

# Representation of Symbolic Domination in *Kike Wadatsumi No Koe*

Subandi Subandi<sup>1</sup>, Masilva Raynox Mael<sup>1</sup>, Didik Nurhadi<sup>1</sup>, Ismi Prihandari<sup>2</sup>

<sup>1</sup>Universitas Negeri Surabaya, Indonesia

<sup>2</sup>Universitas Brawijaya, Indonesia

**Abstract:-** Language usage in social transaction has ideological motives for instilling its influence to achieve its dominance. The social transactions language forms a discourse text that is produced as a result of an ideological battle called domination. Therefore, an asymmetric relationship is formed between dominant and dominated party. There is a possibility of the dominance practice realized through language by dominant party who has power over the dominated party. The practice of symbolic domination can occur due to factors of acceptance and recognition of dominated party as a form of legitimacy towards the language of the dominant party. It is to follow and consciously implement views and values that have been instilled by the dominant party. According to “Kike Wadatsumi no Koe” book, many language forms represent the practice of symbolic domination experienced by pilots who perpetrated the *kamikaze* attack as dominated party. The symbolic domination practice can be revealed through language forms used by pilots as writers interpreting their death passed through the path of *kamikaze* attacks. The death interpretation is one of the author’s attempts to transform ideological beliefs that have formed his soul structure. There are nine types of death meanings representing symbolic domination practice in that book.

**Keywords:-** Representation, Domination practice, Symbolic Domination, Transformation, Fields.

## I. INTRODUCTION

The use of language in social life does not only include linguistic aspects but also aspects outside of linguistics, especially those related to the purpose of using language. Therefore, mindset of each individual can be influenced by the correct use of language as a form of belief and trust. Moreover, there is an ideological practice in every use of language to influence other parties. This ideological practice is transformed through language in the frame of the discourse text which is used to influence the target audience or interlocutor (Subandi, Nurhadi, et al., 2022). The language usage in discourse texts is not only considered as a technical issue of grammar or linguistics, but it is also as an ideology expression (Wacquant, 2013). It should be noted that language is a practice as well as an ideological representation of the influence and power that is accepted and experienced by the dominated party through symbolic media. The domination practice does not only refer to a real and concrete condition (e.g., physical action or coercion),

but also refer to a veiled, intellectual condition, and opinion formation through language forms as a consensus for a public acceptance (Subandi et al., 2022).

Language as a symbolic medium is used to express feelings and thoughts conveyed to others in both spoken and written text. Therefore, the language used by the dominated party in developing a text can be used as an instrument to transform the occurrence of symbolic domination. It is due to the language which represents the instillation of influence or perspective, ideology, and power to reflect the existence of power among authorities/ dominant parties. These authorities are the ones who instil influence, ideology, and power towards the controlled/ dominated party so that they do the desires and goals of the dominant party (Wacquant & Akçaoğlu, 2017; Subandi & Mustofa, 2019). The use of language, which represents symbolic domination, can also be found in discourse texts in the form of diaries, wills, and letters to family or loved ones who are written by pilots of the Japanese armed special forces pilots as the perpetrator of Kamikaze attack in the World War II in the Pacific Ocean. Then, these documents were published and entitled “Kike Wadatsumi no Koe”. The language in the book of “Kike Wadatsumi no Koe” forms a text structure that can be placed as a form of social practice. It contains ideas, thoughts, views, feelings, and psychology of authors during their military service terms to be conveyed to each target audience. Language is formed based on the structure and social conditions at a period of time due it is socially and historically in dialectical relations with social structures (Subandi et al., 2022). As a matter of fact, Bourdieu (1994) stated that language variation as a language style of speakers/ writers, is a form of intervention of social structures and situations in the form and formulation of language. Because pilots (a part of Kamikaze attack) follow and execute orders, so they are indirectly positioned as the dominated party. Meanwhile, the party who rules is supposed to be the actual dominant party. Therefore, what the author conveys through language instruments in the book of “Kike Wadatsumi no Koe”, can be viewed as a representation of the symbolic domination practice of the dominant party against the pilots in the Kamikaze attack as the dominated party. The practice of symbolic domination is more using a subtle and persuasive language form, so it does not cause resistance to the dominated party nor feel any exploitation by the dominant party due to something of reasonableness and truth. Therefore, in order to uncover these language forms, they are studied through Bourdieu’s theory concept of symbolic dominance.

