struggle done by **Abd Wahab** is not a political case but it is pure about wrong *tauhid* teaching. That proposition denies the political orientation of the figure (Abd Wahab). Besides, the authors intended to confirm that Moslems do not ask help to Allah but they ask to another.

Second is the conjunction of *yang*. The data show that the authors used conjunction *yang* as a signifier of conditional coherence, since the text uses sub-clause as its modifier. The interpretation is that the authors tried to make sub-clause become positive and negative modifier of the main clause. That is done to justify, explain, and support the previous statement or vice versa. The authors tried to confirm that the sects of Wahabiyah and the thought of **Abd Wahab** had big

influence in the modernity of Islam through conjunction **yang** as positive modifiers.

It can be seen in the clause below.

C21 (line 20-21)

Seorang muslim yang sangat peduli terhadap nasib umat Islam.
[a Muslim who was very concerned about the fate of Muslims]

C31 (line 50-52)

Di Arabia timbul suatu aliran Wahabiyah yang mempunyai pengaruh pada pemikiran pembaharuan di abad ke-19
[In Arabic there is a continual stream of Wahabiyah which have an influence on the thinking of renewal in the 19th century]

C50 (line 87-88)

Pemikiran-pemikiran Muhammad bin Abd Wahhab yang mempunyai pengaruh pada perkembangan pemikiran pembaharuan di abad ke-19
[Thoughts of Muhammad ibn Abd Wahhab who have an influence on the development of thought reform in the 19th century]

However, in another side, the authors also used conjunction **yang** to blame the happening. The conjunction mentioned is the negative modifier in the text presented below.

C52 (line 29-30)

Memerangi orang-orang yang menyimpang dari aqidah kaum salaf
[Fight against those who deviate from the Aqeedah of the Salaf]

C26 (line 35-36)

Menghilangkan paham salah yang dibawa oleh tarekat tasawuf
[Eliminating wrong understanding brought by the congregation of Sufism]

C25 (line 34-35)

Menghilangkan paham fatalisme yang terdapat di kalangan umat Islam
[Eliminating wrong understand that there is fatalism among Muslims]

The authors tried to clarify that the people who deviate and hold fatalism need to be combated, *tarekat tasawuf* needs to be vanished and the present *tauhid*

teaching is wrong/fatalism since it is not genuine any more. That is why, *tarekat* and fatalism are modified by the conjunction *yang* negatively.

4.2.3. Externalization of Salafi-Wahabi Ideology

The externalization of Salafi-Wahabi Ideology emerges through several ways: 1) *Habitus* and mental model; 2) Cultural reproduction; 3) Power and access; and 4) Strategy and capital.

4.2.3.1. Mental Model and Habitus

In relation to the writing of *PAI dan Budi Pekerti* book, the authors also have subjective structure regarding to their *habitus*. Internalization process forming *habitus* and externalization is done through the field of cultural reproduction in education through the book. It means that agents (in this sense is the authors) are not only passive but they also practice agency in their *habitus* structure to influence the readers in this case, students of Senior High School grade XI.

The *habitus* of the authors is in the subjective structure such as the context model. The context model is a part of the analysis of *Mental Model*. This analysis describes that the authors have mental model (MM) built on the basis of social construction as the background (ie: ideology, values, beliefs and so forth). Then, the authors make discourse (through capital they belong to) so that they can spread the ideology through the field of education to influence MM from wide society. As depicted in the schema below:



Figure 4.3 Social determination

In the book of *PAI dan Budi Pekerti*, the authors having authority to produce discourse for the students of Senior High School Grade XI. The authors have legitimacy to the permission given by the ministry of education and culture. Then the book is declared fulfilling the requirements by the editor and the center of curriculum and books. Through the books, the authors explained Islam in the modern era (New Islam). The purposes are to give explanation to the readers that Islam ever gained glory once then the glory of Islam ruins until now. The solution offered is by practicing modernity movement in Islam. The modernity movement was initiated and practiced by *Ibnu Taimiyah*, *Ibnu Qoyyim* and *Abd Wahab*. It can be proven in the textual analysis; the authors are consistent in giving negative assessment of Moslem condition at present and the positive assessment to the new Islam from the three figures.

Through the context model defined above gives characteristic in the domain, the researcher analyzes that education is the domain used by the authors to practice discourse production through the communication event done in the process of discourse production. Educational domain becomes the field for the implementation

of context modeling contained in the book used by all Senior High School in Indonesia.

As described in the textual analysis previously, there are some participants which are introduced by the authors and their presence is dominant in the text about new Islam such as *Ibnu Taimiyah dan Ibnu Qoyyim, Muhammad bin Abd Wahab, Umat Islam, Orang Islam* and *Pembaharuan*. The authors give hyperbole emphasis on the participants with its narration. *Ibnu Taimiyah dan Ibnu Qoyyim, Muhammad bin Abd Wahab* as participant are described as the pioner and the solution of the decline of Islam. The authors intended to show to the readers that the decline of Islam happening can be solved by following and applying their thought.

It is different from the process of the writing *Umat Islam, Orang Islam* and *Pembaharuan* as the participants in the text. The clause *umat Islam and orang Islam* are described by the authors through negative meaning in its position as the participants and goal. It is similar to the word *pembaharuan* as participant and its domination as goal in the text. In the position as the goal, the word *pembaharuan* is selected to show the consistency to solve the problems concerning the destruction of Islam, the modernity movements need to be made.

The context model selected by the authors is personal and subjective. The religious understanding and their intellectuality are obtained from daily experience that creates them to be the discourse producers. The authors' understanding and support to the sects of Salafi-Wahabi as the pioneer and the solution for the decline

of Islam are known from the way the authors choose information used to control communication events in the text.

For example is in selecting the figures of the modernity in the Islamic world. The authors chose *Ibnu Taimiyah and Ibnu Qoyyim*. Both figures are the initiators of Salafi movement. The placement of both figures as the pioneers is surely subjective since the modernity movements in Islam were initiated by many figures. The thought of the both figures are then delivered consistently and positively by the narration of the book.

Ibnu Taimiyah and Ibnu Qoyyim as participants are emphasized more frequently than the other participants. There are actually ten figures of the modernity of Islam. The placement of the both figures at the beginning indicates that the authors tried to highlight them and hide the thought and the perspective of other figures. Then related to the arrangement of the figures in writing the book, the authors preferred to choose the figures who were in line with the thought of *Ibnu Taimiyah dan Ibnu Qoyyim* to be presented in the first turn such as *Abd Wahab*.

Through the context model owned by the authors, then it controls events model. The events model is established by the authors by consistently explaining that Islam once gained glory and then it ruins. The case can be repaired by the movement of modernity in Islam.

From the authors' belief, they consistently tell story that the glory of Islam had ever been achieved but finally they ruin because of *tarekat* and the rituals done by Moslems. The authors felt that Moslems in this era are also part of the Moslems

who are left behind. So, they can be awakened by the modernity movement carried by the three figures mentioned above.



Figure 4.4 Modernity Movement

Habitus which influence the events model are resulted from learning process and internalization of objective structure, in this case is social cognition. *Habitus* and context model are the same concept. *Habitus* founded by Bourdieu while context model is the thought of van Dijk. Both figures describe the same thing about subjective structure in the human's mind.

