

**POWER MASK OF HMPS PIPS SENIOR STUDENTS IN LDKM PIPS NEW
STUDENTS FACULTY OF SOCIAL SCIENCES AND LAW, MAKASSAR
STATE UNIVERSITY**

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ABSTRACT

Keywords: Mask; Power; Senior.

This study aims to analyse the construction work of senior students in the LDKM of new PIPS students and analyse the factors of the construction of senior students in the LDKM of new students of PIPS. To achieve the objectives of the study, a Phenomenology-Hermeneutics research approach was used by Heidegger. The data were analysed using interpretation analysis methods and Nvivo data analysis program version 12. The results showed (1) The construction work of HMPS PIPS senior students in LDKM (Basic Leadership Training) activities began with a narrative of skills, skills, leadership, agents of change, the title of God and students who have. The presence of this ideal fantasy (object a) makes them participate in LDKM (Basic Leadership Training) activities in which they are dominated through the path of requiring understanding of the materials in sLDKM (Basic Leadership Training), which are covered with symbolic violence that works through euphemizations leading to psychological and physical violence as a closure. (2) The working factor of HMPS PIPS senior students in LDKM (Basic Leadership Training) activities is because it maintains the existence of the HMPS PIPS internal institution to compete for the position of President of BEM (Student et al.) from the Faculty to University levels, where HMPS PIPS senior students, especially alums, get pride and recognition as senior figures who create new PIPS student cadres (mamba) who can occupy as President of BEM (Student et al.). Through their cadre positions, HMPS PIPS senior students gain a platform to channel their knowledge in achieving an image as a senior figure and political interests of the mass base, as well as being able to control and control them because they consider them to be senior figures who have experience and knowledge capital in the institutional system that must be respected and feared.



Introduction

Often, knowledge itself brings up problems that ironically display its grim face; The more withered and stretched because he was dirty, used as an instrument of domination. Knowledge also goes out of its epistemic path, which places knowledge incompatible with it (Fachrunnisa, Armiyati, & Jayusman, 2023). Knowledge is then like a commodity that displays the form of power of its producers. Thus, learning is not authentic but becomes the face of that power. This happens even in all territories of human life economically, socio-culturally, politically, legally and educationally so that energy can be spread throughout the arena, even if there is almost no centre of power.

Universities are infiltrated by the power of senior students, who seem to be figures sowing seeds of knowledge. However, they use knowledge only as a mask that hides their interest. Every time the younger siblings from high school come, they will be crammed with various kinds of knowledge discourse as an instrument of domination behind which is hidden the interest of senior students. Not a few juniors must submit and obey the words of senior students for various reasons; there is no resistance even though it requires dominance, hegemony and even symbolic violence in the event.

Until now, scientific investigations of the knowledge of senior students used as a form of mask have not been so numerous. Exist tries to explore it by describing through discourse that the command used by senior students can cause junior students to fall into the abyss of hegemony (Maiwan, 2014). There is also through the discourse of knowledge, senior students are trying to disseminate the body and mind of junior students in the regeneration process (Asnur, 2020). Even more ironically, there is also the knowledge that it is only used as violence, which then turns into hazing (Günther, Rinaldi, & Marelli, 2019).

However, these scientific investigations have yet to depict the narrative of senior students in constructing junior/senior students. In the history of senior students, there is a discourse of knowledge as a form of their domination instrument and identified junior/high school students. This identification seems to be able to patch up his anxiety desires so that it implies that he is in bad faith or willing to compromise on the practice of power, domination, hegemony, and symbolic, psychological and physical violence to underestimate himself even though he is in a circle of self-restraint to obtain an ideal self-image. Ideal. This is so because cultural-symbolic reality requires taming the wild desires of its subjects (Polimpung, 2010). The senior student's will-to-power aspect should have been addressed. This aspect of old student desire is a form of emptiness that requires recognition of junior / MBA students to fill it. In other words, the dominant and subordinate actors are dialectical relations lacking both (Beach, Bagley, & da Silva, 2018).

