

Hegemony of Power through Literature Discourse: The Case of Textbooks as a Learning Source in Indonesia

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Abstract

The author conducts research on the hegemony of power through literary discourse in high school Indonesian language textbooks published by the Ministry of Education and Culture. Gramsci's hegemony pays attention to the process of meaning which is dominated by authoritative practices. Ideology is understood as an idea that supports a particular group. Hegemony flows downwards leading to the struggle of the oppressed against a single source of power. The purpose of this study is to analyze literary texts in high school Indonesian language textbooks that contain hegemony of power. Literary discourse in this study was analyzed in three dimensions: (1) text, (2) discourse practice, and (3) sociocultural practice. By using Fairclough's view, literary discourse in Indonesian X, XI, and XII books can be classified into hegemony of power. The discussion of literary discourse, with Fairclough's analysis, analyzes (a) the vocabulary used to represent hegemony of power, (b) the elements of literature used to represent hegemony of power, (c) the hegemony of power in literary discourse in high school Indonesian language textbooks. The hegemony of power in literary discourse is seen as having a classification of linguistic devices, types of literary elements, and hegemony of power. Literary discourse in Indonesian language textbooks is interpreted using Fairclough's critical discourse analysis to interpret the text's language, discourse practices, and social practices. The classification of vocabulary, literary elements, and power hegemony constructed by literary discourse reflects the choice of textbook authors. The implication of this research is to develop a reference for writers in choosing the right text in classroom learning.

Keywords: literary discourse, vocabulary, literary elements, hegemony

1. Introduction

The high school Indonesian literature text contains the hegemony of power. According to Gramsci (in Tilaar, 2003:77-78) hegemony is a social condition in all aspects of social reality that is dominated or supported by certain classes. In Gramsci's view, the hegemony of power that is carried out by means of the state with precision and observance can make the people

who are in its power to be peaceful and safe in the face of oppression. According to Kristanto (1997:31) hegemony does not appear with a sinister face, but subtly captivates those around it, and in the end they are completely subdued in the hands of power.

The discourse studied was literary texts in high school Indonesian language textbooks published by the Ministry of Education and Culture of the Republic of Indonesia in 2018. The reason for choosing the literary texts contained in the textbooks was so that a real picture of the hegemonic ideology reflected in the government's textbooks could be obtained. . Starting from the background of this problem, this research is entitled "Hegemony of Power in Literary Discourse on High School Indonesian Language Textbooks".

Previous research on hegemonic content in Indonesian language literary discourse and textbooks in the form of dissertations and research reports can be taken into consideration in this research. The researchers are Santoso (2012), Mustofa (2014), Wahono (2018), and Utomo (2018). In general, they examine the text of critical discourse analysis studies (AWK) and power hegemony in literary texts. Research that is directly related with the hegemony of power in literary texts in textbooks as far as the researchers' knowledge has not been carried out.

Hegemony of power has actually been carried out in Indonesia for a long time. The dominance of central influence was seen so prominently during the New Order government, including the tendency of political elites to still side with the 'top' (government) rather than the 'bottom' side (society). Society is still positioned as a marginal force that must obey the decisions of the central elite.

From one government to another, it never stops creating hegemony over the people, including the current government. This is because the government has the authority to make policies in all areas of life, from politics, health, to education. In the current government era, the state has even strengthened in marginalizing civil society. The SMRC (Saiful Mujani Research and Consulting) survey in 2021 stated that the percentage of people who are afraid to speak politics has increased sharply compared to the previous ten years. The appearance of people who are critical of the government is also heavily restricted by the mainstream media. Even so, social media, such as YouTube, has emerged as an alternative for critical voices. What is happening now, activists are using YouTube to criticize state policies. The government did not want to be outdone by reacting using various instruments, including forming a "buzzer" to carry out counterattacks and also threats of criminal prosecution against several YouTube activists because of the content being distributed.

