



Reproduction of Violence in Education Integrative Thematic

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Abstract: Integrative thematic education has contributed to the reproduction of symbolic violence through the habitus of the dominant class. This happens because not all agents have the appropriate capital and habitus. This research aims to identify the capital of parents as a representation of learners and teachers as teaching agents. The method used is qualitative with Pierre Bourdieu's generative structuralism approach. Data collection techniques include observation, interview, and documentation. Bourdieu's theory of reproduction and symbolic violence was used as an analytical tool. The results show that popular class students are less able to adjust the habitus recognized in integrative thematic education, so their practices are considered less appropriate. This is because their parents do not have enough capital accumulation to pass on the right habitus in education. In contrast, petty bourgeois class students who have sufficient capital and habitus are considered more appropriate so they rarely experience symbolic violence. Symbolic violence is also experienced by other popular class agents, such as senior teachers who have less cultural capital than junior teachers. Despite these challenges, integrative thematic education is still practiced because it has become a doxa—an established belief—without considering the cultural diversity of learners in rural areas.

Abstrak: Pendidikan tematik integratif telah berkontribusi pada reproduksi kekerasan simbolik melalui habitus kelas dominan. Hal ini terjadi karena tidak semua agen memiliki modal dan habitus yang sesuai. Penelitian ini bertujuan mengidentifikasi modal orang tua sebagai representasi peserta didik dan guru sebagai agen pengajar. Metode yang digunakan adalah kualitatif dengan pendekatan strukturalisme generatif Pierre Bourdieu. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Teori reproduksi dan kekerasan simbolik Bourdieu digunakan sebagai alat analisis. Hasil penelitian menunjukkan siswa kelas populer kurang mampu menyesuaikan habitus yang diakui dalam pendidikan tematik integratif, sehingga praktik mereka dianggap kurang sesuai. Hal ini disebabkan orang tua mereka tidak memiliki akumulasi modal yang cukup untuk mewariskan habitus yang tepat di dunia pendidikan. Sebaliknya, siswa kelas borjuis kecil yang memiliki modal dan habitus yang memadai dianggap lebih sesuai sehingga jarang mengalami kekerasan simbolik. Kekerasan simbolik juga dialami oleh agen kelas populer lainnya, seperti guru senior yang memiliki modal budaya lebih rendah dibandingkan guru junior. Meskipun menghadapi tantangan ini, pendidikan tematik integratif tetap dilakukan karena telah menjadi doxa—sebuah keyakinan mapan—tanpa mempertimbangkan keragaman budaya peserta didik di daerah pedesaan.

A. Introduction

Education in Indonesia is still urban biased. Policies made are not just Java-centric but almost Jakarta-centric, which means they are too centralized, even almost irrelevant to the background of Indonesian students, who tend to be heterogeneous (Mahaswari, 2018). The Jakarta-centric policy in educational institutions means that the description of the order in the scope of education is generalized to the conditions of urban communities in big cities. Infact, the social conditions of urban and rural communities are very different. Moreover, the determination of competency levels of educational success is equalized between schools in rural areas and schools in urban environments, without looking at other sociological aspects. Of course, this can preserve differences in the running of an educational process (Yasir, 2018).

To improve education, the Indonesian government has conducted a program that constantly changes in a short period (Machali, 2014). This can be proven by describing the national curriculum change 10 times, namely in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, and the last one is 2013 (Ta 'rifin, 2014). The curriculum implemented uses the 2013 curriculum by launching an integrative thematic education model, which is the fruit of evaluating the old curriculum. However, not all agents, including lower-grade students, have a habitus in thematic integrative education.

As is the case, integrative thematic education is carried out in one of the mountainous primary schools in the Kediri district. Based on the results, the economic capital owned by the parents of the learners is low. Likewise, the ownership of social and cultural capital because the background of their parents is mostly casual farm labourers. The accumulation of capital owned by parents is needed as the inheritor of the habitus of students struggling in the intellectual realm, including integrative thematic education. The lack of capital accumulation in occupying a thematic integrative education domain will produce confusion and difficulties due to the agent's unpreparedness in internalizing the given habitus (Cahyani & Mudzakkir, 2018).