This study will fill the gap in previous scientific investigations by bringing it into the context of LDKM (Basic Leadership Training) at HMPS PIPS, which students consider as a channel for instilling values and stamping the role of students who are echoed as agents of change, agents of social control, and agents of iron stock. The implementation of LDKM (Basic Leadership Training) has become a tradition for generations to be carried out intended for new students (mamba). At this LDKM (Basic Leadership Training) moment, the transformation of the identity of new students (maybe) who were initially only students were baptised into students by HMPS PIPS senior students. This is inseparable from the knowledge contained in LDKM (Basic Leadership Training).

Lacan's psychoanalysis critiqued Sigmund Freud's thinking about the concept of the ego" which Lacan considered problematic. Lacan (2006, p. 80) "The ego should not be considered centred on the perceptual-conscious system nor does the principle of reality govern it." Because the subject's Ego lapses itself into the lure of spatial identification

and fantasy produced by the unconscious, the Ego is considered a pure mirage, as once echoed by Locke and Kant. In other words, the Ego is part of that prison of the unconscious.

Snook, as one of the commentators of Bourdieu's work, said that Bourdieu actually followed Nietzsche, where knowledge is not something neutral; there is always passion and interest, and to do it all, one forms a point of view in seeing the horizon of the world through language (Masrur, 2022). Language is, therefore, not positioned as an instrument for contemplating the world. For this reason, Bourdieu's thinking lies in uncovering the structure of language domination and subordination. A particular language always strives to appear as the only legitimate language and serves as a system of norms that regulate language practice. For Bourdieu, for languages that occur as the norm, the language market must be "unified." In contrast, the variety of other language dialects expressed in certain classes, regions, and ethnicities must be measured based on the unified language.

Based on the formulation of the problem above, the objectives of this study are:

1. Analyze the work of constructing HMPS PIPS senior students in the LDKM of new students (mamba) PIPS
2. Analyze the working factors of HMPS PIPS senior students in the LDKM of new students (mamba) PIPS.

Research Methods

Types and Approaches

This research is classified as being in the category of qualitative-interpretive research types. Within the framework of social science-humanities research, the qualitative study seeks to explore and build propositions or explain the meaning behind reality. Heidegger's Phenomenology-Hermeneutics approach is needed to explore subjective experience ontologically to uncover the meaning behind existence. To achieve this ontology, Heidegger entered the Hermeneutic universe based on understanding (*verstehen*) and interpretation as a process. The term Interpretation is in German *Auslegung* and is interpreted by Heidegger as "letting him open".

That is why, for Heidegger, phenomenology is Hermeneutics or interpretation because phenomenology allows what shows itself to appear to be seen from itself in the way it sees itself from itself (Hardiman, 2016). We understand things as they exist without imposing the interpreter concept on informants. The author will undoubtedly give an example. For example, X understands Z as less intelligent. The author understands that "less clever" is "stupid." The author tries to express (in this case, leaving open) so that what the author interprets is the same as what X understands Z. So, if it is clear that Heidegger's Hermeneutics differs from the others.

Time and Location

The research time conducted by the author ranges from three months or, in other words, when secondary data and primary data are sufficient to answer the research problems formulated in the introductory chapter. The research location is at Makassar

State University, Faculty of Social Sciences and Law, Department of Integrated Social Studies Education.

Data and Data Sources

The source of data is the nature of the existence of the object under study, and the object is a material and formal object. Material objects are things that are used as objects of thought (Gegendstand) and are something that is investigated or something that is studied. Material objects then include anything, whether concrete things, such as humans, plants, or stones, or something abstract, such as – ideology, norms, or spirituality. In contrast, formal objects can review the material object or perspective used in seeing material objects (Faruk & Savory, 2017). Departing from that point, there are two data universes residing in it. Data are relevant facts and correspond logically. In other words, data as attributes are selected based on the relevance of the problems to be answered using a theoretical framework.