Based on the textual analysis to the textbook, it indicates that the objective structure and social field that create the authors' *habitus* are the understanding of religious sects from Salafi-Wahabi's ideology. It is proven by the positive evaluation given by the authors to *Ibnu Taimiyah, Ibnu Qoyyim, and Abd Wahab*. According to the authors, they are the pioneers of the modernity movement in the Islamic world. It means that the authors draw perspective and understanding about Islam through their experience, and the process of internalization in themselves as the agent in interacting with other agents or objective structure. The ideological values of Salafi-Wahabi movement contained in the text are presented implicitly. In the textbook, the authors explain that the purpose of modernity thought is good to save Moslems from the decline. Such as the schema below

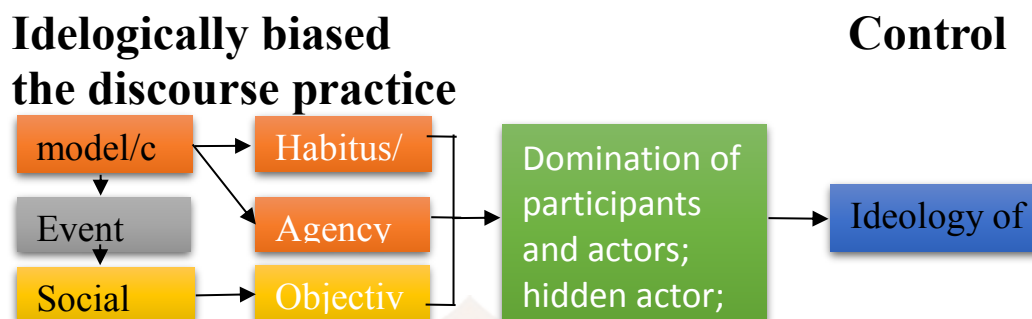


Figure 4.5 Ideology of Salafi-Wahabi

Based on the above schema, on the level of social cognition analysis, the authors effort to control the discourse to the readers. Bias of ideology in the discussion about new Islam can be seen in the authors' consistency in directing the reader to accept Salafi-Wahabi ideology through construction of discourse which is established from the context model and *habitus*, then gradually the context model and *habitus* shape event model and social cognition.

Control of discourse organized by the authors through their partiality to the ideology of Salafi-Wahabi which appears in the textual analysis such as domination of participants and actors, hidden actor, active and passive clause, negative clause, modality; and conjunction. Through the language tools, actually, the authors insist the readers to accept ideology of Salafi-Wahabi unconsciously.

Likewise, the objective structure analyzed through social cognition analysis gives different meaning from the analysis of context model and events model. Social cognition is not personal since it comes from collective knowledge that functions as control in the process of production and interpretation. The authors'

social cognition comes from their contact to the knowledge, certain ideology of certain sects or institution.

The researcher can conclude that the authors are the adherent of the sects Salafi-Wahabi. It can be analyzed from the discourse process undertaken in which there is the consistency of the authors in supporting and justifying the teaching of the ideology. It influences the discourse process undertaken in making the text book. There are controls of information-events undertaken by the authors freely. The authors' ideology in the social cognition includes the group of radical Islam.

4.2.3.2. Social Context And Cultural Reproduction

Doxa gives significant impact to the society's understanding. The analysis on the dimension of society and discourse show that the authors try to construct understanding in the society with what they believe as the truth in this case is the ideology of Salafi-Wahabi. The practice undertaken by the authors is by doing control to the discourse and influence society's MM. It can be seen in this scheme below:



Figure 4.6 Discourse Control

The efforts to influence society's understanding, particularly concerning the modernity of Islamic world are undertaken consistently by narration of modernity movement as positive side and old Islam as negative side. It means, the authors tried to present discourse that Moslems gained glory before it was finally destructed by

the *tarekat* and the wrong teaching has become the cause of the decline of Islam. They claimed that the modernity movement in the text is the solution of the problems. The modernity movement is claimed to be relevant since the Moslems nowadays are trapped in the wrong Islam. So, the authors believe that actually the cause of the decline of Islam is still happening. Accordingly, it is needed to present reparation through the modernity movement. Such as the schema below:



Figure 4.7 Positive and Negative Meaning

Social situation that can be depicted related to the context model above is that the authors of the book is the authority that has power to produce discourse for students grade IX of Senior High School. The authors have legitimacy to do so because of the approval given by the ministry of education and culture. Then the manuscript of the book has fulfilled the requirements to be published by the editor team of the Center of Curriculum and Book. Through the book, the authors explain modern Islam aiming to give explanation to the readers that Islam had ever achieved glory then it is ruined nowadays. The solution offered is by practicing the modernity movement initiated and practiced by *Ibnu Taimiyah* and *Ibnu Qoyyim*.

Through the society dimension analysis, the researcher found the relation between local structure from the text book and global structure in the society. As explained above that in third level, the researcher projected macro structure ground, influence, and create a discourse. Local structure appeared in the text and consistently elaborated is the understanding that Islam had ever gained glory then

it is ruined and then it is going to be fixed by the modernity movement in the Islamic world. The modernity movement is also given to the Moslems at present that are trapped in the decline.

4.2.3.3. Power and Access

The analysis of social context leads to a critical analysis of the values, beliefs, ideology and context of situation as well as the institutions affect the author in discourse producing. Force of ideology of the group or the drafting of textbooks can be seen explicitly from a description of certain material. Symbolic violence occurs on the use of language to transfer ideological values from the writer to the reader, in this case is the high school level students. The impact of symbolic violence can be drawn through the figure that was adopted from Musyafak (2016) above.

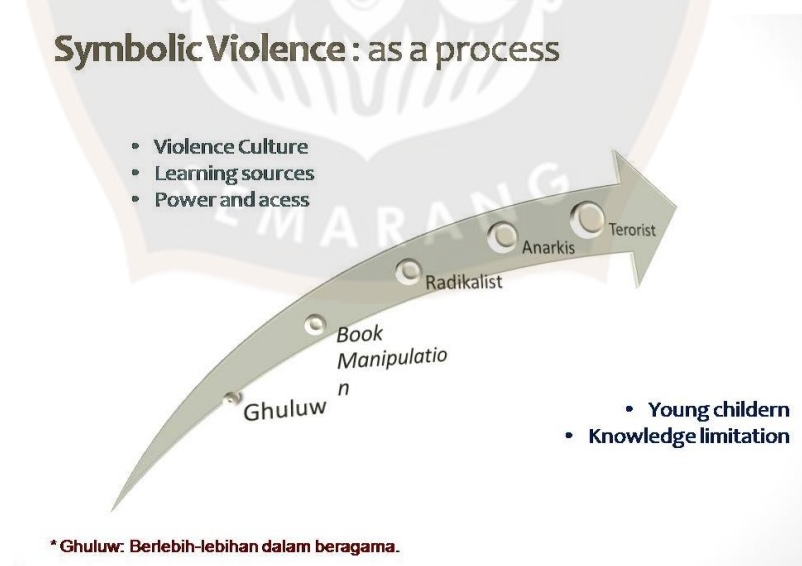


Figure 4.8 Transfer of Ideology

The analysis can be broken down into two things, **first** the practice of power. Symbolic violence in this case occurs through the production of texts refer to the orientation for practicing power subtly and unconsciously accept. Such practices are found in the growing efforts of certain Islamic ideology. Explicitly the power practice is assembled in word to teach the learners in understanding Islam from the author group's perspective.

The dominance opposed Bourdeu's concept of *habitus* that students are the subject of the study. The participants of the study had an indigenous background and social structures of tolerant, respect to the differences and ignoring the violence in religion. Indonesian Islamic tradition retains the legacy of acculturation. But, it was subjected straying from an Islamic ideology, because of their understanding of *khurafat*, *tahayul* and *bid'ah*. The symbolic power attempts to deprive the *habitus* of Indonesian people (learners) into human beings who have radical religious understanding and defending the religion-based violence, such as acts of *kafir-mengkafirkan* (*Takfiri*) and kill fellow human beings. The reason is the future perspective, it can be beneficial capital for the *madzab* thought to flourish and fester strongly in the community.