In integrative thematic education, students must understand cognitive and metacognitive knowledge. In addition, students must be more productive and increase references to gain knowledge outside the context of thematic books, considering that thematic lacks literacy. These demands are also Permendikbud's ideals for realizing student-centered learning. Thus, in its implementation, it is known as the principle of "students must actively find out, not be told" (Aini & Relmasira, 2018). This principle has been contained in Permendikbud No. 22 of 2016. On the other hand, teachers also represent agents who occupy the thematic education arena, so they follow a series of habits formed.

According to the curriculum document issued by the Ministry of Education and Culture in September 2012, some aspects must be implemented in thematic integrative education, including the configuration of educators and students (Purnamasari & Purnomo, 2021). Educators or teachers are required to be able to master technology in order to realize creative and innovative learning models to support several knowledge competencies, which include managing ideas in preparing lesson plans (lesson plans), designing participant

identity analysis as a form of authentic assessment, and IT skills as learning media (Nuraini & Abidin, 2020). The teacher must indirectly internalize this series of aspects as his new habitus when occupying the realm of integrated thematic education. Teachers who have accumulated enough capital can adjust their habits, such as junior teachers. However, it will be challenging to be accepted by senior teachers who are clueless (stuttering technology) and not accustomed to forming the habitus mentioned in thematic education.

In addition, a number of legitimized rules in the realm of integrative thematic education are considered problematic for lower-class students who do not have sufficient capital accumulations, along with the suitability of habitus in the intellectual arena. In this case, it will be related to students' practice in integrative thematic education. The practices carried out by lower-class students are often considered incompatible with the realm they occupy, so they will unwittingly produce—symbolic violence. Symbolic violence in integrative thematic education is also exacerbated when the habitus is more directed towards the dominant class habitus. For example, the decision of Permendikbud No. 07 of 2022, precisely paragraph 04, which no longer includes ICT (Information and Communication Technology) content as a subject for primary school students (Kemendikbudristek, 2022). Instead, it is considered less important because students can access it daily (Istiqamah, 2018). The decision has shown the Jakarta-centric dominance of education policy, which will continue to reproduce violence on a group of lower-class learners who have low levels of technological literacy, especially mountain students. In this case, learners who are left behind are increasingly experiencing difficulties when downloading links in each thematic book module and e-book files as literacy support, given the lack of literacy texts in integrative thematic education books and applying a number of other learning media.

This phenomenon adds to the issues surrounding the reproduction of symbolic violence in education, making it an interesting research subject. This study aims to identify the forms of symbolic violence reproduced in the context of integrative thematic education. Specifically, the objectives are: (1) to identify the objective conditions of students and parents as representatives of learners at SDN X, (2) to identify the objective conditions of teachers as educational agents at SDN X, and (3) to analyze the forms of symbolic violence reproduced in integrative thematic learning at SDN X. Previous studies on the reproduction of symbolic violence have been extensively conducted by researchers such as (Pitaloka & Wahyudi, 2017; Amirulloh, 2018; Putri & Pribadi, 2021; Saputra, 2020; Mazidah, 2021; Reichelt et al., 2019; Suardi et al., 2020; Harris et al., 2021). However, a series of previous studies still dwell on a too broad scope, so it has not been shown. It has not discussed a learning model that can continuously produce or reproduce symbolic violence sociologically (Aprilianti & Yulindrasari, 2021). Moreover, a series of studies are still technical and have not fully identified several influential parental capitals as inheritors of students' habitus so that they determine the social practices carried out in an educational domain.

B. Method

The method used is qualitative. Qualitative methods help interpret phenomena based on a more comprehensive meaning (Gunawan, 2022). Meanwhile, the approach used is Pierre Bourdieu's generative structuralism using three crucial concepts: habitus, arena, and capital (Adib, 2012). This research is located in one of the public elementary schools in Kediri Regency. There are two considerations for the selection of locations, including coming through the results of the initial observations of researchers who conducted thematic actual work lectures (KKN-T) in the village so that they found irregularities in phenomena that were interesting to study. The next consideration, which comes from the school's geographical location in the mountains, is precisely on the road buffer tourism to Medowo Kediri District. Thus, the majority of students also come from the surrounding area.