## II. MATERIALS AND METHOD

Qualitative research was conducted in this study due to research data source includes excerpts categorized as a form of symbolic domination in written discourse text of the “Kike Wadatsumi no Koe” book. There were 151 excerpts found and categorized as the symbolic domination used as the research data. In order to collect the research data, document analysis technique was carried out by analysing content of document that was relevant to the problem under the study. Document analysis was used to identify data related to the use of language that represents a practice of symbolic domination.

These 151 excerpts were classified based on 7 types or forms of symbolic domination include pride with 27 data, glorification with 24 data, dependability with 21 data, sincerity with 25 data, greatness with 23 data, responsibility with 17 data, and happiness or satisfaction with 14 data. Furthermore, the data analysis results were presented in a descriptive form as well as elaborated according to the problem to get actual data facts as riel, detailed, and thorough so that the symbolic domination used in the book of “Kike Wadatsumi no Koe” was obtained concretely.

### A. Symbolic domination

A domination occurs as a result of the strong influence instilled by the dominant party in order to form attitudes and beliefs towards the dominated party and the acceptance of the dominant party by the dominated party without causing resistance and violence (Subandi et al., 2022). Forming opinions is the main thing in the principle of domination since it is a stage of domination practice. Moreover, Gramsci (2013) stated that symbolic domination used the language as a tool to reach goals in a power discourse (see also Subandi et al., 2022). Symbolic domination is a subtle, vague form, and frequently unrealized by the dominated party because there is the hidden domination practice. Consequently, the dominated party does not feel and realized that it is being exploited by the dominant party (see also Bourdieu, 1994; Subandi et al., 2022). Language and dominance are a complementary whole. It is supported by Subandi et al (2022) that power and domination are often realized through language. Symbolically, language is used to legitimize the act or practice of domination. The dominated party will consciously follow and obey the consensus made by the dominant party because it is accepted and believed to be truth without any resistance.

Domination or power is a strategic arena where asymmetric relationship occurs between dominant party (producer text) and dominated party (consumer text) (Bourdieu, 1994). It indicates that language is likely to be used as an instrument of domination in the power system even as an instrument for gaining power. The language contains mechanisms for seizing or maintaining power or domination. Further, a symbolic power is citizen or society's life mindset formed by power through ideas and views that are accepted and recognized. Symbolic domination cannot be seen vividly in the form of physical forces and subtle works since it tends to the symbolic form. Furthermore, Bourdieu (1997) explained that the symbolic power is an

invisible power. Symbolic domination uses symbols as tools/instruments to influence and instill a view according to the dominant party's wishes towards the dominated party who plays a role in reproducing the social reality that becomes constituent element of the dscourse text. In addition, Bourdieu (1997) mentioned that language exchange always corresponds to symbolic domination. The symbolic system as an instrument of domination means that it relates to the symbol production with dominant party matters and certain group ideology that is disseminated into the social arena (see also Littlejohn, 2002; Littlejohn & Foss, 2005; Haryatmoko, 2010; Karman, 2017).

During power struggles, the dominant party always tries to maintain the legitimacy that belongs to capitalist. Symbolic capital generates symbolic power when people do not object to get into symbolic domination (Bourdieu, 1997). In the same way, the dominant party will include an idea, view, and influence towards the dominated party as the form of symbolic domination practice. It is considered that the symbolic battle is actually a competition between social actors who basically have the main objective of gaining legitimacy over power or dominance. Through its power, the dominant party will be able to control regarding perception, vision, and perspective on the dominated party. Subandi et al. (2022) mentioned that the intended power aims to control the perception, vision, and perspective of a person or social group. Through power, it is interpreted as an attempt to produce and present world-view which is the most recognized, correct, and legitimate. Emphasizely, languages used by the dominant party are placed for a symbol which represents a truth and legalism that must be recognized and believed.

