

## Power And Resistance of Characters in the Novel Laut Bercerita by Leila S. Chudori: A Critical Discourse Analysis by Michel Foucault

Sholihatun Munawaroh<sup>1</sup>, Sutardi<sup>2</sup>, Hendrik Furqon<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Darul 'ulum Lamongan, Indonesia; sholihatun.2022@mhs.unisda.ac.id

### Article history

Submitted: 2026/03/21; Revised: 2026/04/14; Accepted: 2026/05/08

### Abstract

Literature is always closely related to everyday life, because humans can act as both subjects and objects in a literary work. This study aims to understand the discourse of power and resistance of characters in the novel *Laut Bercerita* by Leila S. Chudori using Michel Foucault's Critical Discourse Analysis (AWK), focusing on Power/Knowledge, Discourse, Disciplinary Power, and Governmentality. The method applied is observation and recording, with techniques including reading, listening, and note-taking. Data analysis involves four stages: data preparation and organization, data reduction, data presentation, and conclusion drawing. The results show that (1) the discourse of power appears through supervision, bodily discipline, and efforts to control certain characters, and (2) the discourse of resistance is expressed not only physically but more frequently through knowledge and discussion, such as conveying truth, building shared understanding, and constructing counter-narratives against power. It can be concluded that *Laut Bercerita* predominantly presents the discourse of resistance as a response to power practices experienced by characters during the New Order era in Indonesia.

### Keywords

character resistance, critical discourse analysis, michel foucault, power.



© 2026 by the authors. This is an open-access publication under the terms and conditions of the Creative Commons Attribution 4.0 International ([CC BY SA](https://creativecommons.org/licenses/by-sa/4.0/)) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

## INTRODUCTION

Literature is always closely related to everyday life, because humans can act as both subjects and objects in a literary work. Literature does not only exist in written form, but also has another form, namely being passed down orally by parents or storytelling figures. Through literature, humans can convey hopes to others, both to society and the government. In addition, literature also functions as a means to convey teachings about attitudes, good values, and culture within society. Sutardi & Ernaningsih (2022:32) state that literary works not only present beauty that entertains readers, but also contain values that are beneficial. The delivery is not carried out in a coercive manner, but rather through an inspirational approach. The beauty in literary works encourages readers to understand the stories presented and apply them in everyday life. Thus, these values are consciously accepted by readers without any element of coercion.

Literature cannot be separated from studies involving text, because text is capable of producing meaning while also representing certain social conditions. In this context, the novel becomes one of the literary genres that is often utilized to explore various social, political, and humanitarian issues. One of the novels by Leila S. Chudori, namely *Laut Bercerita*, utilizes literature to convey attitudes of rejection and resistance toward the political situation during the dark period of 1998. The story in this novel is narrated through the perspective of a student involved in demonstrations, and is divided into two parts. In the first part, set in 1991, the story is delivered through the perspective of Biru Laut Wibisana, telling the experience of a student who is kidnapped by a group of unknown people. Meanwhile, the second part uses the perspective of his younger sister, Asmara Jati, in 2000, focusing on efforts to search for and uncover the disappearance of her brother.

*Laut Bercerita* illustrates the role of language in shaping reality related to the power and resistance of its characters. Every discourse present in dialogue, narration, as well as the author's way of presenting events, has a significant influence in representing experiences of violence, domination, and various forms of resistance carried out by the characters. This involves elements of the message sender, message receiver, and the complete message to be conveyed. According to Foucault (in Rohana & Syamsudin, 2015:3), discourse is a series of complete utterances in a communicative act that are arranged in an orderly and systematic manner, and contain ideas, concepts, or effects that shape a particular context. In the political realm, critical discourse plays a role as a space for meaning formation. Therefore, studying discourse means uncovering the power relations hidden behind the text, as well as understanding how resistance is constructed and directed through language.