Data Collection Methods

For the benefit of research, that refers to the conceptual framework and research approach that is useful to answer questions from research. With that, the data collection method uses participatory observation using non-intervention strategies. This non-intervention strategy fits this research approach, namely, Heidegger's Phenomenology-Hermeneutics, which lets the phenomenon manifest itself to the observer as an interpreter.

Because the strategy used is a non-intervention strategy, finding the expression of the informant's ejection is, of course, using non-structured interview techniques. Non-structured interviews do not require interview guidelines but follow the flow or rhythm of the research subject as an informant, and the author only seeks to modify the questions so that the understanding of the author and informant is similar. In addition, documentation methods are also used that aim to support research data needs, documentation in the form of official PIPS social media accounts and historical data both videos, photos during the LDKM PIPS process, notes on LDKM PIPS study materials, relevant theories, books, theses, previous research and internet sources that support research.

Data Analysis Methods

The data obtained departs from the two research questions that will be classified by category into information that will be the basis of conceptual analysis using interpretation methods in dismantling the phenomenon of LDKM (Basic Leadership Training) as a mask of power for HMPS PIPS senior students. In the scheme of Psychoanalysis-Symbolic Power, the first step taken is to dismantle the narrative (in this case, it is language) as a form of their inducement to dominate PIPS new students (maybe) to take part in LDKM (Basic Leadership Training).

The second is to see the imaginary identification of PIPS freshmen (mamba) as clues to enter the depths of the desire hidden by the informant through himself to the

narrative of HMPS PIPS senior students and their minions. As Lacan (2006, p. 271) "We must be attentive to the unsaid that dwells in the holes in discourse, but the unsaid is not to be understood like knocking coming from the other side of the wall." This needs to be emphasised because the author needs not to inform the truth of the subject's identification efforts but rather provoke the issue to find the truth himself—even though the author already knows it.

Third, dismantle the form of knowledge of senior students. Of course, this is also the knowledge capital of HMPS senior students. The aim is to show that learning is used domineering in which symbolic violence is unknown to PIPS first-year students (maybe) because it is covered in a thick fog of narratives so that it falls into psychic and physical violence.

Fourth, dismantle the interest of HMPS PIPS senior students in dominating new students (mamba). This is to justify that everything offered in LDKM (Basic Leadership Training) is only a mask for senior students to master new students (maybe) to a further level.

Results and Discussion

HMPS PIPS FIS-H UNM Overview

HMPS Social Studies Education is an internal student institution under the umbrella of the Department of Social Studies Education, Faculty of Social Sciences and Law, Makassar State University. Historically, the integrated Social Studies Education HMPS institution was established in 2009 and is the fifth-order internal institution born. Since its establishment in 2009, the chairman of the Social Studies Education HMPS, first chaired by Adil Ihsan in (2010-2011), is the result of the agreement of the History Education HMPS, which first conducted cadres in the form of LDKM for the 2009 Social Studies Education Department because the Department did not yet have senior students who could support in the regeneration of new students and was agreed upon by students of the Social Studies Education Department Class of 2009.

After Adil Ihsan, the election of the general chairman of the Social Studies Education HMPS was carried out alone by members of the Social Studies Education HMPS group and was given its mandate. The History Education HMPS did not participate in intervening with the PIPS HMPS so that the general chairman's mandate was given to Andi Saiful Bahri (2011-2012), Masri Isri (2012-2013), Sa'dan Husain (2013-2014), Gugun Fardiansyah in (2014-2015), Hasanuddin (2015-2016), Taufik Akbar in (2016-2017), Yenni Yuliani (2017-2018), Ahmad Maruddin (2018-2019), Wahyu Amril (2019-2020), Sultan (2020-2021) and Muhammad Rifky (2022-2023).