### B. Kamikaze in the concept of 「恩」“on” philosophy

Suzuki (2001) stated that 「武士道」“bushidou” concept is recognized at the beginning of the Meiji century (see also Bennet, 2009). In Japanese history, the concept of 「武士道」“bushidou” served as a guide for the life of Japanese souls and it was firmly ingrained in the soul of every Japanese nation. The 「武士道」“bushidou” is a patriotic and chivalrous concept that highly upholds the values of honesty, responsibility, courage, and devotion to the country and the emperor as a state symbol that always prioritizes the country matters and maintains an honor and dignity of family and Japanese nation (Suzuki, 2001). It is also supported by (Nitobe, 2012) that Japanese nation's soul or 「大和魂」“yamato damashii” is realized through 「武士道」“bushidou” or knight road. Bushidou shaped soul and personality of patriotic/ knight like a Samurai at the time. Also, the soldiers/warriors on their modern times has instilled their devotion to the nation or country. This devotion is used as an obligation that must be paid or fulfilled for every Japanese nation.

Dependability and pride of Japanese nation towards the concept of Bushidou can be found in the culture philosophy of the Japanese nation. One philosophy said that the Japanese nation has 「恩」“on” (debt/burden) in life that is “mandatory” and must be paid (Benedict, 1979: 105). It is supported by Nitobe (2018) that there are two forms of mandatory, namely 「義理」“giri” and 「義務」“gimu”. 「義理」“giri” is a form of mandatory towards world and oneself. The mandatory 「義理」“giri” towards the world is manifested in the form of military duties, namely obeying and protecting superiors/ leaders and mutually support among fellow warriors. On the other hand, 「義理」“giri” for oneself is realized in maintaining a good reputation because it becomes part of family credibility, especially parents (see also Benesch, 2014). Moreover, Fujita (2010) concluded that the death of the warriors is not only a respect for them, but also their family and parents that can be used as an implementation form of 「義理」“giri” (mandatory) to both parents and emperor or country.

On the other hand, 「義務」“gimu” is a type of mandatories relating to lives of people universally (Benedict, 1979). 「義務」“gimu” has a meaning related to the value of the debt to the emperor as a symbol of Japanese power as well as an actualization his love for the nation. 「義務」“gimu” is divided into two, namely, “Chu” is a mandatory form to the state, meanwhile, “Ko” is a mandatory form towards parents. Devoting to the state must prioritize “Chu” because it will automatically pay the “Ko” type mandatories. An implementation of “Chu” is getting into the military world in order to carry out state duties in the form of state defense. Thus, the Special Attack Forces

formed in the *kamikaze* is a noble task performance because it is the actualization of 「義理」“giri” and 「義務」“gimu” implementation as a representation of the Bushidou philosophy implementation (see also Benedict, 1979; Fujita, 2010).

*Kamikaze* in the Japan government is more seen as a policy idea that upholds patriotic/ chivalry in order to maintain and fight for pride and dignity of Japanese nation. As claimed by Funatsu (2003), Japan felt that what the aviators and *kamikaze* perpetrators did was more towards the manifestation of a patriotic spirit that is wrapped in a nobler spiritual understanding than a suicide. Likewise, there has been a consensus with views and ideologies of *kamikaze* emperor that are believed to be true and have been accepted by pilots who are perpetrator of the *kamikaze* attack. The *kamikaze* actions are considered to have patriotic value and chivalry to maintain a pride and dignity of the Japanese nation as a representation of the philosophy 「義理」“giri” and 「義務」“gimu” which have associated patriotic spirit of warriors. Therefore, acceptance and recognition of pilots in the *kamikaze* attack towards views and ideologies of the military leadership as the representation of Japan government is a realization of bushidou philosophy concept that has formed chivalry of the *kamikaze* pilots.

### III. RESULTS AND DISCUSSION

Based on the data analysis results, there are 151 data of citation found representing symbolic dominance in the book of “Kike Wadatsumi no Koe”. Furthermore, these 151 data were classified into nine forms of symbolic dominance representation. Also, the data total and examples of each form of symbolic dominance representation are presented in table 1 below.

