

Antagonist Character's Practice Of Symbolic Violence Through Language Violence In Movie Better Days 《少年的你》

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Abstract: When language is used in communication events, there is also an ideological distinction and a desire to dominate each other among its users. Because language is never separated from ideological motives, including domination motives. Domination occurs due to the existence of a strong group as the dominating party and a weak group as the dominated party, with language as an instrument to achieve it. Symbolic violence marked by language forms that represent language crimes is a realization of the practice of domination. Through symbolic violence, the dominant party imposes its ideological influence on the dominated group. The practice of domination through symbolic violence can be found in the dialogue text of the antagonist in the movie Better Days 《少年的你》 by Derek Tsang, which is used as a data source. The patterned language forms used by the antagonist to attack the main character are used as data. After the data is identified and classified, it is analyzed through a qualitative approach using the concept of Bourdieu's theory of symbolic violence. The results of the analysis are presented through a descriptive method to obtain a detailed and concrete picture of the practice of domination of antagonist characters through symbolic violence. The results of the analysis show that symbolic violence, which represents the practice of domination, is realized through forms of language that have functioned as the language of punishment, the language of intimidation, the language of prohibition, the language of accusation, the language of insults, and language of command. Cultural capital (attitudes and lifestyles) is the most dominant capital representing antagonists' attitudes and behaviour to produce and reproduce texts to legitimize their domination. Based on the frequency of occurrence, prohibited language is the most productive form of language, and accusation language is the language form with the least frequency of occurrence.

Keywords: Domination Practice, Antagonist, Symbolic Violence, Language and Domination, Better Days 《少年的你》

I. INTRODUCTION

Language is part of social phenomena, therefore in speaking activities, speakers need to pay attention and sort out the forms of language that follow the conditions; social norms, and values prevailing in the social context. Subandi (2022: 225) and Subandi (2020: 740) state language activities are actions performed through language by considering internal aspects of language in the form of linguistics and also external aspects, namely, all aspects outside of language elements but helping to build the formation of a complete language

structure (see also Yule, 2014:81; Herliana, 2019:90; and Halid, 2021:64). Meanwhile, Lubis (2015:5) and Xing Fuyi (2010: 204) broadly conveys, language is a social phenomenon so that situational factors, namely who the speaker and listener are and when and where are the dominant factors in determining the use of language. But reality shows that there are still many uses of language in language activities that do not follow social norms and values in the context of a language event. Language abuse can cause negative values to appear in the form of language and will also give rise to

negative perceptions of its users. Language abuse can be the root cause of violence or symbolic crimes.

Symbolic violence is a form of domination practice, namely violence through the use of language which can have a negative impact on one's psychological conditions, representing the power of the speaker as a strong party and the interlocutor as a weak party. (Subandi et al., 2022) mentions that the impact of symbolic violence cannot be visibly seen because it can be in the form of internal wounds, trauma, and/or fear (see also Wahyudin, 2015: 12). Reinforced by Colaguori's opinion (2010: 388-389), symbolic violence is a representation of violence presented through language and or an entertainment aspect of a movie and so on. Symbolic violence becomes an instrument for the strong (dominant) to dominate the weak (dominated) group. Simon (2004:19) states power/domination is when the dominant class exercises its power over the dominated in two ways: persuasive and repressive or violent. Repressive is a form of oppression and coercion of the will by the dominant leader of the dominant party. Coercive domination is not to influence others but to force others to comply with the wishes of the dominant party (Hugges, 2009: 86). Compliance is obtained through threats or mental and physical coercion. Psychologically, such as being fired, denied, intimidated, or given a special identity that tends to have a negative meaning, such as being humiliated, oppressed, degraded, and the like. Everything is attempted to bring fear, worry, anxiety, and the like to the dominated party. The dominating party is a party that has the power to punish the dominated party if it does not follow or does not carry out what is ordered by the dominant party. On the other hand, Colaguori (2010: 388-389) divides violence into two types, namely concrete violence and covert/symbolic violence. This proves that language as a symbolic system is not only used as a means of communication but also used as an instrument to gain power by utilizing the mechanism of symbolic violence. Because conceptually, symbolic violence has the goal of defeating, controlling, and/or dominating the weak. In line with the opinion of Santoso (2010: 10), which states symbolic violence can be assumed as a magical power capable of subduing the weak through the spells it creates. That is, when and where there is power, then at that time and there, the practice of symbolic violence occurs because when a class dominates another class, then in the process, it will produce violence (see also Ningtyas, 2015: 156).

