

**SYMBOLIC VIOLENCE IN THE NOVEL *BU, AKU INGIN PELUKMU* BY REZA MUSTOPA:
A LITERARY SOCIOLOGICAL PERSPECTIVE BY PIERRE FELIX BOURDIEU**
(*Kekerasan Simbolik Dalam Novel Bu, Aku Ingin Pelukmu Karya Reza Mustopa: Kajian Sosiologi
Sastra Perspektif Pierre Felix Bourdieu*)

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Abstract

*This study seeks to analyze the types, processes, and impacts of symbolic violence contained in Reza Mustopa's novel *Bu, Aku Ingin Pelukmu* (Mom, I Want to Hug You) using Pierre Felix Bourdieu's sociological perspective on literature. A qualitative approach with content analysis was chosen to reveal the hidden power relations in social practices and language presented in literary texts. The subject of this study is data presented in the form of paragraphs, sentences, and excerpts of poetry within the novel that represent practices of social domination. Literature cannot be separated from correlations between individuals and groups, especially when social class, capital, and position present the potential for violence, both physical and non-physical. Symbolic violence is understood as subtle, vague, and hidden violence through doctrine, loyalty, gifts, recognition, gratitude, and ethics of honor, so that it often goes unnoticed by the dominated party. The findings of the analysis indicate that symbolic violence in the novel appears in two main categories: non-physical violence and physical violence. Non-physical violence is manifested in the form of social groups and privileges, while physical violence comes in the form of spiritual material and the body of the soul. The research process was conducted through stages including understanding the object, coding the data, categorizing, analyzing, and drawing conclusions. This study confirms that novels not only reflect social reality but also serve as a means of revealing the mechanisms of symbolic domination that operate subtly in family, educational, and social structures. Thus, the findings of this study are expected to enhance the field of literary sociology and provide insight for students, teachers, and the community in understanding social and linguistic theories, particularly those related to symbolic violence.*

Keywords: *symbolic violence, physical, non-physical, literary sociology, social domination*

Abstrak

Penelitian ini bertujuan untuk menganalisis bentuk, proses, dan dampak kekerasan simbolik yang terdapat dalam novel *Bu, Aku Ingin Pelukmu* karya Reza Mustopa dengan menggunakan perspektif sosiologi sastra Pierre Felix Bourdieu. Pendekatan kualitatif dengan metode analisis isi dipilih untuk mengungkap relasi kuasa yang tersembunyi dalam praktik sosial dan bahasa yang disajikan dalam teks sastra. Subjek penelitian ini berupa data yang disajikan dalam bentuk paragraf, kalimat, dan kutipan puisi dalam novel yang merepresentasikan praktik dominasi sosial. Sastra tidak dapat dipisahkan dari korelasi antara individu dan kelompok, terutama ketika kelas sosial, modal, dan posisi menghadirkan potensi kekerasan, baik fisik maupun nonfisik. Kekerasan simbolik dipahami sebagai bentuk kekerasan yang halus, samar, dan tersembunyi melalui doktrin, loyalitas, pemberian, pengakuan, rasa terima kasih, dan etika kehormatan sehingga sering kali tidak disadari oleh pihak yang didominasi. Hasil analisis menunjukkan bahwa kekerasan simbolik dalam novel tersebut muncul dalam dua kategori utama, yaitu kekerasan nonfisik dan kekerasan fisik. Kekerasan nonfisik diwujudkan dalam bentuk dominasi kelompok sosial dan privilese, sedangkan kekerasan fisik hadir dalam bentuk penderitaan material, spiritual, serta penderitaan yang dialami tubuh dan jiwa. Proses penelitian dilakukan melalui tahapan

memahami objek penelitian, melakukan pengodean data, mengategorikan data, menganalisis temuan, dan menarik kesimpulan. Penelitian ini menegaskan bahwa novel tidak hanya merefleksikan realitas sosial, tetapi juga menjadi sarana untuk mengungkap mekanisme dominasi simbolik yang bekerja secara halus dalam struktur keluarga, pendidikan, dan kehidupan sosial. Dengan demikian, temuan penelitian ini diharapkan dapat memperkaya kajian sosiologi sastra serta memberikan wawasan bagi mahasiswa, guru, dan masyarakat dalam memahami teori sosial dan kebahasaan, khususnya yang berkaitan dengan kekerasan simbolik.

Kata-kata kunci: kekerasan simbolik, fisik, nonfisik, sosiologi sastra, dominasi sosial

INTRODUCTION

Literary works do not merely reflect social life; they actively construct and legitimize particular forms of social relations, including domination and inequality. The representation of interactions between individuals and social groups often reveals unequal distributions of capital and power, which may lead to various forms of violence. Among these, symbolic violence, as conceptualized by Bourdieu (1990, 1998), operates in subtle and often unrecognized ways. Unlike physical violence, it is embedded in everyday practices, internalized through cultural norms, and disguised as legitimacy, morality, or affection, making it difficult to identify and resist.

Previous studies have acknowledged the presence of symbolic violence in literary and media texts; however, they tend to treat it primarily as a descriptive phenomenon rather than as a structured mechanism of domination. For instance, Setijowati (2018) identifies symbolic violence in Putu Wijaya's *Nyali* through narrative roles and military hierarchy, yet the analysis remains limited to categorizing forms of domination without critically examining how such violence is reproduced and legitimized. Similarly, Novarisa (2019) highlights patriarchal domination in the soap opera *Catatan Hati Seorang Istri*, but the study focuses on representation rather than the underlying mechanisms that normalize such domination. Cholifatillah et al. (2020) also describe symbolic violence in the films *Dilan 1990* and *Dilan 1991* through language, gaze, and power relations; however, their findings do not sufficiently explain how these forms function as subtle instruments of control within specific social contexts.

These limitations indicate a significant research gap. Existing studies largely emphasize the forms and manifestations of symbolic violence, but they have not critically explored the mechanisms through which symbolic violence is naturalized, internalized,

and sustained, particularly within intimate and emotional contexts such as family relationships. Moreover, the intersection between symbolic violence and emotional narratives—such as longing, obedience, and affection—remains underexamined, even though these elements are crucial in obscuring domination.

This study addresses that gap by analyzing symbolic violence in Reza Mustopa's novel *Bu, Aku Ingin Pelukmu* (*Mom, I Want to Hug You*), not merely as a representation of violence, but as a complex process of domination that operates through Bourdieu's mechanisms of euphemization and censorship. Unlike previous research, this study argues that symbolic violence in the novel is not only expressed through language or power relations, but is also reproduced through emotional attachment and moral values that make domination appear natural and acceptable. By focusing on both the forms and the underlying mechanisms, this research provides a more critical and analytical understanding of how symbolic violence functions within literary narratives.

Therefore, this study aims to examine how symbolic violence is constructed, legitimized, and internalized in the novel, as well as to identify the factors that enable its persistence. This approach is important to reveal that symbolic violence is not merely an incidental theme in literature, but a systematic and ideological process that shapes individuals' perceptions, emotions, and social behavior.

METHOD

This study uses a qualitative method focused on literary sociology to describe forms of symbolic violence in Reza Mustopa's novel *Bu, Aku Ingin Pelukmu* (*Mom, I Want to Hug You*). Qualitative research was selected because it yields descriptive data in the form of written or spoken words from the object of study,

rather than numerical statistics (Ibrahim, 2015). The data source for this research is the novel text, particularly its narration, sentences, paragraphs, and character dialogues that reflect symbolic violence.

The data collection technique was carried out through a literature study using the close reading method, which involves reading the text carefully, taking notes, and classifying relevant events. Arikunto (2013) states that data collection techniques are tools used by researchers to obtain data systematically. The data were analyzed using qualitative content analysis, involving stages of data reduction, presentation of data in the form of narrative or dialogue excerpts, and the drawing of conclusions (Sugiyono, 2022).