Table 1: Classification of symbolic dominance representation in the kike wadatsumi no koe

No	Data Types	Total	%
1	Pride	27	17.9%
2	Glorification/Honorable	24	15.9%
3	Dependability	21	13.9%
4	Sincerity	25	16.6%
5	Greatness	23	15.2%
6	Responsibility	17	11.3%
7	Happiness/satisfaction	14	9.3%

According to the data identification and classification results, the representation of symbolic dominance is transformed through forms that express the meaning of pride, glory, dependability, enjoyment, mental readiness, sincerity, greatness, responsibility, and happiness or satisfaction. Among all data, the expression of pride as a representation of symbolic dominance has the most data with 27 data or 17.9% out of 151 data. Meanwhile, the symbolic dominance representation of the happiness or

satisfaction with 14 data or 9.3% out of 151 data. Overall, the total of data from each representation of symbolic dominance, including the meaning aspect of glorification with 24 data or 15.9%, dependability with 21 data or 13.9%, sincerity with 25 data or 16.6%, greatness with 23 data or 15.2%, and responsibility with 17 data or 11.3%. Therefore, the following graph 1 is presented each type of symbolic dominance representation.

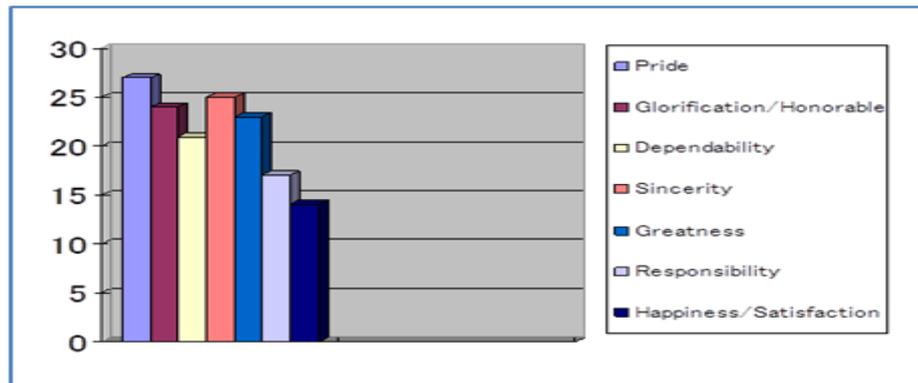


Fig. 1: Forms of symbolic dominance

The figure 1. above indicates that the happiness/satisfaction data with the shortest graph is because it has the least total among the symbolic dominance forms found; likewise, pride data with the highest graph is due to the total most data. Further, the following discussion section describes the way logical mechanism of each language form as a representation of symbolic dominance.

#### A. Pride

Death is considered as a pride because it is assumed to keep a good reputation and authority towards the country, a military corps who highly uphold the valiant aspect as well as towards author's personal reputation and his/her family. Based on the results of data analysis, the use of language that represents the practice of symbolic domination in the book of "Kike Wadatsumi no Koe" is presented as follows:

1)

...しかしそれは勝利日本の一つの犠牲であるのだから残された者達よ、強く誇りを持ってそして勇ましく喜んで死んで行った勇士達の名を恥じしめぬよう、.....yet, it was one of sacrifices for a victorious Japan, so people who were left behind did not embarrass the mighty warriors who died with great pride, bravery, and joy .... (K2004P174Pr3L2)

The excerpt above represents author's recognition and acceptance of the *kamikaze* attack policy initiated by Japan government or emperor and the leadership within Japanese special forces. Ideas of *kamikaze* attack is considered and believed to be truth that must be implemented and made into pride. The excerpt in the data 1) is a representation of the author's pride because it is considered as a struggle form to build the civilization of the Japanese nation and to prepare a more dignified life for civilization (children as a generation) as a form of respect for the fallen warriors. Further, it can be assumed by the author that *kamikaze* attack is considered a riel action that will contribute to the civilization improvement of the subsequent life of the Japanese nation in general. When the actions and struggles carried out can make a positive contribution to the civilization as an individual whose soul has been grounded by chivalry and greatness of his country, this case can be assigned as a philosophy representation「恩」"on" (moral duty) that has concretely and riel blended also lived the chivalrous soul of the author. It supported by the author's perspective who is

going through duties in the military world, he felt that he had opportunity to realize the philosophy concept of「恩」"on" as a form of devotion and a way to redeem his debt of gratitude through two paths of「義理」"giri" and「義務」"gimu".