The **second** is access for influencing the discourse. Access owned by the author of textbooks make it have the authority to produce text as their want. The opportunity for using such access is implemented in education through textbooks. It is used to influence and implement the practice of ideological power through literal language. Access owned by the author of the book includes planning, setting, control of communication and control over public discourse.

Flexibility of access owned by the author used to control events and people can be found in the descriptions of the work that calls for an up to justify the phenomena occurring in the Islamic world. With the access in influencing the discourse owned by the author can be used to spread the values of the author's ideological perspective softly and forcing learners to follow the author's intent. The analysis of the text books found some things subjective, because the author only basing his assumptions based on their ideological beliefs. For example in describing Islamic reformer, author more focused and intense to inculcate the thought of *Ibn Taimiyyah*, *Ibn Qoyim* and *Abdul Wahab*, as the founder of the Islamic Salafi-Wahabi stream.

4.2.3.4. Strategy and Capital of Doxa Externalization

The presence of *habitus* and capital owned by the agent surely grow symbolic violence (Karnata 2013). Symbolic violence is a struggle happening in the field of cultural production. In this case, there is monopoly of symbolic domination use. This process involves social agents and in this case the authors chose education as the field. The authors have modal and *habitus* which is different from another agent then the situation creates dispute. Contestation appears since the authors have different understanding of other Muslims' ideology, habits and practices of worship. Another agent meant is the Muslims who still practice their religious activities claimed as the wrong by the authors such as *tasawuf*.

Symbolic violence done by the authors aims to change, maintain and create reality along with the ideology and thought of Salafi-Wahabi movement which was

recognized and had been taken for granted by society. It means that the authors effort to make people unconsciously believe in their views about the modernity of Islamic world. Those can be done by applying the thought of the three figures mentioned in the text book namely *Ibnu Taimiyah, Ibnu Qoyyim al-Jauziyah and Muhammad bin Abd Wahab*. It is proven by the authors' partialities such as in the textual analysis.

In an effort to do *doxa* externalization process of their religious understanding, the authors certainly have capital and strategy. There are several capitals according to Bourdieu's theory include Economic Capital, Cultural Capital, Social Capital, and Symbolic Capital. The researcher concludes that there are three kinds of capital owned by the authors in realizing their *doxa* through discourse production.

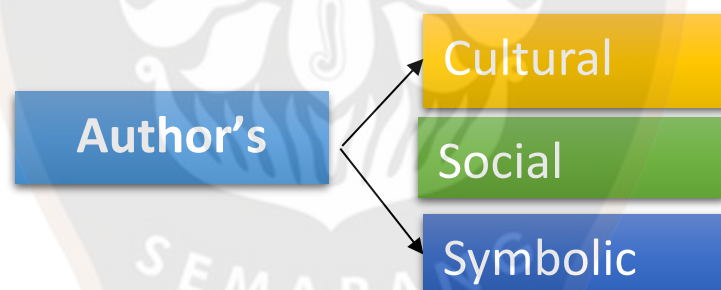


Figure 4.9 Capitals

First is Cultural Capital. This capital is related to the whole intellectual qualification owned by the authors through formal education, non-formal education, or informal education. The authors, Mustahdi and Mustakim as intellectuals, as concluded by the researcher, have positive views to the teaching of the sects Salafi-Wahabi. The authors are also consistent with the efforts to justify

the truth of the concept and the thought of the modernity in Islam initiated by the three figures mentioned in the data.

Second is Social Capital. This capital is related to social networking owned by the authors with other parties that have power/authority. Mustahdi and Mustakim have social modal in form of authority to write book by Editor, Yusuf A. Hasan and Muh. Saerozi, and the Center of Curriculum and Books, Research and Development Board, the Ministry of Education and Culture. In this case, the Ministry of Education and Culture has authority to publish the work of both authors. Without the social capital, it is impossible to produce and distribute the books massively.

Thirdly is Symbolic Capital. This capital is related to all forms of prestige, status, authority and legitimacy. The authors, in this case, have symbolic capital because of the legitimacy given by the Center of Curriculum and Books, the Ministry of Education and Culture. That legitimacy is used by the authors to produce discourse. So, the accumulation of the three capitals ease the way of the authors to transmit their *habitus* through the text in the book.

Besides the capitals used, there are also some strategies according to Bourdieu's thought namely economic investment strategy, symbolic investment strategy, inheriting strategy, and education strategy. The researcher concludes that there are two strategies used by the authors of *PAI dan Budi Pekerti* book.

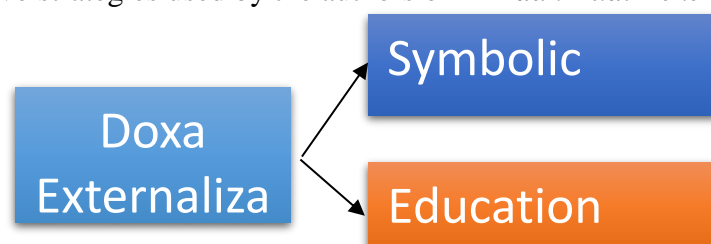


Figure 4.10 Doxa Externalization Strategy

Firstly, it is Symbolic Investment Strategy. This strategy elaborates the efforts to maintain and increase social admission obtained. It means that the authors have had admission from the authority in the national education to become the authors of the book and then the books are distributed to all over regions in Indonesia. Through this book, the authors can maintain and increase admission from public as credible and qualified scientists.

Secondly, it is Education Strategy. This strategy talks about practices that lead to the effort to result in social behavior that has certain *habitus*. In this case, the education strategy undertaken by the authors to direct the readers to believe and understand as well as to shape individual to apply Salafi-Wahabi's thought and teachings. So, both strategies are effective to be implemented for controlling the discourse to the readers through *doxa*.

It must be admitted that the readers come from various ideology and Islamic belief. It means that there is different understanding in society in understanding Islam and modernity movement. By emphasizing on the three figures mentioned above, the authors tried to influence MR and the readers' understanding. The understanding of Islam is indeed getting declined and the solution is to go back to the Islamic teaching carried by the three figures.

The case is certainly done by the authors through mental model owned by them. Social representation (in this case is knowledge and ideology of Salafi-Wahabi movement) is understood by the authors through their mental model in making discourse. The Salafi-Wahabi ideology determines social representation

introduced by the authors through the narration about the modernity movement initiated by the three figures above. That case then influenced the authors in determining event model narrated in the text. The event model was built by the authors by consistently explaining that Islam, in the past, had ever gained glory and then it was ruined as it is now. The case can be recovered by the modernity movement in Islam. The models are presented by the authors through language devices as explained.



CHAPTER V

CONCLUSION AND SUGGESTION

In chapter V, the researcher reaches conclusion based on the result found in conducting the study of symbolic violence in the book of *PAI dan Budi Pekerti*. Furthermore, the researcher presents some suggestions which are useful for the other researcher and readers.

5.1. Conclusion

Symbolic violence in this case occurs through the production of texts refer to the orientation for practicing power subtly and unconsciously accept. Such practices are found in the growing efforts of certain Islamic ideology. Explicitly the power practice is assembled in word to teach the learners in understanding Islam from the author group's perspective.

The dominance opposed Bourdeu's concept of *habitus* that students are the subject of the study. The participants of the study had an indigenous background and social structures of tolerant, respect to the differences and ignoring the violence in religion. Indonesian Islamic tradition retains the legacy of acculturation. But, it was subjected straying from an Islamic ideology, because of their understanding of *khurafat, tahayul* and *bid'ah*.

The symbolic power attempts to deprive the *habitus* of Indonesian people (learners) into human beings who have radical religious understanding and defending the religion-based violence, such as acts of *kafir-mengkafirkan (Takfiri)*

and kill fellow human beings. The reason is the future perspective, it can be beneficial capital for the *madzab* thought to flourish and fester strongly in the community.

