



Representation of Power and Hegemony of Seniority in Framing the News of the Suicide Case of Udayana University Students: An Analysis of Critical Discourse on the Media Kompas.com. and Tempo.co.

Arviah Putri Ayuningtyas¹ & Ani Rakhmawati²

^{1,2} Indonesian Language Education, Faculty of Teacher Training and Education, Sebelas Maret University, Indonesia

Correspondence: Arviah Putri Ayuningtyas, Sebelas Maret University, Indonesia

Email: arviahputri25@gmail.com

DOI: 10.53103/cjess.v6i1.442

Abstract

The suicide case of Udayana University students has raised public attention related to the culture of seniority and the practice of dominance in the academic environment. The mass media plays an important role in framing this event through language that contains social, moral, and ideological meanings. This research aims to analyze how online news displays power relations and hegemony of seniority as well as its relevance to character education in the academic environment. The method used is *Critical Discourse Analysis* based on Norman Fairclough's three-dimensional model, which includes the dimensions of text, discourse practice, and social practice. The research data was obtained from six online news articles, three from *Tempo.co* and three from *Kompas.com*, which were analyzed in terms of metaphors, modalities, selection of sources, news focus, and social construction reflected in them. The results show that *Tempo.co* emphasizes the critical and social dimensions, highlighting symbolic dominance, social pressure, and a culture of seniority, thereby encouraging students' critical awareness and empathy. *Kompas.com*, on the other hand, emphasizes institutional responsibility and the legitimacy of formal power, emphasizing collective obedience, stability, and morality. These two media, although they have different approaches, contribute to shaping students' moral awareness, empathy, integrity, and social responsibility, making them relevant as a means of non-formal character education in the academic environment.

Keywords: CDA, Power, Hegemony, Character Education, Fairclough

Introduction

The case of the death of a student of Udayana University (Unud), on Wednesday, October 15, 2025, has given rise to a wide debate regarding bullying practices, social

pressure, and seniority culture in the campus environment (Pratiwi, 2024; Sylvia, 2025). In various media reports, this case is associated with a form of non-physical violence committed by fellow students. This kind of behavior, not always visible directly, can cause deep psychological wounds for the victim. In campus life, social pressure from peers often appears in the form of degrading jokes, ostracization, or demands to fit into certain groups (Freska & Kep, 2023; Rahmadhanti, 2025). This phenomenon shows that there is an imbalance in power relations among students, when certain individuals or groups feel that they have a more dominant position, either due to social status, organizational membership, or proximity factors to certain academic environments (Zamroni, 2022; Rohmatulloh & Setiawati, 2025). Power relations are relationships between individuals or groups, which lead to an influence, control, or domination of one party over another party (Ridwan, Abner, Aliyyawaly, & Safitri, 2022; Wibowo, Abdul, Syamsuri, & Nur, 2025). Power is not always visible in physical form or direct violence. Power can also be exercised subtly, through symbolic mechanisms, namely language, values, traditions, or social norms that make a person voluntarily submit and obey without feeling forced (Syahwal, 2024). In this context, language is an important medium that can represent social reality, as well as can shape and reproduce existing power structures.

News about the case of Udayana University students in various mass media, shows the dynamics of complex discourse. Each media has its own way of framing events (Mardikantoro, 2022; Marzuki, 2023). *Kompas.com media*, tends to highlight moral and institutional aspects, focusing on the responses of universities and local governments. Meanwhile, *Tempo.co* is more critical in revealing the structural side, including the practice of power, social inequality, and the weak student protection system on campus (Pešić, 2022; Dahlborg et al., 2024). This difference in the way of news can illustrate that media texts are never neutral, the result of ideological practices that combine language, power, and social interests (Marzuki, 2023; Putri & Hamdani, 2024). According to Fairclough (1995), every media discourse is a social practice that functions to form and maintain a certain social order, so the analysis of discourse is a study of language as well as a study of power. Fairclough developed a three-dimensional *Critical Discourse Analysis* (CDA) model that includes the level of text, discourse practice, and social practice (Fairclough, 1995). At the text level, highlighting linguistic aspects such as lexical choices, metaphors, and grammatical structures; the level of discourse practice, focusing on the process of production and consumption of texts; whereas the level of social practice, leads to the relationship between language and power in a broader social context (Fairclough, 1995; Marzuki, 203). In this framework, discourse analysis can play a role in exploring linguistic practices involved in the formation of dominant ideologies in society.