#### B. Glorification/Honorable

A glorification, the form of language, expresses behavior and attitude of sacrificing in order to improve life dignity, bring goodness and usefulness to the country, family, and society. In the data 2) below is an example of a quotation that represents the meaning of glorification.

2)

ただ軍人はその進んでいる直面している職業ともいべきものが死というもの、戦といもの国防にそそがれているがゆえに、崇高に見えるのである。However, the military seems like a noble occupation because it requires to deal directly with death, war, and national defense. (K2004P148Pr2L3)

In the data quotation 2), the use of sentence 軍人は職業というもの崇高に見える (military is a noble occupation) is a representation of domination practice in the author's society with the dominant party that is an imperial government or the leadership within Japanese special forces where the author was a part of the dominated party. Quotation 2) above is an indication of the author's understanding of the mindset dominant party's ideological beliefs and views that have been instilled through society. It is supported that the Japanese government authorities had managed to win the battle in the social arena, so the author (pilot in the *kamikaze* attack) accepted and carried out the consensus consciously without any pressure or coercion. This acceptance became legitimacy to the truth of *kamikaze* perspectives which formed the structure of discourse text produced by the imperial government or the Japanese special forces. The legitimacy affects the author as a soldier of the Japanese special forces to carry out actions according to the accepted and agreed ideological views with *kamikaze* techniques. Therefore, it is believed that the warriors/soldiers with a chivalry had sacrificed their lives for the state or empire of Japan as a form of recognition and acceptance of ideological views. Philosophy「恩」"on" formed their

ideological personality and transformed in the form of *kamikaze* attack which has done willingly and consciously without causing any resistance. It proves that there has been an asymmetric relationship between the government/empire as the dominant party with pilots as dominated party in the *kamikaze* attack. Therefore, the meaning of death as a glorification in the *kamikaze* attack is a representation of symbolic domination practice in the book “Kike Wadatsumi no Koe” as well as being a symbol of the domination legitimacy of dominant party towards pilots as dominated party.

### C. Dependability

Dependability depicts the mental and psychic state associated with the determination to hold on to or obey a decision that has been taken and not be easily influenced by other things. An example of the obedience meaning in the book “Kike Wadatsumi no Koe” can be seen in the excerpt of the text below.

3)

俺は死するまで静かな気持ちでいたい。①まして大和魂を代表する我々特攻隊員である。その名に恥じない行動を最後まで堅持したい。②私は自己の人生は人間が歩み得る最も美しい道の一つを歩んで来たと思っている。(I want to feel calm until the moment death arrives. ①What's more, we are members of the special attack force representing *yamato damashii*. I want to cling not to act that embarrasses that name until the end later. ②And I believe that my own life has been on one of the most beautiful paths that man can walk) (K2004P298Pr2L15).

Based on excerpt 3) above, two forms of the author's expression represent the occurrence of the symbolic domination practice. Firstly, the expression ① can be categorized as a representative form of a responsible soul in its efforts to preserve a good reputation and honor「大和魂」(*yamato damashii*), namely the spirit and soul of the Japanese nation that symbolizes the country and national symbol of Japan. Views and beliefs towards 「大和魂」(*yamato damashii*), are transformed through the concept of 「武士道」“*bushidou*” as the realization of the way and knight soul. Maintaining a good reputation and honor of the military unit corps in which the author is ensconced as well as the state and the national symbol, is an obligation for every warrior. It is because by maintaining such a good reputation and honor, it becomes one of the paths to carry out「恩」“*on*”, namely perform acts of logrolling to the state and other state institutions. It is as a realization of the philosophical understanding that has formed the knight soul for every Japanese military warrior. Therefore, the author's determination and soul to maintain the good reputation of his profession as a member of the Japanese military special forces, the national symbol of Japan, and the Japanese state was formed through a process of acceptance and understanding of philosophical concepts「恩」“*on*”. This concept can be reached through two

