

## Pdf Dunia Dilipat Yasraf

*Kekerasan Simbolik Di Sekolah - Rajawali Pers*  
Nanang Martono 2021-02-08 Buku ini menggambarkan berbagai bentuk kekerasan simbolik yang terjadi di sekolah. Bourdieu, seorang sosiolog Prancis meyakini bahwa sekolah merupakan tempat yang paling tepat untuk menyuburkan terjadinya praktik-praktik kekerasan simbolik ini. Kekerasan simbolik bukanlah kekerasan fisik maupun psikologis. Bila kedua bentuk kekerasan ini wujudnya dapat dengan mudah dikenali, maka kekerasan simbolik sangat sulit dikenali. Namun, kekerasan ini akan terjadi setiap saat, tanpa disadari. Keberadaan kekerasan ini bahkan sering kali dianggap sebagai gejala yang sangat wajar, sehingga sebagian besar orang akan menerima begitu saja, mereka seolah-olah bersedia menempatkan diri mereka sebagai korban kekerasan simbolik dengan lapang dada, mereka rela menjadi objek dan korban kekerasan. Buku ini menjelaskan mengenai apa itu kekerasan simbolik, mengapa kekerasan simbolik dapat dilakukan dengan mudah di sekolah, dan bagaimana mekanisme terjadinya kekerasan simbolik di sekolah. Selain itu, buku ini juga mengupas strategi kelompok kapitalis dalam melebarkan sayap kekuasaannya di sekolah melalui mekanisme kekerasan ini. Buku ini direkomendasikan bagi mahasiswa, guru, atau pengajar yang lain, serta pemerhati masalah pendidikan.

*Dunia yang dilipat Yasraf* Amir Piliang 2011 On realism of Indonesian popular culture in post-modern situation.

Jurnalisme Siber Muhammad Badri 2013-06-30 Jurnalisme siber (cyber journalism) adalah salah satu anak kandung perkembangan internet. Karena mau tidak mau, suka tidak suka, budaya komunikasi masyarakat ini sudah banyak beralih ke ranah virtual. Orang semakin sedikit yang membaca media cetak. Sehingga banyak media cetak di negara kiblatnya teknologi, seperti Amerika Serikat, berguguran. Kehadiran jurnalisme siber otomatis juga akan mengubah pola kerja jurnalis dan interaksi media dengan khalayak. Dalam penulisan buku ini, saya

menggunakan banyak istilah, baik siber, cyber, daring atau online dengan merujuk pada maksud yang sama. Buku ini juga saya tulis berdasarkan pengalaman dan pengamatan--sebagai akademisi atau praktisi. Ditambah dengan berbagai referensi sumber cetak dan daring. Saya pun menyadari dalam menulis dan mengutip sumber-sumber pendukung tidak seideal karya ilmiah murni, karena buku ini pada dasarnya ditulis sebagai referensi bacaan populer yang ilmiah. Namun saya berusaha menyebutkan semua sumber-sumber kutipan supaya tidak terjebak pada plagiarisme yang menjadi momok bagi penulis, meskipun kadang terjadi tidak sengaja. Buku ini saya tulis sebagai referensi komprehensif dan mudah dipahami, bagi akademisi maupun praktisi yang meminati kajian jurnalisme siber. Karena saat ini masih minim referensi tentang jurnalisme siber yang membahas dari berbagai aspek, baik jurnalis, teknologi, bisnis, media maupun interaksi dengan khalayaknya.

**ISLAM VS BARAT** Dr. Abd. Muid N., MA. 2013-11-30 Di saat dunia menjadi semakin menggloabal, ketika dunia berdenyut seperti secara serempak akibat arus komunikasi dan informasi yang menyentuh hampir seluruh pelosok, seharusnya identitas pun bergerak ke arah kesamaan dan keseragaman, tetapi ternyata tidak. Samuel P. Huntington, dalam bukunya *Who We Are?*, mensinyalir dampak dari modernisasi, perkembangan ekonomi, urbanisasi, dan globalisasi malah membuat orang-orang kini jadi memikirkan dan mendefinisikan kembali gugusan identitas mereka. Atau paling tidak, globalisasi tidak membuat manusia menjadi semakin merasa memiliki kesamaan, tetapi malah semakin mempertanyakan identitas mereka. Tariq Ramadan, yang pemikirannya dikritisi dalam buku ini, memang pernah mengeluhkan kenyataan perkembangan teknologi komunikasi dan informasi ternyata tidak membuat manusia saling memahami, malah jurang ketidakpahaman semakin menjadi. Hal itu sebenarnya tidak sulit untuk dipahami mengapa terjadi. Ketika hampir semua manusia terkoneksi satu sama lain lewat

jaringan tanpa kabel sehingga bisa tertawa dan menangis bersama dengan koneksi mereka di belahan bumi berbeda, di saat bersamaan ada keterputusan koneksi dengan orang-orang yang lebih dekat, seperti tetangga, kerabat, bahkan tetangga duduk di sebuah halte. Jika hubungan Islam dan Barat dijadikan kasus, maka hal serupa terjadi. Di tengah dunia global, ada kecenderungan identitas Islam dan identitas Barat semakin mengeras dan malah membenturkan diri satu sama lain. Contoh yang paling kasat mata adalah terorisme. Dan terorisme adalah anak kandung modernisasi, perkembangan ekonomi, urbanisasi, dan globalisasi. Buku ini mencoba melihat hubungan Islam dan Barat dalam sisi yang berbeda. Buku ini terlebih dahulu menelusuri akar-akar permasalahan yang menjadi bahan bakar konflik antara Islam dan Barat dan paling tidak menggaris bawahi satu hal, yaitu trauma sejarah. Trauma sejarah ini mencakup endapan memori Islam dan Barat tentang masa kejayaan Islam yang mengganggu Barat, Perang Salib, kolonialisme, dan dominasi teknologi dan peradaban Barat yang mengintervensi hampir keseluruhan aspek kehidupan, termasuk kehidupan umat Islam. Trauma sejarah ini menghantui baik Islam maupun Barat. Ketika terjadi peristiwa 11 September, sengaja atau tidak, Presiden George W. Bush menyebut Perang Salib sebagai rujukan perlawanan. Hal yang sama dilakukan oleh pihak Islam yang menganggap konflik apapun yang terjadi antara Islam dan Barat sebagai kelanjutan Perang Salib. Jika Perang Salib adalah luka lama, maka luka yang masih belum sembuh adalah imperialisme dan kolonialisme. Lewat pemikiran Tariq Ramadan, buku ini menawarkan cara pandang baru terhadap sejarah yang traumatik tersebut dengan memberikan fakta bahwa Islam dan Barat di masa kini bukan lagi dua entitas yang bisa dipisahkan dan diperhadapkan begitu saja karena kini Islam sedang tumbuh di Barat dan telah menjadi bagian dari Barat. Di samping mengkritisi, buku ini juga memberikan apresiasi bagi pemikiran Tariq Ramadan. Selamat membaca!

Dunia yang dilipat Anton Kurnia 2004

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