Symbolic violence can occur anytime and anywhere in everyday life, either directly or through the media. When there is a process of social interaction involving aspects of class/social hierarchy, there will be social class reproduction. Class social reproduction occurs when one party becomes the dominating class, and the other party becomes the dominated class. The dominated party cannot carry out the ideological transformation of the dominated social class. Social class is obtained as a result of occupying a position in the social world (see also Bourdieu, 1994: 97-101; Fatmawati, 2020: 45; Martono, 20122: 36). Symbolic violence is a practice of domination both culturally and socially that takes place in social life which is realized through forms of communication (also check Foucault, 1971: 93). Domination practices will result in discrimination against groups, groups at the lower class social level. Different treatment based on class,

involving special aspects in various ways, is a form of representation of domination.

Events of symbolic violence do not only occur in real life but also occur in a fictional world in the form of a Chinese movie entitled Better Days. 《少年的你》. The movie, as a result of the author's creative thinking, is a reflection of real events in real everyday life. This movie tells a true story about bullying that still often occurs in schools, especially among students in China. Bullying is an unpleasant behavior both verbally, physically, psychologically, or socially in the real world or cyberspace. Bullying behavior cannot be separated from language crimes committed by perpetrators of bullying against victims who are bullied. The occurrence of bullying reflects the placement of positions in social class. Indirectly, the perpetrators of bullying place themselves in a position of power and as a dominating party. Conversely, the party that is the victim of bullying is placed as a weak party, occupying the position of being controlled or being dominated. Power or domination becomes social capital for speakers and becomes a fertile field for producing destructive texts.

Dialogue between characters, especially the antagonist in this movie, presents forms of language crime directed at the main character named Chen Nian, a female student from an economically disadvantaged family has a simple personality and is quiet and gentle but has high dreams and aspirations in life. Meanwhile, the antagonists who commit language crimes are classmates, especially from economically established and repressive families, leaders of thugs, and other thugs. The form of language crime spoken by the antagonist against the main character in the movie Better Days 《少年的你》 namely, in the form of incitement, hate speech, insults, defamation, slander, and threats. Language crimes are committed in the form of spoken language and written language. Besides that, of the language crime case found in the movie Better Days 《少年的你》 most of them were accompanied by violence and other criminal acts that harmed victims of bullying, both physically and mentally. As an example, the following is a piece of data that uses insulting language as a form of language violence in the movie Better Days 《少年的你》 by a classmate named Wei Lai.

Context: Wei Lai tries to humiliate Chen Nian in front of his classmates because Wei Lai thinks Chen Nian has committed prostitution.

Wei Lai: 是不是你身体很好呀? 你们想看吗?

(Don't you have a nice body? Do you want to see it?)

Friends:想! 想!

(Yes! Yes!)

(BD/WL/01:10:25-01:10:29)

The insulting language used by the Wei Lai speaker above can be included as a language crime category. This form of insulting language was used in front of classmates and was intended to satirize the fact that Chen Nian's actual body condition did not have the ideal body shape as conveyed by the speaker. Expression 很好呀? (It's very good isn't it) what Wei Lai said did not explicitly refer to something beautiful, but only as a form of satire so that everyone could see and laugh at Chen Nian's body. With this form of language, the speaker aims to humiliate Chen Nian so that Chen Nian will feel pressured and become a burden psychologically. The

criminal mode of the speaker that is hidden through the use of insulting language forms is a form of domination practice that is actualized through symbolic violence.

Insult is a language that is used with the main aim of attacking self-esteem or honor or humiliating the intended party. Kuntarto (2021: 234) explains that there are pragmatic criteria for an insult in terms of its use in society; namely, it contains derogatory words, contains words that are a derogatory form of swearing, compares something that is considered contemptuous, and addresses to a person or group. Meanwhile, Muthia (2015), based on the results of his research, stated that insulting language could be in the form of declarative, interrogative, imperative, and exclamative language. It can be concluded that humiliation is a bad act that has the aim of demeaning the position or dignity of another person and/or group.