In qualitative research, the researcher serves as the primary instrument. Human involvement is essential because the research problems, procedures, and findings are flexible and develop throughout the course of the study. Therefore, the researcher's presence is essential, while supplementary tools such as observation guides, notes, and documentation instruments function only as aids. Accordingly, this study seeks to uncover the representation of symbolic violence in novels through an in-depth interpretation of literary texts, using the theoretical framework of Pierre Bourdieu.

Data analysis was conducted using qualitative content analysis with a systematic coding procedure. The process involved three stages: (1) open coding to identify instances of potential symbolic violence, (2) axial coding to categorize patterns of domination, and (3) selective coding to interpret these patterns using Bourdieu's theoretical framework.

The indicators of symbolic violence were operationalized into five analytical categories: (1) euphemization (domination disguised as affection, obligation, or moral values), (2) censorship (silencing or restriction of expression), (3) internalization of domination (acceptance of inequality as legitimate), (4) symbolic

domination through language (commands, insinuations, evaluative expressions), and (5) legitimization through social values (norms of obedience, respect, and familial morality).

The analysis involved data reduction, presentation of selected excerpts, and interpretative conclusion drawing. The researcher functioned as the primary instrument, supported by coding sheets to ensure analytical consistency. This approach enables a focused examination of how symbolic violence is constructed and normalized within the narrative.

DISCUSSION

Symbolic Violence in Social Groups

Data 1

"Ketika sudah berada di tempat kerja, aku harus menjadi orang yang berbeda. Aku harus menjadi aku yang ramah sekali meskipun isi kepalaku sedang rumit. Sering kali ketika ruangan penuh dengan panggilan dan kesibukan aku menemukan diri, aku meresapi hiruk pikuk kota ini."

Based on this data, it can be described that the character "Aku" experiences symbolic violence in the form of social groups, where he feels as if he is in the midst of society, specifically in the office/work environment, where he cannot be himself. He is forced by circumstances to be friendly, even though the world does not know what he is going through. The character "Aku" often finds his true self when his heart is in turmoil.

This symbolic violence in the form of social groups is described through the change in the character's attitude when he is in the workplace, where he is constantly forced to hide his broken heart in public.

Data 2

"Dulu mungkin masih banyak diantara mereka yang selalu ada, menemani dalam suka maupun duka. Namun, pada akhirnya aku akan sampai pada fase kesendirian, di mana teman yang dulunya selalu ada dan sering berbagi kabar setiap hari akan sulit untuk dihubungi. Dan pada akhirnya masing-masing dari kita mulai kesulitan untuk membagi waktu ketika diajak untuk bertemu."

Based on the data excerpt, it can be described that the symbolic violence of social groups is explained in this paragraph, which describes the longing of the character

“Aku” for a friend who used to always be there to accompany them in good times and bad, but now has their own life. It can be said that the character “Aku” has entered a phase of loneliness and that meeting friends may be very difficult because they are busy with their own futures.

Symbolic violence in the form of social groups is described through the sentence “Namun, pada akhirnya aku akan sampai pada fase kesendirian” yang dapat diartikan tokoh aku merasakan suatu keadaan dimana ia tiba di fase harus mandiri dengan keadaan yang sedang dihadapi karena desakan keadaan.

Data 3

“Kini, aku berusaha menjalani hidup dengan cara yang membuatnya bangga, meski hanya dalam imajinasiku. aku belajar mengenang tanpa air mata, merindukan tanpa kehilangan arah. Memang kehilangan ibu adalah pelajaran terberat, tetapi juga cara takdir menempaku untuk menjadi lebih dewasa, lebih menghargai waktu, dan lebih memahami arti cinta tanpa syarat.”

Based on the data excerpt, it can be described that symbolic violence in the form of social groups is where the character “Aku” wants to prove himself to his mother and must make her proud of his achievements. He learns to be independent without lamenting anything that has happened with fate; he is forced to be mature, appreciate time, and better understand love for someone who is very precious.

Symbolic violence in the form of social groups is described through the character “Aku,” who wants to prove to the general public that he is a very strong person and wants to prove that he is not like what other people say.

Data 4

“Keputusan untuk aku pergi meninggalkan teman-teman dekatku demi menggapai cita-cita yang selama ini diinginkan, telah jadi keputusan yang cukup berat. Awalnya aku merasa tidak sanggup untuk meninggalkan mereka, perlu banyak waktu untuk aku terbiasa tanpa kehadiran mereka setiap hari dan bahkan perlu banyak waktu pula untuk bisa menyadari bahwa aku tidak bisa mengharapkan mereka untuk tetap ada di kehidupanku. Kecuali aku bisa menjamin segalanya untuk mereka.”

Based on the data excerpt, it can be described as symbolic violence in the form

of a social group that he would risk himself by leaving his close friends in order to pursue the dream he had always wanted. Of course, this was not an easy decision; at first, he felt hesitant to leave his friends.

The symbolic violence in the sentence above is illustrated by the situation of the character “Aku” who wants to pursue his dreams while considering his friendship with his old friends in the village because circumstances force him to do so.

Data 5

“Berteman dengan siapa saja, jangan lupa untuk berteman dengan diri sendiri. Karena itu adalah cara berteman yang paling baik.”

Based on this data, it can be described that symbolic violence in the form of social groups is evident in the mother's words through a dream, where she tells her to be friends with herself because being friends with oneself is the best way to be friends.

The symbolic violence in the above sentence is described by the phrase “be friends with yourself” because until now she has never thought about herself and has always been overshadowed by the figure of her mother, whom she loves very much.

Data 6

“Bu, aku bisa enggak, ya. hidup sendiri?”

“Bu, Apa aku bisa bertanggung jawab dan mengurus diri sendiri di kota yang asing?”

“Nanti aku makannya gimana, ya, bu?”

“Terus yang bagian nyuciin pakaian aku siapa, bu?”

“Nanti yang bakal bangunin aku setiap pagi siapa, bu?”

The symbolic violence of social groups described in the poem above is where the character “Aku” feels unable to live without his mother in society, worrying about living his own life.

Data 7

“Hidup sendiri di kota orang membuatku sadar bahwa aku hanya bisa mengandalkan diri sendiri dalam kondisi apapun. Karena memang yang kupunya saat ini, ya, diri sendiri.”

Based on the above data, we can describe symbolic violence in the form of a social group where the character “Aku” realizes that he must rely on himself in any situation in the midst of society.

Data 8

“Karena teman sendiripun kadang tidak selalu ada saat kita butuh bantuan mereka. Tumbuh sendiri di

kota orang memaksa aku untuk menyerap ilmu dari segala penjuru."

The character "Aku" feels that growing up alone in a strange city forced him to absorb knowledge from all directions, leading to the conclusion that symbolic violence is a social aspect where loneliness forces him to be independent.

Data 9

"Aku pernah bilang pada sahabat terbaikku, Adik dan Kaka, bahwa aku tidak akan pergi dan kita akan tetap bersama melewati segala badai yang datang. Namun apa yang pernah aku ucapkan dulu, ternyata tidak bisa aku buktikan. Karena ternyata semesta membawaku pergi ke kota orang demi cita-cita yang sudah kugantungkan sebelumnya."

The data above explains that the character "Aku" is reflecting on the situation where he cannot prove his words to his friends because he has to leave for another city to pursue his dreams.

The symbolic violence of social groups in this data finding is interpreted as the relationship between the character "Aku" and his friends who are forced to part ways.

Data 10

"Bagaimana tidak, seseorang yang sudah kita anggap sebagai seorang sahabat bisa saja meninggalkan kita tanpa alasan yang jelas."

The data above explains that the character feels that no one can be trusted or that trust in a friend has been lost. The symbolic violence of social groups in the data is about betrayal by a friend, as indicated by the character's statement, "seorang sahabat bisa saja meninggalkan kita tanpa alasan yang jelas".

Data 11

"Kalau untuk orang lain saja kita sanggup berjuang, masa diri sendiri diabaikan."

The symbolic violence of social groups in the data above is illustrated through the feelings of the character "Aku" who says that if we can make an effort for others, why can't we do the same for ourselves?