In this study, purposive was used as a subject selection technique. Purposive sampling is a subject selection technique based on objectives that meet data needs criteria (Khairunnisa et al., 2021). The researcher chose teachers as subjects because they are agents bound by the bureaucratic structure, as explained by Bourdieu (2004), where agents and structures influence each other through the capital they possess. Additionally, parents of students were selected as research subjects, representing students who pass on their habitus to agents within the arena of integrative thematic education. Subjects were chosen based on social and family criteria: 1) Female, poor, intact family, 2) Female, wealthy, intact family, 3) Female, poor, single parent, and 4) Female, wealthy, single parent. These criteria were also applied to male student subjects to facilitate the analysis and identification of accurate research data. Therefore, the researcher selected several subjects using a purposive sampling technique and then refined them based on informant criteria, including social status and family integrity. The criteria included: 1) Female, poor, intact family, 2) Female, wealthy, intact family, 3) Female, poor, single parent, and 4) Female, rich, single parent. These criteria were also applied to male subjects. This approach aims to facilitate data retrieval, analysis, and identification of accurate research data. The research process follows a systematic flow:

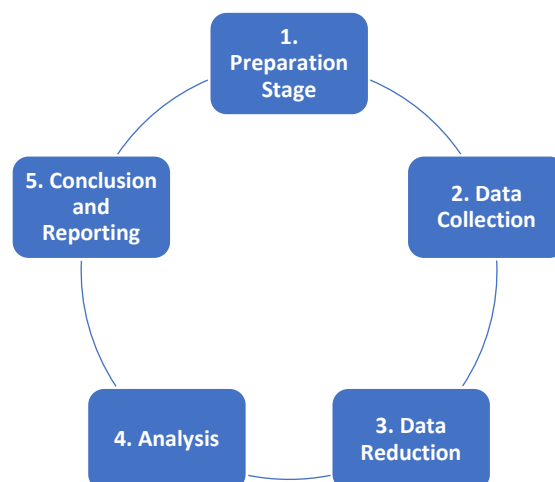


Figure 1. Research Flow

C. Result and Discussion

Result

Based on the study's results, the socio-economic status of most students comes from the lower middle class. Based on the data obtained, most students come from lower-middle-class family backgrounds. This percentage is derived from the parental income data as follows:

Table 1. Parental Income of Students

Income Range	Male	Female	Total
< Rp 500,000	8	8	16
Rp 500,000 -999,999	16	56	62
Rp 1,000,000 - 1,999,999	118	14	132
Rp 2,000,000 - 4,999,999	30	1	31
Rp 5,000,000 - 20,000,000	0	5	5

Source: Research Data

Status embedding based on economic relations, according to Pierre Bourdeu, is referred to as the accumulation of economic capital (Harris et al., 2021). The lack of accumulation of students' economic capital in education is related to their inability to reach the facilities needed in thematic education. This is the case experienced by informants in class IV with the initials TH, who experienced delays in paying for thematic books at school. In integrative thematic education, the books needed are varied because they consist of several themes. When the teacher enters the classroom and openly announces who has not paid off the books as data, the child's face looks increasingly depressed. Moreover, his parents have not been able to provide other learning media to support his learning process at home, such as laptops, personal wifi, or access to tutoring. This condition reinforces Pierre Bourdieu's perspective on the importance of economic capital as a tool that can be exchanged to accumulate other capital needed in an arena (Mawлана, 2022).

However, in the realm of integrative thematic education, what has a crucial role is the accumulation of cultural capital. This is because the representation of accumulated cultural capital can produce a person's habitus in social practice (Amaruddin et al., 2020). The concrete form in this study is the representation of lower-class students from classrooms IV and V. Among them are students with the initials TH, RA, and ZA in class IV who have minimal cultural capital from their parents. Both of them cannot inherit the three cultural capitals that have been analogized by Pierre Bourdieu, including embodied, objectified, and institutionalized. Pierre Bourdieu analogizes embodied cultural capital as cultural capital consciously inherited by agents and hereditary (Kyle Rudick et al., 2019). As for objectified capital, cultural capital can be realized through objects and physical forms that are signs of the internalization of habitus externalities in social practice. For example, books and several parents' abilities can provide learning facilities to support education. Meanwhile, institutionalized cultural capital is obtained by agents through the results of intellectual

property, one of which is the history of a person's education level (Vassenden & Jonvik, 2019). This is related to the social practices children will carry out in the social structure because it is a product of habitus formed through their historical experiences.