There are many acts of language violence characterized by the use of forms of language that can offend, hurt feelings, humiliate, humiliate, fear, stress, anxiety, and the like, which are detrimental to the interlocutor, so the dialogue text of the characters in this movie needs to be studied more deeply to reveal more detailed and concrete ideological content in a language that represents the symbolic domination of the antagonist over the main character. Furthermore, the forms of language used by the antagonists that fall into the category of language crimes and have the potential to cause symbolic violence, especially repressive types, need to be studied through the concept of repressive symbolic violence, which includes forms/forms of symbolic violence and strategies of symbolic violence. Because symbolic violence is formed due to aspects of domination and power, the aspects of power that are present in the discourse text also need to be exposed and criticized.

II. LITERATURE REVIEW

SYMBOLIC VIOLENCE

Symbolic violence is a form of language crime that is included in the category of depharmacy cases, namely a form of language that can result in humiliation, defamation, slander, defamation, and other types of harm to the interlocutor or other person being targeted or attacked. It stated that defamation, which includes defamation, slander, insult, or defamation, is defined as intentional false communication, whether published or spoken, which aims to injure or defame and damage the reputation or good name of another person. (*Black Law Dictionary* in Sholihatin, 2019: 74). Forced (repressive) symbolic violence leads to a form of psychic violence that relies more on language as a tool to represent repressive and humiliating meanings. Symbolic violence is formed when one of the parties internally declares himself as a party with higher self-esteem, as a party that is stronger/powerful and must be obeyed and allows arbitrariness to occur (Bourdieu, 1994: 134; Fatmawati, 2020: 45). Symbolic violence is meaning, logic and beliefs that contain bias but are subtly and subtly forced on other parties as something true (Roekhan, 2012: 254; Fashri, 2007: 7; Rusdiarti, 2003: 37). When the dominant class is formed, there

will be social class reproduction. Strengthened by the opinion of Ritzer and Goodman (2012: 581) states, Symbolic violence is realized through forms of language that have a psychologically repressive impact, for example, by using swear words, insults, insults, and other expressions of bullying. As previously mentioned, symbolic violence is a form of patterned language which is used by upper groups and has a hidden mission, namely to dominate/dominate weak lower-class groups. Through a strategy of symbolic violence, it can cause the dominated party to become inferior or passive and defensive. The lower-class group who are victims of language violence are indirectly forced to accept and acknowledge, apply, practice, and follow the habits of the upper-class group. Symbolic violence places language as the main instrument used by elite groups or upper-class groups that dominate social structures to impose their ideology, culture, habits, or lifestyle on the lower-class groups they dominate (Bourdieu, 1994: 138; Subandi et al.,2022:849). Through the element of the dominance of the upper class as the owner of "capital" with distorted language, it wants the lower class to follow habits, lifestyles, and other social behaviors.

The language that has formed the structure of the discourse text is full of interests, especially those related to the element of power. Harahap (2013: 34) explains communication can be utilized by the ruling class, both to maintain its power and to repress those who oppose it. This proves that the language that is produced and forms spoken and written discourse texts is no longer seen as a natural and neutral language because there is an element of power in it (see also Eriyanto, 2002: 12). That is, the presence of aspects of domination and power in a discourse text becomes the basis for the production of symbolic violence.

LANGUAGE AND DOMINATION

Domination and power do not only occur in the political field but can also be found in the socio-cultural field as a result of the strong influence of the dominant party to shape attitudes towards the dominated party. Domination is a strategic area where there is an unequal or asymmetrical relationship between the dominating (strong) and the dominated (weak) parties. Santoso (2010: 2) states that there is an asymmetrical relationship between text producers and text consumers. This means that language is possible to function as an instrument/tool of domination in the system of power and even as an instrument to gain power (see also Subandi, 2019: 95). Gramsci (2013: 522) mentions domination refers to the strong influence of strong groups in the form of morals and intellectuals that shape the attitude of the class that is dominated. Meanwhile, Bourdieu (1994: 168) asserts that thoughts of domination and symbolic systems are transformed into arena theory (fields), meaningful action, that is, action related to the reaction or behavior of others. Domination is no longer observed solely from external effects but also from internal consequences. Social explanations must always take into account the symbolic dimension related to the legitimacy of power (see also Haryatmoko, 2010: 3; Haryatmoko, 2003: 9; and Lubis, 2015).