Data 12

*"Satu demi satu, orang yang kusayangi pergi. Entah karena jarak, waktu, atau mungkin aku yang tak cukup baik untuk dipertahankan."
"Bu, aku kehilangan mereka. seperti aku kehilangan Ibu."*

The data above describes the departure of the people loved by the character "Aku", whether because of distance, time, or other reasons.

Symbolic violence in the form of social pressure is depicted in the situation of the character "Aku" who always blames himself, causing him to feel extremely depressed about this situation.

Data 13

"Bu, apakah ibu tau, aku merasa kehilangan arah tanpamu? Kadang aku berpura-pura kuat di depan semua orang, tapi di dalam aku hancur."

The above data describes the situation of the character, who has to pretend to be strong in front of everyone because he feels lost without a mother by his side.

This shows symbolic violence in the social group aspect, where there is pressure to appear strong in front of the public.

Symbolic Violence in the Form of Privileges

Data 14

"Beruntung, ya, kamu tinggal sama emak dan abah, apa-apa yang kamu ingin selalu diusahakan. Suatu saat nanti kamu harus sayang, ya, sama mereka."

Based on the data excerpt, symbolic violence in the form of privilege can be described as explained in the sentence above, where the character "Aku" feels jealous of other children who have intact families that provide for all their needs. Meanwhile, the character "Aku" has to do everything on their own without any support from their parents, to the point that they have a desire to have a family that can truly be called a family in the future for their children.

Data 15

"Pertanyaan itu terus muncul di benakku, seolah-olah menjadi validasi kuat bahwa aku akan merasa bahagia ketika teman-teman aku ada dan hadir di sampingku. Namun aku berusaha untuk membuka jalan baru, mencari cara untuk memecahkan tembok kesendirian yang selama ini mengelilingiku. berusaha yakin dan percaya bahwa aku akan baik-baik saja meski harus menghabiskan banyak waktu kesendirian."

Based on the data excerpt, symbolic violence in the form of special privileges can be described. The paragraph above

explains the question of the character, that he will be fine even if he has to spend a lot of time alone.

Symbolic violence is described when it seems to be a strong validation that he will still feel happy when his friends are not by his side, unlike other children out there who can spend time with their families.

Data 16

"Rasa cemburu dan kehilangan berkecambuk dalam benakku, sementara keinginan untuk aku bisa menerima keberadaan wanita lain yang menggantikan posisi ibu untuk ayah sangat sulit untuk muncul."

Based on this data, symbolic violence in the form of privilege can be described as the character "Aku" feeling jealous and envious because the father is going to remarry, and it is very difficult for the character "Aku" to accept the existence of another woman replacing the position of mother.

This symbolic violence arises because the character feels that the world is unfair to him because someone has replaced his mother, unlike the families of other children out there.

Data 17

"Bu, aku harus mencari sesuap nasi ketika teman seusiaiku asyik bermain dengan dunianya sendiri."

Based on this data, it can be described as symbolic violence in the form of privilege, where the character "Aku" feels jealous of the lives of other children who are busy playing at the same age. Meanwhile, he is forced to earn a living to survive.

Data 18

"Bu, aku sering membohongi diriku sendiri bilang bahwa aku baik-bik saja. Padahal terasa seperti berjalan di atas pecahan kaca. Setiap langkahnya menyakitkan, Bu. Dan aku mulai berpikir, apakah luka ini benar-benar bisa pulih, atau aku hanya akan terbiasa hidup berdampingan dengan luka yang tak akan pernah tertutup?"

Based on the data excerpt, it can be described that the symbolic violence takes the form of privilege, where the character "Aku" feels envious of the lives of children out there with intact families, while here he often lies to himself even though he is not okay.

Question after question often arises in his mind: can the wound in his heart heal? This is what makes him wonder why he is different from the children out there.

Data 19

"Mereka bilang, Ibu ada di tempat yang lebih baik. apakah itu benar, Bu? Apa disana ibu merasa bahagia, sementara aku di sini masih terjebak pada kehilangan? Apa ibu juga rindu padaku seperti aku merindukan Ibu setiap hari?"

Based on the data, it can be described that symbolic violence in the form of special privileges is explained by the fact that many people outside say that his mother is in a better place, but he feels trapped in the loss of the mother he misses every day, unlike other people who can still feel the warmth of a mother directly every day.

Data 20

"Bu, Tadi siang aku makan sendirian. Aku mau merasakan masakan ibu. Aku juga mau ada obrolan kita di meja makan, meski hanya obrolan-obrolan kecil yang kita ciptakan."

The symbolic violence in the form of special privileges in the poem is described through the direct expression of the character "Aku" in the poem. The character feels that he must go through everything alone, unable to experience what other children experience, eating with their mothers. He deeply misses the things his mother did for him when he was little.

Data 21

"Bu, aku tidak ingin merawat sakitku sendiri. Bu, tolong ambilkan obatku. Bu, Suapi aku lagi. Bu, peluk aku atas semua sakitku. Seperti waktu aku kecil, apa pun sakitnya, obat terbaiknya adalah pelukan ibu."

The symbolic violence in the form of privilege seen in the excerpt above is when the character "Aku" cannot get affection from the mother figure. Every day, he has to take care of his own pain, and he really wants someone to take care of him when he is sick, just like when he was little and his mother was always there for him.

Data 22

"Setiap senyum yang aku berikan tidak pernah dibalas dan tatapan kosong dari orang-orang di sekelilingmu membuat aku merasa terisolasi."

In the above excerpt, symbolic violence in the form of privilege is depicted through the fact that every smile given by the character "Aku" is never reciprocated by the people around them, creating a feeling as if the character "Aku" is marginalized or isolated.

Data 23

"Di tengah perasaan sepi yang terus menghantui, aku merindukan kehangatan sebuah tawa yang selalu dibagikan oleh adik dan kaka."

The symbolic violence in the form of privilege seen in the data excerpt above is the feeling of envy towards others because the narrator longs for the warmth of laughter from their loved ones amidst the loneliness that haunts them. However, he has never felt this since his mother's passing.

Data 24

"Namun tak apa, Bu, seiring berjalannya waktu, aku mulai belajar untuk pergi sendirian menikmati kota yang telah menjadi peraduan saat ini."

The data findings explain that the character is starting to learn to live alone and enjoy the city he has chosen to change his fate.

The symbolic violence of privilege here is depicted by her departure alone to change her fate without a mother, unlike her other friends.

Data 25

"Bu, tolong hadir dan temani tidurku malam ini, peluk dan belailah rambutku. Tolong katakan padaku, semuanya akan baik-baik saja, biarkan aku tidur nyenyak malam ini ya, Bu."

The portrayal of symbolic violence in the form of privilege in the poem above is reflected in his feelings of jealousy toward his peers. He longs for a mother figure who can accompany him to sleep. He also longs for his mother's hugs and caresses of his hair. He really longs to sleep soundly with his mother by his side.

Data 26

"Bu, nyatanya aku sedang jatuh. Aku sedang menatap banyak kegagalan. Meski begitu, aku masih anak ibu, 'kan?"

Aku masih tetap hebat 'kan, Bu?"

In the excerpt from the poem above, symbolic violence in the form of special privileges can be described through the situation of the character "Aku" who is falling into failure but without a mother to accompany him in his failure, so he feels that he has failed as a child.

Data 27

"Bu, Kadang aku berpikir, apa aku salah? Apa aku tidak cukup baik untuk ditemani?"

The symbolic violence in the form of special privileges seen in the poem above is where the main character feels that he is different from other children, so he feels very guilty about himself.

Data 28

"Semua orang punya seseorang untuk bercerita. Semua orang punya tempat untuk berbagi cerita. Namun aku? Hanya bisa berbicara pada diri sendiri."

The above excerpt from the poem describes everyone's right to exchange ideas. However, the character "Aku" in this novel does not have this right, and this shows the symbolic violence of the privileges that he does not have, where he must embrace his own wounds.