5.2. Suggestions

Parse the problem of violence in education is not as easy as turning the palm of the hand. We need the role of each element of education managers from central to the grass root continuity. Reformulation of friendly education should be the design of the curriculum, teaching materials, and the actor for implementing education in schools, such as teachers and social environment. The character building of education does not stop at the level of mere conceptions, and jammed on the level of reality.

The role of the teacher as *uswah* not merely teach science, but a moral and ethical instruction to the students. Because no matter how well the curriculum and policy will have no impact, if the users are not able to carry out its functions properly. Through the tradition and learn from Asian and Indonesian values, national education must have its character as the media that teach anti-violence culture in all aspects of life.

Although education become the arena of violence, but the education is still highly relevant to become a solution of the problem. Education can be the media to transfer moral values and the understanding of diversity. The essence of education is to form a whole person. Through education peace can be hacked, tranquility can be created, surely it is achieved with the humanizing education.

REFERENCES

- Aunullah, Indi 2006. Bahasa dan Kuasa Simbolik dalam Pandangan Pierre Bourdieu (Thesis). Yogyakarta: Fakultas Filsafat Universitas Gajah Mada
- Bourdieu, Pierre. 1977. The Economics of Linguistic Exchanges. *Social Science Information* Vol 16: 645
- Cushion, Christopher and Robyn L. Jones. 2006. Power, Discourse, and Symbolic Violence in Professional Youth Soccer: The Case of Albion Football Club. *Sociology of Sport Journal*. Vol 23, pp. 142-161
- Eriyanto. 2009. *Analisis Wacana; Pengantar Analisis Teks Media*. Yogyakarta: LKiS
- Gerot, Linda and Peter Wignell. 1995. *Making Sense of Functional Grammar*. Cammeray: Gerd Stabler
- Hakim, Mohammad Andi. 2016. Melawan Legalisasi Kekerasan Bahasa pada Anak; Telaah Analisis Wacana Kritis terhadap Buku Anak “Islam Suka Membaca”. on *KOLITA 14* (pp. 357 – 361). Jakarta: Unika Atma Jaya
- Halliday, M.A.K. 2004. *An Introduction to Functional Grammar: Third Edition*. London: Hodder Arnold
- Harker, Richard *et all*. 2005. *(Habitus x Modal) + Ranah = Praktik*. Yogyakarta: Jalasutra
- Herr, Kathryn and Gary L. Anderson. 2003. Violent youth or violent schools? A critical incident analysis of symbolic violence. *International Journal of Leadership in Education* Vol. 6 NO. 4, pp. 415–433
- Hussey, Lisa. 2010. *Critical Theory for Library and Information Science*. California: Library of Congress
- Karnanta, Yudha Kukuh. 2013. Paradigma Arena Produksi Kultural Sastra; Kajian Terhadap Pemikiran Pierre Bourdieu. *Jurnal Poetika* Volume 1, Number 1
- Ma'arif Syamsul 2006. Islam dan Pendidikan Pluralisme; Menampilkan Wajah Islam Toleran Melalui Kurikulum PAI Berbasis Kemajemukan. Essay in Annual Conference on Islamic Studies. Bandung 26-30 Nopember 2006.
- Martono, Nanang. 2012. *Kekerasan Simbolik di Sekolah; Sebuah Ide Sosiologi Pendidikan Pierre Bourdieu*. Jakarta: Raja Grafindo Persada
- Mc Namara Horvat, Erin 2003. The Interactive Effects of Race and Class in Educational Research: Theoretical Insights from the Work of Pierre Bourdieu. *Penn GSE Perspectives on Urban Education* Volume 2, Issue 1,
- Nurhayati. 2016. The Power Struggle in the Testimony of Sudirman Said to the House Ethics Council (MKD). In *KOLITA 14* (pp. 259 – 263). Jakarta: Unika Atma Jaya
- Sudaryanto. 2015. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Sanata Dharma University Press
- Suprpto. 2013. Membongkar Kekerasan Simbolik dalam Pendidikan. *Jurnal Edukasi* Volume X September
- van Dijk, T. A. 1993. Principles of Discourse Analysis in *Discourse & Society*. London. Newbury Park and New Delhi. Vol. 4(2): 249-283
- van Dijk, T. A. 1995. Aims of Critical Discourse Analysis. *Japanese Discourse*. Vol 1

- van Dijk, T. A. 1995. Discourse Semantics and Ideology. *Discourse Society*. Vol 6:243
- van Dijk, T. A. 2006. "Ideology and discourse analysis" *Journal of Political Ideologies* (June 2006), Routledge 11(2), 115-140
- van Dijk, Teun. 2001. Critical Discourse Analysis. In Deborah S, Deborah T, and Heide E.H, *The Handbook of Discourse Analysis* (pp. 352-371). Massachusetts: Blackwell Publishers Ltd
- Wacquant, Loïc. 1993. On the Tracks of Symbolic Power: Preparatory Notes to Bourdieu's 'State Nobility'. *Theory Culture Society Journal* Vol 10: 1
- Wacquant, Loïc. 2006. *Key Contemporary Thinkers*. London and New York: Macmillan
- Wahyuni 2016. Buku Ajar Bahasa Indonesia Berbasis Gender Sebagai Arena Rekayasa Sosial Budaya dalam Pengembangan Karakter Bangsa. *Kolita 14*. Jakarta: Unika Atma Jaya
- Zifana, Mahardhika. 2016. Konflik Yaman dalam Bahasa Media Global (Analisis Wacana Kritis terhadap Pemberitaan Konflik Yaman di British Broadcasting Corporation (BBC) dan Islamic Republic of Iran Broadcasting (IRIB)) in *Kolita 14* (pp. 34 – 38). Jakarta: Unika Atma Jaya

Source of Data

- Mustahdi dan Mustakim. 2013. *PAI dan Budi Pekerti* (Buku SMA Kelas XI Kurikulum 2013). Jakarta: Pusat Kurikulum dan Perbukuan Kemendikbud

Islam Masa Modern (1800 – sekarang)

Islam pada periode ini dikenal dengan era kebangkitan umat Islam. Kebangkitan umat Islam disebabkan oleh adanya benturan antara kekuatan Islam dengan kekuatan Eropa. Benturan itu menyadarkan umat Islam bahwa sudah cukup jauh tertinggal dengan Eropa. Hal ini dirasakan sekali oleh Kerajaan Turki Usmani yang langsung menghadapi kekuatan Eropa yang pertama kali. Kesadaran tersebut membuat penguasa dan pejuang-pejuang Turki tergugah untuk belajar dari Eropa. Guna pemulihan kembali kekuatan Islam, Kerajaan Turki mengadakan suatu gerakan pembaharuan dengan mengevaluasi yang menjadi penyebab mundurnya Islam dan mencari ide-ide pembaharuan dan ilmu pengetahuan dari Barat.

Benih pembaharuan dunia Islam sesungguhnya telah muncul sekitar abad XIII M. ketika dunia Islam mengalami kemunduran di berbagai bidang. Saat itu pula lahirlah Taqiyudin Ibnu Taimiyah, seorang muslim yang sangat peduli terhadap nasib umat Islam dengan mendapat dukungan muridnya Ibnu Qoyyim al Jauziyah (691–751). Mereka ingin mengembalikan pemahaman keagamaan umat Islam kepada pemahaman dan pengamalan Rasulullah saw.

Gerakan salaf ini kemudian menjadi ciri gerakan pembaharuan dalam dunia Islam yang mempunyai ciri sebagai berikut.