Domination is awakened by capital. Every group or individual can go beyond the limits of their capital to increase their social class in the social world. Bourdieu (1994: 47) and, Ritzer and Goodman (2012: 581) explain that each group and individual has cultural capital (language characteristics) and symbolic capital (achievement as an identity marker). Both of these capitals can be used to cover economic capital because economic capital can be obtained through cultural capital and symbolic capital. Furthermore, this symbolic capital will later be able to bring individuals to social capital (social networks) and can change (increase) social class, which describes the social status of individuals in society. Meanwhile, Haryatmoko (2003: 7) states each individual occupies their respective positions, which are determined by two dimensions: first, according to the amount of capital owned; and second, according to the weight of the overall composition of their capital.

The dominant view is related to communication activities through the dominant view of transmission, which explains the process of transmitting messages from communicators to communicants (Karman, 2017: 236). Language is ideological material and is a complex communication relationship between linguistic exchange and the relationship of symbolic domination between the speaker and the interlocutor. Language is never value-free because language contains mechanisms to seize or maintain dominance. In every conversation, some dominate and are dominated (Bourdieu, 1994: 39). Further explained, language is a symbolic structure that has symbolic power to construct reality and build the order of meaning of the social world. Language is also a symbolic instrument as a means of dominating (Bourdieu, 1994: 166).

Domination contributes to the integration and legitimacy of the group as a whole and contributes to hierarchy. Language as an instrument of social domination has a political and ideological content and a symbol of power from a particular group's cultural identity. That is the linkage of symbol production with the interests of the dominant class/group, the ideology of certain groups which is disseminated to the wider community (see also Littlejohn, 2002:46; Littlejohn & Foss, 2005:46-48; Haryatmoko, 2010; Karman, 2017: 239). In social life, domination or those in power spreads not only through political tools but it is also even further spread and actualized through language. The language used often reflects the building and process of dominant power. Through language, domination can be accumulative or increasingly influential in all directions.

III. RESEARCH METHOD

This study uses data in the form of the antagonist's utterances that reflect forms of symbolic violence, so the most appropriate type of approach is a qualitative approach. While the method used to present the results of the analysis is the descriptive method. This method is used to describe the form of repressive symbolic violence used by the antagonists as a practice of domination, to obtain a detailed and concrete picture.

The data source for this research is the movie Better Days 《少年的你》 by Derek Tsang, which was released on

October 25, 2019. The data used is in the form of fragments of dialogue from the antagonist toward the main character, along with behavior that shows characteristics as a form of symbolic violence. The data that has been collected is then identified and classified by assigning a code to each data to facilitate tracking if needed. The following is an example of the coding technique used (BD/WL/13:47-14:00), which means, BD is the title code for the movie, WL is the code name for the character using the speech, and (13:47-14:00) is the duration when the data was found. Overall, 49 data were obtained and classified into six functions of symbolic violence, as shown in Table 1 in the research results in the chapter.

Data was collected using the types of speaking techniques, free-involved listening, and note-taking techniques. To simplify the process of identification and classification, data that meets the criteria is entered into the data card and is continued with the data coding stage. The data that has been classified is immediately analyzed using the concept of Bourdieu's theory of symbolic violence. Furthermore, the results of the analysis are presented in the form of a description to provide a real, detailed, and concrete picture to produce conclusions that can answer research problems.

III. RESULTS OF DATA ANALYSIS AND DISCUSSION

RESULTS OF DATA ANALYSIS

The results of data analysis are presented in tabular form as in Table 1 below.

No	Functions of Symbolic Violence	Amount of data	Percentage
1	To declare punishment	8	16.32%
2	To express intimidation	10	20.40%
3	To declare a ban	7	14.29%
4	To state accusations	8	16.32%
5	To express insults	7	14.29%
6	To declare an Order	9	18.38%
Total		49	100%

Table.1 Classification and Amount of Data

The language violence used by the antagonists, based on the function, is classified into six types of functions as in the symbolic violence function column with each amount of data according to what is contained in the column for the amount of data and the percentage. From table.1 above, the highest amount of data is the type of function for expressing intimidation with 10 data, and the type of function for stating prohibitions and insults is the type of function with the least amount of data, namely 7 data each. Each of these functions is described in the following discussion chapter.