Data 29

"Bu, aku cape harus berpura-pura kuat di depan orang. Seolah semua baik-baik saja, padahal aku hanya ingin dimengerti, hanya ingin ada yang bilang: 'Nak, kamu enggak sendirian!'"

Based on the data above, symbolic violence in the form of privilege is depicted through the character "Aku" who is tired of having to pretend to be strong in front of others as if everything is fine. He longs for a mother figure who is always there to accompany and understand his condition at all times while offering words of encouragement.

Data 30

"Namun, namanya tinggal bersama orang yang tidak ada ikatan darah, rasanya tetap saja beda. Meski kasih sayangnya sama atau bahkan mungkin lebih, tetap saja masih terasa kurang."

Symbolic violence in the form of special privileges is depicted in the data above, where many children out there can

still live with their families intact, while he has to live with people who are not related by blood. He feels envious of the privileges that others have, while he does not.

Data 31

*"Bu, kenapa rasanya begitu sepi?
Kenapa waktu begitu kejam?
Memisahkan kita tanpa peringatan."*

Based on the excerpt from the poem above, symbolic violence in the form of privilege is depicted through the loneliness that the character "Aku" must face. He blames time for separating him so quickly, causing him to feel jealous of other children his age

Data 32

*"Dunia terasa begitu keras tanpamu, Bu.
Jika saja aku mampu memutar waktu,
akan kupeluk Ibu lebih lama di hari terakhir itu."*

The symbolic violence in the form of privilege seen in the poem above is where the character "Aku" feels that the world is too cruel without the presence of a mother, to the point that he desperately wants to turn back time so he can hug his mother on her last day.

Data 33

*"Bu, apakah aku terlalu banyak meminta?
Aku hanya ingin melihat wajah ibu sekali lagi,
mendengar suara lembut ibu memanggil namaku.
Aku juga ingin merasakan tentang betapa
hangatnya pelukan Ibu."*

The excerpt from the poem above describes the questions the character "Aku" asks his mother. The symbolic violence in the form of special privileges found in the poem above is where he wants to see his mother's face one more time, hear her soft voice, and feel the warmth of a mother's embrace, which he has never experienced.

Data 34

*"Bu, sekarang aku sudah tumbuh dewasa.
Dan aku masih tak tau jawaban bagaimana
rasanya dipeluk Ibu.
Aku hanya tahu,
saat aku pulang kerja,
tidak ada yang menyambutku."*

Based on the data above, the character "Aku" wants to convey that he has grown up and is still searching for the answer to what it feels like to be hugged by his mother. All he knows is that every time

he comes home from work, no one is there to welcome him, and this is where the symbolic violence in the form of special privileges lies.

Data 35

*"Garis hidup yang aku jalani tidak memberi aku
kesempatan untuk merasakan apa yang anak-anak lain
rasakan. Betapa sedihnya aku ketika harus tumbuh diantara
orang-orang yang sejak kecil tidak aku kenali."*

The symbolic violence in the form of privilege seen in the data above is when the character "Aku" feels that he is not given the opportunity to feel what other children feel. He feels sad when he has to grow up among people he has not known since childhood.

Data 36

*"Bukan berarti ayah meninggalkanku selama-lamanya.
Namun, ayah memilih untuk melanjutkan hidup bersama
dengan orang baru pengganti ibu yang dicintainya."*

Based on these findings, symbolic violence in the form of privilege is demonstrated through the life of the character "Aku" He feels abandoned by his own father, who chose to continue his life with a new person to replace his mother.

Of course, this made him jealous of others who could still feel the presence of a father. Meanwhile, after his mother's departure, he had to swallow the bitter pill of his father's marriage to his stepmother.

Data 37

*"Bagaimana aku tidak merasa kehilangan perhatian dan
kasih sayang, sementara alu dan Ayah tidak satu atap."*

The symbolic violence in the form of special privileges seen in the data excerpt above is when other children can still feel the warmth of a father. Meanwhile, he has never felt that because his father lives in a different place from him.

Data 38

*"Bu, selain banyak kehilangan sosok yang banyak aku
dambakan perannya, akupun terbiasa menghadapi kesepian
yang membabi buta. Aku sempat ada dalam kondisi yang
membuat aku merasa sedih dan kecewa, saat harus
menghadapi perayaan hari ibu."*

In the data above, symbolic violence in the form of special privileges is described through the character "Aku" who feels the loss of a figure whose role he longs for. He is accustomed to facing blind loneliness. He was in a condition that made

him feel disappointed, namely when he experienced Mother's Day. Meanwhile, she was unable to celebrate the day.

Data 39

"Teman-teman sebayaku mulai mendiskusikan kata-kata seperti apa yang harus mereka tulis dan memikirkan hadiah apa yang mereka berikan kepada ibunya. Sementara aku hanya diam dan tidak tahu harus membicarakan apa."

The symbolic violence in the form of privilege found in the data is where the character "Aku" feels jealous of her peers who began discussing what words to write and what gifts to give their mothers. Meanwhile, she just sat silently, not knowing what to talk about because she had lost her mother when she was a child.

Data 40

*"Bu, kalau yang enggak punya ibu, kartu ucapan dibuat untuk siapa?" tanya aku polos kepada guruku.
"Kalau seperti itu, enggak harus ditujukan ke ibu. Kamu bisa buat kartu ucapan itu buat ayah kamu, kakak kamu atau orang-orang yang kamu sayangi. Bisa 'kan?'
"Baik, Bu," jawab aku dengan nada murung.*

Based on the data above, symbolic violence in the form of special privileges is described through the conversation between the character "Aku" and his teacher, where he feels confused because he doesn't have a mother, while he has to write a letter to commemorate Mother's Day, so he feels very sad about the Mother's Day celebration.

Data 41

"Andai ibu masih ada, mungkin kata-kata ini akan selalu aku ucap setiap harinya, Maaf Bu, aku mulai sedikit benci dengan segala perayaan yang berkaitan dengan ibu, karena pada kenyataannya aku tidak bisa ikut merayakan."

The symbolic violence of privilege in the above data is depicted through the character's hatred of Mother's Day celebrations. In reality, he cannot participate in the celebrations because he lost his mother when he was a child.

Data 42

*"Aku hanya ingin pelukanmu, Bu.
Pelukan yang selalu membuatku merasa aman dan membuatku yakin bahwa semuanya akan berjalan baik-baik saja."*

In this poem, symbolic violence in the form of privilege is depicted through the character "Aku" who desperately wants his mother's hug. A hug that makes him feel safe and confident that everything will be alright.

Data 43

*"Aku kehilanganmu, Bu.
Aku kehilangan banyak hal,
Tapi aku tidak kehilangan diriku sendiri.
Selama aku punya itu,
aku tau aku akan baik-baik saja, Bu."*

The symbolic violence in the form of privilege according to the data above is where the character "Aku" loses the figure of the mother. He loses many things but does not lose himself. He holds on to the principle that as long as he does not lose his identity, everything will be fine even without the presence of the mother he always longs for.

Data 44

"Kalau saja Ibu masih ada, mungkin aku tidak akan merasa sesepi ini."

In the excerpt above, symbolic violence in the form of privilege is described through the feelings of the character "Aku" who imagines that if her mother were still alive, perhaps she would not feel this loneliness.

Data 45

*"Kalau saja Ibu masih ada disini, aku yakin ibu akan memelukku erat, seperti dulu ibu melakukannya, sambil berkata;
"Semua akan baik-baik saja, nak."*

The symbolic violence in the form of special privileges that appears in the excerpt from the poem above is where the character "Aku" says that if his mother were still here, he is sure she would hug him tightly while giving him words of encouragement, just like when he was a child.

Data 46

"Bu, kalau saja ibu masih ada, aku mungkin akan pulang malam ini, mengetuk pintu rumah dan langsung menghamburkan diri ke dalam pelukanmu."