1. List of Informers

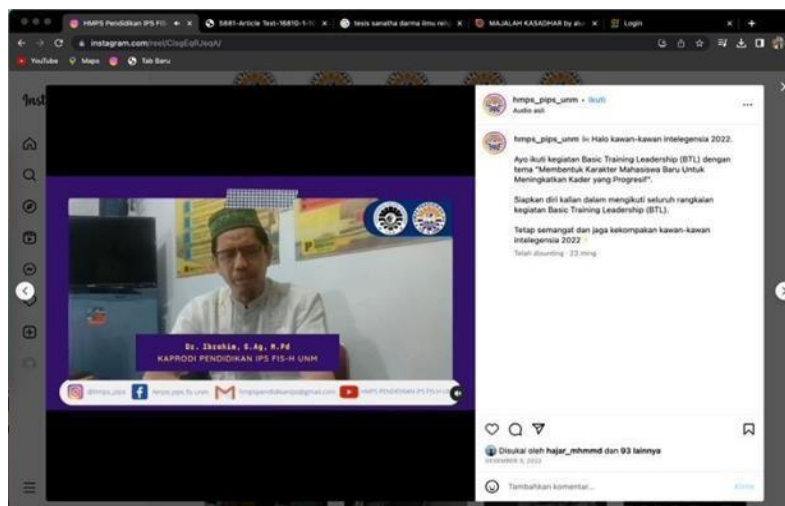
To determine the informant of this study, the author uses a purposive sampling technique with the category of PIPS new students (mamba) class of 2023 and HMPS PIPS senior students as key informants. As for additional informants, they are senior students who are not included in the HMPS PIPS institution but are considered to have a scope of knowledge of the research problem. In addition, the technique of determining

informants for this research also uses snowball sampling techniques based on initial informant referrals to meet subsequent informants. At the beginning of the study, the author first interviewed PIPS new students (mamba) in the class of 2023 and then interviewed HMPS PIPS senior students and PIPS senior students who were not part of HMPS PIPS.

List of Informant Names Position and Force		
1	Patient	Maba/2023
2	Patient	Maba/2023
3	Patient	Maba/2023
4	Patient	Maba/2023
5	Patient	Maba/2023
6	Patient	Maba/2023
7	Patient	Maba/2023
8	Senior 01	Senior 1/2009
9	Senior 02	Senior 2/2009
10	Senior 03	Senior 3/2010
11	Senior 04	Senior 4/2012
12	Senior 05	Senior 5/2016
13	Senior 06	Senior 6/2016
14	Senior 07	Senior 7/2016
15	Senior 08	Senior 8/2016
16	Senior 09	Senior 9/2017
17	Senior	Senior 10/2018
18	Senior 11	Senior 11/2019
19	Senior 12	Senior 12/ 2019
20	Senior 13	Senior 13/ 2020
21	Senior 14	Senior 14/2021
22	Dr. Ibrahim, S.Ag, M.Pd	Head of PIPS Study Program

2. Construction Work: Deceptive Domination

When the sun begins to set, precisely on April 21, 2023, the author again traces the historical traces in the form of a story of the seduction of knowledge discourse. Through video reels, @hmps_pips_unm's Instagram account started promoting LDKM to new students (mamba) PIPS. If possible, the author is like an advertisement promoting knowledge products suitable for consumption by consumers of new students (mamba) PIPS. Of course, a product advertisement uses an actor/artist, the Head of the PIPS Study Program. As shown in the video ad screen that reverberated throughout the hearing of PIPS first-year students,



Video Narration of the Head of PIPS FIS-H UNM Study Program

Source: Instagram @hmps_pips_unm

The narrative is accompanied by theological diction—God willing—and I believe he assumes HMPS PIPS senior students are like teachers who are trusted to provide skills, skills and leadership in all areas of their lives through LDKM. The skills and skills and leadership, of course, are inseparable from the LDKM tagline in the picture (4.1), namely "forming the character of new students (maybe) to improve progressive cadres." Dipo 2021, as the chairman of the LDKM committee, said, "Indeed LDKM has a purpose, and the goal is skills, leadership skills which are certainly inseparable from the theme LDKM" (interview, May 28, 2023).

