



KEKERASAN SIMBOLIS PEREMPUAN DI ORGANISASI BHAYANGKARI

Symbolic Violence of Women in Bhayangkari Institution

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ABSTRAK

Organisasi Bhayangkari menjadi menarik dan relevan untuk diteliti dalam perspektif gender, bhayangkari adalah organisasi yang kohesif, organisasi ini terdiri dari istri-istri prajurit dan istri PNS Polri yang lekat dengan budaya hierarki militer yang masih kuat. Selain itu, bhayangkari terdiri dari perempuan dengan latar belakang budaya, pendidikan dan status sosial yang heterogen. Sistem hierarki militer kepemimpinan otoriter, senioritas dan junioritas, dan secara pribadi menargetkan pengawasan masih merupakan budaya dalam organisasi Bhayangkari. Metodologi penelitian ini meneliti bagaimana kekerasan simbolik terjadi hidup sebagai istri seorang anggota Polri (Bhayangkari) subjek penelitian ini adalah administrator dan anggota organisasi Bhayangkari adalah seorang wanita, studi kasus artikel ini berfokus pada melihat sistem dan peran struktural yang dilakukan oleh anggota Bhayangkari. Teori kekerasan simbolik diterapkan untuk menjelaskan bagaimana perempuan dikendalikan dan korban penindasan patriarkal dalam organisasi ini. Studi ini menemukan bahwa perempuan di Bhayangkari bangga dikendalikan dan ditekan di bawah peran normatif organisasi dengan budaya patriarki. Hal ini tercermin dari cara mereka aktif dalam organisasi dan totalitas dalam melaksanakan program kerja. Selanjutnya, perilaku khusus dilakukan untuk mendapatkan prestise dan kebanggaan para wanita bhayangkari. Akhirnya, penelitian ini menyimpulkan bahwa wanita Bhayangkari tidak menyadari bahwa praktik kekerasan simbolis terjadi di organisasi mereka. Mereka tidak menyadari bahwa Budaya patriarki telah mengendalikan mereka dan mendefinisikan mereka sebagai korban kekerasan simbolis.

Kata kunci: kekerasan simbolis, organisasi perempuan, dominasi kekuasaan, struktur.

ABSTRACT

Bhayangkari organization becomes interesting and relevant to be researched in the perspective of gender, bhayangkari is a cohesive organization, this organization consists of the wives of soldiers and wives of POLRI civil servants who are attached to the culture of the military hierarchy that is still strong. In addition, bhayangkari consists of women with heterogeneous cultural, educational and social status backgrounds. The military hierarchy system of authoritarian leadership, seniority and juniority, and personally targeting surveillance is still a culture within the Bhayangkari organization. This research methodology examines how symbolic violence occurs alive as the wife of a polri member (Bhayangkari) the subject of this study is the administrator and the member of the Bhayangkari organization is a woman, case studies this article focuses on looking at the systems and structural roles performed by Bhayangkari members. The theory of symbolic violence is applied to explain how women are controlled and victims of patriarchal oppression in this organization. The study found that women in Bhayangkari were proud to be controlled and suppressed under the normative role of organizations with patriarchal cultures. This is reflected in the way they are active in the organization and totality in carrying out the work program. Furthermore, the special behavior was carried out to gain the prestige and pride of bhayangkari women. Finally, the study concluded that Bhayangkari women were unaware that symbolic violence practices occurred in their organizations. They don't realize that Patriarchal culture has controlled them and defined them as victims of symbolic violence. In this study is to perform data analysis techniques starting with qualitative analysis of the results of interviews, then doing an in-depth

interpretation of the relationship between theory and facts that occur. Here also includes quotes (direct quotations) from informants. The issue of gender, especially in women, has become quite an important issue to study, especially looking at the number of demographic bonuses to come.

Keywords: symbolic violence, women's organization, power dominance, structure.