This contrasts agents with sufficient capital backgrounds, such as students with the initials CS. Both parents can pass on the three cultural capitals mentioned by Pierre Bourdieu, including embodied cultural capital channelled through talent patterns that can be converted into social structures. In addition to embodied cultural capital, it is not uncommon for representations of institutionalized cultural capital owned by fathers to also colour the educational arena of their children. For example, habitus formation through a supportive learning climate, although not contributing directly, these parents can convert their capital with several other capitals to support their children's learning, namely tutoring and ownership of other learning media. This also complements the objectified cultural capital. Based on the research results, it has been shown that he is rarely given reprimands, and his grades are even poorer than those of his friends. This is because the teacher indicated that he has appropriate attitudes in the social structure. These values include discipline, intelligence and skills. Culturing these values is based on the background capital inherited by the agent in forming an appropriate habitus in the occupied. Bourdieu's concept of habitus is evident in how students' social class position shapes their academic behaviours, attitudes and practices. For example, students from the petty bourgeoisie (e.g. Clarisa Salsabila Atmaja) benefit from their parent's ability to provide economic capital through educational resources, such as personal laptops and private tutoring. This aligns with findings from (Septiarti et al., 2017), which emphasize the role of economic capital in enabling students to navigate and succeed in complex educational contexts. In addition, Clarisa's ability to inherit cultural capital, exemplified by her musical talent, underscores Bourdieu's assertion that cultural capital can complement and enhance other forms of capital.

In contrast, students from the favoured class (for example, Anggelina Fitriani and Ramadhani Ahmad) face significant barriers due to limited access to economic and cultural capital. The practices undertaken by these students, such as relying on neighbours to help with homework or displaying poor behaviour in class, reflect an internalized habitus shaped by their socio-economic constraints. This finding aligns with research conducted by (Lipdyaningsih et al., 2017), which linked limited economic resources to reduced focus and concentration at school. In addition, the socio-cultural practices of lower-middle-class families, such as eating habits (for example, reliance on cassava dishes), reveal how material conditions affect health outcomes and educational performance. These observations align with Marx's concept of historical materialism, which states that material conditions shape human actions and the structure of society. This study contributes a nuanced understanding of how dominant class culture permeates educational institutions and impacts students from diverse. Jakarta-centric pedagogical policies and modules prioritize dominant class cultural norms and exacerbate inequalities. Teachers from lower-middle-class backgrounds

often struggle to integrate their cultural capital into educational frameworks, further reinforcing systemic inequalities.

The findings extend Bourdieu & Eagleton (2000) concept of doxa, which describes how educational institutions reproduce dominant class culture and perpetuate symbolic violence. This research underscores the need for educational reforms that recognize and accommodate the diversity of students' social backgrounds. Implementing localized and flexible pedagogical strategies can help bridge the gap between dominant class expectations and the realities lived by middle-class students. In addition, encouraging the professional development of teachers, especially those from the popular classes, can improve their ability to implement integrative thematic education effectively. By situating these findings within a broader discourse on social class and education, this study strengthens existing theories and calls for actionable changes to address systemic inequalities.

Table 2. Social Class in the Thematic Education Arena Social Class

Social Class	Actors
Dominant Class	Government and School Principals
Petty Bourgeoisie Class	Junior Teachers and Students with Accumulated Capital
Popular Class	Lower-class Students without Accumulated Capital and Alignment of Habitus in the Educational Field and Senior Teachers

Gender bias is also reproduced in education. This study's concrete form is the picture showing that women dominate teachers at SDN X. A woman also leads the school. Based on the research results, the objective conditions of teachers at SDN X have shown a form of cultural capital that accumulates into symbolic capital with the awarding of degrees during education. In this case, education is a step that can improve the social hierarchy of teachers who come from middle to lower class families. Representation The teachers and principals at SDN X are portrayed as careerwomen who work in the public sphere. However, the career choice of becoming a teacher is a product of the structure of the family environment that has become a habitus. According to Bourdieu, habitus is a series of historical products that are internalized into mental structures in the social world.