HMPS PIPS senior students who aim to create new PIPS student cadres (mamba) are skilled, capable, and have character as leaders, which is a form of longing for the history of the student movement in the past. How not? This student movement is involved as a moral movement, an intellectual movement, and a solution to every national impasse. This student movement is positioned as an "item" free from a political influence outside of itself. As Rifky, Chairperson of HMPS PIPS 2021-2023, "We certainly want the cadre to be formed as students in the era of 1908 to 1998, and this should not be disbursed for all students (interview, May 28, 2023).

Suppose you go back to trace the student movement, of course. In that case, as stated by Rifky in 1908, namely the direction of the Budi Utomo group, where the socioeconomic and political conditions at that time were considered ironic by them, the irony is none other that the number of educated people is still minimal, access to education is limited by the Dutch Government which only establishes schools only for the upper class so that it experiences minimal delay, limited space and discrimination (Imsawati, 2017). In short, Budi Utomo's organisation as a student struggle to improve welfare and accelerate Indonesia's independence from colonial actions carried out by Dutch colonialism. Budi Utomo's movement is one of the benchmarks for new PIPS students to embrace the principle of "agent of change."

3. Dismantling Interest: Seniority as a Fetish Object

As an emphasis, the author needs to say what is meant by the term interest for Bourdieu (not that the author starts with theory). The term "interest" in Bourdieu's framework signifies the meaning of engaging in economic games or passions. The meaning of interest is commensurate with illusion, investment, and libido. Despite this, Bourdieu felt that the term was too "vulgar" to be expressed directly. That is why such interests are often repressed, especially in society, bourgeois or aristocratic groups, and replaced by interests that have symbolic meaning.

This section is a re-interpretation of the research findings, which is elaborated in the study results. It is referred to as re-interpretation because it re-reads the research findings. Lacan uses the term "reification" as an explanation. "Reification" (error) is how the researcher can show through his discourses that the subject misunderstands his relationship with his true desires and that the address is essentially his creation to compensate for the unawareness of his wishes so that he is trapped in the complete domination of the deceptions of senior students who have various interests (interests). So the notation "subject-reality" must be corrected (reified) to "subject-fantasy-domination-topempg power-reality." So, if it is clear, this section has nothing to do with meaning. Instead, this section is a dismantling of the importance of this research phenomenon.

Full Domination Wisdom: Knowledge Transformation/Domination?

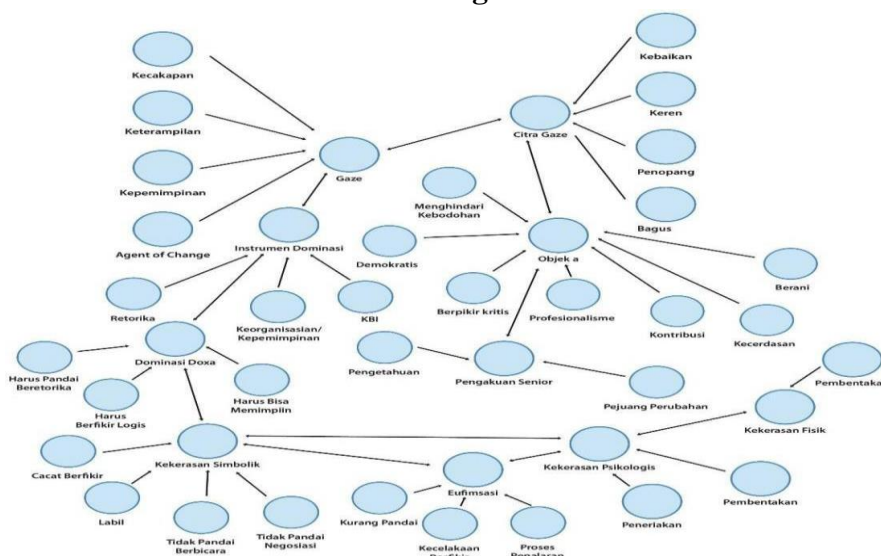


Chart 2: Nvivo Data Visualization: Deceptive Domination

In chart two towards complete domination, the deceptiveness of HMPS PIPS senior students educates PIPS new students (mamba) through a narrative of skills, skills, leadership, agents of change and the title of "omnipotent" only God and students who have the title of identity. In presenting this narrative, the head of the PIPS Study Program assisted senior students of HMPS PIPS to generate the trust of new students (mamba) PIPS. In this case, social capital can help individuals/groups obtain symbolic capital,