paths, namely「義理」“*giri*” and「義務」“*gimu*”. The philosophical concept「恩」“*on*” is accepted and believed to be true to the point of crystallizing formed the soul of his ideology. To realize both paths of 「義理」“*giri*” and「義務」“*gimu*”, it is transformed in the form of state defense actions in *kamikaze* attacks. Therefore, considering that the author is also a member of the special forces group of the Japanese armed forces who will also be in charge of carrying out *kamikaze* attacks, the understanding of *kamikaze* attacks is the embodiment of his ideological spirit that has been influenced by his belief towards the philosophy「恩」“*on*”. Thus, the *kamikaze* attack carried out by the authors who acted as the pilot perpetrators of the attack is a representation of the symbolic domination practice incorporated through the teachings or understandings of philosophy「恩」“*on*”. The authors carried out this attack on consciousness without any pressure or coercion, but instead as a call from their soul to pay his filial piety and debt of gratitude according to the philosophical view「恩」“*on*” that they believe in.

Next, the expression ② in the data excerpt 3) actualizes the meaning of the steadiness and determination of the author's belief in his choice of life ideology. Being a member of the special attack forces with the task of carrying out *kamikaze* attacks is believed to be a beautiful life choice, and they feel they have been on the right path in life. This situation can be interpreted that the actions of *kamikaze* attacks carried out by the author are a form of transformation of the ideological views that have been believed. The ideological views formed through the understanding of philosophy「恩」“*on*” have required every citizen to participate in preserving the honor and dignity of the Japanese nation as a form of redemption or payment of the author's debt of gratitude to the state. It is due to the philosophical values「恩」“*on*” have been accepted and integrated with the soul, especially in the soul of every warrior of the Japanese armed forces who have been specially educated through the concept of「武士道」“*bushidou*”. As a result, the *kamikaze* attack is no longer considered a forced action or an action that results in psychic stress for the author. Otherwise, the act of *kamikaze* attack by the author is believed to be the right decision on the choice of his life path and is believed to be a way of life with magnificence value. Indirectly, the author's belief is a form of legitimacy to the view that the *kamikaze* attack is an actualization of philosophical values「恩」“*on*” which Japanese leaders have instilled in their society. Therefore, the beliefs that have shaped the author's ideological soul eventually shaped the author's soul of tranquility and consciousness to carry out *kamikaze* attack actions without feeling that his ideological rights are used as objects and exploited by his leaders as the dominant party. Based on this interpretation, the form of expression ② in the data excerpt 3) above is a form of representation of the

domination practice that occurs between the parties who have power, namely the leaders of the state or imperial parties or the military leaders of Japan with the controlled or dominated parties, namely the warriors who are assigned as pilots of the *kamikaze* attack

#### D. Sincerity

Sincerity is a description of conditions and actions that are carried out on the basis of awareness and sincerity and are not based on motives, modes, or expectations against something. Sincerity can also be formed as a result of an attitude of harmony or recognition of a principle of thought, view, and teaching that is believed to be true. The following is an example of an excerpt from the book “Kike Wadatsumi no Koe” that can be categorized as data that reveals the meaning of sincerity.

4)

今限りなく美しい祖国に我が清き生命を捧げ得る事に大きな誇りと喜びを感じる... (Not limited to just this moment, I feel great happiness and pride for the sincere sacrifice of my life to this beautiful country....) (K2004P191Pr1L6)

The author's sincerity is expressed explicitly in excerpts 4). The author's happiness and pride due to the sacrifice of his life based on the sincere feeling and the depiction of loyalty as the embodiment of sincerity is for the sake of defending the country he loves, illustrating the dependability and toughness of his mental state to carry out the task of being a fighter pilot who must perform *kamikaze* attack. The death risk to be faced is unable to shake the determination of the author's knightly soul in order to be still able to make a dedication to his country. The author's determination to sacrifice his life through *kamikaze* attacks represents the symbolic domination practice as a result of the author's legitimacy to the concept of philosophy「恩」“on” which teaches about the obligation of “returning the favor” towards the state for every Japanese citizen and is believed to be the truth. This belief forms an author's ideological view that acts as the main element forming his knight's soul. It means that the philosophy concept「恩」“on”, which is put into the social arena of the author by the dominant party, is able to influence logical thinking and shape his social ideology. The philosophical teachings「恩」“on” instilled by the military leadership representing the Japanese head of state or emperor as the dominant party has controlled the author's way of thinking. As a result, the dominant party has become easier to incorporate the idea of a *kamikaze* attack into the thinking arena of an author who already has a patriotic spirit as the basic soul that underlies the soul of an armed forces warrior. Therefore, the author's sincerity of sacrificing his soul is a result of the belief he holds, namely that by going through the way of「武士道」(*bushidou*), which is actualized in the form of *kamikaze* attack is considered to have been able to redeem 「義理」(*giri*) dan「義務」(*gimu*) he had to pay. It is characterized by the author's statement 美しい祖国に我が清き生命を捧げ得 (the sincere

