

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

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**ABSTRACT**

**Keywords:** Mask; Power; Senior.

This study aims to analyze the construction work of senior students in the LDKM of new PIPS students and analyze the factors of the construction of senior students in the LDKM of new students of PIPS. To achieve the study's objectives, Heidegger used a Phenomenology-Hermeneutics research approach. These research data were obtained through participatory observation, non-intervention strategies, non-structural interviews, and documentation. The data were analyzed 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 an understanding of the materials in LDKM (Basic Leadership Training), which are covered with symbolic violence that works through euthanizations leading to psychological and physical violence as a closure. (2) The working factor of HMPS PIPS senior students in LDKM (Basic Leadership Training) activities because it maintains the existence of the HMPS PIPS internal institution to compete for the position of President of BEM (Student Executive Board) from the Faculty to University level, where HMPS PIPS senior students, especially alums, get pride and recognition as senior figures who create PIPS new student cadres (maba) who can occupy as President BEM (Student Executive Board).



**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 its epistemic path (Watloly, 2016). Knowledge is then like a commodity that displays the form of power of its producers. Thus, knowledge 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 center of power.

Universities are infiltrated by the power of senior students, who are figures sowing seeds of knowledge. However, they use knowledge only as a mask that hides their interest. Every time the younger siblings come from high school, 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. Ada tries to explore it by describing through discourse that the knowledge used by senior students can cause junior students to fall into the abyss of hegemony (Fitri, Syukur, & Justice, 2019). 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.

However, these scientific investigations have yet to depict the narrative of senior students in constructing junior/senior students. In the narrative 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 terrible 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. 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.

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. Implementing 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 identity of new students (maybe) who were initially only students was transformed into students by HMPS PIPS senior students. This is inseparable from the knowledge contained in LDKM (Basic Leadership Training).

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

### **Lacanian Psychoanalysis: The Illusion of Me Up to Jouissance**

Lacan's psychoanalysis critiqued Sigmund Freud's thinking about the concept of the ego" which Lacan considered problematic. "The ego should not be considered centered 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 (Masrur, 2022). In other words, the Ego is part of that prison of the unconscious.

In addition to his criticism of Freud's concept of the Ego. Lacan also addressed Freud's concepts of consciousness and unconsciousness. However, according to (Fachrunnisa, Armiyati, and Jayusman, 2023), "Lacan criticizing Freud does not mean that he completely rejects Freud's entire conception, but seeks meaning behind the arguments of Freud's writings". Suppose Freud positioned consciousness along with the unconscious as opposition and the cold as subconscious, and if Freud understood incomprehensible dreams and symbols as analogy in the unconscious space. Lacan, then, has a different meaning. According to (Jung, 2018), "the unconscious is structured like a language." Lacan's ejection is not without reason because, according to him, the unconscious is related to the formation of the signification system (Han, Setchi, Lacan, Gu, & Evans, 2017).

### **Research Methods**

This research is classified as qualitative-interpretive research. 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 reality. 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" (Hardiman, 2015).

That is why phenomenology is Hermeneutics or interpretation for Heidegger because phenomenology allows what shows itself to appear to be seen from itself in the way it sees itself from itself. 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 to be less intelligent. The author understands that "less clever" is "stupid." The author tries to express (in this case, leaving it open) so that what the author interprets is the same as what X understands Z. So if it is clear that Heidegger's hermeneutics are different 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 (*Gegenstand*) and are something that is investigated or something that is studied. Material objects include anything, whether concrete things, such as humans,

plants, or stones, or something abstract, such as ideology, norms, or spirituality. In contrast, formal objects have a way of looking at and reviewing the material object or perspective used in seeing material objects (Faruk, 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 facts 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: Heidegger's Phenomenology-Hermeneutics lets the phenomenon manifest itself to the observer as an interpreter.

Because the strategy is non-intervention, finding the expression of the informant's ejection uses 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. "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 emphasized because the author needs not to inform the truth of the subject's identification efforts but rather provoke the subject 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 knowledge is used domineeringly, 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

### Gambaran Umum HMPS PIPS FIS-H UNM

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 head 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 the students of the Social Studies Education Department class of 2009.

### List of Informers

To determine the informant of this study, the author uses a purposive sampling technique with the category of PIPS new students (MBA) in the 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 (MBA) in the 2023 class 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 Prodi PIPS

In this section, only data exposure becomes information (connectivity between data) about the work story of HMPS PIPS senior students constructing new students (mamba) PIPS. The construction work of HMPS PIPS senior students begins with the seduction and discourse of knowledge related to all kinds of violence intertwined in every event. In the demolition of the event, the author referred to it as the "Domination of Deception." Reason? Of course, his work was very productive but ended in a traumatic tragedy, which will be told in the episode. After this section is said, the author certainly dismantles and describes the factor of the complete domination of deception as a fetishism of symbolic power that is re-interpreted through the research discussion chapter according to the framework of his analysis.

**Construction Work: Deceptive Domination**

When the sun begins to set on April 21, 2023, the author again traces the historical traces as 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,



**Picture 1 Video Narration of the Head of PIPS FIS-H UNM Study Program**

With the presence of all of you, I hope that there will be skills, skills related to the implementation of this activity, which will undoubtedly be very useful in the future for work and academic processes, and later, the follow-up is social skills that will be obtained by participating in this activity. Therefore, the presence of my anandaku is significant.