Critical discourse analysis is heavily influenced by the contributions of intellectuals such as Michel Foucault, Antonio Gramsci, the Frankfurt School, Louis Althusser, and Norman Fairclough. Each of these figures presents influential ideas that give rise to various models of discourse analysis. One of the linguists who proposed a model of critical discourse analysis is Michel Foucault. Critical discourse analysis based on Michel Foucault's model is one approach used to analyze media texts in order to understand how media constructs discourse. This approach emphasizes the forces involved in the process of production and distribution of meaning. In addition, discourse analysis also views the use of language, both spoken and written, as part of social practice (Halwati, 2013:149).

In social structures that are deliberately formed to achieve certain goals, there is generally a formal division of power and authority, such as in government institutions, companies, political parties, and the military. Quoted from Hartmann (2003:3), Michel Foucault explains that power and resistance have an inherent, dynamic, and inseparable relationship. Michel Foucault states that "where there is power, there is resistance." This shows that because power is dispersed throughout all social relations, resistance also emerges within those relations. Resistance does not originate from outside the system of power, but rather exists as part of the dynamics that oppose it. Furthermore, just as power is not centralized, resistance is also not

organized in a single form or only occurs in major events, but appears in various forms at many points, even through everyday practices.

This makes *Laut Bercerita* relevant to be studied through the Critical Discourse Analysis (CDA) approach, in order to understand how discourse operates behind the text. This study uses Michel Foucault's theory consisting of: 1) Power/Knowledge, 2) Discourse, 3) Disciplinary Power, and 4) Governmentality. The reason the researcher chose *Laut Bercerita* as the object of study is because this novel presents strong political experiences, particularly the relationship between power and resistance, and has important significance both literarily and socially. The relevance of this novel is further strengthened by the plan to adapt it into a feature film in 2026, positioning *Laut Bercerita* as a cultural product that continues to live and develop. Through the stories of its characters, the novel *Laut Bercerita* presents phenomena of silencing, injustice, as well as the emergence of social awareness and resistance against power.

Empirically, *Laut Bercerita* presents a representation of Indonesia's social and political reality, particularly events of human rights violations and repressive practices of power during the New Order era. These phenomena are not only part of past history, but can still be found in the context of Indonesia's social and political life today, whether in the form of restrictions on freedom of expression, structural injustice, or unresolved collective trauma that gives rise to resistance against power. The connection between the novel *Laut Bercerita* by Leila S. Chudori and the concepts of power and resistance from Michel Foucault's perspective can be seen from the background of the novel's writing. The author revealed that the idea for writing this novel originated from real experiences related to repressive power practices during the New Order era, particularly toward activists. This is as stated in the following quotation: "Ide menulis tentang mereka yang dihilangkan, lahir pada tahun 2008 ketika saya meminta Nezar Patria untuk menuliskan pengalamannya saat diculik Maret 1998. ... Pada saat itulah saya mengatakan padanya suatu hari saya ingin menuliskan cerita tentang para aktivis yang diculik, yang kembali dan yang tak kembali; tentang keluarga yang terus-menerus sampai sekarang mencari jawab." (Chudori, 2022:381).

The quotation shows that the emergence of the novel *Laut Bercerita* cannot be separated from repressive practices of power, in which the state uses mechanisms of control through abduction and torture of individuals considered to threaten the stability of power. The experiences of activists who continued to voice criticism against the New Order regime reflect forms of resistance against that power.

Thus, it can be said that the novel *Laut Bercerita* represents the relationship between power and resistance as proposed by Michel Foucault, namely that repressive power practices give rise to resistance from individuals and oppressed groups. This study aims to describe the levels of power discourse and the levels of character resistance according to Michel Foucault's Critical Discourse Analysis in the novel *Laut Bercerita* by Leila S. Chudori. Therefore, this study is expected to provide additional knowledge for the development of Critical Discourse Analysis studies, particularly using Michel Foucault's theory, so that it can enrich understanding as well as analytical ability toward literary works.