In essence, education is a reflection of the condition of the state and the socio-political power of the rulers. Therefore, education is a reflection of the ruling order (Kartono, 1997:77). If the government is involved in education then the problem of education becomes a political problem. Michael W. Apple as quoted by H.A.R. Tilaar (2003: 94-94) says that the current educational curriculum is actually a means of indoctrination of a system of power. Through the school curriculum, the government has made education a means of engineering in order to perpetuate its power structure. Thus, the problem of education is actually a political problem, in the sense that it is not practical politics. Paulo Freire (2000: 195) admits that schools are indeed an efficient means of social control in efforts to maintain the status quo.

To see how the current government is exercising hegemony over society, this research was conducted. The focus of this research is to analyze hegemony in the literary discourse of the 2018 Indonesian language textbooks for high schools of the Ministry of Education and Culture of the Republic of Indonesia.

The scope of this study analyzes the classification of vocabulary in the hegemony of power constructed by literary discourse in Indonesian high school textbooks, analyzes the literary elements in power hegemony constructed by the literary discourse of high school Indonesian textbooks, and analyzes the hegemony of power constructed in the literary discourse of high school Indonesian textbooks. Ministry of Education and Culture of the Republic of Indonesia 2018.

The formulation of the problems in this study are as follows. 1) How is vocabulary used to represent the hegemony of power in literary discourse in high school Indonesian language textbooks? 2) What types of literary elements are used to represent the hegemony of power in the literary discourse of high school Indonesian language textbooks? 3) How is the hegemony of power in the literary discourse of Indonesian high school textbooks?

2. Reference Literature

A. Literature Review

Previous research on hegemonic content in literary discourse and high school Indonesian language textbooks in the form of dissertations and research reports can be taken into consideration in this study. The researchers include: (1) Santoso, (2) Mustofa, (3) Wahono, and (4) Utomo.

Santoso's research (2012) analyzes the use of language in the contemporary era which is marked by the characteristics of language instability, the prominence of language hybridity, the commodification of discourse, and the technologicalization of discourse. Language is increasingly showing its role as an instrument to form perspectives within the framework of hegemony.

In Mustofa's research (2014) literary texts are studied using critical discourse analysis (AWK). AWK is a type of analysis to reveal ideology, power, political attitudes, and gender. In this regard AWK is used to express the ideology and power contained in the language used by Budi Darma in the short story "Two Friends". This study is relevant to the context of language and literature learning in schools.

Wahono's research (2018) uses critical discourse analysis on Van Dijk's theory. The aim of his research is to find a discourse structure model in Arifin C. Noor's drama text. In detail, the objectives are to find the macro structure and superstructure of Arifin C. Noor's drama text, find Arifin C. Noor's dialogue model, find conflict models in Arifin C.'s drama.

Utomo's research (2018) utilizes the theory of intertextuality, analyzing the hegemonic power of the characters in the novel *Kitab Omong Blank* by Seno Gumira Ajidarma with the hipogram of the Ramayana romance composed by C. Rajagopalachari. This research reaches the conclusion that the defamiliarization of the hegemony of Rama's power shifted into the domination of a cruel, barbaric, and miserable power for the people of the Ayodya colony.

Research in international journals related to critical discourse analysis, power hegemony in literary texts, textbooks, linguistic aspects, elements of poetry, literary aspects has been widely published. Interesting international journal publications to study include research on (1) Adagale, (2) Juvan, (3) Sana Fadi, (4) Jamshed, and (5) Mohammad Rahman.

Adagale (2015) conducted a study entitled "Hegemonic Culture and Dalit Poetry". This research attempts to question caste ideology and hegemony in the context of cultural studies in

general and the smallest elements of Marathi pariah poetry. Caste determines the status identity of society in India. The brahmins cemented their hegemony in the social, economic, political, intellectual, cultural and literary fields.

Juvan's article (2013) entitled "Wording Literatures between Dialogue and Hegemony" analyzes that since the rise of the capitalists, Goethe Weltleter's idea of organizing cultural dialogue and hegemony has incarnated an asymmetrical structure in the system of world literature.

Sana Fadi conducted a study entitled "Linguistic Aspects of Political Discourse with Reference to English and Arabic Languages". In his research it was concluded that rhetoric and persuasion are the cornerstones of the political genre and that it is a set of semantic and structural styles that empower and enrich political discourse.