In its development, the study of *Critical Discourse Analysis* (CDA) in Indonesia, especially in analyzing the representation of power in the public sphere, has received serious attention from various experts. Rahmah (2024), stated that the reporting of student

bullying cases in Temanggung through Kompas.com represents subtle power that normalizes social dominance. Furthermore, Wardhana et al. (2025) show that online news about low literacy in Indonesia is still full of ideological biases. Ardhianti (2022), emphasized that women's language in reporting alleged sexual harassment at beauty pageants is still dominated by patriarchal views. Meanwhile, Anggini (2024), through an analysis of the regulation of the Minister of Education and Culture No. 30 of 2021, found that campus policy discourse is still oriented towards institutional control rather than victim protection. The research of Dzarna and Oktarini (2023) proves that language in Madurese short films is used to assert social hierarchy and cultural dominance. In this case, research examining power and ideology in educational institutions is still limited, especially those that focus on cases of bullying or symbolic violence among students. This research fills this gap by examining the news of the death of Udayana University students using the Fairclough model CDA approach, to uncover the representation of power and hegemony of seniority in the construction of texts, discourses, and social in media discourse, as well as explore its relevance to the value of character education in the academic environment (Syahwal, 2024; Rohmatulloh & Setiawati, 2025). Thus, it is a form of novelty that no research has been found that highlights the case of death of Udayana University students from the perspective of critical discourse analysis, and connects it with the relevance of the value of character education in the academic environment. This research is important to be carried out in order to uncover critical awareness of the importance of transforming campus culture towards an academic environment that is more humane, equal, and free from symbolic violence (Zamroni, 2022; Rohmatulloh & Setiawati, 2025).

In line with these conditions, the suicide case of Udayana University students indicates that there is social pressure, weak empathy, and low moral awareness, which are still serious problems in the campus world. Character education in the academic environment plays an important role as an effort to shape students' personalities so that they excel intellectually, as well as have social sensitivity and the ability to appreciate differences (Maryam, 2023; Astuti, Herlina, & Ibrahim, 2024). According to Lickona (1991), character education emphasizes three main components, namely the ability of individuals to understand the correct moral values (*moral knowing*), feel the importance of these values in themselves (*moral feeling*), and realize them in real actions (*moral action*). In the academic environment in higher education, these three aspects are the basis for creating a culture that is humanist and free from symbolic violence (Rudiyanto & Kasanova, 2023; Rasyid, Amanda, Aulya, Aswandi, & Anugrah, 2024). Thus, the focus of this research is directed to two main aspects, namely: (1) describing the representation of power and hegemony of seniority in the construction of texts, discourse, and social in the reporting of suicide cases of Udayana University students in Kompas.com and Tempo. co; (2) examine its relevance to the value of character education in the academic environment. This research is expected to be a reflection for the world of education and

journalism to be more sensitive to the ideological impact of language in constructing the discourse of power.

Method

This study uses a qualitative method with the Critical Discourse Analysis (CDA) approach of the Norman Fairclough model (1995). The Fairclough model consists of three dimensions of analysis, namely text, discourse practice, and social practice, which are interconnected to interpret how language shapes and reproduces certain social structures and hegemony (Habibah, 2020; Samsuri, Mulawarman, & Hudiyono, 2022). Therefore, the research focuses on two characteristics: (1) the representation of power and hegemony of seniority in the construction of texts, discourse, and society in the reporting of suicide cases of Udayana University students in *Kompas.com* and *Tempo. Co.*; (2) its relevance to the value of character education in the academic environment. Qualitative research aims to understand and interpret the meaning behind a social phenomenon in depth, so that the results are descriptive and interpretive, not in the form of numbers or statistics (Septiana & Khairiyah, 2024; Juita, Effendi, & Maryam, 2025). The source of data for this research is in the form of digital news texts from two national media, namely *Kompas.com* and *Tempo.co*, which discuss the death cases of Udayana University students during the period of 18-20 October 2025. These two media were chosen because they represent different editorial tendencies, thus allowing for a more in-depth analysis of ideologies and social values in the news. Analysis data in the form of words, phrases, sentences from all text elements, ranging from titles, leads, news content, quotes from sources, to accompanying visual elements (Maurilla et al., 2024; Prihantiwi & Naryatmojo, 2025).

Data collection was carried out through a search of news archives on the official websites of the two media with the keywords "Unud," "suicide," "bullying," "seniority," and "campus." Each article that meets the research criteria is then fully documented, including meta data and text content, and stored in digital format so that its linguistic structure is maintained (Palupi, Laila, & Santi, 2020; Handoko, Wijaya, & Lestari, 2024). Then, the process of reading the entire text in general, then reading carefully and systematically recording the quotations related to the research objective (Palupi, Ummah, & Larasati, 2025). Data analysis was carried out through an interpretation process in two stages: (1) describing the representation of power and hegemony of seniority in the construction of texts, discourse, and social in the reporting of suicide cases of Udayana University students in *Kompas.com* and *Tempo. co*; (2) examine its relevance to the value of character education in the academic environment. To maintain the validity of the data (Mekarisce, 2020; Nurfajriani, Ilhami, Mahendra, Afgani, & Sirodj, 2024), triangulated sources by comparing findings from two media and ensuring the accuracy of the original text as empirical evidence. After examining the results of the research thoroughly, then it

can move on to the formulation of research conclusions.

Results and Discussion

Research on the discourse on the news of suicide cases of Udayana University students in *Kompas.com* was conducted to trace the presence of text, discourse, and social elements as representations of power and hegemony of seniority, in the perspective of CDA Norman Fairclough (Fairclough, 1995). With a thorough analysis of news aspects, it can show the existence of complex discourse dynamics. Illustrating that media texts that are never neutral, are the result of ideological practices that blend language, power, and social interests (Sitorus, Tarigan, Nahampun, & Hutasoit, 2025; Suhardi & Salamah, 2025). In this case, there is a link between the complexity of power and the hegemony of seniority which is reflected through online news with the value of character education that grows in the academic environment.