Furthermore, the study's results also revealed that teachers tend to take their profession for granted and enjoy it because they are considered appropriate and still carry out their nature. This condition shows that a collective phenomenon can be formed through habitus, where a teacher's career choice remains based on a patriarchal culture that seems to be internalized as a natural or preferred subordinate job. On the other hand, this research shows that in the family environment of education participants, there is still a dichotomy of gender roles. So what happens is a constructively constructed division of labour that divides women in the domestic sphere and men in the public sphere. Without realizing it, this scheme is considered natural, so the patriarchal culture in rural communities continues to be preserved (Siburian, 2021). Patriarchal culture in rural communities has become a habitus related to internalizing externalities that produce agent practices in the social sphere. The

social world offers social changes that are sometimes incompatible with human control. Thus, an agent who has internalized habitus without the readiness to face social change cannot occupy a new arena in the social world. The concrete form of this research shows that single parents, as a representation of students, experience gender relations patterns after being abandoned by their husbands, who initially only struggled in the domestic sphere, now have to try to have a career in the public sphere.

However, single parents struggle to find new jobs to support family life. This is because they do not have enough accumulated capital, such as the low level of education they have taken, like Mrs. Navita Ira (27 years old), who is Hana's parent. Since divorcing her husband, she has had to migrate to the city to become a labourer at one of the cigarette factories in Kediri City. Previously, she also had a dilemma with the career choices she made, considering that her child was still underage. However, it was still done because there was no other choice due to the lack of economic capital to meet the family's needs, including children. Therefore, the roles in a family have shifted, including the role of a grandmother who must replace the role of mother for her grandchildren. Another subject also experienced a similar condition: a grade V student named Ramadhani Ahmad, who was cared for by his grandfather, Mr. Sunaryo. The shifting roles in the household will undoubtedly produce habitus products that are institutionalized through the care of grandparents who tend to be traditional. Therefore, in integrative thematic education, the social practices carried out by these students are different from the others.

In addition, the habitus of mapping sexual activity in the household indirectly participates in reproducing patriarchal culture (Siburian, 2021). For example, the ability to drive a motorcycle or car is only done by the husband during his lifetime. Driving is one of the jobs considered appropriate for men until now, even though it does not rule out the possibility that women are also capable of doing this job, especially since it is also part of the skills. This condition is experienced by Mrs. Lilik Sri Utami, a single parent of a sixth-grade student named Ririn. According to Bourdieu, this condition is a product of the work of systems and structures that successfully sanctify the order of sexual labour in a stable manner (Bourdieu, 2002). In several of his works, Pierre Bourdieu also revealed that this order has been running for a long time, especially since seeing the structural order of duties between women and men in Qubail society. The structural order has succeeded in creating masculine and feminine boundaries in every household. The concrete form of the findings of gender bias in single-parent students is the injustice of the division of tasks in the household that has been perpetuated so far, making women dependent and less able to occupy a habitus that is by the public sphere. Mrs. Lilik experiences this after her husband's departure. According to the informant, since her husband left, she has been confused about finding a job because she cannot replace the work previously done by her husband. In fact, these jobs can also be done by women because it involves the skills possessed by the individual. Moreover, the low level of education makes it even more challenging to get a job in the public sector. This is what often makes women dominated until finally, they are only able to take whatever work is available, namely jobs. This condition again shows that the sexual division of labour in the

household is still ingrained and has even become a habit. The habitus of the sexual division of labour in the household is present through the justification of biological differences that are considered natural. Even today, society sanctifies this condition through constructivist schemes.

About the sexual division of labour (Musarrofa, 2019). A concrete form of gender bias that has become the habitus of middle-class families in integrative thematic education is when schools hold socialization regarding the transition of thematic education that must bring parents to school. However, the mothers were the only ones present. According to the informant's confession, a father admitted that he did not fully understand the learning process in children's educational institutions because he was busy with work to fulfil economic capital. In fact, in integrative thematic education, students' metacognitive aspects are formed through several environmental learning that shape their habitus, especially the family. However, the habitus in the family environment perpetuates or reproduces the habitus of the patriarchal culture where students live. Thus, parents' ignorance of gender bias results in the continuation of role socialization that reproduces gender bias in the form of division of tasks, orders, and even normalization of knowledge obtained by children.

Gender bias is further clarified through one of the thematic question texts given to students. The text that shows gender bias is illustrated through a story question prohibiting male students from having long hair. Without realizing it, the story in the thematic book has forced male students to follow a form of body normalization in society: the masculine body pattern that normalizes men to have short hair while long hair is only for women. The coercion is done subtly through rules legitimized by social structures and work under the control of knowledge, so it is considered legitimate (Suda, 2019). Bourdieu calls this condition symbolic violence that can force agents to follow pre-existing rules called doxa. Doxa is closely related to habitus, which has become an ideology (Musarrofa, 2019).