Jamshed's article entitled "Characteristics and Features of Epics in Pashto Literature" resulted in research that in Pashto literature, epics are seen in the form of poetry and prose and long stories are told in them. The epic is interesting in that it reflects the greatness, customs and moral norms of a nation. Because the standards and culture of each language and literature are different, these differences and characteristics must also be taken into account in the epic and the epic must represent the community well.

Mohammad Rahman examines the position of thought and imagination in poetry in his article entitled "The Position of Thought and Imagination in Poetry". The conclusion that can be obtained through his research is that poetry must have high emotions, great imagination and high ideas. Poetry that has these three things can be considered as an example of good poetry in terms of eloquence and high literature.

B. Theoretical Framework

In this study, the understanding of textbooks, hegemony, power contexts, literary varieties, critical discourse analysis, and Indonesian language textbooks is revealed. The theoretical framework used as a research reference is as follows: (1) textbooks, (2) critical discourse analysis theory, (3) hegemony (4) the nature of the context of power, (5) vocabulary, and (6) types and elements of literature.

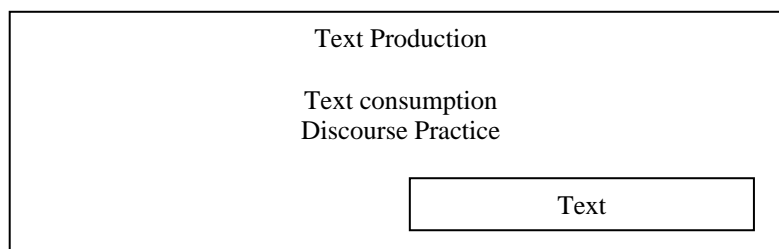
Textbook

In the Big Indonesian Dictionary it is stated that a book is a bound sheet of paper that contains writing to be read or blank to write on. Textbooks are mandatory textbooks used in schools that contain learning materials in order to achieve national education goals. For this reason, textbooks are a process for carrying out objective assessments to ensure the quality of content, teaching methods, discussion and graphics.

Critical Discourse Analysis

Critical discourse analysis wants to correct the view of constructivism which is less sensitive to the process of production and reproduction of meaning that occurs historically and institutionally. The view of constructivism has not yet analyzed the factors of power relations that are inherent in every discourse, which in turn play a role in shaping certain types of subjects and their behaviors. This is what gave birth to the critical paradigm. Discourse analysis is not focused on the truth/falseness of grammatical structures or interpretive processes, as in constructivist analysis. Discourse analysis in this paradigm emphasizes the power constellation that occurs in the process of production and reproduction of meaning.

The critical discourse approach used in this study is the Fairclough approach. This approach views the use of language as a communicative event consisting of three dimensions, namely 1) text, in the form of speech, writing, visual imagery or all three; 2) discursive practices involving the production and interpretation of texts, and 3) social practices, as shown in the following figure.



Hegemony

Hegemony means leadership. In everyday life the term is usually associated with domination. In hegemony contained ideology, but not necessarily vice versa. Repressive elements, for example, are more evident in hegemony (Ratna, 2007: 174-175). It can also be said that hegemony means moral and philosophical leadership, leadership that is achieved through the active agreement of the main groups in a society (Bocock, 2007: 1).

Context of Power

Kleden said context is the specific space and time faced by a person or group of people. Halliday argued that context is text that accompanies text. This means that the context is present accompanying the text. Then, Kridalaksana defines context as (1) aspects of the physical or social environment that are related to certain utterances, (2) knowledge that both the speaker and the listener share so that the listener understands what the speaker means.

According to Leech, describing context is one of the components in a speech situation. Context is defined as aspects related to the physical and social environment of a speech. Leech added in his definition of context, namely as a background knowledge shared by speakers and this context helps speakers interpret or interpret the intent of the speaker's speech.