From the data obtained, articles from *Kompas.com* tend to highlight the moral and responsibility aspects of institutions, while articles from *Tempo.co* emphasize structural and systemic sides, including the practice of social domination and weak student protection (Susanto, 2021). Three articles have been selected from each media, the following will be presented a table of articles that are the source of data along with information on titles, publication dates, and brief information.

Table 1: List of News Articles on Bullying of Udayana University Students in Online Media

News Headlines	Media	Publication Date
Chronology of Udayana University Students Suspected of Committing Suicide due to Bullying	<i>Tempo.co</i>	18 October 2025
Udayana University's Steps After the Bullying Case Against Timothy	<i>Tempo.co</i>	19 October 2025
Clues to Testimony and CCTV Behind Timothy Anugerah's Death	<i>Tempo.co</i>	22 October 2025
Ministry of Education and Science Asked to Intervene in the Case of Bullying of Timothy Student of Udayana University	<i>Kompas.com</i>	19 October 2025
Order of the Minister of Higher Education to the Rector of Udayana University on the Bullying Case of Timothy Anugerah	<i>Kompas.com</i>	19 October 2025
In the Aftermath of Timothy Udayana University Killed by "Bully", Coordinating Minister for PMK Promises to Guard Mental Health	<i>Kompas.com</i>	20 October 2025

Based on the table above, an analysis will be shown using Norman Fairclough's three-dimensional model which includes the level of text, discourse practice, and social practice (Fairclough, 1995), to see how language works in creating power relations and hegemony of seniority that are hidden in the academic environment. Through this approach, the discussion will be directed to two main parts, namely the analysis of the construction of media texts, discourse practices, and social practices; the relevance of the value of character education in the academic environment.

Power and Hegemony of Seniority in the Construction of Texts, Discourse, and Social

Fairclough (1995), language is seen as not neutral, but a social practice that is able to form and reproduce power relations. In this context, media discourse plays an important role in affirming ideology, normalizing dominance, or even opposing unequal social structures (Anggraini & Sarah, 2025; Suhardi & Salamah, 2025). In this section, the discussion is directed at three levels of analysis, namely: the text level, highlighting the choice of language and representation of social actors; the level of discourse practice, examining the context of news production and dissemination; and the level of social practice. Then, interpret the relationship between media discourse and power structures in the academic environment.

Power and Hegemony of Seniority in Media Texts

According to Fairclough (1995), the text level is a dimension that examines the linguistic aspects of discourse, including the syntactic structure, vocabulary, cohesion, and language style used to form representations of social reality. In the context of the news of the suicide case of Udayana University students, a prominent aspect is the use of metaphors and modalities as linguistic strategies that play a role in framing the position of victims, perpetrators, and institutions.

Metaphors are used to shift literal meaning to symbolic meaning, so that it can affirm a certain position of power (Fairclough, 1995; Mardikantoro, 2022). While modality refers to the level of certainty, necessity, or judgment shown in the statement (Fairclough, 1995). In this study, data were found displayed in the following table.

Table 2. Data on Power and Hegemony of Seniority in Media Texts

No.	Data	Linguistic Aspects	Media	Code
1	<i>"The victim is said to be experiencing social pressure in the campus environment."</i>	Metaphor	<i>Tempo.co</i>	T.MT:01
2	<i>"The victim had been socially isolated by his environment."</i>	Metaphor	<i>Tempo.co</i>	T.MT:02
3	<i>"Udayana University is committed to creating an environment that is free from. Violence."</i>	Modality (commitment)	<i>Tempo.co</i>	T.MD:01
4	<i>"This case is a mirror for other campuses not to ignore the welfare of students."</i>	Metafora	<i>Tempo.co</i>	T.MT:03
5	<i>"The Rector called this case a blow to the world of education."</i>	Metaphor	<i>Tempo.co</i>	T.MT:04
6	<i>"The Ministry was asked to intervene to ensure that the campus became a safe place for students"</i>	Modality (social imperative)	<i>Kompas.com</i>	K.MD:01
7	<i>"The Minister of Higher Education ordered the rector to follow up on the case transparently."</i>	Modality (authoritative)	<i>Kompas.com</i>	K.MD:02
8	<i>"The Coordinating Minister for PMK affirmed the government's commitment to prevent bullying on campus"</i>	Modality (moral affirmation)	<i>Kompas.com</i>	K.MD:03
9	<i>"This tragedy is a strong warning for the campus to improve the student development system."</i>	Metaphor	<i>Kompas.com</i>	K.MT:01
10	<i>"The police are still investigating the alleged involvement of campus friends."</i>	Modality (epistemic possibility)	<i>Tempo.co</i>	T.MD:02
11	<i>"Social pressure from certain groups is suspected to play a role in the victim's decision."</i>	Modalities (possibilities)	<i>Tempo.co</i>	T.MD:03
12	<i>"The Minister of Education calls for a thorough evaluation of the culture of seniority in the academic environment."</i>	Modality (moral demands)	<i>Kompas.com</i>	K.MD:04