DISCUSSION

a. REPRESSIVE VIOLENCE TO DECLARE PUNISHMENT

Context: The thugs punished Chen Nian for kissing Liu Bei's male friend, who had helped him because he had tried to report the thugs' mistreatment of Liu Bei.

Thug 1: ①亲啊! 亲啊!

(Kiss! Kiss!)

Thug 2: ②快亲! 聋了? 我让你亲他!

(Hurry and kiss him! Are you deaf? I told you to kiss him!)

(BD/XHH/19:34-19:40)

Expression form① And② in the fragment of the spoken discourse text above is a form of command expression because through this expression it will produce an effect in the form of an action taken by the interlocutor. Command expression①and② was used as a consequence of the alleged reporting act against Chen Nian. That is, an expression of command①And② above is used by the speaker, as a result of an event that preceded it previously which functioned as a form of competitive penalty or punishment. Through the form of an order ①and②above the speaker conveys a demand for accountability to the interlocutor, as a realization of a form of punishment for the alleged reporting action that has been carried out. So the response is an action亲(kissing) by Chen Nian's interlocutor and is a form of punishment given by the speaker.

The context behind the discourse text fragment above places the speaker as a capitalist, namely a party that has socio-cultural capital. The speaker's socio-cultural status as a thug places him as a person who tends to make trouble and commotion as well as language characteristics that are rough and violate the principle of politeness, making the speaker a person who is feared by ordinary community groups.

Therefore, symbolic violence is repressive①and② above is a representation of the ownership of socio-cultural capital by the speaker, which is used as an instrument to legitimize and seize dominance over the interlocutor. In other words, a form of the legitimacy of the speaker's domination over the interlocutor is practiced in real terms through repressive symbolic violence

① And② in the excerpt of the discourse text above.

b. REPRESSIVE VIOLENCE TO EXPRESS INSULTS

1. Context: Wei Lai was surprised when he found out that Chen Nian had a male friend who wanted to help him. Because physically, Chen Nian was not a beautiful woman.

Wei Lai:

我看看, ③你长得不怎么样嘛。怎么那么多男人帮你啊?

(I see. You're not even pretty. How do you get a man to help you?).

(BD/WL/01:10:19-01:10:24)

2. Context: Wei Lai tried to seduce Chen Nian with an offer of money so that Chen Nian would not report the abuse committed by Wei Lai to the police.

Wei Lai: 欸, ④你确定你不要钱吗? 你收了钱? 我也放心点。④a你也可以帮你妈把债还了。这样你就不用东躲西藏见不得人了。

(Hey, are you sure you don't want money? I'll be comfortable if you accept. You can pay off your mother's debt. Then you can stop hiding and live with dignity.).

(BD/WL/01:41:49-01:41:57)

Expression form③ And ④in the data quoted above, it is a form of expression that equally causes the interlocutor to feel humiliated or humiliated. The speaker deliberately chose this form of repressive violence. After all, the speaker (Wei Lai) already had the intention of bullying Chen Nian, as a form of venting his frustration due to the speaker's evil intentions not being conveyed to Chen Nian, because Chen Nian had been assisted by a male friend. he said. As a result, the speaker suspected that Chen Nian was considered to have sold his pride. This is reinforced by the next speaker's statement, viz你拿什么骗男人的? 来, 脱!(What have you got to trick a man? Come on, get naked!). Therefore, the speaker chooses the form of the expression③ as a form of psychic attack against Chen Nian by physically humiliating him.

The form of symbolic violence, the type of insult that is carried out by the antagonist, also demeans the character Chen Nian economically, such as the form of expression④. In this plot, it is told that Chen Nian comes from a family with a weak economy which results in a very difficult family life. This economic weakness was used by the speaker as capital to commit insults and insults. Economic factors are considered by the speaker to be able to replace the position of self-esteem. The speaker, who comes from an economically well-to-do family, has the intention to buy Chen Nian's ideals of self-esteem with money. And by mentioning the financial condition of Chen Nian's parents, (expression form④a), then the speaker not only belittled and insulted Chen Nian personally but also addressed Chen Nian's parents/mother. By using the expression form④, the speaker explicitly insulted and demeaned the life of Chen Nian and his family from an economic standpoint.