Vocabulary

Vocabulary study includes three values, namely experiential, relational, and expressive. At this level AWK uses semantic analysis. Five things related to the value of experience are classification patterns, ideological words, lexical processes, meaning relations, and metaphors.

Literary Variety and Elements

The literary discourses studied were saga, novels, short stories, poetry, and drama which are contained in high school Indonesian language textbooks, Ministry of Education and Culture of the Republic of Indonesia published in 2018.

3. Research Methods

This study uses the hermeneutic method. By tracing its earliest Greek roots, the original modern words of “hermeneutics” and “hermeneutis” assume a process of “bringing something to be understood”, especially as this process involves language, for language is the most perfect mediation in the process (Palmer, 2003: 15 -16).

In simple terms, hermeneutics means interpretation. Literary studies also recognize hermeneutics as literary interpretation. In literary research, hermeneutics has its own paradigm. Ricoeur said, hermeneutics tries to understand the literary meaning behind the structure. Understanding meaning, not only symbols, but viewing literature as text. In the text there is a context that is polysemous. Researchers must dive towards the text and context in order to find the full meaning. The task of hermeneutics is interpreting the text. The key idea is the realization of discourse as text. We can begin this endeavor and understand a quite remarkable feature of natural language, a feature which requires effort at interpretation at the most elementary level of speech. The characteristic in question is polysemy, which is a variety in which the words we have have more than one meaning when viewed outside of their use in a particular context. As a counterbalance to word polysemy, selective context selection is needed to determine the value contained by the word in a particular message conveyed by the speaker to listeners who are in a particular situation. That assessment activity is called interpretation, based on recognition in which the speaker's messages which relatively have a univocal meaning (single meaning) are built based on the common meaning of the polysemous lexicon (Ricoeur, 2012: 57-59).

The data in this study are in the form of literary discourse contained in high school Indonesian language textbooks. The literary discourses are (1) saga, (2) novel, (3) short story (4) poetry, and (5) drama.

4. Results and Discussion

The results of this study can be seen in: (1) the results of the analysis of vocabulary classification in power hegemony; (2) results of the analysis of literary elements in the hegemony of power consisting of themes, characterization, conflicts, and messages; (3) social practices of hegemony of power related to contexts outside the text, such as situational contexts, institutional contexts in relation to society or culture and politics.

Power Hegemony Vocabulary

Fairclough's analysis on the vocabulary of power hegemony refers to certain representations that are wanted to be displayed in literary discourse which generally carry ideological content of power hegemony. In this discussion the author analyzes how vocabulary and semantics are displayed in literary discourse which carries the ideological content of hegemony of power.

In this study, the saga vocabulary is analyzed to reveal the ideology and power built by the ruling group of kings and aristocrats, when language conventions were still strongly adhered to by saga writers. Vocabulary studies in the saga cover three values, namely experiential, relational, and expressive. At this level, critical discourse analysis of the saga uses semantic analysis. Five things related to the value of experience are classification patterns, ideological words, lexical processes, meaning relations, and metaphors. Vocabulary analysis in novels, short stories, poetry and plays reveals several patterns of the application of the ideology of power.

The results of vocabulary analysis on several literary works in the form of tales, novels, short stories, poetry, and drama texts contained in high school Indonesian language textbooks are illustrated in table 1 below.