1. Memberi ruang dan peluang ijtihad di dalam berbagai kajian keagamaan yang berkaitan dengan muamalah duniawiyah.
2. Tidak terikat secara mutlak dengan pendapat ulama-ulama terdahulu.
3. Memerangi orang-orang yang menyimpang dari aqidah kaum salaf seperti kemusyrikan, khurafat, bid'ah, taqlid, dan tawasul.
4. Kembali kepada al-Qur'an dan As-Sunnah sebagai sumber utama ajaran Islam.

Secara garis besar isi pemikiran Ibnu Taimiyah dan Ibnu Qoyyim antara lain mengadakan pembaharuan dalam bidang agama, sosial, dan ekonomi, memberantas takhayul dan bid'ah yang masuk ke dalam ajaran Islam, menghilangkan paham fatalisme yang terdapat di kalangan umat Islam, menghilangkan paham salah yang dibawa oleh tarekat tasawuf, meningkatkan mutu pendidikan dan membela umat Islam terhadap permainan politik negara Barat.

Selanjutnya, ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yang lainnya dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18. Mereka meyakini bahwa umat Islam sudah tertinggal jauh dibandingkan dunia Barat. Umat Islam masih berketat pada hal-hal yang tidak rasional seperti bid'ah, khurafat, dan tahayul. Satu-satunya jalan umat Islam harus bangkit dari kebodohan itu. Maka, lahirlah tokoh-tokoh pembaharu Islam

Tokoh-tokoh yang memelopori gerakan pembaharuan dunia Islam, antara lain: Muhammad bin Abdul Wahab, Syah Waliyullah, Muhammad Ali Pasya, Al-Tahtawi, Jamaludin Al-Afghani, Muhammad Abduh, Rasyid Rida, Sayyid Ahmad Khan, dan Sultan Mahmud II.

Muhammad bin Abdul Wahab

Di Arabia timbul suatu aliran Wahabiyah, yang mempunyai pengaruh pada pemikiran pembaharuan di abad ke-19. Pencetusnya ialah Muhammad bin Abdul Wahab (1703-1787) yang lahir di Uyainah, Nejd, Arab Saudi. Setelah menyelesaikan pelajarannya di Madinah ia pergi merantau ke Basrah dan tinggal di kota ini selama empat tahun. Selanjutnya ia pindah ke Bagdad dan di sini ia menikah dengan seorang wanita kaya. Lima tahun kemudian, setelah istrinya meninggal dunia, ia pindah ke Kurdistan, selanjutnya ke Hamdan, dan ke Isfahan. Di Kota Isfahan, ia sempat mempelajari filsafat dan tasawuf. Setelah bertahun-tahun merantau, ia akhirnya kembali ke tempat kelahirannya di Nejed.

Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal, tetapi sebagai reaksi terhadap paham tauhid yang terdapat di kalangan umat Islam di waktu itu. Kemurnian paham tauhid mereka telah dirusak oleh ajaran-ajaran tarekat yang semenjak abad ketiga belas memang tersebar luas di dunia Islam.

Soal tauhid memang merupakan ajaran paling dasar dalam Islam. Oleh karena itu, tidak mengherankan kalau Muhammad bin Abd Wahhab memusatkan perhatian pada soal ini. Ia berpendapat seperti berikut:

- a. Yang boleh dan harus disembah hanyalah Allah Swt., dan orang yang menyembah selain Allah Swt. telah menjadi musyrik dan boleh dibunuh,
- b. Kebanyakan orang Islam bukan lagi penganut paham tauhid yang sebenarnya karena mereka meminta pertolongan bukan lagi dari Allah, tetapi dari syekh atau wali dari kekuatan gaib. Orang Islam demikian juga telah menjadi musyrik,
- c. Menyebut nama nabi, syekh, atau malaikat sebagai perantara dalam doa juga merupakan syirik,
- d. Meminta syafa'at selain dari kepada Allah Swt. adalah juga syirik,
- e. Bernazar kepada selain dari Allah Swt. juga syirik,
- f. Memperoleh pengetahuan selain dari al-Qur'an, hadis dan qias (analogi) merupakan kekufuran,
- g. Tidak percaya kepada qada dan qadar Allah Swt. juga merupakan kekufuran, dan
- h. Demikian pula menafsirkan al-Qur'an dengan ta'wil (interpretasi bebas) adalah kufur

Pemikiran-pemikiran Muhammad bin Abd Wahhab yang mempunyai pengaruh pada perkembangan pemikiran pembaharuan di abad ke-19 antara lain seperti berikut.

- a. Hanya al-Qur'an dan hadislah yang merupakan sumber asli dari ajaran-ajaran Islam. Pendapat ulama tidak merupakan sumber.
- b. Taklid kepada ulama tidak dibenarkan.
- c. Pintu ijtihad terbuka dan tidak tertutup

Islam Masa Modern (1800 – sekarang)

Par.	Sentences	line
1	Islam pada periode ini	1
	dikenal dengan era kebangkitan	2
	umat Islam.	3
	Kebangkitan umat	3
	Islam disebabkan oleh adanya	4
	benturan antara kekuatan	5
	Islam dengan kekuatan Eropa	6
	Benturan itu menyadarkan umat	7
	Islam bahwa sudah cukup jauh	8
	tertinggal dengan Eropa	9
	Hal ini	9
	dirasakan sekali oleh Kerajaan	10
	Turki Usmani yang langsung	11
	menghadapi kekuatan Eropa	12
	yang pertama kali.	13
	Kesadaran tersebut membuat penguasa dan pejuang-pejuang	13
	Turki tergugah untuk belajar dari Eropa	14
	Guna pemulihan kembali kekuatan Islam,	14
	Kerajaan Turki mengadakan suatu gerakan pembaharuan dengan	15
	mengevaluasi	16
	yang menjadi penyebab mundurnya Islam dan mencari ide-ide	17
	pembaharuan dan ilmu pengetahuan dari Barat.	17
2	Benih pembaharuan dunia Islam sesungguhnya telah muncul sekitar	18
	abad XIII M. ketika dunia Islam mengalami kemunduran di berbagai	19
	bidang.	19
	Saat itu pula	20
	lahirlah Taqiyudin Ibnu Taimiyah, seorang muslim yang sangat	21
	peduli terhadap nasib umat Islam dengan mendapat dukungan muridnya Ibnu Qoyyim	22
	al Jauziyah	22
	(691-751)	22
	Mereka ingin mengembalikan pemahaman keagamaan umat Islam	22
	kepada pemahaman dan pengamalan Rasulullah saw.	23
		23
3	Gerakan salaf ini kemudian menjadi ciri gerakan pembaharuan	24
	dalam dunia	25
	Islam yang mempunyai ciri sebagai berikut	25
	Memberi ruang dan peluang ijtihad di dalam berbagai kajian	26
	keagamaan yang	27
	berkaitan dengan muamalah duniawiyah.	27
	Tidak terikat secara mutlak dengan pendapat ulama-ulama	28
	terdahulu	28
	Memerangi orang-orang yang menyimpang dari aqidah kaum salaf	29
	seperti	30