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 in generating 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. 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 (Fachrunnisa et al., 2023). It is certainly a goal or navigation for them to get the fullness of the ideal self (object a).

The pursuit of the ideal self (object a) because the mirror (narrative) is "che vuoi? (What do you want or what do you want from me?)". It is as if the narrative speaks, and the PIPS freshman answers the call through the ideal fantasy (object a) without realizing it. Lacan calls the *vouli* a gaze, which is the point where the object seen itself seems to return the gaze, and the subject images it (Jahan et al., 2021). PIPS freshmen (mamba) are a reflection of the images offered by all narratives from HMPS senior students so that, in the end, they merge into the call of gaze/seduction of these images.

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. That is why dominance occurs: dominant actors perform through knowledge discourse. 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 powerful 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 leaders because HMPS PIPS senior students assume they are still unstable, have disabled thinking, are not good at talking, and are not good at negotiation. This is certainly a form of symbolic violence through language against PIPS first-year students. In other words, domination over the *doxa* opens up opportunities for symbolic violence. In Bourdieu's framework, symbolic violence through euphemism mechanisms refers to using indirect or vague language to describe something considered taboo or unpleasant (Maiwan, 2014). 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 unrecognizable (euphemism). That is why PIPS first-year students cannot recognize (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. 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 criticize this knowledge as a mask, the author will describe all the interests they fetishize about their identity.

## 2. Fetised SeniorpowerPower

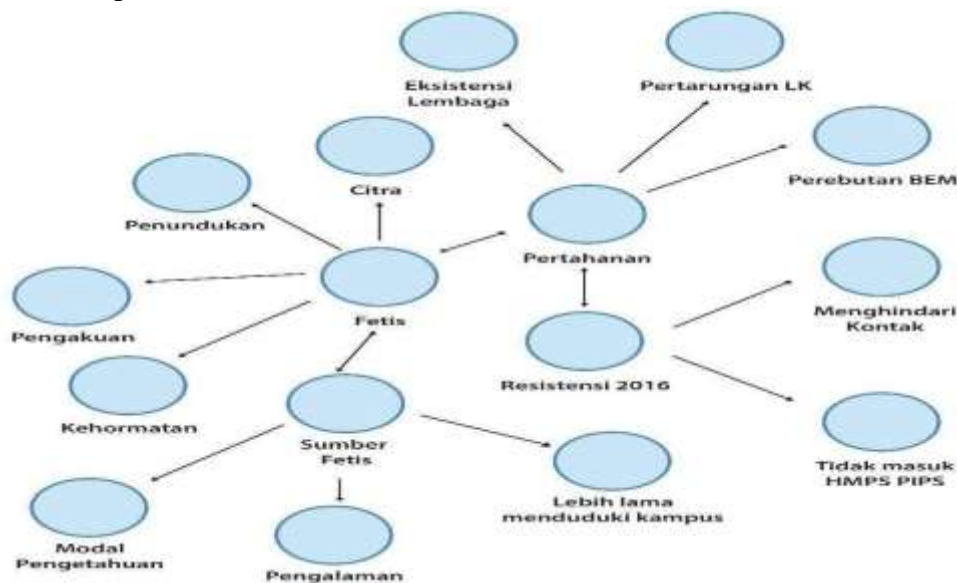


Figure 2 Data Visualization ChartNvivoSeniorityEfficacy

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 of half of the Class of 2016 to senior students of HMPS PIPS. Scott refers to this as 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, presents seduction, and dominates at the end of the cover.

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.

The Association is a party, and the BEM (Student Executive Board), from the Faculty to the University level, is a State where parties (in this case, the Association) contest over the campus arena.

HMPS PIPS senior students are very ambitious to make their cadres as President of BEM (Student Executive Board) 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. In other words, HMPS PIPS senior students also desire pride and recognition through PIPS new students (MBA), which is used to obtain their ideal self-image. The knowledge in LDKM (Basic Training is just a mask of dominating PIPS freshmen (mamba) where HMPS PIPS senior students must be respected because they have experience and knowledge capital and serve their interests (interests) so that they are a fetish of power because they consider themselves to be senior figures who can control PIPS freshmen (mamba) and PIPS freshmen (mamba) are also basically falling into the symbolic power of their seniority.

### **Conclusion**

Based on a comprehensive explanation of the story of the power mask of HMPS PIPS senior students in LDKM activities, PIPS new students (maybe) as material objects based on the perspective of Lacanian Psychoanalysis and Bourdieu's Symbolic Power as formal objects, namely, HMPS PIPS senior students build identity construction in LDKM with an ideal narrative of skills and leadership. This ideal fantasy drives them to follow LDKM, but the process is full of symbolic violence and euphemizations, ending in psychic and physical violence. The motivation of senior students is motivated by efforts to maintain the existence of HMPS PIPS and seize the position of President of BEM up to the university level. Its alums create cadres to utilize these positions in achieving the image of a senior figure, gaining pride, and controlling the political interests and mass base.

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