Table 1 *Vocabulary of Power Hegemony*

No.	Literary Works	Vocabulary
1	<p>Saga</p> <p>(1) Hikayat Indra Bangsawan (2) Hikayat Bunga Kemuning (3) Hikayat Bayan Budiman</p>	<p>(1) Utilizing the word as a symbol of the centralized power of the king, and must be carried out by the people.</p> <p>(2) Using the word which is a symbol of the hegemonic power of the king that must be exercised in the palace, centered on the king, but the king's power is matched by the hegemonic behavior of the king's daughters to gain the authority of their lives</p> <p>(3) Utilizing vocabulary as a symbol of the hegemony of the king's son's power, but the hegemony of power can be stopped by the husband's pet.</p>
2	<p>Novels</p> <p>(1) Kemelut di Majapahit (2) Gajah Mada Bergelut dalam Tahta dan Angkara (3) Rumah Kaca (4) Pangeran Diponegoro (5) Gadis Pantai (6) Ronggeng Dukuh Paruk</p>	<p>(1) Utilizing the hegemonic symbol of a centralized ruler, who elevates one person in his government and causes division of supporters, thereby obtaining hegemonic competition</p> <p>(2) Make use of the symbol of domination of power that gains resistance in military battles due to traitors.</p> <p>(3) Utilizing the symbol of the hegemony of colonial power which has the support of political figures</p> <p>(4) Utilizing the hegemony of power to fight the cultural movements of indigenous rulers</p> <p>(5) Utilizing the symbol of power hegemony to create fear</p> <p>(6) Utilizing the hegemonic symbol of ancestral power to maintain spirituality.</p>
3	<p>Short Story</p> <p>(1) Robohnya Surau Kami (2) Pejuang</p>	<p>(1) Using words as symbols of resistance to the hegemony of power, conveying the ideology of liberation against the hegemony of power;</p> <p>(2) Utilizing symbols of resistance against traitors to the nation, expressing the liberation of the hegemony of power.</p>
4	<p>Poems</p> <p>(1) Sajak anak Muda (2) Telah Kurobek Kain Biru pada Bendera Itu (3) Sajak Matahari</p>	<p>(1) Utilizing the symbol of resistance to the hegemony of government power, there are sarcastic, sharp words, suing the hegemony of the traitors of the nation</p> <p>(2) Utilizing symbols of resistance to the hegemony of colonial power, with sarcastic, sharp words, and creating a confrontation against the hegemony of the colonialists</p> <p>(3) Utilizing the symbol of the resistance of poor women against the hegemony of landlord power, with sarcastic, sharp words.</p>

5	Drama (1) Panembahan Reso (2) Si Kabayan (3) Drama Tengah Malam	<p>(1) Utilizing the symbol of strengthening the ruler's hegemony in his power</p> <p>(2) Utilizing the symbol of liberation against the hegemony of power</p> <p>(3) Utilizing the symbol of liberation against the hegemony of power, has an ideological significance that the people are trying to free themselves from the hegemony of colonial power.</p>
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Elements of Literature, Expression of Hegemony of Power

The study of literary elements includes the four building blocks of literary works, namely theme, characterization, conflict, and message. The four building blocks apply to saga, novel, short story, and drama. As for the elements of poetry that reveal the poet's world view in the production and consumption of literary discourse are the theme, atmosphere, image, and message.

In this study, literary elements are analyzed to reveal ideology and power. The results of the analysis of the four building elements of literary works in the form of tales, novels, short stories, poetry, and drama texts contained in high school Indonesian language textbooks are illustrated in table 2 below.

Table 2 *Elements of Literature, Expression of Hegemony of Power*

No.	Literary	Elements of Literature
1	Saga (1) Hikayat Indra Bangsawan (2) Hikayat Bunga Kemuning (3) Hikayat Bayan Budiman	<p>Theme: palace-centric saga, centered on kings and nobles, to represent the ideology of the hegemony of power.</p> <p>Characterization: characters who represent the ideological struggle for the hegemony of power</p> <p>Conflict: between characters who fight for the hegemony of power</p> <p>Mandate: a moral message that implicitly expresses the moral and cathartic hegemony of power.</p>
2	Novels (1) Kememlut di Majapahit (2) Gajah Mada: Bergelut dalam Takhta dan Angkara (3) Rumah Kaca (4) Pangeran Diponegoro (5) Gadis Pantai (6) Ronggeng Dukuh Paruk	<p>(1) Theme: the hegemony of power confronts the rebellion of its followers</p> <p>Characterization: the hegemony of the king's power intervened by his wife</p> <p>Conflict: the hegemony of the king's power is matched by his followers;</p> <p>Message: the right view is maintained, even if it arouses wrath</p> <p>(2) Theme: the hegemony of the king's power in the face of treacherous troops</p> <p>Characterization: patih who gave his dedication to the king and kingdom;</p> <p>Conflict: the hegemony of the king's power against the traitors;</p> <p>Mandate: violence to maintain power is no longer related to morals, but related to political interests</p>