Information:

K: *Kompas.com* MT: *Metaphor*

T: *Tempo.co* MD: *Modalities*

Based on the data above, the textual dimension in online media shows the use of metaphors and modalities in linguistic aspects. In this case, the data T.MT:01 show a metaphorical aspect, representing a form of power that is symbolic and invisible. The term "*pressure*" describes a social force that works through the norms, values, and expectations of groups towards individuals. In Fairclough's (1995) framework, this lexical choice contains an ideological dimension, because it forms the reader's perspective to understand power relations in the context of campus, namely power that does not oppress directly, but runs through social constructions that make individuals feel pressured and force themselves to follow the will of the dominant group. This problem shows a dominance that is maintained through values that are considered reasonable. Thus, the metaphor of social pressure serves to shift the meaning of power from the structural realm to the cultural realm, highlighting the culture of seniority on campus that normalizes the practice of domination (Palupi, Laila, & Santi, 2020; Rahmah, 2024). Furthermore, the data T.MT:02, the metaphor of "*socially isolated*" in the text *Tempo.co* represents a form of relational power exercised through symbolic exclusion. This lexical form is used to indicate a language in its use to affirm power relations between students, where the dominant group (seniors or peers) has control over the social acceptance of individuals (Suhardi & Salamah, 2025). The act of "*isolating*" is an interpersonal behavior, reflecting a hegemonic mechanism that forces individuals to submit through a sense of alienation (Rohmatulloh & Setiawati, 2025). This phenomenon proves that power works discursively, i.e. through the practice of language, thus creating a boundary between the accepted and the eliminated. In line with this, T.MD:01 data is included in the modality aspect that shows the position of the institution as a holder of moral authority. This kind of expression of commitment can give rise to institutional power through language that appears neutral. The campus asserts itself as an agent of solutions, but by covering its hegemonic position in the same structure (Zamroni, 2022; Yosawati, Sihombing, & Salsabila, 2024). Then, T.MT:03 data show the metaphor of "*a mirror for other campuses*", used to construct a reflective discourse that expands the meaning of the case into systemic criticism. This metaphor has an ideological function, because it realizes that the practice of domination is not an individual problem, but part of a hierarchical and hegemonic social structure of higher education (Fairclough, 1995; Dzarna & Oktarini, 2023).

In addition, T.MT:04 data indicate the metaphor of "*a blow to the world of education*" that signals a clash between the ideal value of education and the reality of oppressive power. This reflects an ideological contradiction, a media has built tragedy as a moral critique of a system that fails to contain the dominance and practice of seniority in academic institutions (Putri & Hidayat, 2022; Guo & Sandaran, 2023). Next, it can be seen

from K.MD:01 data that the modality of *"asked to intervene"* indicates a socially recognized form of vertical power. It is a passive structure that can show the power relationship between the public and the state, where moral responsibility is handed over to the central party. This language describes a fact that change can only happen from above, not from the campus community itself (Wibowo, Abdul, Syamsuri, & Nur, 2025). This problem is related to K.MD:02 data, which confirms the hierarchical power relationship between the government and universities. Media discourse can reveal a formal power structure, namely the supervision of state institutions is considered legitimate to regulate academic institutions (Sitorus, Tarigan, Nahampun, & Hutasoit, 2025). In this case, language is used to reinforce the justification from the authorities for the campus decision. Then, the data K.MD:03 the existence of modality aspects in performative language that contain moral recognition. This expression serves to build the country's image as a protector of human values.

Next, namely in the data K.MT:01 the metaphor of *"stern warning"* can make a tragedy a moral rebuke to the education system. This metaphor works to shift individual issues that then become the responsibility of the group, indicating an awareness of structural hegemony that has normalized a power and a culture of seniority on campus (Susanto, 2021; Pratiwi, 2024). In line with that, the last three data, namely T.MD:02, T.MD:03, and K.MD:04, show that modalities are used as a discourse strategy to negotiate power. The form of modality such as *alleged*, *invoked*, and *encouraged* serves to illustrate a gap between facts and moral responsibility. Thus, the modality here is a tool in giving birth to empowerment discourse, as well as a reflection on social hegemony that has taken root in the academic world (Astuti, Herlina, & Ibrahim, 2024; Sylvia, 2025). Overall, the analysis at the text level shows aspects of metaphor and modality that are a means of representing power and hegemony of seniority. Through subtle and normative language choices, the media frames social dominance as a symbolic practice that is considered legitimate in moral values and institutional structures.

Power and Hegemony of Seniority in Discourse Practice

Analysis at the level of discourse practice focuses on a media text that is formed through the process of production, distribution, and consumption by the public (Fairclough, 1995; Freska & Kep, 2023). In Fairclough's (1995) view, the practice of discourse never runs neutrally, but rather is related to the values, interests, and ideologies of the institutions that produce the text. That is, discourse is seen from the content of the language that appears on the surface, as well as from the values and interests behind the production process. In the context of the case of the death of a student of Udayana University (Unud), both from *the Tempo.co* and *Kompas.com media*, it displays a news style that shows their respective ideologies and identities (Prihantiwi & Naryatmojo, 2025). The way they chose sources,

determined the focus of the news, and structured the narrative, showed that there were different perspectives in interpreting power relations and seniority culture in the campus world.