	kemusyrikan, khurafat, bid' ah, taqlid, dan tawasul	
	Kembali kepada <i>al-Qur'ān</i> dan As-Sunnah sebagai sumber utama ajaran Islam	31
4	Secara garis besar isi pemikiran Ibnu Taimiyah dan Ibnu Qoyyim antara lain mengadakan pembaharuan dalam bidang agama, sosial, dan ekonomi, memberantas takhayul dan bid' ah yang masuk ke dalam ajaran Islam, menghilangkan paham <i>fatalisme</i> yang terdapat di kalangan umat Islam, menghilangkan paham salah yang dibawa oleh tarekat tasawuf, meningkatkan mutu pendidikan dan membela umat Islam terhadap permainan politik negara Barat.	32 33 34 35 36 37
5	Selanjutnya, ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yang lainnya dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18.	38 39
	Mereka meyakini bahwa umat Islam sudah tertinggal jauh dibandingkan dunia Barat	39 40
	Umat Islam masih berkutat pada hal-hal yang tidak rasional seperti <i>bid'ah</i> , <i>khurāfat</i> , dan <i>tahayyul</i>	40 41 42
	Satu-satunya jalan umat Islam harus bangkit dari kebodohan itu. Maka, lahirlah tokoh-tokoh pembaharu Islam.	42 43
6	Tokoh-tokoh yang memelopori gerakan pembaharuan dunia Islam, antara lain: Muhammad bin Abdul Wahab, Syah Waliyullah, Muhammad Ali Pasya, Al- Tahtawi, Jamaludin Al-Afghani, Muhammad Abduh, Rasyid Rida, Sayyid Ahmad Khan, dan Sultan Mahmud II.	45 46 47 48
7	Di Arabia timbul suatu aliran Wahabiyah, yang mempunyai pengaruh pada pemikiran pembaharuan di abad ke-19	50 51 52
	Pencetusnya ialah Muhammad bin Abdul Wahab (1703-1787) yang lahir di Uyainah, Nejd, Arab Saudi	52 53 54
	Setelah menyelesaikan pelajarannya di Madinah ia pergi merantau ke Basrah dan tinggal di kota ini selama empat tahun	54 55 56 57
	Selanjutnya ia pindah ke Bagdad dan di sini ia menikah dengan seorang wanita kaya	57 58
	Lima tahun kemudian, setelah istrinya meninggal dunia, ia pindah ke Kurdistan, selanjutnya ke	59 60

	Hamdan, dan ke Isfahan	61
	Di Kota Isfahan, ia sempat mempelajari filsafat dan tasawuf	61 62
	Setelah bertahun-tahun merantau, ia akhirnya kembali ke tempat kelahirannya di Nejed.	62 63 64
8	Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal, tetapi sebagai reaksi terhadap paham tauhid yang terdapat di kalangan umat Islam di waktu itu	65 66 67 68
	Kemurnian paham tauhid mereka telah dirusak oleh ajaran-ajaran tarekat yang semenjak abad ketiga belas memang tersebar luas di dunia Islam	69 70
9	Soal tauhid memang merupakan ajaran paling dasar dalam Islam	71
	Oleh karena itu, tidak mengherankan kalau Muhammad bin Abd Wahhab memusatkan perhatian pada soal ini. Ia berpendapat seperti berikut	71 72 73
	Yang boleh dan harus disembah hanyalah Allah Swt., dan orang yang menyembah selain Allah Swt. telah menjadi musyrik dan boleh dibunuh	73 74
	Kebanyakan orang Islam bukan lagi penganut paham tauhid yang sebenarnya karena mereka meminta pertolongan bukan lagi dari Allah, tetapi dari syekh atau wali dari kekuatan gaib. Orang Islam demikian juga telah menjadi musyrik.	75 76 77
	Menyebut nama nabi, syekh, atau malaikat sebagai perantara dalam doa juga merupakan syirik	78 79
	Meminta syafa'at selain dari kepada Allah Swt. adalah juga syirik	80
	Bernazar kepada selain dari Allah Swt. juga syirik	81
	Memperoleh pengetahuan selain dari <i>al-Qur'ān</i> , hadis dan <i>qias</i> (analogi) merupakan kekufuran	82 83
	Tidak percaya kepada qada dan qadar Allah Swt. juga merupakan kekufuran	84
	Demikian pula menafsirkan <i>al-Qur'ān</i> dengan <i>ta'wāl</i> (interpretasi bebas) adalah kufur.	85 86

10	Pemikiran-pemikiran Muhammad bin Abd Wahhab yang mempunyai pengaruh pada perkembangan pemikiran pembaharuan di abad ke-19 antara lain seperti berikut.	87 88 89
	Hanya <i>al-Qur'ān</i> dan hadislah yang merupakan sumber asli dari ajaran-ajaran Islam. Pendapat ulama tidak merupakan sumber	90 91
	Taklid kepada ulama tidak dibenarkan	92
	Pintu ijtihad terbuka dan tidak tertutup	93



Clause	Participant	Process	Goal	Circ
C1	[Kerajaan Turki]	Mengadakan	suatu gerakan pembaharuan	
C2	[Kerajaan Turki]	mengevaluasi	yang menjadi penyebab mundurnya Islam	
C3	[Kerajaan Turki]	mencari	ide-ide pembaharuan dan ilmu pengetahuan	dari Barat
C4	Benih pembaharuan dunia Islam	sesungguhnya telah muncul		sekitar abad XIII M
C5	Gerakan salaf ini kemudian	menjadi cirri	gerakan pembaharuan dalam dunia Islam	
C6	pemikiran Ibnu Taimiyah dan Ibnu Qoyyim	antara lain mengadakan	pembaharuan dalam bidang agama, sosial, dan ekonomi	
C7	Tokoh-tokoh	yang memelopori	gerakan pembaharuan dunia Islam	
C8	aliran Wahabiyah,	yang mempunyai pengaruh	pada pemikiran pembaharuan	di abad ke-19
C9	Muhammad bin Abd Wahhab	yang mempunyai pengaruh	pada perkembangan pemikiran pembaharuan	di abad ke-19

	Participant	Circ	Process	Participant	Goal	Circ
C10	Islam	pada periode ini	dikenal dengan	era kebangkitan	umat Islam	
C11	Kebangkitan umat Islam		disebabkan oleh adanya	benturan antara kekuatan Islam dengan kekuatan Eropa		
C12	Benturan itu		Menyadarkan		umat Islam	bahwa sudah cukup jauh tertinggal dengan Eropa
C13	Saat itu pula lahirlah Taqiyudin Ibnu Taimiyah,	seorang muslim	yang sangat peduli terhadap nasib		umat Islam	dengan mendapat dukungan muridnya Ibnu Qoyyim al Jauziyah (691–751)
C14	Mereka		ingin mengembalikan		pemahaman keagamaan umat Islam	kepada pemahaman dan pengamalan Rasulullah saw

C15	Mereka		meyakini bahwa		umat Islam sudah tertinggal jauh dibandingkan dunia Barat.	
C16	Umat Islam		masih berkuat	pada hal-hal yang tidak rasional seperti bid'ah, khurāfat, dantahayyul		
C17	Satu-satunya jalan				umat Islam harus bangkit dari kebodohan	Itu
C18	Pemikiran yang dicetuskan Muhammad bin Abd Wahab		untuk memperbaiki		kedudukan umat Islam	
C19	sebagai reaksi	terhadap paham tauhid			yang terdapat di kalangan umat Islam	di waktu itu
C20	[Ibnu Taimiyah dan Ibnu Qoyyim]		Menghilangkan	paham fatalism	yang terdapat di kalangan umat Islam	

	Participant	Circ	Process	Participant	Goal	Circ
C21	Taqiyudin Ibnu Taimiyah,		seorang muslim yang sangat peduli	terhadap nasib umat Islam	dengan mendapat dukungan muridnya Ibnu Qoyyim al Jauziyah (691–751)	