Based on the data above, it can be concluded that symbolic violence in the form of perceived privileges occurs when the character "Aku" misses his mother. If his mother were still alive, he might knock on the door of the house and immediately throw himself into her arms, but that is only a fantasy because his mother has long since passed away.

Data 47

"Ibu tidak ada lagi disini. Tidak ada pelukan ibu, tidak ada senyuman ibu, tidak ada suara lembut ibu yang berkata bahwa aku tidak sendiri."

The symbolic violence in the form of special privileges from the data above is described by the absence of the mother. There are no hugs, no smiles, and no soft voice from mother telling him that he is not alone.

Data 48

"Andai ibu masih ada, aku tau ia akan berkata bahwa aku harus tetap tegar, bahwa aku tidak boleh menyerah pada hidup."

Based on the data above, it can be concluded that symbolic violence in the form of apparent privilege is reflected in the character's despair, stemming from the absence of a mother figure who would otherwise encourage him to stay strong and not give up on life.

Data 49

"Dulu, aku selalu berpikir kala nanti sudah dewasa, semuanya akan terasa lebih mudah, Nyatanya, kenapa sekarang terasa seberat ini, ya?"

Symbolic violence in the form of special privileges in the data above is described through the words of the main character, who thinks that when he grows up, the world will be easier. However, it turns out that growing up without a mother is this difficult.

Data 50

"Andai ibu masih ada, kalau punya masalah sedikit aja, mungkin tinggal cerita sama ibu dan rasanya akan langsung tenang."

Based on this data, it can be concluded that symbolic violence in the form of perceived privilege is reflected in the main character's longing for his mother.. If his mother were still here, perhaps he could just talk to her. However, this is impossible because since childhood, she has not felt the presence of her mother in her life.

Data 51

"Ternyata benar ya, Bu, yang mengurus perasaan adalah saat menyadari bahwa aku harus terus berjalan tanpa ada Ibu di sisiku. Rasanya setiap langkah ini terasa tak lengkap, ada bagian yang terasa hilang. Dan itu, adalah luka yang tidak bisa disembuhkan dengan waktu."

In this data, the character "Aku" expresses their feelings, pouring out how the journey without a mother is something that is quite emotionally draining.

They feel that every step is incomplete and that there is a part of their life that feels missing since their mother's passing, and that is a wound that cannot be healed by time.

Data 52

"Andai ibu masih ada, mungkin aku akan lebih kuat menghadapi dunia karena dibalik setiap langkah yang aku ambil ada doa ibu yang mengiringi."

The above data describes symbolic violence in the form of special privileges, where the character "Aku" imagines that if her mother were still alive, she might be stronger in facing the world because she feels that every step she takes is accompanied by her mother's prayers, which always accompany her journey.

Data 53

"Andai ibu masih ada, aku akan memelukmu erat lebih lama dari sebelumnya. dan berkata betapa aku mencintainya, tapi dalam hatiku. Ibu akan selalu hidup, abadi dalam setiap kenangan yang pernah kita bagi."

The symbolic violence of privilege in the above poem is depicted through the feelings of the character "Aku." Where he imagines that if his mother were still alive, he would hug her tightly longer than before and tell her how much he loves her.

In his heart, he believes that his mother will always live on eternally in every memory that has never been shared.

Data 54

Ibu, meski tak bisa lagi kusentuh ragamu, aku tau kau tetap ada di sini. Di setiap embusan napas yang kuhirup. Di setiap langkah yang kutempuh. dan untuk itu, aku bersyukur, tapi, tetap saja, Bu aku ingin pelukmu.

Symbolic violence in the form of privilege is evident in the excerpt from the poem above, where the character "Aku" feels unable to touch his mother's body, but she will always be here.

In every breath he takes and every step he takes, she is always there, so he feels very grateful for that. However, on the

other hand, he deeply misses his mother's embrace.

Data 55

"Saat anak-anak lain berlari ke pelukan ibu mereka, aku hanya bisa berdiri di kejauhan, menahan rasa iri yang menyakitkan. Aku terus berusaha tegar, berpura-pura kuat, tetapi di dalam diriku ada jurang kosong yang tak pernah terisi. Setiap doa yang kupanjatkan selalu memiliki nama Ibu di dalamnya, tetapi semesta seolah hanya membalas dengan keheningan."

The character's sense of envy toward other children represents a form of symbolic violence expressed as perceived privilege "Aku" in this novel.

Where, he expresses envy when other children run into their mothers' arms, he can only stand in the distance. He continues to try to be strong and pretend to be strong, but inside him there is an empty void that can never be filled.

Every prayer he offered always included his mother's name, but the universe could only respond with silence.

Data 56

"Seiring waktu, rasa marah mulai muncul. Aku kecewa pada dunia bahkan pada takdir. Kenapa harus aku? Kenapa harus Ibu?"

The symbolic violence in the form of special privileges in the data above is when the character "Aku" feels angry at the world. He feels disappointed in the world and even in fate.

Data 57

"Bu, jika surga memang indah itu maka aku bahagia ibu ada di sana. Namun kadang, aku berharap ada celah kecil di surga untuk ibu turun sejenak, sekadar menyapa anak laki-laki ibu yang masih mencari-cari wajah Ibu dalam tidurnya. Karena meski ibu sudah tenang disana, di sini, aku masih merindukan Ibu setiap malam."

Based on the data above, it can be concluded that symbolic violence in the form of perceived privilege in the poem excerpt occurs when the character "Aku" expresses hope for his mother's happiness in heaven.

He always hopes there is a small opening in heaven for his mother to come down just to greet him, who is still searching for her face in his sleep. He still misses his mother every night.

Data 58

"Ketika ibu sudah dalam pelukan Tuhan, tolong bisikan kepada Tuhan tentang

hal-hal baik untukku.

Katakan pada-Nya bahwa aku masih disini, masih belajar menjalani hidup tanpa pelukan hangatmu."

The character's longing for a mother's warm embrace in the poem excerpt represents a form of symbolic violence expressed as perceived privilege "Aku"

He feels that here he is still learning to live without the warm embrace of a mother, he always asks his mother to whisper to God about his longing all this time.

Forms of Physical Symbolic Violence

In Reza Mustopa's novel *Bu, Aku Ingin Pelukmu* (Mom, I Want to Hug You), the findings on forms of physical symbolic violence are as follows:

Material and Spiritual Forms of Symbolic Violence

Data 59

"Mendengar itu pikiranku menjadi rumit dan hati jadi tak karuan. Aku tengah menghadapi perubahan, dari yang tadinya tiap bulan punya penghasilan tetap kini harus kembali dari nol. Sehingga momen ini menjadi salah satu momen yang pada akhirnya membuatku merasa menyesal telah mengambil keputusan tanpa pemikiran yang panjang."

Based on the data, it can be described that the character "Aku" is experiencing very complicated feelings, facing a situation where he used to receive a monthly allowance from his mother but now has to find his own way and start from scratch. This situation makes the character "Aku" regret having made the wrong decision.

Data 60

"Oleh karenanya aku banyak belajar dari kisah yang kualami bahwa aku tidak perlu terlalu peduli dengan hidup orang lain. Karena ternyata tidak ada manusia lain yang bisa mertubah diri kita, kecuali kita sendiri yang merubahnya. Jadi, sampai detik ini aku belajar untuk bisa menggunakan nalar dan pikiran supaya aku terus melakukan yang terbaik untuk diri sendiri."

Based on the data excerpt, it can be described that both material and spiritual forms of symbolic violence are present, in which the character "Aku" learns from his past experiences where he used to care about other people's lives, because it turns out that no one can change his fate except

himself, so he makes changes for himself by first getting closer to God.

Data 61

"Meski hanya tentang kerjaan dan hal receh di kantor, aku selalu ingin cerita ke ibu, Rasanya lega aja setelah cerita."

Based on the data excerpt, it can be described as symbolic violence in material and spiritual forms, where the character "Aku" wants to express his complaints about his daily life, where he experiences exhausting events in the world of work, but he can only convey this through his feelings.