Based on the fragment of the data quoted above, the speaker, as a capitalist party who owns economic capital, wants to make economic capital an element of strength to place himself in a strong position. While the interlocutor who has economic capital strength under the speaker is positioned on the weak side and is below the speaker. When the power of capital owned is stronger, it will be the party that dominates the arena/fields of social interaction. In the excerpt of the discourse text above, the speaker realizes his dominance through the form of the expression③And ④. The economic capital owned by the speaker is used as a tool to legitimize the speaker's dominance over the other person, which is actualized in the form of language. Expression③And ④represents a power possessed by the antagonist as a speaker, a form of

representation of his dominance over the main character who acts as the interlocutor. Thus, symbolic violence is a repressive type③And ④in the data quoted above, it is used by the antagonist as an instrument to practice domination over the main character, as a result of the strength of the economic capital they have.

c. REPRESSIVE VIOLENCE TO DECLARE INTIMIDATION

Context: Wei Lai and other classmates bullied Chen Nian because they felt they had been threatened by their male friends, and Wei Lai thought that Chen Nian had prostituted herself to her male friends, so she wanted to help Chen Nian.

Wei Lai :你拿什么骗男人的? ⑤来, 脱!

(What have you got to trick a man? Come on, get naked!)

Friend : ⑥脱! 脱! 脱! 脱!

(Strip! Strip! Strip! Strip! Strip!)

(BD/WL/01:10:31-01:10:33)

The meaning of threats and/or intimidation in the data entrusted above is realized through the form of expressions⑤ used by the antagonist Wei Lai and the expression⑥ used by Wei Lai's classmate. Because, through the form of the expression ⑤and⑥above, the other party psychologically will feel threatened, pressured, persecuted, and the like. Forms of intimidation⑤ And⑥above is used by the speaker to verbally attack the psyche of the main character Chen Nian, as a form of revenge due to threats made by Chen Nian's male friend.

expression form⑤and⑥ The above is included in the category of repressive type of symbolic violence because the form of the expression above is used by the dominant party to attack another party who is weak as the dominant one. The dominance of the speaker is realized through the form of expression ⑤ and ⑥ which is used as a tool to legitimize its dominance over the other person, namely the main character Chen Nian. In the form of expression ⑤ and ⑥. This shows that, in the social arena/fields, the speaker occupies a position as a capitalist party who owns the power. Power is a capital of strength for the speaker to dominate the other person. Hence, the form of the expression ⑤and⑥above is a representation of the practice of speaker domination by using language forms⑤ and⑥as an instrument to achieve ideological motives.

d. REPRESSIVE VIOLENCE TO EXPRESS ACCUSATIONS

Context: Wei Lai felt that he had been threatened by Chen Nian's male friend. Because of this threat, Wei Lai became suspicious that Chen Nian had sold herself to a male friend, so the man wanted to help Chen Nian, who was considered not beautiful.

Wei Lai :

我看看, 你长得不怎么样嘛。⑦怎么那么多男人帮你啊? ⑧你拿什么骗男人的? 来, 脱

(I see, you're not even pretty. How do you get a man to help you? What have you got to trick a man? Come on, get naked!).

(BD/WL/01:10:19-01:10:23)

An accusation is a form of an indictment that is based on assumptions, judgments, assumptions, and or personal perceptions. Accusations are often not accompanied by supporting evidence because they are based more on personal perception. The meaning of the accusation in the data quoted above is reflected in the form of the expression⑦And⑧the one used by the speaker Wei Lai. Because these two expressions are formed based on the speaker's unilateral perception/assumption, they do not have and are not supported by evidence that strengthens the truth of the speaker's assumptions. The condition of the interlocutor's economic ability, which is below the speaker's economic ability, is used as a basis for making assumptions/assumptions by the speaker even though empirically, the truth cannot be guaranteed. Based on the fragment of the discourse text above, it illustrates that the speaker assumes that all social events and actions are always related to economic capital, and when economic capital cannot be represented, it can be replaced with actions that violate even social rules and norms. Through expressions ⑦and ⑧. In the data quoted above, it seems that there is an assumption in the speaker that the interlocutor with a low economy is unable to fulfill the economic capital that must be presented in the arena/fields of social struggle, so one thing that is considered to be able to replace this capital is by taking actions that violate social norms. that is, selling oneself or prostituting oneself.