sacrifice of my life to this beautiful country) in excerpt 4). Due to the burden of paying obligations of「義理」(*giri*) and「義務」(*gimu*) borne by the author, *kamikaze* attack that is at risk of death is used as the appropriate moment or opportunity to make a redemption. This condition proves that the action is carried out with full awareness and sincerity since it is considered a transformation form of his social ideology. Therefore, the above understanding proves that excerpts 4) represent the occurrence of symbolic domination practice experienced by the author as the dominant party.

#### E. Greatness

Death due to a struggle to defend the country and national dignity is interpreted as something to be proud of since it is believed that it can make a good family reputation and make them proud. Data 5) below is an example of an excerpt expressing his pride toward death.

5)

俺の生活の目標は、立派な人生としていきようということであった。更に具体的に言えば、立派な日本人として生きようと言うことであった。そして俺はそういう理想に一步でも近寄ろうと努力することを限りなく尊いものとみた。私はその努力の中に価値を見出した。私はただ立派な日本人として生きたいと思う。(My life purpose is I want to live the life of a great human being. More concretely, I want to live as a great Japanese. Then, I saw the infinite glory, namely an effort to approach that wishful thinking, even if it was only one step. I find value or meaning in that effort. I just want to live as a great Japanese) (K2004P83Pr4L7).

The author's belief in the truth of philosophical values 「恩」“on” strengthen the patriotic spirit formed in his military environment. The patriotic spirit and beliefs that incarnate as his living ideology become factors that can strengthen the author's determination to transform that ideology views through concrete actions realized with *kamikaze* attack techniques. So, the risk of death that the author will face is no longer considered a frightening fact of life that must be avoided, but instead, the death that is pursued by the path of「武士道」(*bushidou*) is the reality of life that is considered a fact of great glory and death. It means that the death obtained through *kamikaze* attacks as an actualization of the path principle of「武士道」(*bushidou*) is a death that the author has highly expected since it is believed to have the meaning of glory so as to make himself a great Japanese person. This is reflected in the excerpt in data 5) which explicitly gives an idea of how his ideological beliefs have controlled the author's logical thinking. As a result, such ideological beliefs form an awareness in the author's self to follow and perform actions according to what is believed to be the realization of the dominant party's influence. The author does not feel that he has been made an object and exploited by the dominant party, resulting in the author losing the right to transform his social ideology.

Therefore, it can be concluded that data 5) represents the form of symbolic domination practice carried out by the dominant party. This assumption is evidenced by the author's statement that his death, pursued by means of a kamikaze attack, has the meaning of glory and or as a Japanese people with great value.

#### F. Responsibility

Responsibility describes the author's moral burden to carry out military duties to defend and maintain the nation's sustainability and its civilization development. This meaning is expressed through the excerpt in data below.

6)

...日本の永遠の生命の発展を祈りつつ突入して行く、否、ただ敵を殺すことのみかもしれぬ。(.... the attack was carried out not only aimed at killing the enemy but, more than that, carrying out the attack while praying for the eternal life development of Japan) (K2004P277Pr3L2).