Data 62

"Bu, Kalau nanti gajiku sudah banyak bilang padaku tentang hal-hal yang ibu mau, tapi untuk sekarang tolong tetap bantu doa ya, Bu."

Based on this data, it can be described that the symbolic violence in material and spiritual form is that the character "Aku" is currently in a material situation that can be said to be unstable, so he imagines that if he becomes a successful person, he will grant his mother's requests, but for now, all he hopes for is his mother's prayers for him.

Data 63

"Apalagi ketika mengingat tentang mimpi dan umur orang tua yang makin hari makin menua. Ya, meski keadaan berjauhan dengan orang tua, aku selalu bisa menguatkan diri sendiri."

The material and spiritual symbolic violence seen in the data above is when the character "Aku" remembers the dreams and age of his parents, who are growing older day by day. Even so, he must be able to strengthen himself to continue living in a foreign city.

Data 64

"Bu, ternyata mencari uang itu melelahkan, ya. Seharusnya aku harus menjadi manusia lain yang terlihat baik-baik saja. Padahal hati sedang tidak karuan sama sekali."

Based on the data above, symbolic violence in material and spiritual forms is described through the expressions of the character "Aku" in the poem. The character "Aku" expresses that making money is quite tiring.

Every day, he has to be someone else who looks fine, even though his heart is completely unsettled.

Data 65

"Bu, hari ini aku gajian. Kita beli apa yang ibu mau, ya!"

The data above shows symbolic violence in material and spiritual forms, marked by the character "Aku" wanting to buy whatever his mother wants when he receives his salary, which is a form of affection from a child to a mother.

Data 66

"Dihadapkan pada kondisi yang sangat berat itu, aku kembali bertanya pada diri sendiri untuk pergi merantau untuk menggapai mimpi atau bertahan karena teman-teman yang sudah sejalan? Dengan penuh keraguan akhirnya aku memutuskan untuk pergi merantau demi masa depan. Karena aku meyakini bahwa kesempatan tidak akan pernah datang dua kali."

The character "Aku" in the data above expresses that he is currently facing very difficult circumstances. He asks himself again whether to leave or stay because his friends are already on the same path.

Full of doubt, he finally decides to leave for the sake of his future. The above shows the symbolic violence, both material and spiritual, experienced by the character "Aku".

Data 67

"Aku percaya setiap orang butuh waktu dan usaha yang ekstra untuk meraih mimpi, ada banyak perjuangan yang harus mereka lakukan, ada banyak kesedihan yang harus dirasakan, bahkan mungkin ada banyak kecewa yang cukup melelahkan hati dan pikiran."

Based on the data above, symbolic violence in material and spiritual forms is described through the words of the character "Aku", who believes that achieving our dreams requires extra time and effort. There are many struggles that must be endured, much sadness that must be felt, and even much disappointment that is quite exhausting for the heart and mind.

Data 68

"Awalnya aku merasa baik-baik saja dan mengira bahwa keputusan yang kuambil sudah paling benar. Sampai pada akhirnya setelah dua bulan menganggur aku merasa ditampar oleh keadaan."

The data reveals symbolic violence in material and spiritual forms, which is felt by the character "Aku". At first, he felt fine and thought that the decision he had made was the right one, until finally he began to realize the mistake he had made after two

months of unemployment. At that moment, he felt as if he had been slapped in the face by circumstances.

Data 69

"Belum genap akhir bulan, tapi dompetku sudah nyaris kosong. Mengirimkan uang ke emak di kampung sudah tidak bisa diharapkan lagi."

Based on the data above, symbolic violence in material and spiritual forms emerged when the character "Aku" said that the month wasn't even over yet, but his money was almost gone. In fact, he couldn't even expect to send money to his mother in the village anymore.

Data 70

"Namun, saat itu aku merasa sangat gagal, hancur dan sakit ketika aku harus membagi sisa uang yang aku punya untuk emak. Aku merasa terpukul karena tidak bisa lagi mengirimkan uang seperti biasanya."

The character "Aku" in the data above felt very defeated, devastated, and hurt when he had to share the rest of his money with his mother. He felt devastated because he could no longer send money as usual, and this is where symbolic violence in material and spiritual forms emerged.

Data 71

"Meski hanya bermodalkan uang receh dan mimpi, Aku akan terus berusaha menghidupi diriku sendiri, bertahan dari segala badai yang datang."

Based on the data above, symbolic violence in material and spiritual forms is described in the condition of the character "Aku" who, even though he only has small change and dreams, tries to continue to support himself and survive all the storms that come his way.

Data 72

"Aku yang hancur dan berantakan, semoga doa ibu yang merapikan."

The condition of the character "Aku" being broken and shattered is a form of symbolic violence, both material and spiritual, as depicted in the poem excerpt above. At that point, all he could hope for was his mother's prayers to help put him back together.

Data 73

"Bu, Usahaku kemrin hancur, tapi jalannya masih dimudahkan. Apa ini arti dari doa-doamu tiap malam?"

The meaning of the mother's prayers every night is the question asked by the character "Aku" in the poem excerpt above. Symbolic violence in material and spiritual form is shown by his efforts being ruined yesterday but still being made easier by God, so he defines this as the meaning of his mother's prayers every night.

Data 74

"Mungkin ibu juga akan selalu punya cara untuk membuatku merasa cukup, meskipun aku belum memiliki apa-apa. Andai ibu masih ada, aku ingin sekali menceritakan semuanya."

The symbolic violence, both material and spiritual, that emerges from the data above is described through the character's resignation to his mother's passing.

If his mother were still alive, he would love to tell her everything, that she would always have a way to make him feel sufficient even though he currently has nothing.

Data 75

"Bu, semua sedang aku usahakan. Aku sedang benar-benar berusaha, setiap langkah, setiap jatuh bangun ini, semuanya untuk sampai di atas sana."

When the character "Aku" is trying to achieve everything for the sake of his mother, that is when the symbolic violence in material and spiritual form emerges because he is really trying. Every step, every fall and rise is for his mother who left him long ago.

Data 76

"Kalau boleh aku cerita sama Ibu, aku ingin cerita kalau aku pernah sampai harus menahan lapar hanya karena takut besok tidak bisa makan. Sisa uang yang aku punya hari ini lebih baik aku simpan untuk jatah makanku besok. Semenyakitan itu ya, Bu, jadi dewasa. mungkin kuat dan sabarnya aku sekarang adalah doa yang ibu sampaikan langsung kepada Tuhan. Doa itu terus mengalir di setiap aliran darah di tubuhku."

Based on the data above, symbolic violence in material and spiritual forms is depicted through the character "Aku" who wants to tell his mother that he once endured hunger because he was afraid he would not be able to eat tomorrow.

It's better to save the money that he has for tomorrow's meals. It turns out that growing up is painful, maybe his strength

and patience now are prayers from his mother that were conveyed directly to God.

Data 77

*Tolong ya, Bu.
Jangan pernah berhenti mendoakan ankmu ini,
karena aku akan terus berusaha dan berjuang
sampai akhirnya bisa dengan bangga berkata
"Aku berhasil, Bu."*

In the data above, symbolic violence in material and spiritual forms is depicted through the character "Aku" hoping that his mother will never stop praying for him because he will fight and try to make his mother proud.

Data 78

*"Bu, tolong sampaikan tentang semua mimpi-mimpiku.
Bilang pada-Nya,
aku masih ingin berjuang,
meski tanpa hadirmu di sampingku."*

Based on the excerpt from the poem above, symbolic violence in material and spiritual forms is depicted through the hopes of the character "Aku". Where, he tells his mother to convey all his dreams to God that he is still fighting without his mother by his side.

Symbolic Violence in Body and Soul

Data 79

*"Bu, Sebenarnya aku cape.
Bukan sekadar karena beban tugas sehari-hari
tapi lebih dari itu.
cape karena menghadapi dunia sendirian,
cape harus selalu tampak kuat meski di dalam hati
terasa kosong,
dan cape tidak punya tempat pulang
ketika dunia terasa terlalu berat."*

Based on this data, it can be described that the character "Aku" is feeling tired with the life they are living, whether it be about the burden of tasks or other things. They feel that they have no place to go home to share their complaints about life, so they always complain through their feelings to their mother.