In the narrative text of this discourse, the speaker, Wei Lai, occupies a position as the owner of the arena/fields power, still using the element of economic capital as a focus to launch his domination. From the point of view of the speaker's position, the element of economic capital is used as an element of power that has the power to elevate a position and legitimize power. On the contrary, from the point of view of the interlocutor's position, it is used as a weak point that can be exploited by the authorities to launch their domination motive over the interlocutor. This is evidenced by the use of expression forms⑦ and⑧by speaker Wei Lai above. Wei Lai always thought and acted that economic capital became the main ruler in the arena/fields of social battle. Through economic capital, the capitalist party is the owner of power and vice versa. The weak party is the party that is controlled. expression form⑦and⑧ above represents an assumption on the part of the speaker that the other person is not worthy of getting help from other people, let alone help from a man. Because to be able to get help, you have to pay for it with economic capital, while the interlocutor does not have the strength of that economic capital. So that to still be able to get help, the speaker assumes that the other party is committing the act of prostituting herself as a substitute for economic capital that must be paid. Therefore, perceptions/accusations are realized through the form of expressions⑦ And⑧ above

is a representation of the speaker's dominant practice over the interlocutor based on the strength of the economic capital owned by the speaker.

e. *REPRESSIVE VIOLENCE TO DELIVER ORDERS*

Context: Chen Nian saw Liu Bei being abused by thugs and tried to report it to the police. But the thugs don't like Chen Nian's actions because their desire to help her is only based on Chen Nian's love for Liu Bei.

Thugs:

你男人啊? ⑨你会说话啊? 说话! 我他妈是明白了呀。⑩动手! 这妹喜欢他。觉得他好看, 想帮他, 是吧?

(Is he your boyfriend? You can talk, right? Talk! I understand now. Catch him! This girl loves it. According to him, he's handsome and wants to help her, right?)

(BD/XHH: D/18:32-19:05)

Command expression is a form of expression that aims to make the party ordered to do something according to the wishes and expectations of the speaker or the governing party.

Like an expression⑨ and⑩in the data quoted above, is a form of command expression because it is used by the speaker so that the interlocutor takes action according to what the speaker wants. Especially in the form of expression⑩the meaning of the command explicitly can be identified. Meanwhile, in the form of an expression, ⑨even though it starts with an interrogative expression, if you look at the purpose of its use, the interrogative form is intended to make the interlocutor take the action of speaking. The background of the use of the interrogative expression form is due to the interlocutor not answering when asked by the speaker. Because the speaker wants an answer from the interlocutor, the use of interrogative expressions is used你会说话啊? (You can talk, right?) In the text of the discourse above, it is intended to get certainty, and the interlocutor does the speaking as a form of answer desired by the speaker. This interpretation is strengthened by the speaker's stress and intonation when producing the interrogative expression with loud pressure into a yelling intonation. In addition, by presenting the form of directive expressions说话! (Speak!) reinforces the assumption above.

This form of expression of command can only be used by those who have a higher position against those who are governed whose position in the arena/field of social life is lower. In the arena/field of social struggle, the position is a representation of the strength or weakness of owned capital. The owner of strong capital, then he is the owner of power/power, who has the power/strength to carry out coercive actions as a form of realization of domination over the weak party as the dominated party. That is, the form of the command expression explicitly represents the domination of the user over the party being governed. Therefore, symbolic violence is a repressive type that reflects the meaning of orders such as expressions⑨and ⑩ above, is a form of domination practice that is realized through the form of language as an instrument. Because this form of command expression can only be used by speakers who have

power/power and power/power over those who are controlled or dominated.

f. *REPRESSIVE VIOLENCE TO DECLARE PROHIBITION*

Context: Wei Lai and friends from other classes disturbed Chen Nian, who was studying alone in class. Seeing her books being torn apart and torn to pieces, Chen Nian tearfully tried to save her.

Wei Lai: 你躲呀! ⑪

别哭啊! 有什么好哭的? 欸, ⑫你要去哪儿啊? 你跑什么呀?