In *Tempo.co news*, the formation of the discourse seems to be more on the side of the victim, and seeks to reveal the social dimension hidden behind the tragic event. Phrases such as "*social pressure*," "*socially isolated*," and "*mirror to other campuses*" suggest that *Tempo.co* media is trying to link these cases to broader social structures. This media alludes that power is not always present in physical form, but can operate symbolically, through social pressure and group expectations (Rudiyanto & Kasanova, 2023; Wardhana, Putri, & Naufal, 2025). In this case, *Tempo.co* show themselves as a media that has a critical awareness of the dominance practices that exist in academic culture. The discourse production process is by placing students as vulnerable subjects, and campuses as part of a system that needs to be criticized (Septiana & Khoiriyah, 2024). This attitude is related to the editorial character of *Tempo.co* which is known to be critical of power and oriented towards humanitarian issues and social justice. By featuring resource persons such as psychologists, education activists, and the victims' families, *Tempo.co* can give birth to an empathetic discourse, opening up space for readers to interpret this tragedy as a social phenomenon that stems from the inequality of power relations in the campus world.

On the other hand, *Kompas.com news* shows a more institutional and normative style of discourse. This media quoted more statements from state officials, such as the Minister of Education and Culture, the Coordinating Minister for PMK, and representatives of the House of Representatives, and used administrative diction such as "*order*," "*affirm*," and "*asked to intervene*." This kind of choice of language describes a process of discourse production centered on formal power. *Kompas.com* framed the case as a moral issue that must be addressed through government intervention. The practice of his discourse reflects the mainstream media ideology that focuses on stability, order, and the responsibility of the state as a regulator of society's moral values (Mekarisce, 2020; Anggini, 2024). Therefore, the power relationship is shown vertically (Ardhianti, 2022), namely the state and institutions are positioned as parties that play a role in improving the situation, while students and campuses are the objects of policy.

From these two discourse models, it can be described that the media *Tempo.co* use critical framing strategies, while the media *Kompas.com* display moral-institutional framing. *Tempo.co* opens up space for social debate about the hegemony of seniority and symbolic power on campus, while *Kompas.com* asserts the justification of formal power to restore the academic order. In Fairclough's (1995) view, this difference in the practice of discourse shows that the media also participates in the formation of social consciousness, namely by strengthening the dominant order or opposing it.

Power and Hegemony of Seniority in Social Practice

At the level of social practice, through the framework of Fairclough (1995), language can shape and enforce certain social structures. The news about the suicide case of Udayana University students illustrates the social reality of the inequality of power relations among higher education, especially those who adhere to the culture of seniority and the campus hierarchical structure (Handoko, Wijaya, & Lestari, 2024). Both *Tempo.co* and *Kompas.com* media are both within the framework of the moral ideology of education that considers the campus as a space for the formation of character and human values, but the way the two media narrate power shows differences, in the social nuances that are highlighted.

The discourse narrative built by the *Tempo.co* media shows a more reflective and critical social orientation towards a power structure in the academic environment (Susanto, 2021). Through metaphorical styles, such as "social pressure", "social isolation", and "mirror to other campuses", *Tempo.co* media can invite readers to be aware of the forms of symbolic domination that have been inherent in student culture, such as exclusion, intimidation, or demands on seniors. Within the framework of Gramsci's hegemony (Baga, 2022; Maulidiastuti & Ahmadi, 2025), such a phenomenon is a form of power that has been unconsciously accepted voluntarily because it is embedded in social values and customs. Therefore, *Tempo.co* indirectly carry out an ideological function to oppose this domination (Susanto, 2021). The media can lead readers to view the culture of seniority not as a natural tradition, but as a practice that can oppress and undermine human values (Maryam, 2023; Rudiyan & Kasanova, 2023).

Meanwhile, the media *Kompas.com* display social discourse that is more oriented towards moral values and state responsibility. Many highlight statements from government officials and universities, such as "The Minister of Higher Education orders the rector" or "The Coordinating Minister for PMK affirms commitment," the media *Kompas.com* develop the view that the resolution of moral and social problems must be returned to the formal party (Ardhianti, 2022). In Fairclough's (1995) perspective, it shows that the media plays a role in maintaining the dominant social order, through the legitimacy of institutional power. The discourse is more concerned with the values of obedience, stability, and morality, which is in line with the conservative ideology in education, that social change should ideally occur *top-down* through policies and authority approval (Wardhana, Putri, & Naufal, 2025).

These two news models show that the media is part of the ideological space, in creating a meaning about power on campus (Suhardi & Salamah, 2025). *Tempo.co* media presents language as a tool of resistance to hegemony, while *Kompas.com* use language to seek justification for formal power. However, both play a role in instilling educational moral values that emphasize the importance of empathy, responsibility, and social

awareness in the academic environment. Thus, the discourse on the suicide case of Udayana University students is a reflection and formation of a new awareness about the need for a more humane campus cultural transformation and free from symbolic violence.