Data 80

"Menjadikannya tempat pulang ternyaman untuk aku saat ini. Karena ternyata, hidup tanpa perhatian jadi hal yang cukup menantang untuk dijalani. apalagi ditengah gempuran insecurity dan pertanyaan-pertanyaan yang kadang membuat diri sendiri tidak yakin dan sakit hati."

Based on this data, it can be described as symbolic violence against the body and soul, that attention is quite challenging to go through. The character wants to make the "mother" character the most

comfortable place to return to amid the onslaught of insecurity and questions that sometimes make oneself unsure and hurt.

Data 81

"Rasanya ada kebahagiaan ketika bisa melihat orang lain bahagia atas usaha yang kita lakukan. Mungkin ini alasan kuat mengapa aku harus memilih dunia perhotelan sebagai ilmu yang harus aku miliki."

Based on the data, it can be described that symbolic violence in the form of body and soul means that self-satisfaction also lies in the happiness of others, where the character "Aku" feels happy and joyful when seeing others happy with what they do, thus making their work a strong reason.

Data 82

"Hidup sendiri juga membuat aku belajar membentuk mental yang mungkin jauh lebih kuat dari mereka yang masih tinggal bersama orang tuanya. Kalau bukan kita, siapa lagi? Kalau bukan sekarang, kapan lagi kesempatannya datang?"

Based on the data, it can be described as symbolic violence against the body and soul, showing that building mental strength can begin with living independently, where living alone makes one's mental strength stronger than that of children who live with their parents.

Data 83

*"Bu, ternyata cape, ya?
Setiap hari mesti memahami perasaan banyak orang,
sementara perasaan kita tidak pernah
dimengerti orang."*

Based on this data, it can be described as symbolic violence against the body and soul, that one's own feelings need to be taken care of, while all this time they have been forced to understand the feelings of many people while no one pays attention to their own feelings.

Data 84

*"Bu, ternyata cape, ya?
Jadi orang yang selalu ada,
sementara kehadiran kita tak pernah dianggap ada."*

Based on this data, it can be described as symbolic violence against the body and soul, that being the one who is always there is very tiring, especially when our presence is never acknowledged.

Data 85

"Sering kali aku dihadapkan pada tantangan yang membuat aku ingin berhenti dan menyerah begitu saja, tapi aku selalu berusaha untuk terus memahami tentang pentingnya memberikan pelayanan yang berkualitas tinggi."

The description of symbolic violence against the body and soul in the data above is when the character is often faced with challenges that make him want to stop and give up, but he always tries to continue to understand the importance of providing high-quality service to his customers.

Data 86

"Aku selalu berusaha menyakini bahwa sebuah senyuman bisa jadi sinar harapan bagi semua orang yang kutemui, barangkali juga mereka sedang tidak baik-baik saja sama sepertiku."

Based on the data above, symbolic violence against the body and soul is depicted through the character "Aku" who always tries to believe that a smile can be a ray of hope for everyone she meets, even though perhaps the people she meets are not doing well, just like him.

Data 87

*"Bu, Hari ini aku cape,
Boleh peluk aku sebentar?"*

Symbolic violence against the body and soul in the above data is depicted through the state of the character "Aku" who is feeling tired of the life he is living, so that all he needs right now is a hug from his mother.

Data 88

*"Bu, Tolong sampaikan pada Tuhan aku cape.
Aku ingin berhenti jadi manusia gagal."*

In the above poem excerpt, the character "Aku" expresses his resignation and despair, telling his mother that he wants her to tell God directly that he is tired of this situation and wants to stop being a failure. This shows the symbolic violence against the body and soul depicted in the data above.

Data 89

*"Kita semua pasti pernah gagal.
Bertahan, ya!
Barangkali ini gagal kita yang terakhir."*

Failure in life is normal; we must keep going because maybe this failure is the last one, and this also shows the symbolic violence of the body and soul depicted in the poem excerpt above.

Data 90

*"Bagaimanapun ini pertama kalinya
aku menjalani hidup, Bu.
Sampai saat ini aku masih belajar mencari jalan.
Meski sering kali langkahku terseok,*

*meski gagal yang datang bertubi-tubi
seperti menamparku tanpa henti,
aku harap semua itu tidak membuat aku menyerah."*

The poem above describes the symbolic violence of the body and soul experienced by the character "Aku". Where, he tells that this is the first time he has lived his life.

Until now, they are still learning to find their way, even though their steps often falter and even though failures come one after another like endless slaps, and they hope that all of that will not make them give up.

Data 91

"Rasanya kita benar-benar kehilangan dunia. kehilangan gairah untuk terus melanjutkan hidup, karena dirasa sudah kehilangan alasan untuk aku tetap bertahan. Rasanya sia-sia saja, ketika kita harus berjuang tetapi yang diperjuangkan sudah tidak ada. Untuk apa?"

Based on the above data, symbolic violence against the body and soul is depicted through the character "Aku" who feels like they have lost the world, lost the passion to continue living because they feel they have lost the reason to survive. They feel that there is no mother figure to fight for, so they feel that everything is futile.

Data 92

*"Di sini dan saat ini.
Aku terus berusaha untuk terus melangkah maju, Bu.
Namun ternyata, yang benar-benar berat itu
adalah membiasakan diri tanpa kehadiran Ibu."*

The symbolic violence against the body and soul in the data excerpt above is described through the main character's efforts to keep moving forward even though it is difficult without a mother.

Data 93

"Kemudian, aku mulai merasa lega. Lega meskipun tak bisa merayakan hari ibu seperti orang lain, aku masih bisa mengenangnya dengan penuh cinta dan rasa syukur."

The feelings of relief and gratitude in the data above describe symbolic violence against the body and soul. Where the character "Aku" feels relieved even though she cannot celebrate Mother's Day like other people, but she can still remember it with love and gratitude.

Data 94

*"Bu, aku masih sering mencari pelukanmu.
Ketika aku merasa dunia ini terlalu kejam.
'aku memeluk lututku sendiri,'
berpura-pura itu adalah Ibu."*

Namun, rasanya tak pernah sama."

Based on the excerpt from the poem above, symbolic violence against the body and soul is marked by the character "Aku" who still often seeks a mother's embrace when he feels that the world is too cruel.

He hugs his own knees while imagining that they are a mother whose embrace he has longed for, but it never feels the same.

Data 95

*"Bu, kadang aku berbicara sendiri,
seolah-olah ibu masih ada di sini,
duduk di sampingku,
mendengarkan cerita-cerita sederhana.
Namun, itu hanya ilusi, bukan?
Ibu sudah pergi, dan aku harus belajar hidup
dengan sepi ini."*

The above data describes the symbolic violence of the body and soul, where the character "Aku" often talks to himself as if his mother is still beside him listening to his simple stories. However, it is only his imagination because his mother has been gone for a long time and he must learn to live with loneliness.

Data 96

*Bu, aku ingin kembali kemasa dimana Ibu
mengusap kepalaku dengan harapan
"Jadi anak yang baik ya, Nak"
Sekarang tolong usap kepalaku lagi, Bu.
Sebab kini aku sedang berusaha jadi anak yang
paling baik untuk Ibu.*

Based on the poem excerpt above, symbolic violence is depicted through the character "Aku" who wants to rewind time to return to the days when his mother would stroke his head with hope that he would become a good child. He wants to be the best child for his mother.

Data 97

*"Aku tetap percaya bahwa ibu masih hidup
dalam doa-doaku,
dalam setiap langkah yang kuambil,
dan dalam cara aku berusaha menjadi kuat.
Seperti yang selalu ibu langitkan dulu."*

In the data above, the character "Aku" believes that the figure of the mother is still alive in the prayers that are offered every day. In every step taken and in the way of becoming strong as her mother always taught her, and this shows the symbolic violence of the body and soul depicted in the data excerpt above.