(You dodge! Don't cry! What are you crying for? Hey, where are you going? Where do you want to run?)

(BD/TXM/01:09:22-01:09:36)

A prohibition is a form of expression that aims to prevent or not give permission for other parties to carry out an activity. In Mandarin, the form of expressions of prohibition is indicated by the presence of the word别(don't), although, in certain contexts, the meaning of the prohibition does not have to be expressed in the form of a prohibition expression. The meaning of the prohibition in the data quotation above is represented by the form of the expression⑪and⑫, both of which aim to prohibit or not give permission to the interlocutor to carry out the actions that are being taken and or that will be carried out. The expression⑪has explicitly expresses the meaning of the prohibition because it is marked by the presence of the word别(don't) at the beginning of the expression structure. The speaker prohibits, does not want, or does not allow the interlocutor to carry out the activity哭(crying); the speaker wants the interlocutor to stop crying and then be silent and not cry. Meanwhile, the expression⑫based on the physical structure of the expression is the structure of an interrogative expression or a form of asking expression. However, based on the context and intended use, the expression⑫above is a form of expression that means prohibition. This is proven by facts, when the speaker conveys the expression ⑫with a mental condition of anger, high-pitched yelling, which describes the condition of the speaker's dislike of what the other person is doing, namely去(go). Besides that, it is also reinforced by the following expression你跑什么呀? (Where do you want to run?) which can be interpreted as a form of affirmation of the previous statement. That is, the speaker does not want the other person to leave and wants to stay in the class where they are. And proven, through the form of expression⑫Those interlocutors who have started to move to leave the class where they are not continued and remain in the class with the speaker. Thus, the expression form⑫, which is physically structured as an interrogative form in the data quoted above, has a semantic function to express the meaning of the prohibition.

A prohibited form of expression that is conveyed in a loud voice, high pitch, and with an emotional atmosphere, such as

an expression^①and^②above, can only be used by capitalists with power capital, namely occupying a higher position compared to parties who are prohibited in the social arena/fields. That is, the speaker is the owner of capital who has the power to move, influence, and the like against the interlocutor as a controlled party. Based on the context of the discourse text fragment above, the Wei Lai speaker is positioned as an upper-class owner of capital who has the power to use the form of expression^①and^②. Meanwhile, the main character Chen Nian who acts as the interlocutor, is positioned as the lower class, the party that is controlled. Seeing the relationship between the speaker and the interlocutor in the social arena/fields as above becomes an opportunity for the speaker to be able to exploit the power capital he has to launch his domination over the interlocutor. This is proven through the use of the expression form^①and^②above. The two forms of expression represented the domination and power of the speaker over the other person. Through these two forms of expression, it shows that the speaker is a party that has power and is superior to the other speaker. Thus, it can be concluded that the form of the expression ^①and^②used by the speaker above, represents the practice of the speaker's dominance over the other person.

IV. CONCLUSION

Relations in social arenas/fields are strongly influenced by the position and social class of each social actor. The use of language in social activities is a form of ideological battle to fight for power or power. In the arena/fields of ideological battle, the capitalists and the owners of capital have a central role, occupying the position of the upper class and having a very strong influence. The strength of capital owned is a determining factor for the social position occupied. The party occupying the upper class is the dominant party possessing power/power, which becomes the power/strength to carry out its domination over the dominated party, namely the lower class group because the capital owned is not as strong as that of the dominant party.

Language has an ideological content, so in practice, social interaction language becomes a tool to gain power. The occurrence of power becomes the arena/field of violence. The forms of language used by the authorities are representations of domination practices. The forms of language that fall into the category of repressive symbolic violence used by the antagonists in the movie *Better Days* 《少年的你》, is a representation of the dominance of the antagonists over the main character Chen Nian. The strategy for exerting influence and planting ideology by the antagonists as the dominant party is carried out using coercion. Through sociocultural capital and economic capital, the antagonists actualize their domination practices in the form of repressive violence to attack the main character's psyche verbally. The strategies used by the antagonists in carrying out their attacks are packaged in the form of expressions of punishment, intimidation, prohibitions, accusations, insults, and orders, all of which have a psychological impact, such as depression,

fear, abuse, and the like for the dominant party, namely the main character.

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