The Relevance of Character Education Values in the Academic Environment

In the framework of Fairclough (1995), media language is a tool to shape and enforce social structures, as well as to build assumptions about values that are considered important in society. If it is connected from the perspective of character education, this is relevant because the media can indirectly be a means of ethical learning that affects students' attitudes and moral awareness, even outside the classroom.

The *Tempo.co* news, which emphasizes reflection on the culture of seniority and symbolic dominance on campus, is related to the concept of character education that upholds the development of moral *awareness and critical thinking skills* (Palupi, Laila, & Santi, 2020). When highlighting the practices of exclusion, verbal intimidation, and hierarchical pressure, these media can lead readers to understand the social impact of individual and group actions, encourage empathy for victims, and build awareness of the importance of justice and human values in social interactions (Maurilla et al., 2024). Gramsci's perspective on hegemony asserts that seemingly natural social practices are actually a form of symbolic domination that is accepted voluntarily (Baga, 2022; Maulidiastuti & Ahmadi, 2025). This shows that *Tempo.co* media can form students' critical awareness as part of character education that affirms the values of justice, equality, and social responsibility.

Next, the media *Kompas.com* emphasizes recognition from formal parties and institutional responsibility in resolving moral and social problems. There is a narrative that shows the role of government officials and universities, illustrating that social and moral change should be managed through formal structures and clear rules. This phenomenon is relevant to the principle of character education which emphasizes compliance with norms, individual responsibility in the broader social system, and awareness related to the importance of equal rights balance (Zamroni, 2022; Guo & Sandaran, 2023). Fairclough (1995) stated that the media can play a role in maintaining the dominant social order, as well as instilling moral values that support orderly, disciplined, and ethical social interaction.

In this case, media reporting is a means of character learning that is non-formal but has a considerable influence (Anggini, 2024). Character education is not only related to learning in the classroom, but is also influenced by the discourse that develops in society, including the mass media. Media language can shape students' perspectives on right-wrong, just-unjust, and good and bad social behavior (Prihantiwi & Naryatmojo, 2025). Discourse analysis shows that through the way of presentation, emphasis on moral values,

and social construction, the media can instill empathy, integrity, responsibility, and critical awareness of social inequality, all of which are important aspects in student character development.

Thus, student suicide cases reported by *Tempo.co* and *Kompas.com* are a reflection of the social reality of the campus, as well as offering important lessons for character education. This shows that character education is a multidimensional process that involves interaction between individuals, institutions, and social discourse, where media language is one of the instruments that shape students' awareness, attitudes, and behaviors as agents of social change with character (Nurfajriani, Ilhami, Mahendra, Afgani, & Sirodj, 2024).

Conclusion

The analysis of the discourse on the news of the suicide case of Udayana University students, through the perspective of Fairclough (1995), shows that the media is not neutral, but rather forms and enforces power relations and hegemony of seniority through language. In the text dimension, *Tempo.co*'s use of metaphors and modalities highlights symbolic dominance and social pressure, while *Kompas.com* emphasizes compliance, institutional responsibility, and legitimacy of formal authority. In the dimension of discourse practice, *Tempo.co* presents a critical narrative that opens awareness of structural inequality on campus, while *Kompas.com* emphasizes the process of news production that affirms the role of the state and institutions as moral regulators. On the social practice dimension, the two media show different ways of affirming the moral value of education: *Tempo.co* highlight the need for social reflection and cultural transformation, while *Kompas.com* strengthen social stability through the legitimacy of authority.

From the perspective of character education, media reporting acts as a non-formal learning tool that forms moral awareness, empathy, integrity, and student responsibility. Discourse analysis shows that media language can instill ethical values and critical awareness of the practices of social domination and inequality. Thus, this case is not only an individual tragedy, but also a reflection for a more humane, egalitarian, and free campus culture transformation from symbolic violence, while affirming that character education involves interaction between individuals, institutions, and social discourse as agents of shaping student consciousness. These findings can be a reference for educators, policymakers, and media managers to utilize media discourse as a tool to support the development of moral values, ethics, and social awareness of students. This study opens up opportunities to explore the role of media in the context of character education on a broader scale, for example by comparing different types of media, news topics, or the influence of media discourse on student perceptions and behaviors empirically.

References

Anggini, W. Y. (2024). Critical discourse analysis of the Regulation of the Minister Number 30 of 2021 concerning the prevention of sexual violence. *Literatus: Journal of Linguistics and Literature*, 6(1), 55–65.

Angraini, I. D., & Sarah, N. N. (2025). Melanggengkan patriarki: Pembingkai media terhadap kasus perundungan perempuan dalam wacana berita digital. *Pujangga: Jurnal Bahasa dan Sastra*, 11(1), 33–54.