Meanwhile, long hair has been used as a symbol since the New Order regime policy because it is considered to cause conflict. Thus, these rules are normalized and can form bodily dispositions used as normalizing knowledge to produce continuous reproduction of reality. On that basis, Bourdieu explains that educational institutions are structures that contribute to reproduction played through subtle schemes in the frame of knowledge (Bourdieu, 2002). The concrete form in this research is evidenced by editing texts that hide gender bias as the formation of students' character values.

Table 3. Forms of Gender Bias Reproduced in Thematic Education Integrative

Form	Gender Bias	Produced and Reproduced
The majority of teachers in SDN X	Division of professions by sexual	Family and school
Single-parent participants are educated about experience relationship patterns and gender.	Gender role dichotomy	Family and school

Form	Gender Bias	Produced and Reproduced
The child learning process in the educational arena is only known to the mother.	The patriarchal culture that still attached	Family and School
Student thematic textbook prohibits men from having long hair The g	ender bias framed in the editorial language of knowledge to produce smooth coercion to preserve the construction social on masculine patterns and feminine	School

Discussion

a. Parental Capital as the Heir of Learners' Habitus

School The term capital is associated with the strength or power each individual possesses to be manifested in social practice. The capital analogized by Bourdieu departs through criticism of Marx's capital, which is only concerned with economic production (Marx, 2020). According to Bourdieu, capital is not only about the amount of economic production but also includes the resources owned by individuals to occupy the arena (Mangihut, 2016). In his work with Passeron, Pierre Bourdieu states that agents can occupy a number of spaces if agents can accumulate the types of capital they have according to the struggles in the arena (Pierre & Passeron, 1990). According to Pierre Bourdieu, the embedding of status based on economic relations is referred to as the accumulation of economic capital (Harris et al., 2021). Bourdieu's analogy of the correlation of fixed capital synthesizes economic capital as a reinforcement for the legitimacy of power in social practice (Bourdieu, 1986). Therefore, the lack of economic capital accumulation of students in education is related to their inability to reach the facilities needed in thematic education.

As the research results show, parents cannot pay for thematic books at school. Given that in integrative thematic education, the books needed are pretty varied because they consist of several themes. Moreover, the results of the above research also show that low economic capital is shown through the inability of parents to provide other learning media to support the learning process at home. This condition reinforces Pierre Bourdieu's perspective on the importance of economic capital as a tool that can be exchanged to accumulate other capital needed in an arena (Mawлана, 2022). Cultural capital also has a crucial role in education because agents with good cultural capital can create appropriate pedagogical habitus so that agents are ready to occupy the education arena. In the school arena, linguistic skills are needed, obtained through their daily habitus, to serve as cultural capital in the intellectual arena. However, not all agents have the same capital when entering education. According to the book by Pierre Bourdieu and Passeron (Wachidah & Wulandari, 2014) entitled *Le Reproduction Reviews*, violence in education is not only about economic income factors but is based on differences in cultural capital. The formation of cultural capital is born based on internalization by family institutions and the surrounding environment, which can shape the agent's habitus.

b. The Existence of Social Class in the Arena of Integrative Thematic Education

According to Pierre Bourdieu, the concept of social class is an agent who is in the same place and has occupied the same position but has different actions through the habitus performed (Bourdieu, 1987). Although Marx influenced Bourdieu's perspective on class, the concept is different. According to Marx, social class in society is determined by ownership of economic production in the form of means of production (Marx, 2020). As in the description of capital, if you have the most substantial economic capital, you will occupy the highest social class and vice versa. This contrasts with Bourdieu, who states that social class is not only about economic capital but also based on forming a habitus that can adjust the arena occupied. In this case, Bourdieu divides social classes into 3, including the dominant class, petty bourgeoisie, and popular class (Bourdieu, 1987). The dominant class is occupied by agents with more capital accumulation so that they can form doxa. They can reproduce social classes through the conversion of their capital.