C22	[Ibnu Taimiyah dan Ibnu Qoyyim]		ingin mengembalikan		pemahaman keagamaan umat Islam	kepada pemahaman dan pengamalan Rasulullah saw
C23	[Ibnu Taimiyah dan Ibnu Qoyyim]		Mengadakan		pembaharuan	dalam bidang agama, sosial, dan ekonomi
C52	[Ibnu Taimiyah dan Ibnu Qoyyim]		Memerangi		orang-orang yang menyimpang dari aqidah kaum salaf	seperti kemusyrikan, khurafat, bid'ah, taqlid, dan tawasul
C24	[Ibnu Taimiyah dan Ibnu Qoyyim]		Memberantas		takhayul dan bid'ah	yang masuk ke dalam ajaran Islam
C25	[Ibnu Taimiyah dan Ibnu Qoyyim]		Menghilangkan		paham fatalism	yang terdapat di kalangan umat Islam
C26	[Ibnu Taimiyah dan Ibnu Qoyyim]		Menghilangkan	paham salah	yang dibawa oleh tarekat tasawuf	
C27	[Ibnu Taimiyah dan Ibnu Qoyyim]		Meningkatkan		mutu pendidikan	
C28	[Ibnu Taimiyah dan Ibnu Qoyyim]		Membela	umat Islam	terhadap permainan politik negara Barat	
C29	ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yang lainnya		Dilanjutkan		oleh tokoh-tokoh muda	yang lahir pada abad ke-18

	Participant	Circ	Process	Participant	Goal	Circ
C31	aliran Wahabiyah [Abdul Wahab],		yang mempunyai pengaruh	pada pemikiranpembaharuan di abad ke-19		
C32	Muhammad bin Abdul Wahab (1703-1787)	yang lahir di Uyainah, Nejd, Arab Saudi				
C33	Setelah menyelesaikan pelajarannya	di Madinah	ia pergi merantau		ke Basrah	dan tinggal di kota ini selama empat tahun
C34	Selanjutnya [Abdul Wahab]		pindah ke Bagdad	dandi sini ia menikah dengan seorang wanita kaya		
C35	[Abdul Wahab]		pindah			ke Kurdistan, selanjutnya ke Hamdan, dan ke Isfahan
C36	Di Kota Isfahan,.		sempat mempelajari		filsafat dan tasawuf	
C37	Setelah bertahun-tahun merantau, [Abdul Wahab]		akhirnya kembali		ketempat kelahirannya di Nejed	
C38	Pemikiran yang dicetuskan Muhammad bin Abd Wahab		untuk memperbaiki		kedudukan umat Islam	
C39	Muhammad bin Abd Wahab		memusatkan perhatian	pada soal ini		
C40	[Abdul Wahab]		Berpendapat	Yang boleh dan harus disembah., dan	hanyalah Allah Swt	
C41					orang yang menyembah selain Allah Swt.	telah menjadi musyrik dan boleh dibunuh
C42				Kebanyakan orang Islam	bukan lagi penganut paham	

					tauhid yang sebenarnya	
C43				karena mereka meminta pertolongan bukan lagi dari Allah,	tetapi dari syekh atau wali dari kekuatan gaib	
C44				Menyebut nama nabi, syekh, atau malaikat sebagai perantara dalam doa		juga merupakan syirik
C45				Memperoleh pengetahuan selain dari al-Qur'an, hadis dan qias (analogi)		merupakan kekufuran
C46				Meminta syafa'at	selain dari kepada Allah Swt.	adalah juga syirik
C47				Bernazar kepada selain dari Allah Swt.		juga syirik
C48				Tidak percaya kepada qada dan qadar Allah Swt		juga merupakan kekufuran
C49				menafsirkan al-Qur'an dengan ta'wil (interpretasi bebas)		adalah kufur
C50	Pemikiran-pemikiran Muhammad bin Abd Wahhab		yang mempunyai pengaruh pada	perkembangan pemikiran pembaharuan di abad ke-19		

Hidden Actor

1. Selanjutnya, ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan **yang lainnya** dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18
2. Kemurnian paham tauhid **mereka** telah dirusak oleh ajaran-ajaran tarekat yang semenjak abad ketiga belas memang tersebar luas di dunia Islam
3. Mereka meminta pertolongan bukan lagi dari Allah, tetapi dari syekh atau wali dari kekuatan gaib
4. Kebanyakan orang Islam bukan lagi penganut

Kebanyakan orang Islam	bukan lagi	Penganut	paham tauhid yang sebenarnya
Actor	Circ: Manner	Pro: Material	Circ: Place

ide-ide cemerlang	Ibnu Taimiyah dan Ibnu Qoyyim dan yanglainnya	Dilanjutkan	oleh tokoh-tokoh muda yang lahir pada abad ke-18
Participant	Actor	Pro: Material	Goal

Clause	Ajaran-ajaran tarekat	yang semenjak abad ketiga belas	memang tersebar luas,	di dunia Islam
C51	Participant	Cir : Time	Pro: Material	Cir : Place

Clause	Kemurnian paham tauhid mereka	telah dirusak	oleh ajaran-ajaran tarekat
C53	Participant	Pro: Material	Goal

Mereka	meminta pertolongan	bukan lagi dari Allah
Actor	Pro: Material	Goal

Active Clause

1. Memerangi orang-orang yang menyimpang dari aqidah kaum salaf seperti kemusyrikan, khurafat, bid'ah, taqlid, dan tawasul
2. Secara garis besar isi pemikiran Ibnu Taimiyah dan Ibnu Qoyyim antara lain mengadakan pembaharuan dalam bidang agama, sosial, dan ekonomi,
3. memberantas takhayul dan bid'ah yang masuk ke dalam ajaran Islam,
4. menghilangkan paham fatalisme yang terdapat di kalangan umat Islam,
5. menghilangkan paham salah yang dibawa oleh tarekat tasawuf, meningkatkan mutu pendidikan dan
6. membela umat Islam terhadap permainan politik negara Barat.
7. Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal, tetapi sebagai reaksi terhadap paham tauhid yang terdapat di kalangan umat Islam di waktu itu
8. Oleh karena itu, tidak mengherankan kalau Muhammad bin Abd Wahhab memusatkan perhatian pada soal ini

[Ibnu Taimiyah dan Ibnu Qoyyim]	Memerangi	orang-orang yang menyimpang dari aqidah kaum salaf	seperti kemusyrikan, khurafat, bid'ah, taqlid, dan tawasul
Participant	Pro: Material	Goal	Circ : Place

[Ibnu Taimiyah dan Ibnu Qoyyim]	mengadakan	pembaharuan	dalam bidang agama, sosial, dan ekonomi
Participant	Pro: Material	Goal	Circ : Place

[Ibnu Taimiyah dan Ibnu Qoyyim]	memberantas	takhayul dan bid'ah	yang masuk ke dalam ajaran Islam
Participant	Pro: Material	Goal	Circ : Place

[Ibnu Taimiyah dan Ibnu Qoyyim]	menghilangkan	paham fatalism	yang terdapat di kalangan umat Islam
Participant	Pro: Material	Goal	Circ : Place

[Ibnu Taimiyah dan Ibnu Qoyyim]	menghilangkan	paham salah yang dibawa oleh tarekat tasawuf	
Participant	Pro: Material	Goal	

[Ibnu Taimiyah dan Ibnu Qoyyim]	meningkatkan	mutu pendidikan	
Participant	Pro: Material	Goal	

[Ibnu Taimiyah dan Ibnu Qoyyim]	membela	umat Islam	terhadap permainan politik negara Barat
Participant	Pro: Material	Goal	Circ : Place

[Abdul Wahab]	memperbaiki	kedudukan umat Islam	
Participant	Pro: Material	Goal	

[Abdul Wahab]	memusatkan perhatian	pada soal ini [Tauhid]	
Participant	Pro: Material	Goal	