Ardhianti, M. (2022). Ideologi dalam bahasa perempuan terhadap dugaan pelecehan seksual di ajang kontes kecantikan: Analisis wacana kritis. *Dialog Bahasa: Jurnal Ilmiah Kajian Bahasa dan Sastra*, 4(2), 101–112.

Astuti, M., Herlina, H., & Ibrahim, I. (2024). Pendidikan Islam Dan Perannya Dalam Membentuk Karakter Mahasiswa. *Jurnal Visionary: Penelitian Dan Pengembangan Dibidang Administrasi Pendidikan*, 12(1), 77–88.

Baga, M. (2022). Dekonstruksi Derrida dan hegemoni Gramsci: Sebuah awal pencarian identitas budaya Indonesia pascakolonial. *Research Review: Jurnal Ilmiah Multidisiplin*, 1(1), 49–63.

Dahlborg, E., Boman, Å., Eriksson, H., & Tengelin, E. (2024). Encircling discourses—A guide to critical discourse analysis in caring science. *Scandinavian Journal of Caring Sciences*, 38(1), 177–184.

Dzarna, A., & Oktarini, W. (2023). Hegemony in the Madurese short movie (Critical discourse analysis on political language in Indonesia). *Kembara: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 9(2), 245–258.

Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. London: Longman.

Freska, N. W., & Kep, M. (2023). Bullying dan Kesehatan Mental Remaja. CV. Mitra Edukasi Negeri.

Gobang, Y. K. G. D., Nabung, A., & Tapung, M. M. (2022). Critical discourse on press contribution to NTT good local governance. *Jurnal ASPIKOM*, 7(2). <https://doi.org/10.24329/aspikom.v7i2.1169>

Guo, R., & Sandaran, S. C. (2023). A critical discourse analysis of news discourse in The Times. *International Journal of Academic Research in Business and Social Sciences*, 13(1), 968–984.

Habibah, S. U. (2020). Analisis Wacana Kritis Pada Catatan Najwa Berjudul “Trias Koruptika” Perspektif Norman Fairclough. *Adabiyyāt: Jurnal Bahasa dan Sastra*, 4(2), 244–261.

Handoko, Y., Wijaya, H. A., & Lestari, A. (2024). Metode Penelitian Kualitatif Panduan Praktis Untuk Penelitian Administrasi Pendidikan. PT. Sonpedia Publishing Indonesia.

Juita, F., Effendi, M., & Maryam, S. (2025). Buku Ajar Mata Kuliah Metode Penelitian Kualitatif: Penelitian Kualitatif Untuk Menilik Berbagai Fenomena Sosial. Penerbit NEM.

Mardikantoro, H. B. (2022). Critical discourse analysis on violence against women in Indonesian newspapers using Fairclough's model. *Cogent Social Sciences*, 8(1), Article 2146927.

Maryam, N. S. (2023). Urgensi Pendidikan Karakter Bagi Mahasiswa Di Era Digital. *Jurnal Pendidikan Sang Surya*, 9(1), 95–106.

Marzuki, I. (2023). Analisis Wacana Kritis (Teori dan Praktik). Universitas Pendidikan Muhammadiyah Sorong. UNIMUDAPress.

Maulidiastuti, S. F., & Ahmadi, A. (2025). Representasi hegemoni Gramsci dalam novel 'Teruslah bodoh jangan pintar' karya Tere Liye. *EUNOIA (Jurnal Pendidikan Bahasa Indonesia)*, 5(1), 50–64.

Maurilla, E., Zidan, F. A., Asticka, R., Hana, S. N., Pramesti, S. O., Utomo, A. P. Y., & Widhiyanto, R. (2024). Analisis Kualitas Isi Dalam Teks Berita Detiknews.com Edisi Januari 2024 Sebagai Referensi Bahan Ajar Kelas XI SMA. *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa dan Budaya*, 2(4), 120–140.

Mekarisce, A. A. (2020). Teknik Pemeriksaan Keabsahan Data Pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat. *Jurnal Ilmiah Kesehatan Masyarakat: Media Komunikasi Komunitas Kesehatan Masyarakat*, 12(3), 145–151.

Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi Data Dalam Analisis Data Kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 826–833.

Palupi, N. W. I., Ummah, S. R., & Larasati, P. (2025). Konsep dan Praktik Metode Kualitatif Untuk Penelitian Sosial. *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan*, 3(4), 188–198.

Palupi, P., Laila, A. A., & Santi, N. N. (2020). Analisis Kemampuan Mencermati Gagasan Pokok dan Gagasan Pendukung Dari Teks Tulis Melalui Model Pembelajaran Cooperative, Integrated, Reading, and Composition (CIRC). *TERAMPIL: Jurnal Pendidikan dan Pembelajaran Dasar*, 7(2), 119–134.

Pešić, M. (2022). Critical discourse analysis as a critical social study: Norman Fairclough's approach. *Politička Revija*, 74(4), 89–113.

Pratiwi, F. H. (2024). Analisis Penegakan Hukum Pelaku Bullying Terhadap Mahasiswa Baru Universitas Bengkulu dalam Perspektif Hukum dan Masyarakat. *Journal of Indonesian Comparative of Syari'ah Law*, 7(1), 83-100.