INTRODUCTION

Understanding symbolic power and violence requires our understanding of the role of language as a symbol system. Besides acting as a communication tool in understanding and conveying thoughts and feelings between humans, language has a latent role that is often not realized, namely as a practice of power. By using language symbols, the ideology behind them can be slowly and unobtrusively planted. Not only consists of a collection of words that are meaningful for understanding, furthermore language can be used as an instrument of violence to gain legitimacy and fight over the opportunity to define reality. The dominance of symbols is a power that can make people recognize and believe, strengthen and change views about the world. A person or group with symbolic power can control symbols and construct reality through the symbol system. They are in the highest position in the social strata because of their ownership of economic and cultural capital as well as the other two capitals. They are the middle class of society, such as employees, entrepreneurs, and entrepreneurs. They are factory workers, farm workers, and workers with small wages, individuals, groups or communities obediently follow the symbolic mobilization. When they take it for granted, they are not aware of the coercion that is implanted through the symbol, then at that time the practice of symbolic power works. Symbolic power is power that works through language symbols to lead those who are dominated to follow meanings that are produced based on the interests of those who dominate. In hiding its dominance, symbolic power uses very subtle means so as not to be recognized. Because the practice of domination is so subtle, the victim does not realize that what is happening is the practice of power. Instead of refusing, the victim even accepts the practice of domination. At such times, the victim experiences what Bourdieu terms symbolic violence the victim does not realize that what is happening is a practice of power. Instead of refusing, the victim even accepts the practice of domination. At such times, the victim experiences what Bourdieu terms symbolic violence the victim does not realize that what is happening is a practice of power. Instead of refusing, the victim even accepts the practice of domination. At such times, the victim experiences what Bourdieu terms symbolic violence.

Bhayangkari is one of the largest women's organizations in Indonesia. Bhayangkari is the union of the wives of members of the National Police and is an extra/outside structure of the National Police, where organizationally Bhayangkari has space national scope. Broadly speaking, the main purpose of this organization is to help improve and maintain the welfare of the family of the Police (Juklak Bhayangkari, 2011) Ideally, this Bhayangkari Organization is able to become a forum for women who are members of the in it to discover and develop potential, increase capacity good women in any area of life, fostering women who are in it to acquire new skills, making women who have scientific disciplines in their fields, moral, ethical, technologically competent and able compete in the global world. However, the Bhayangkari Organization on in fact still busy with his internal affairs itself, this is precisely what makes Bhayangkari inversely proportional to the main purpose of the organization's formation. The women in this Organization, unconsciously accept the violence called symbolic violence and constantly monitored. They don't feel like a "victim of

violence" at all because there is an internalization of the values that are believed as truth and binding rules within this Organization. Bhayangkari has rules and norms that bind its members, including: Bhayangkari's written rules that have been written on Juklak Bhayangkari. This guideline regulates the system management, membership, organizational structure, attributes and uniforms. These systemic rules will always be socialized to Bhayangkari candidates when they undergo a BP4 trial or called the official marriage session. The official marriage session is an absolute requirement that must be carried out by every member of the National Police and candidates bhayangkari to step into marriage. This trial is in the form of granting a marriage permit from leadership to each member who will doing wedding. Meetings to attend parenting is mandatory for all personnel along with their potential partner, because it is a condition which must be met by both candidates for completeness of the marriage application file at KUA or civil registration.

After all, Bhayangkari, as is the case existing women's organizations and developed and "approved" in the New Order era, will not escape the main lines of government at that time. Women's organizations will always assume a "dual role" as part of the supporters of the government which at that time had big ambitions in development (Julia Suryakusuma, 2011). For unwritten norms, there are habits that eventually become norms that govern how to communicate with other Bhayangkari members, arrange how behave and must act as a member Bhayangkari. The implementation of this organization is based on husband's position, if the husband has the most high then his wife will directly become chairman of Bhayangkari who oversees the wives of members Police. Determination of positions in the organizational structure Bhayangkari is based on the rank and position of the husband which indirectly makes Bhayangkari as a formal organization whose position depends on the position and rank of her husband. The Bhayangkari Organization is an example of the operation of the intertwined panopticon concept nalization from the start even before entering this Organization i.e. there are some unwritten codes and rules. Interactions that make women will be continuously monitored. Indirectly, supervision, and inspection to prospective members of Bhayangkari is violence symbolic, where the victim does not feel that she is experiencing violence, but instead feels proud of her identity as Bhayangkari.

METHOD

Place and time of research

The place and time of the study must be as specific and detailed as possible. The research paper is limited in the last 5 years. TNW 12, Single spaced.