such as prestige, recognition, and trust (trust), to improve their social position (Listiani et al., 2013). Through the social capital owned by HMPS PIPS senior students with the head of the PIPS Study Program, they get recognition to guide PIPS new students so that the narrative becomes a mirror of their imaginary identification.

Through imaginary identification, PIPS first-year students yearn for critical thinking, courage, democracy, contribution to change, good speech, wanting to be heard, professionalism, intelligence, and avoiding ignorance. For Jacques Lacan, it was object A. The object causes desire by moving and driving the subject's desire (Agustang, 2023). It is undoubtedly a goal or navigation for them to get the fullness of the ideal self (object a).

Being trapped in the language prison is a domination that requires them to think logically, be good at rhetoric and become a leader through LDKM (Basic Leadership Training) material. Dominance occurs because dominant actors perform through knowledge discourse (Haryatmoko, 2010). PIPS first-year students accept that act of domination because it is an obligation to their identity as students. Thus, they also fall into Doxa (dominant discourse). Doxa plays a decisive role in shaping the human understanding of social reality.

Requires PIPS new students to think logically, be good at rhetoric and be able to become a leader because HMPS PIPS senior students assume they are still unstable, disabled thinking, not good at talking and not good at negotiation. This is undoubtedly a form of symbolic violence through language against PIPS first-year students. In other words, domination over the doxa creates opportunities for symbolic violence. In Bourdieu's framework, the work of symbolic violence through euphemism mechanisms refers to using indirect or vague language to describe something considered taboo or unpleasant. HMPS PIPS senior students, in committing symbolic violence, affirm their narratives by using diction that is not good at accidents, thinking and reasoning processes. That is why, for Bourdieu, symbolic violence is invisible, works subtly, and is unrecognisable (euphemism) (Ningtyas & Sunarko, 2015). That is why PIPS first-year students cannot recognise (misrecognition) because this violence is not direct.

The domination that is tucked into symbolic violence in the event makes the forms of psychic and physical violence justified (Haryatmoko, 2010). PIPS first-year students get developmental actions in the middle of the night, yelling and squatting punishments that suppress their psychics. However, they justify this action because none other than the doxa-doxa have been ingrained in their subconscious and covered with the fantasy of the ideal self (object a). Thus, action is the complete domination of the deception of HMPS PIPS senior students directing the mirror to the PIPS new students (maybe) so that it leads to a very ironic and traumatic tragedy, namely psychic and physical violence. The knowledge offered is just a mask that deceives PIPS first-year students. To criticise this knowledge as a mask, the author will describe all the interests they fetishise about their identity.