Prihantiwi, R. A., & Naryatmojo, D. L. (2025). Analisis Struktur dan Kebahasaan Pada Media Surat Kabar Daring Kompas.com Sebagai Sumber Belajar Teks Berita. *Sintaksis: Publikasi Para Ahli Bahasa dan Sastra Inggris*, 3(3), 51–77.

Putri, H., & Hidayat, D. N. (2022). Discursive and social practices in Instagram captions: Evidence from Indonesia. *Prasasti Journal of Linguistics*, 7(1), 30–37.

Putri, S. I., & Hamdani, A. (2024). Analisis Representasi Teks Praktik Diskurtif dan Praktik Sosial pada Kasus Kakek Mencabuli Cucunya Hingga Hamil. *Titian: Jurnal Ilmu Humaniora*, 8(1), 77-91.

Rahmadhanti, Z. A. Z. (2025). Analisis Faktor-Faktor Penyebab Perilaku Pelaku Bullying di SMPN 18 Tangerang. *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, dan Konseling Islam*, 8(2), 739–754.

Rahmah, M. N. (2024). Perundungan siswa di Temanggung dalam wacana berita Kompas.com: Analisis wacana kritis model Fairclough. [Undergraduate thesis, UIN Syarif Hidayatullah Jakarta]. UIN Jakarta Repository.

Rasyid, A. R., Amanda, D., Aulya, N., Aswandi, A., & Anugrah, A. (2024). Peran Pendidikan Dalam Membentuk Karakter Mahasiswa. *Innovative: Journal Of Social Science Research*, 4(3), 11871–11880.

Ridwan, J. T. R. T., Abner, J., Aliyyawaly, R., & Safitri, D. (2022). Teori Relasi Kekuasaan Strata Sosial Masyarakat dalam Novel Red Queen Karya Victoria Aveyard. *Sosietas: Jurnal Pendidikan Sosiologi*, 12(2), 111–122.

Rudiyanto, M., & Kasanova, R. (2023). Pembentukan Karakter Mahasiswa Indonesia Melalui Pendidikan Karakter. *Student Scientific Creativity Journal*, 1(1), 233–247.

Rohmatulloh, M. T., & Setiawati, E. (2025). Kuasa dan Wacana: Mengurai Ideologi Politik Pemberitaan Tentang “Peringatan Darurat” pada Detiknetwork. *Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia*, 7(1), 70-88.

Samsuri, A., Mulawarman, W. G., & Hudiyono, Y. (2022). Ideologi Penggunaan Istilah-Istilah Covid-19 di Berita Online: Analisis Wacana Kritis Model Norman Fairclough. *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, 5(3), 603–618.

Septiana, N. N., & Khoiriyah, Z. (2024). Metode Penelitian Studi Kasus Dalam Pendekatan Kualitatif. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 10(04), 233–243.

Sitorus, R. Y., Tarigan, R. A. B., Nahampun, D. Y., & Hutasoit, F. Y. N. (2025). Praktik Kekuasaan: Studi Analisis Wacana Terhadap Pidato Megawati Soekarno Putri. *CARONG: Jurnal Pendidikan, Sosial dan Humaniora*, 2(2), 765–775.

Suhardi, S., & Salamah, S. (2025). Bahasa Sebagai Alat Hegemoni: Studi Literatur Tentang Wacana Media. *Journal Media Public Relations*, 5(1), 8–16.

Susanto, E. (2021). Independensi Media Tempo Dan Pengaruh Ekonomi Politik Dalam Praktik Strukturasi. *Jurnal Pustaka Komunikasi*, 4(1), 24–38.

Syahwal, S. (2024). Kekerasan dan Kuasa Simbolik dalam Hukum: Sebuah Kritik Ideologi atas Legitimasi Cipta Kerja. *Undang: Jurnal Hukum*, 7(1), 1-41.

Sylvia, R. (2025). Efektivitas Kebijakan Hukum dalam Penanganan Kasus Bullying di Perguruan Tinggi dan Faktor Penghambat Implementasinya. *Disiplin: Majalah Civitas Akademika Sekolah Tinggi Ilmu Hukum sumpah Pemuda*, 31(1), 77-96.

Wardhana, R., Putri, A. F., & Naufal, D. (2025). Analisis wacana kritis pemberitaan online tentang rendahnya literasi dan minat baca di Indonesia. *Deiksis: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 17(1), 33–47.

Wibowo, A. A., Abdul, N. B., Syamsuri, A. S., & Nur, S. (2025). Eksistensi Komunitas Akar Sosial Di Universitas Muhammadiyah Makassar (Kajian Relasi Kuasa Michel Foucault). *Indonesian Journal of Educational Issues*, 1(1), 1–8.

Yosawati, R. A., Sihombing, P., & Salsabila, A. (2024). A critical discourse analysis study to improve digital media literacy using Fairclough's CDA theory approach. *Electronic Journal of Education, Social Economics and Technology*, 5(2), 305–314.

Zamroni, M. (2022). Relasi kuasa media politik: Kontestasi politik dalam redaksi berita televisi. Prenada Media.