As a warrior, the author also bears the burden and is always responsible for maintaining Japan's sustainability and greatness. As in data 6), it shows the readiness and roundness of the author's soul to carry out a *kamikaze* attack as a realization form of its soul or sense of responsibility for the sustainability and greatness of his country pursued through the path of「武士道」"bushidou". Excerpt 6) represents the author's mind that puts the sustainability and greatness of Japan as primary responsibility for loyal warriors and must ignore his own death. It means that the primary purpose of carrying out an attack on the opponent is a form of defense against the state. The author's understanding indicates that there has been a process of culturalization or unification of philosophical concepts「恩」"on" in the author's soul. The philosophical teachings「恩」"on" who has controlled the author's thinking concept is placed as his ideological view that will be transformed through the path of「武士道」"bushidou" in the form of a *kamikaze* attack. The author's determination to position the continuity and greatness of the state above his survival is a representative form of symbolic domination practice of the ruling party over the author as the controlled party. The practice of such symbolic domination by the dominant party is incorporated into the social arena of the author through the philosophy concept of「恩」"on" and「武士道」"bushidou" to develop the author's logical thinking so that it merges in the author's soul as a representation of his ideological thinking.

#### G. Happiness/Satisfaction

The author expresses his pride or satisfaction through written texts as an actualization of his inner mood and psychiatric condition resulting from the death to be faced. The death pursued by defending the country is an enjoyable and pleasant reality of death, as revealed in the excerpt below.

7)

本当に私は幸福だったです。我がままばかりとおしましたね。けれどもあれも私の甘え心だと思って許してくださいね。(I feel vey happy. Am I too selfish? However, allow me to think about my own satisfaction) (K2004P340Pr2L5).

The practice of symbolic domination is also characterized by the presence of happiness and/or satisfaction feelings the dominated party feels. It is because the happiness and satisfaction felt is the realization of pleasure, sympathy, attraction, and the like, where these feelings will raise awareness to perform actions according to what is felt. Consequently, it will eliminate feelings that lead to compulsion, distress, and the like. This depiction can clearly visible in excerpt 7) where the author expresses his happiness through language expressed in the form of a written discourse text characterized by the use of diction「幸福」(happy) and「甘え心」(satisfaction), as a result of enjoying the life reality being experienced as a form of transformation of his social ideology. His position as a military warrior, whose life reality is always filled with the fact of battle and even death, does not make the author's psychiatric aspect feel depressed or terrified. The author seems to enjoy the reality of life more so that it raises a sense of happiness and satisfaction for himself. Excerpt 7) proves that the influence of philosophical teachings「恩」"on" has controlled the author's soul and logical thinking. The ruling party has indoctrinated it as the soul realization of「武士道」"bushidou" or the knight who has formed the author's soul as a whole. Therefore, the battle in the form of a *kamikaze* attack by the author is placed as a way of「武士道」"bushidou" to achieve his personal goal, which is to defend the country in the form of *kamikaze* attacks in order to take the path of filial piety and return his favor towards the emperor, leaders, parents, and the Japanese state as a manifestation or realization of the author's happiness and satisfaction. The author's thoughts and feelings conveyed in excerpt 7) above represent the symbolic domination practice of the ruling party over the author as a dominated party.

#### IV. CONCLUSION

Language aims to not only communicate and deliver information from speaker/writer to interlocutor/reader, but also gain and maintain power in a social arena. Language contains motives from a consensus that is used as a tool to rule/dominate against the dominated party. The domination practice through language is frequently not perceived by the dominated party. Yet, it is carried out through a smooth (gentle) process. It does not cause resistance so that what the dominant party conveys in the social arena can be accepted and recognized as the legitimacy of the dominated party towards the truth of the ideological views of the dominant party. Symbolic domination practice is an asymmetric form found in the "Kike Wadatsumi no Koe" book which contains documents such as wills, diaries, letters to family or closest people written by the pilots in the *kamikaze* attack. Language in these documents represents the symbolic domination practice between Japanese authorities or

dominant party (e.g. emperor, government, and military leaders) and dominated party, namely pilots as the authors/writers. The domination practice was included through a philosophical concept 「恩」“*on*” to establish beliefs and ideological views of the pilots so that 「武士道」“*bushidou*” soul used as a foundation for carrying out *kamikaze* attack. Through the ideological views formed the pilots’ beliefs, a death risk in *kamikaze* attack must be faced and meant to be a life reality with pride, enjoyment, glorification. Also, a death with a great value has sincerity, agility, and moral responsibility for the writers to be able to redeem 「義理」(*giri*) and 「義務」(*gimu*) which are covered by every Japanese citizen. The language forms, used by the pilots (writers) to reveal the meaning of death, are the representation of symbolic domination practice between dominant party and controlled/ dominated party.

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