(3) Theme: the hegemony of the king's power that is maintained and extended to the area around his kingdom

Characterization: a king who expands his hegemony of power

Conflict: the king's coercive power confronts the rulers of the surrounding area;

Mandate: the hegemony of power is maintained to create friendship and trade

(4) Theme: the hegemony of colonial power in the face of resistance from national movement figures

Characterization: natives who fought against colonial hegemony;

Conflict: indigenous figures against the hegemony of colonial power;

Mandate: liberation of the hegemony of colonial power which marked the rise of nationalism

(5) Theme: the hegemony of the king's power infiltrated by traitors

Characterization: patih who is a sycophant against the hegemony of colonial power;

Conflict: the hegemony of colonial power perpetuates its influence over the indigenous king

Mandate: the actions of indigenous leaders who lick the hegemony of colonial power are very detrimental

(6) Theme: poverty with all the traditions of ancestral power in it.

Characterization: Common people figures who are part of the hegemony of ancestral power.

Conflict: villagers who find empowerment face the hegemony of power.

Mandate: liberate the poor in the hegemony of community power.

(1) Theme: Challenging the hegemony of power sarcastically.

Characterization: A character who likes to work, prioritizes improving the lives of his people, family, and caring for others.

Conflict: Liberation of the hegemony of community power against the coercive forces of colonialism.

Mandate: Liberation of the hegemony of colonial power creates a work ethic, controls a greedy soul, does not only live to worship mahdoh.

(2) Theme: Liberation of the hegemony of power against the rulers of the nation itself, especially against the corrupt.

Characterization: Warriors who fight alongside the heroes of the colonial era.

Conflict: Coercive resistance to the hegemony of colonial power.

3 Short Story
(1) Robohnya Surau Kami
(2) Pejuang

		<p>Mandate: Liberation of hegemony of colonial power, confrontation against traitors of the nation.</p> <p>(1) Themes: Moral decline in the hegemony of power;</p> <p>Atmosphere: Creating a state of mind for readers who are aware of the reality of young people's interactions with their environment, education, science, and especially reflecting on the stuttering of moral roles in power interactions;</p> <p>Image: Influences the reader's feelings to see young people who stutter because of the moral weakness of power;</p> <p>Mandate: Power in the world of education as a control over the behavior of young people;</p> <p>(2) Theme: Liberation of the hegemony of power.</p> <p>Atmosphere: The mood of the liberation of the hegemony of power against the colonialists.</p> <p>Image: Depicts the object of colonial power so that coercive power must be countered with a liberation movement.</p> <p>Mandate: Political struggle as liberation against the coercive power of the colonialists.</p> <p>(3) Themes: The moral reality of the hegemony of power raises the moral protest of poor women peasants against the capitalists;</p> <p>Atmosphere: Opens the reader's awareness that the interaction of poor women farmers is defeated by the authority of power</p> <p>Image: Describing objects about the limits of power, status, and moral roles in the face of the hegemony of power</p> <p>Mandate: Women have a role in overcoming poverty;</p>
	Poems	
	(1) Sajak anak Muda	
4	(2) Telah Kurobek Kain Biru pada Bendera Itu	
	(3) Sajak Matahari	
		<p>(1) Theme: Shifting the hegemony of power, characters who find the existence of life in the new atmosphere of hegemony of power, trying to harmonize themselves with all orders</p> <p>Characterization: A character who has loyalty to the hegemony of the new king's power;</p> <p>Conflict: Liberation of the hegemony of power with coercive power that surpasses the coercive power of the previous ruler;</p> <p>Mandate: Liberation of the hegemony of power due to the seizure of the throne;</p> <p>(2) Theme: The hegemony of power is enforced by coercive power</p> <p>Characterization: A character who rejects the hegemony of power with physical resistance;</p> <p>Conflict: Liberation of the hegemony of power against coercive power</p>
	Drama	
	(1) Panembahan Reso	
5	(2) Si Kabayan	
	(3) Drama Tengah Malam	

Mandate: Liberation of the hegemony of power is fought for until the end of life

(3) Theme: Revealing the hegemony of colonial power over the natives.