Passive Clause

1. Islam pada periode ini dikenal dengan era kebangkitan umat Islam
2. Kebangkitan umat Islam disebabkan oleh adanya benturan antara kekuatan Islam dengan kekuatan Eropa
3. Selanjutnya, ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yanglainnya dilanjutkan oleh tokoh-tokoh muda yang lahir pada abad ke-18
4. Kemurnian paham tauhid mereka telah dirusak oleh ajaran-ajaran tarekat yang semenjak abad ketiga belas memang tersebar luas di dunia Islam
5. Yang boleh dan harus disembah hanyalah Allah Swt., dan orang yang menyembah selain Allah Swt. telah menjadi musyrik dan boleh dibunuh

Islam	pada periode ini	dikenal dengan	era kebangkitan umat Islam
Participant	Cir : Time	Pro : Material	Circ : Place

Kebangkitan umat Islam	disebabkan oleh	adanya benturan antara kekuatan Islam dengan kekuatan Eropa
Participant	Pro: Material	Circ : Place

ide-ide cemerlang Ibnu Taimiyah dan Ibnu Qoyyim dan yanglainnya	dilanjutkan	oleh tokoh-tokoh muda	yang lahir pada abad ke-18
Participant	Pro: Material	Goal	Circ : Time

Kemurnian paham tauhid mereka	telah dirusak	oleh ajaran-ajaran tarekat
Participant	Pro : Material	Goal

Yang boleh dan harus	disembah hanyalah	Allah Swt
	Pro : Material	Goal

orang yang menyembah selain Allah Swt	telah menjadi musyrik	dan boleh dibunuh
Participant	Pro : Material	Pro : Material

Negative Clause

1. Tidak terikat secara mutlak
2. UmatIslam masih berkuat pada hal-hal yang tidak rasional seperti bid'ah, khurāfat, dantahayyul
3. Kebanyakan orang Islam bukan lagi penganut paham tauhid yang sebenarnya karena mereka meminta pertolongan bukan lagi dari Allah
4. Pendapat ulama tidak merupakan sumber
5. Taklid kepada ulama tidak dibenarkan
6. Pintu ijtihad terbuka dan tidak tertutup
7. Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal

Tidak terikat	secara mutlak	dengan pendapat ulama-ulama terdahulu
Klausa Negatif	Circ : Manner	Goal

Pemikiran yang dicetuskan Muhammad bin Abd Wahab	untuk memperbaiki kedudukan umat Islam	timbul bukan	sebagai reaksi terhadap suasana politik	seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal
Participant	Circ : Purpose	Klausa Negatif		Goal

UmatIslam	masih berkuat pada hal-hal	yang tidak rasional	seperti bid'ah, khurāfat, dantahayyul
Participant	Pro : Material	Klausa Negatif	Goal

UmatIslam	masih berkuat pada hal-hal	yang tidak rasional	seperti bid'ah, khurāfat, dantahayyul
Participant	Pro : Material	Klausa Negatif	Goal

Kebanyakan orang Islam	bukan lagi penganut paham tauhid yang sebenarnya	karena mereka meminta pertolongan bukan lagi dari Allah
Participant	Klausa Negatif	Circ : Place

Clause	Pendapat ulama	tidak merupakan sumber
C54	Participant	Klausa Negatif

Cluase	Taklid kepada ulama	tidak dibenarkan
C55	Pro : Material	Klausa Negatif

Clause	Pintu ijtihad	terbuka	dan tidak tertutup
C56	Participant	Pro : Material	Klausa Negatif

Modality

1. Yang boleh dan harus disembah hanyalah Allah Swt
2. orang yang menyembah selain Allah Swt. telah menjadi musyrik dan boleh dibunuh,
3. Satu-satunya jalan umat Islam harus bangkit dari kebodohan **itu**. Maka,lahirlah tokoh-tokoh pembaharu Islam
4. Yang boleh dan harus disembah hanyalah Allah Swt., dan orang yang menyembah selain Allah Swt. telah menjadi musyrik dan boleh dibunuh

Yang [sesuatu]	bolehdan harus	Disembah	hanyalah Allah Swt
Participant	Modalitas	Pro : Material	Goal

orang yang menyembah selain Allah Swt.	telah menjadi musyrik	Danboleh	dibunuh
Participant	Pro : Material	Modalitas	Pro: Material

umat Islam	harus	bangkit dari	kebodohan itu
Participant	Modalitas	Pro : Material	Goal

Contradictory

1. Pemikiran yang dicetuskan Muhammad bin Abd Wahab untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal, tetapi sebagai reaksi terhadap paham tauhid yang terdapat di kalangan umat Islam di waktu itu.

Clause	Pemikiran yang dicituskan Muhammad bin Abd Wahab	untuk memperbaiki kedudukan umat Islam timbul bukan sebagai reaksi terhadap suasana politik seperti yang terdapat di Kerajaan Utsmani dan Kerajaan Mughal,	Tetapi	sebagai reaksi terhadap paham tauhid yang terdapat di kalangan umat Islam di waktu itu
C57	Participant		Pengingkaran	

Clause	Kebanyakan orang Islam,	bukan lagi penganut paham tauhid yang sebenarnya karena mereka meminta pertolongan bukan lagi dari Allah	Tetapi	dari syekh atau wali dari kekuatan gaib.
C58	Participant		Pengingkaran	

Positive Modifier

1. *seorang muslim yang sangat peduli terhadap nasib umat Islam*
2. *Di Arabia timbul suatu aliran Wahabiyah, yang mempunyai pengaruh pada pemikiran pembaharuan di abad ke-19*
3. *Pemikiran-pemikiran Muhammad bin Abd Wahhab yang mempunyai pengaruh pada perkembangan pemikiran pembaharuan di abad ke-19*

<i>seorang muslim</i>	yang	<i>sangat peduli</i>	<i>terhadap nasib umat Islam</i>
Participant	Penjelas	Pro : Mental	Circ : Place

<i>Di Arabia timbul suatu aliran Wahabiyah,</i>	yang	<i>mempunyai pengaruh</i>	<i>pada pemikiran pembaharuan di abad ke-19</i>
Participant	Penjelas	Pro : Mental	Circ : Place and Time

<i>Pemikiran-pemikiran Muhammad bin Abd Wahhab</i>	yang	<i>mempunyai pengaruh</i>	<i>pada perkembangan pemikiran pembaharuan di abad ke-19</i>
Participant	Penjelas	Pro : Mental	Circ : Place and Time

Negative Modifier

1. Memerangi orang-orang yang menyimpang dari aqidah kaum salaf seperti kemusyrikan, khurafat, bid'ah, taqlid, dan tawasul
2. *menghilangkan paham fatalisme yang terdapat di kalangan umat Islam*
3. *menghilangkan paham salah yang dibawa oleh tarekat tasawuf*
4. *ajaran-ajaran tarekat yang semenjak abad ketiga belas memang tersebar luas di dunia Islam*
5. *Kebanyakan orang Islam bukan lagi penganut paham tauhid yang sebenarnya*

Memerangi	orang-orang	yang	menyimpang dari aqidah kaum salaf	seperti kemusyrikan, khurafat, bid'ah, taqlid, dan tawasul
Pro : Material	Participant	Penjelas		Circ : Place

<i>menghilangkan</i>	<i>paham fatalisme</i>	Yang	<i>terdapat di kalangan umat Islam</i>
Pro : Material	Participant	Penjelas	Circ : Place

<i>menghilangkan</i>	<i>paham salah</i>	Yang	<i>dibawa oleh tarekat tasawuf</i>
Pro : Material	Participant	Penjelas	Circ : Place

<i>ajaran-ajaran tarekat</i>	yang	<i>semenjak abad ketiga belas</i>	<i>memang tersebar luas di dunia Islam</i>
Participant	Penjelas	Circ: Time	Circ : Place

<i>Kebanyakan orang Islam</i>	<i>bukan lagi</i>	<i>penganut paham tauhid</i>	yang sebenarnya
Participant	Klausa Negatif	Circ : Place	Penjelas