Meanwhile, the petty bourgeoisie class is occupied by several agents who have some capital as their social mobility. Agents who occupy this class tend to imitate or equalize the culture of the dominant class. However, the accumulation of capital owned is not as strong as the dominant class, so the agent still has limits in its social practices. Then the last is the popular class, which contains agents who cannot accumulate capital occupying the same arena (Fatmawati, 2020). In this case, the social class occupied by the agent will determine the formation of behaviour, attitudes, and choices based on their rationality in social practice. Through this, habitus will be formed. As is known, that habitus is a multiplier and complement to the elements of capital owned by agents (Septiarti et al., 2017).

In addition, another concrete form refers to a broader aspect, namely. Education has shown several policies that tend to be Jakarta-centric (E. Dewi, 2019). All the mechanisms made in it show the culture of the dominant class. Schools in rural areas with the characteristics of lower-class communities are forced to follow them rather than as guidelines in educational pedagogy. However, several students at SDN X, most of whom come from the lower middle class, have not been able to create and form habitus in integrative thematic education. Seeing these conditions, Pierre Bourdieu defines educational institutions as spaces to reproduce the culture of the dominant class and produce violence for the dominant class because they are considered unable to follow the culture of the dominant class.

c. Gender Bias Reproduced in the Education Arena

Gender is the division of a role created by society itself. Pierre Bourdieu, in his work entitled "Masculine Domination", outlines that unequal gender division is accepted by society through unconscious socialization with an element of power (Bourdieu, 2002). Social phenomena in society often link gender and sex, even though the two are different. Thus, what happens in society is the division of labour created by its world (Wangsi et al., 2024).

The research above shows that women dominate teachers at SDN X. The study revealed that teachers take their profession for granted and enjoy it because they are considered appropriate and still carry out their nature.

This condition has shown that habitus can form a collective phenomenon, where the career choice of a teacher remains based on patriarchal culture as if it is internalized as natural or even likes the subordinate job. Generatively, Bourdieu analogizes the mapping of sexuality in society. This is because the mapping does not run naturally but results from an oppositional process so that it can regulate the order of the cosmos (Setiyono & Imelda, 2021). Without realizing it, family institutions contribute to reproducing patriarchal culture and gender bias in the education arena through occupational choices, as well as the sexual division of women's professions (Bourdieu, 2002). On the other hand, the research results described above show that the division of labour created constructive divides between women in the domestic sphere and men in the public sphere. Without realizing it, this scheme is considered natural, so the patriarchal culture in rural communities continues to be preserved (Siburian, 2021). Patriarchal culture in the village community has become a habitus related to internalizing externalities that produce agent practices in the social sphere. In fact, the social world offers social changes that humans sometimes do not control. Thus, agents who have internalized habitus without readiness to face social change may not be able to occupy a new arena in the social world.

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Gender bias is further clarified through one of the thematic question texts given to students. Without realizing it, the story problems in the thematic book have forced male students to follow the form of body normalization in society, namely the masculine body pattern that normalizes men to have short hair. In contrast, long hair is only owned by women. The coercion is subtle through rules that have been legitimized by social structures and work under the control of knowledge, so it is considered legitimate (Suda, 2019).

Bourdieu calls this condition symbolic violence that can force agents to follow pre-existing rules called doxa. Doxa is closely related to habitus, which has become an ideology (Musarrofa, 2019).

D. Conclusion

This study reveals how integrative thematic education in Indonesia complexly reproduces symbolic violence and reinforces existing social inequalities. Grounded in Pierre Bourdieu's concepts, such as habitus, field, and capital, the research highlights the challenges faced by students from low socio-economic backgrounds who experience economic, social, and cultural capital limitations. Their practices are often deemed incompatible with dominant class standards, perpetuating inequality. Conversely, students from the petite bourgeoisie, while better equipped to navigate the education system, still encounter obstacles that hinder their alignment with the dominant class.

The study also underscores the urban-centric bias in education policies that overlook rural socio-cultural realities. These uniform policies force schools in remote areas to adopt practices misaligned with local contexts, further marginalizing lower-class students. This disparity reinforces a doxa that legitimizes inequality, while patriarchal gender norms continue to restrict opportunities for women, including female teachers and single-parent families, who bear the brunt of the impact.

Therefore, this research calls for a more inclusive and equitable approach to education, considering Indonesia's socio-economic and cultural diversity. Adaptive and localized policies must be implemented to provide equal opportunities for all students. Indonesia can create a more representative and just educational framework by addressing structural inequalities and symbolic violence inherent in the system.

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