Characterization: A character who is steadfast in facing the hegemony of colonial power.

Conflict: The colonized nation was oppressed by colonialism and could not find a way out.

Mandate: Colonialism system that causes suffering for victims.

Social Practices of Power Hegemony

Fairclough develops sociocultural practice of literary discourse, a dimension that relates to the context outside the text. The context here includes many things, such as the context of the situation, more broadly the context of institutional practice in relation to society or culture and politics. Discourse can be more or less ideological in nature, contributing to efforts to maintain and transform power relations. The ideology of literary discourse is the meaning that creates a catharsis of the hegemony of power that deviates from that morality.

The results of the social practice analysis of saga, novels, short stories, poetry, and drama texts contained in high school Indonesian language textbooks are illustrated in table 3 below.

Table 3 *Social Practices of Power Hegemony*

No.	Literary	Social Practices
1	<p>Saga</p> <p>(1) Hikayat Indra Bangsawan (2) Hikayat Bunga Kemuning (3) Hikayat Bayan Budiman</p>	<p>(1) Configuration of wisdom in determining leaders, presenting the ideology of power related to social relations;</p> <p>(2) Survive from the domination of the king's daughter who seeks to strengthen the hegemony of power with morality;</p> <p>(3) Awareness to stop the moral deviation of the hegemonic power of the king's son.</p>
2	<p>Novels</p> <p>(1) Kememlut di Majapahit (2) Gajah Mada: Bergelut dalam Takhta dan Angkara (3) Rumah Kaca (4) Pangeran Diponegoro (5) Gadis Pantai (6) Ronggeng Dukuh Paruk</p>	<p>(1) The hegemony of the king's power against the rebellion of loyal followers;</p> <p>(2) The hegemony of the king's power saved a pat patih from rebellion;</p> <p>(3) The hegemony of power is enforced by coercive power, to develop the territory of power;</p> <p>(3) Liberation of the hegemony of colonial power with the rise of nationalism through political organizations and the press;</p> <p>(5) The hegemony of patriarchal power undermines the independence and work ethic of women;</p> <p>(6) The hegemony of community power is shackled by the influence of myths about the power of ancestors, supernatural powers, and spirits.</p>

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| 3 | <p style="text-align: center;">Short Story</p> <p>(1) Robohnya Surau Kami
(2) Pejuang</p> | <p>(1) The hegemony of power over the colonials destroys the lives of people who are oppressed by the colonialists, enslaved by other nations, and only bequeaths poverty, because they are incompetent, easily influenced, many people are greedy, lazy, and regulations are very difficult to enforce;</p> <p>(2) Liberation of the hegemony of colonial power by using coercive power so that the colonials and the nation itself who become stooges can be removed.</p> |
| 4 | <p style="text-align: center;">Poems</p> <p>(1) Sajak anak Muda
(2) Telah Kurobek Kain Biru pada Bendera Itu
(3) Sajak Matahari</p> | <p>(1) The social practice of hegemony of power faced by school children during the New Order era, when literary discourses were written by poets, was never separated from political elements and government policies that neglected education, even implementing centralized education or in the term centralization made the quality of Indonesian education worse;</p> <p>(2) The social practice of hegemonic power of women peasants during the New Order era, especially in farming families whose economy was relatively low, many of whom were mothers who worked as farmers in order to increase family income;</p> <p>(3) The social practice of liberating the hegemony of power expressed by the poet at the Yamato Hotel Surabaya incident was the tearing of the Dutch flag, red-white-blue, into the red-and-white Indonesian flag, on 19 September 1945, which was preceded by the failure of negotiations between Sudirman (resident of Surabaya) and Mr. W.V. Ch. Ploegman to lower the Dutch flag.</p> |
| 5 | <p style="text-align: center;">Drama</p> <p>(1) Panembahan Reso
(2) Si Kabayan
(3) Drama Tengah Malam</p> | <p>(1) The social practice of liberating the hegemony of power in literary discourses tells of the struggle for power, efforts to maintain the hegemony of power that has been seized from the old rulers, the remnants of the old ruling regimes trying to reclaim their hegemony of power in various regions, and the new rulers trying to get rid of the remnants of the old ruling regimes ;</p> <p>(2) The social practice of liberating the hegemony of power in the face of the coercive power of the authoritarian rulers, because the hegemony of power uses coercive power to crush the resistance of the people who carry out the resistance;</p> <p>(3) The social practice of hegemony of colonial power against the oppressing Indonesian people by treating them as romusha.</p> |