4. Fetised Seniorpower Power

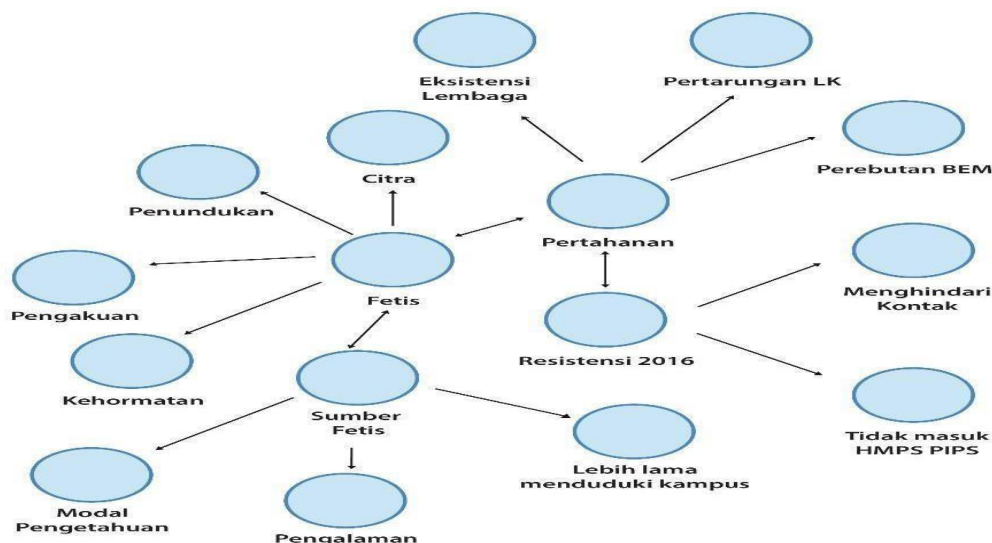


Chart 3 Data VisualizationNvivoSeniorityFetish Power

Before justifying interest, the author first describes why acts of violence occur historically, thus forming a culture that continues to repeat in LDKM (Basic Leadership Training) activities. The violence occurred as a form of taking a mirror of action from the History Education HMPS. The violent acts were also direct, such as yelling and coercion. These acts of violence lasted until the class of 2016 ended in 2017. The end occurred due to the closing half of the Class of 2016 to senior students of HMPS PIPS. Scott refers to covert resistance, which refers to how subordinate groups resist domination and oppression in everyday life, often through subtle and indirect means. In other words, this resistance is a silent resistance without protest. However, it makes HMPS senior students change their course with deceptive dominance, presenting seduction and dominating at the cover's end.

Acts of psychological and physical violence are carried out aimed at making PIPS new students submit and appreciate HMPS PIPS senior students. Every power is always violent. In other words, the power forces it to control what it perceives as legitimacy to conceal the relationship of interest to its symbolic power.

HMPS PIPS senior students are very ambitious to make their cadres as President of BEM (Student et al.) from the Faculty to the University level, not solely the existence of their institution because the institution is an inanimate object. However, they feel pride and recognition as the creator of PIPS's new student products, especially HMPS PIPS alums. That is why, for Lacan, the Big Others lack (Polimpung, 2010). In other words, HMPS PIPS senior students also desire pride and recognition through PIPS new students (maybe) used to obtain their ideal self-image.

Related to the above, it means whoever manages to win the battle for the position of President is nothing but a tool and vehicle in serving the desires and interests of HMPS

PIPS senior students because they are products or commodities of them formed from the beginning of LDKM (Basic Leadership Training) through materials in all languages (in this case narrative).

Conclusion

The construction work of HMPS PIPS senior students in LDKM (Basic Leadership Training) activities begins with a narrative of skills, skills, leadership, agents of change, the title of God and students who have. This narrative becomes an identification mirror that shows ideal fantasies (object a) such as critical thinking, courage, democracy, contribution to change, good speech, wanting to be heard, professionalism, intelligence, and avoiding ignorance. The presence of this ideal fantasy (object a) makes them participate in LDKM (Basic Leadership Training) activities in the process which they are dominated by the way requiring an understanding of the materials in LDKM (Basic Leadership Training), which are covered with symbolic violence that works through euphemization leading to psychological and physical violence as a closure. The factor of working of HMPS PIPS senior students in LDKM (Basic Leadership Training) activities is maintaining the existence of the HMPS PIPS internal institution to compete for the position of President of BEM (Student et al.) from the Faculty to University levels, where HMPS PIPS senior students, especially alums, get pride and recognition as senior figures who create new PIPS student cadres (mamba) who can occupy as President. BEM (Student et al.). Through their cadre positions, HMPS PIPS senior students gain a stage to channel their knowledge in achieving an image as a senior figure and political interests of the mass base, as well as being able to control and control them because they consider them to be senior figures who have experience and knowledge capital in the institutional system that must be respected and feared.

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