Method (TNW 12, Capital initial letter, Bold)

Research methods This research uses a qualitative approach by using a qualitative descriptive study or methodology. Descriptive study is a method that describes an objective situation or a certain event based on the facts that appear or as they should be followed by efforts to draw general conclusions (Nawawi and Martini, 1994) Police. The data collection technique used is in-depth interviews with female informants, who are members of the Bhayangkari Kompi Brimob Porong, Next in this study is to carry out data analysis techniques starting with qualitative analysis of the results of interviews, then carried out an in-depth interpretation of the relationship between theory and the facts that occurred. It also includes direct quotations from informants.

RESULTS AND DISCUSSION

Habitus (process of receiving value)

In this case an informant Mrs. Eka as Bhayangkari's mother who married at the age of 25, tried to discuss with her husband at that time in the status of being Bhayangkari's mother, before the marriage process was so complicated regarding bureaucracy and other hierarchical rules. This shows that, however, Bhayangkari, like the women's organizations that existed and developed and were "sanctioned" in the New Order era, would not escape the main lines of the goals of the government at that time. Women's organizations will always assume a "dual role" as part of supporting the government which at that time had big ambitions in development (Julia Suryakusuma, 2011).

Q: "Are there any discussions or negotiations regarding whether or not to become a member of Mrs. Bayangkari?"

I: "Emmmmm. Actually it was with us before we got married. But there can't be no decision because it has become an obligation, no, being Mrs. Bhayangkari can't be an option when..." (interrupted by interviewer)

I: "He'em. And now for social media, it's even more destructive, it really spoils the mango, dude, yesterday I was just reminded of the meeting again. Now I'm at the police station, yes from the Head of the Resort Police, and then the Head of the Sector Police was brought down to the police station. Yes, we can but if we post, we have to know. The clothes must be neat."

Q: "For example, if you didn't participate in Bhayangkari activities in the past, such as meetings, for example, if you didn't participate in Bhayangkari activities, were there sanctions? A reprimand or what?"

I: "The usual reprimand. If in the past, it was up to the chairman, there were three times that were not included there were fines, then there were three times the husbands who were not brought to the DL, right at Brimob

Mrs. Bagio, as the mother of Bhayangkari who sees that there are social sanctions when a woman has become a member of the Bhayangkari organization, there will be many eyes that are always watching from her style of language, dress style, lifestyle and behavior, also on social media the Bhayangkari organization applies cyber patrols used to monitor the social media of the wives of POLRI members and they will be subject to a warning as well as sanctions if they are deemed to have violated applicable norms. In according to Bourdieudefines habitus as conditioning associated with the conditions for the existence of a class. According to him systems of disposition are timeless and heritable, structures formed, which will then function as well as the structures that make up are the result of a habitus. Thus, habitus is the result of skills that become practical actions (not always realized) which are then translated into an ability that seems natural and develops in a certain social environment.

Like Mrs. Putri who thinks that the Bhayangkari organization is not restraining.

Q: "Does that mean deep down, has the Bhayangkari organization ever been so restrictive or restrictive?"

I: "Personally, I don't, because I like to organize as a teenager, so for me it's more fun, it's like joining if there is one..." I: "Because there are already written rules, but they're not too restrictive, aren't they? . If we like organizations happy." (Laugh)

P : "It's possible that if people are good at business, can they do business, right, ma'am?"

I: "He'emmm."

P : "Offer merchandise too."

I : "He'emmm. He'emmm. Many friends, a lot of sustenance."

P : "Like Mrs. Ikhsan, what kind of clothes can you offer?"

Phenomena like this will continue to live because they are wrapped in subtle language (persuasions and seductions), as if everything is good, but behind it there is a symbolic power that is used, imposed by those who have power. However, habitus also provides a strategy for individuals to cope with various situations that are constantly changing, through past experiences. Therefore, habitus functions as a matrix of perception, apperception, and action. Based on that, it can be said that an action is not always influenced by awareness and obedience to the rules, but the habitus also gives direction (pusher as well as inhibitor) for individuals to act. Thus, habitus provides flexibility for actors to improvise, be free, and autonomous.

Dominate Power

According to the informant, Mrs. Anis, the management structure of the Bhayangkari organization has been formed following their husband's position,

P : "Oohh, if this is the organizational structure between seniors and juniors at Bhayangkari, is it a gap or inequality 'because I'm a soldier's wife, I'm an officer's wife, I'm an enlisted wife? in socializing, in communicating?"