The vocabulary of literary texts in high school Indonesian language textbooks is used by writers as a symbol of centralized ruling power. However, this vocabulary was used to

counteract the hegemonic behavior of the rulers. Even the vocabulary used by writers to express hegemonic competition, resistance, to stop this hegemonic power.

Literary elements are used by writers to carry out struggles for hegemony of power. Literary elements are constructed by writers in high school Indonesian language textbooks to exercise control over the hegemony of power. It is with these literary elements that the author can express his resistance to colonial hegemony.

The social practice of hegemony of power was expressed by writers in high school Indonesian language textbooks to present the ideology of power, even among the colonialists destroying people's lives. Other literary texts express social practices of power hegemony to fight against power hegemony. Likewise, domination of power which is enforced by coercive force, obtains resistance from the people to achieve liberation.

Vocabulary, literary elements, and social practices of literary discourse in harmony with Gramsci's concept of hegemony is that a class and its members exercise power over the classes below them by means of violence and persuasion (Sugiono, 2008: 32). Gramsci uses the Greek mythological centaur, which is half animal and half human, as a symbol from a dual perspective of political action of power and consensus, authority and hegemony, violence and decency. In the literary discourse that the author examines, the hegemony of power is related to the domination of power, although in some literary discourses it shows a relationship of agreement by using ideological leadership.

Saga, novel, short story, poetry, and drama express hegemony as a consensus organization. In true harmony with the meaning of hegemony in the Prison Notebooks, Gramsci uses the word *direzione* (leadership, direction) interchangeably with *hegemonia* (hegemony) and the opposite with *dominazione* (domination). The use of the word hegemony in Gramsci's sense must be distinguished from its original meaning in Greek, namely the domination of one nation over another (Sugiono, 2008: 33-34). Gramsci defines hegemony differently from the general understanding. He sees domination when the government uses consensus with its people and hegemony appears as Gramsci's concept. However, in several literary discourses that the author examines, hegemony develops as a domination, a strategy that must be carried out by the ruler with military coercive power to gain support from the majority. There was an effort to liberate against the domination of power, and there was a military battle or rebellion.

5. Conclusion

Out of all Indonesian X, XI, XII literary discourses published by the Ministry of Education and Culture, there are 3 saga, 7 novels, 2 short stories, 3 poems, and 3 plays which are filled with pressures of hegemony and domination. In the literary discourses that the author examines, some of them express the liberation of hegemonic power or evoke the suffering of a hegemonic society. Other literary discourses express the hypocritical soul of the character by fawning over the hegemonic center of power in order to gain a position.

From the analysis of the language of the text, discursive practices, and social practices, it can be concluded that (1) the hegemony of power deals with the rebellion of loyal followers; (2) the hegemony of power is saved from rebellion; (3) the hegemony of power is enforced by coercive force, to develop the territory of power; (4) the liberation of colonial power hegemony with the rise of nationalism through political organizations and the press; (5) the hegemony of power is undermined from within the power bureaucracy, because of ambitions for the throne; (6). the hegemony of patriarchal power undermines the independence and work ethic of

women; (7). the hegemony of public power is shackled by the influence of myths about ancestral power.

Vocabulary, literary elements, and social practices of literary discourse are in harmony with Gramsci's concept of hegemony, namely a class and its members exercise power over the classes below them by means of violence and persuasion. Hegemony is exercised by coercive force or consent, and in several literary discourses this has led to confrontation as a liberation movement.

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