Data 98

*"Bu, sekarang aku sedang belajar
untuk mulai berdamai.
Meski luka itu masih ada,
tapi setidaknya aku tidak lagi berusaha
melawan takdir."*

Based on the findings in the data above, the symbolic violence of the body and soul is depicted by the character "Aku" who is starting to make peace with his situation. The wounds are still there in his soul, but at least he is no longer trying to fight fate.

Data 99

*"Aku ingin tetap hidup dengan menjadikan ibu
kebanggaan,
sebagai tanda cintaku yang tak pernah padam."*

The character "Aku" in the above poem wants to make his mother his pride as a sign of his undying love, and this is a finding of symbolic violence against the body and soul as described in the data.

Data 100

*"Bu, aku tak lagi bertanya kenapa ibu harus pergi.
Sekarang aku memilih untuk percaya
bahwa kepergianmu adalah
cara semesta menguatkanmu,
menjadikan seseorang yang mampu berdiri teguh
meski harus hidup tanpa sandaranmu."*

The feeling of resignation from the character "Aku" in the poem above is a finding of symbolic violence against the body and soul. Where the character "Aku" no longer asks why mother had to leave. Now he chooses to believe that mother's departure is the universe's way of strengthening him and making him someone who is able to stand firm even without the support of a mother.

Data 101

*"Aku tak lagi menangisi kepergianmu setiap malam,
tapi aku akan selalu mengingat Ibu,
merasakan kehadiran ibu di setiap
tarikan napasku sekarang."*

Based on the findings above, symbolic violence against the body and soul is depicted through the sincerity of the character "Aku", who no longer cries over the loss of a mother every night but will always remember her, feeling her presence in every breath.

Data 102

*"Aku pernah marah
pada takdir,
pada segala yang membuatku sendirian.
Namun, setelah semua itu aku sadar*

*marah tidak akan mengubah apa-apa.
Iya 'kan, Bu?"*

The symbolic violence against the body and soul in this excerpt from the poem is marked by the character "Aku" not being angry at fate, at everything that made him alone and lonely, because he realized that anger would not change anything.

Data 103

*"Aku menyadari, kepergian ibu bukan akhir dari segala,
melainkan awal dari perjalanan baru yang harus kulalui
dengan kekuatannya yang kini hidup dalam diriku."*

The findings above show symbolic violence against the body and soul, marked by the character "Aku" feeling resigned, realizing that the departure of the mother is not the end of everything, but the beginning of a new journey that must be traversed with the strength that is now present within him.

Data 104

*"Kalau saja takdir ini terjadi sama orang lain, mungkin
mereka akan menyerah begitu saja. Bahkan mungkin
semeseta percaya bahwa cuman akulah yang bisa
melewatinya dengan baik."*

Based on the above data, symbolic violence against the body and soul is described by the character "Aku" feeling confident that they are strong enough to endure this trial and saying that if this fate had happened to someone else, they would have simply given up, believing that only they could get through it well.

Symbolic Domination through Language and Social Structures

The findings of the analysis indicate that symbolic violence in the novel *Bu, Aku Ingin Pelukmu* manifests itself in two broad categories, namely non-physical and physical violence. Non-physical violence is evident through social grouping and certain privileges, while physical violence is present in the form of spiritual, material, physical, and mental pressure.

Pierre Bourdieu (1991) defines symbolic violence as a subtle form of power that operates through language, symbols, and cultural mechanisms, often going unrecognized by those who are dominated. He explains that symbolic

violence is a gentle and invisible kind of force, rarely perceived as violence, and is primarily exercised through symbolic means such as communication and knowledge. Thus, symbolic violence is actually the most effective form of domination because it is willingly accepted by the oppressed. Jenkins (1992) adds that the success of symbolic domination lies in its acceptance without resistance. This is in line with Thompson (1990), who states that symbolic domination is always legitimized by culture and language, making it vague and difficult to identify.

In the novel, this phenomenon is seen in how the characters accept social pressure, tradition, and religion as normal even though they limit their freedom. Swartz (1997) reinforces this view by stating that culture and power cannot be separated, because they work together through daily practices and social institutions.

Language becomes one of the main instruments of symbolic violence. Bourdieu (1991) asserts that language not only conveys messages but also reinforces social hierarchies. Ahya et al. (2022) show that the use of certain dialects reflects the social status and power relations between speakers. These findings are consistent with what is described in the novel, where language becomes a means of reinforcing the position of the dominant group. In another context, Ahya et al., (2021) The study found that directive speech acts in online learning also reflect power relations, with teachers occupying a more dominant position than students. Meanwhile, Sulistyowati & Fajar (2022) studied the politeness of students' language towards lecturers and found that linguistic practices cannot be separated from social hierarchy. Politeness in academic communication shows how those with higher authority (lecturers) gain legitimacy through language practices. These findings are relevant to the novel *Bu, Aku Ingin Pelukmu*, in which the characters are

subjugated to the domination of a group that is considered to have social privilege.

In addition to non-physical violence, the novel also depicts physical violence, both material and spiritual. Eagleton (2002) explains that literary works not only shape symbolic consciousness but also have an impact on the physical and spiritual condition of the characters. Ellawati et al. (2023) show how literary texts instill dominant values that bind readers and characters. This process of internalization, when imposed as an absolute standard, can turn into a form of symbolic violence. A similar situation is seen in Reza Mustopa's novel, where the characters experience spiritual pressure through social and religious demands that bind their freedom.

Bourdieu (1991) introduces the concept of doxa, which is social beliefs that are accepted without question. In the novel, religious and cultural norms are legitimized as truths, leaving the characters no room for refusal. Rahmawati et al. (2022) show how ritual texts function not only spiritually but also as a medium for legitimizing social norms. Mantras function like symbols in Reza Mustopa's novel, binding the characters to traditional and religious values.

Meanwhile, Darihastining et al. (2022) emphasize that education is an arena for the reproduction of cultural values. Bourdieu asserts that educational institutions are the primary means of reproducing social structures. The novel *Bu, Aku Ingin Pelukmu* (Mom, I Want to Hug You) shows a similar process, in which the characters are constructed by cultural and religious values that limit their freedom of movement. Maisaroh et al. (2023) show that the identities of characters in literature are shaped by the socio-political discourse that governs their behavior. In Reza Mustopa's novel, female characters in particular experience symbolic domination legitimized by social and religious norms, so that they accept subordination as something natural. This is in line with Fairclough (2013), who states that

discourse in novels not only represents reality but also creates power relations that restrict individual freedom.

From the overall discussion, it can be concluded that symbolic violence in the novel *Bu, Aku Ingin Pelukmu* works through two main channels. First, through non-physical violence in the form of language, privilege, and social structures that are legitimized as norms. Second, physical violence in the form of material and spiritual pressure that limits the characters' bodies and souls.

CONCLUSION

Symbolic violence in the novel manifests in two broad categories: non-physical and physical forms. Non-physical symbolic violence appears through social grouping (13 data points) and privilege (45 data points), where the character "I" is compelled to adapt to work and social environments while experiencing marginalization due to the absence of parental figures, resulting in the loss of emotional rights that should have been fulfilled. Meanwhile, physical symbolic violence is reflected in material and spiritual dimensions (20 data points) as well as in the body-soul dimension (26 data points). The character endures inner pressure, disappointment, financial hardship, and persistent feelings of failure. Furthermore, the loss of the mother intensifies spiritual symbolic violence, as prayers and memories function as symbolic resources for emotional survival. These findings demonstrate that *Bu, Aku Ingin Pelukmu* (Mom, I Want to Hug You) not only narrates a personal story of longing, but also reveals how symbolic power operates subtly in everyday life through language, norms, prayers, and social relations that shape the character's experience without explicit awareness. Therefore, this study confirms that literary works function as a critical medium for exposing hidden forms of symbolic domination while contributing to literary sociology by deepening the understanding

of the interplay between power, language, and culture in society.

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