I : "Emmm, if it's an inequality, maybe emmm, actually, it might be more structured to follow the structure of her husband."

Q: "In the organizational structure, the wife of the commander used to be the first, if I may know what is the last level of education, ma'am?"

I : "If the chairman is also a high school, maybe."

Q: "Is there a senior high school president under him, under him, is there an undergraduate or postgraduate degree, maybe someone who is taller than the chairwoman?"

I : "Yes. Even though the administrator is usually."

P : "No problem, ma'am?"

I : "Nothing. Usually, if there is something added, is it like the management is being asked for conditions like that. Sometimes the chairman is old, sometimes he asks..."

Q: "Following her husband's structure Yes?"

I : "Yeah, so the chairman is the one whose husband is the commander. For example, if his husband is an enlisted person, it's impossible to become chairman, even though he may have more capacity, so it's impossible to become the chairman of Mrs. Bhayangkari. "

Based on the ownership of the three capitals that have been suggested by Bourdieu, Bourdieu distinguishes classes in society into three. First, the dominant class is a class that has a large enough capital. Individuals in this class are able to accumulate various capitals they have and are able to clearly show their distinct identities to other classes. It is not only the appointment of identity that the dominant class does, but more than that. The dominant class also imposes their culture and views on other classes.

Second, the petty bourgeoisie is the middle class in the structure of society. This class is having a desire to climb the social ladder. Their practice of social life is different from that of the dominant class because they are still in an effort to climb the social ladder rather than to impose their culture and views on other classes, so it can be said that they imitate the culture and views of the dominant class more so that they are said to be identical with the dominant class.

The third is the popular class, this class is a class that does not have capital, either economic capital, cultural capital, or symbolic capital. They are in a position that tends to accept whatever the dominant class imposes on them. They have no power to resist the ideologies that the dominant class imposes on them.

Here the dominant class will always try to maintain its position in order to be able to dominate the social structure through various mechanisms, one of which is through education.

CONCLUSION

This research was conducted with the background of there is continuous symbolic violence operates in the women's organization "Bhayangkari" exists domination of the wife of the leader over the wife of subordinates nor from senior wife to junior wife understood as something natural that in the end accepted by all members of this organization. Bhayangkari members must be able to adapt to the organizational climate that requires them to submit to their leaders and seniors. These problems lead researchers to do research that aims to explain the shape of symbolic forms of violence in the process of adaptation and Bhayangkari organizational communication, how symbolic violence becomes lasting and continuous in production in every line of the organization until it is finally considered as a matter of course by its members,

Symbolic violence is the ruler of discourse, making domination something natural and acceptable, Even the most excruciating and intolerable can seem natural, in In the domination of the wife of the leader in the Bhayangkari organization, what actually happened was violence. By Pierre Bourdieu violence is called violence symbolic or invisible violence (1998:7). This kind of violence by the victim) is not even seen or felt as violence, but as something natural and reasonable. That as a junior wife or a member's wife must submit to various kinds of orders wife Leadership is accepted as something that has to be her, all orders are unquestionable, all kinds of rules must be accepted.

Basically, symbolic violence takes place because of ignorance and acknowledgment of the being bullied. So, actually this domination logic can operates because of a known symbolic principle and accepted by both those in control and those who mastered. The symbolic principle is in the form of language, ways thinking, ways of acting that are typical of the group within the Bhayangkari organization. According to the results of this study, it can be found several forms of operation symbolic violence in which there is symbolic violence or continuous monitoring of para head of the Bhayangkari organization. The symbolic violence process is carried out in form of communication and acting style where the wife junior will use the words "please allow" "ready command" "ready wrong" and for

the wife of the leader will give orders that must be carried out. The forms of symbolic violence found by researchers is supervision from the beginning a woman will become a member of bhayangkari, there will be several stages of tests such as administration, medical tests, and a BP4 trial will be carried out in which will be Read your curriculum vitae and education as well as history the family of the prospective Bhayangkari member, besides that married to a member of the police then must get permission from the office and leadership, not the same the pie was there, the symbolic violence continued when a woman is already a member of the organization Bhayangkari, there will always be many eyes supervise language style, dress style, lifestyle her and her behavior, also on the social media of the organization Bhayangkari enforces cyber patrols that used to monitor the social media of members' wives POLRI and to him will be given a warning too sanctions if deemed to have violated the norms apply.

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