## METHODS

This research uses a qualitative descriptive technique by employing Michel Foucault's approach to describe the level of Critical Discourse Analysis in the novel *Laut Bercerita*. The data used are textual narratives in the novel *Laut Bercerita* that contain elements of power and character resistance. The data source in this research is the novel *Laut Bercerita* by Leila S. Chudori, printed hard cover edition published on August 3, 2022 with ISBN: 978-602-481-872-2. The author uses data collection methods, namely reading techniques, observing techniques, and note-taking techniques. Meanwhile, the data analysis techniques in this research include preparation and organization of data, by conducting a coding process with a grouping system adjusted to the type of data needed. Furthermore, data reduction is carried out by selecting, sorting, and grouping the collected data comprehensively into certain elements or categories. Then, in the process of data presentation, the researcher adjusts it to the objectives and focus of the research that have been determined. Finally, in drawing conclusions, this stage is used by the researcher as a process of formulating the final results of data analysis while also verifying the research findings.

## FINDINGS AND DISCUSSION

The results of the study present an analysis of data obtained from the novel *Laut Bercerita* by Leila S. Chudori using Michel Foucault's Critical Discourse Analysis, which includes the elements of Power/Knowledge, Discourse, Disciplinary Power, and Governmentality. Through these four elements, this study examines how the level of power discourse is represented in the novel and how the form of the characters' resistance discourse emerges as a response to the power relations that occur within the story.

1. The Level of Power Discourse; The analysis in this section is focused on revealing how power operates systematically through the text of the novel *Laut Bercerita*. In Michel Foucault's perspective, power is a form of domination involving those who control and those who are controlled. According to his view, power is not only in the form of physical force or certain rights, but is present in real practices that shape reality as well as patterns of human behavior (Manik, 2013:65–66).

### a. Power/Knowledge

The element of power/knowledge in the level of power discourse in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 16, 21, 98–99, and 172. The following are the data analyzed in this study: 1) The incident of the arrest of activists for possessing a number of banned books, including works by Pramoedya Ananta Toer, which occurred three years ago, still haunts us, especially students who really like reading literature or leftist thought books. Of course, the location of Seyegan in Pete Margodadi Godean Village is a perfect choice. The location of this safe house is too crazy, far from the city center, from the campus, or let's just say far from civilization. (Chudori, 2022:16). 2) Because the incident of the arrest of activists still lingers in Yogyakarta, carrying photocopies of books by Pramoedya Ananta Toer is the same as carrying a bomb: we will be considered dangerous and traitors to the nation. Kinan and I agreed

to bring our respective photocopies back to our boarding houses and promised to meet again tomorrow afternoon after the morning lecture. She wanted to discuss something with me. (Chudori, 2022:21)

Data (1) and (2) are included in the discourse of power containing elements of power/knowledge, showing how the regime controls truth through labeling certain books. Works such as those by Pramoedya Ananta Toer as well as leftist books are categorized as banned readings. This action reflects the practice of knowledge production, where the state determines the boundaries of what may and may not be known by society. Thus, a single narrative is formed that determines what is considered true and what is considered dangerous.

In line with this, Wiradnyana (2018:46–47) in the book *Michel Foucault: Archaeology of Knowledge and Archaeological Knowledge* explains that knowledge has a close relationship with power. A knowledge can be considered true if it has been acknowledged and officially established by those in power. Through the process of defining reality, knowledge also influences changes in the social order.

b. Discourse

The element of discourse in the level of power discourse in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 246–247 and 207. The following are the data analyzed in this study: 3) We were crouching in a safe house when Julius handed me the Metro newspaper with the headline “Wirasena Mastermind of the Riot.” Because the Metro daily is clearly journalists held by people who are close to those in power, it is not surprising that we are called “riot riders who use PKI methods...” It said they had arrested 200 “brawl worms” and had not yet succeeded in ensnaring the “mastermind.” (Chudori, 2022:207). 4) “About two months ago, Father was visited by a group of officers wearing civilian clothes.” “To the office?” “No. How would they dare go to the office. To the house. Father had already suspected they were intelligence agents. They claimed to be assigned to search for Laut and his friends because all members of Winatra, an organization declared illegal due to the July 1996 incident.” (Chudori, 2022:246–247)

Data (3) and (4) are included in the discourse of power with elements of discourse, showing that the regime utilizes mass media to shape the image of activists while simultaneously constructing “Wirasena” and “Winatra” as banned organizations. In addition, by associating the student movement with the stigma of the PKI, the regime builds a dominant discourse to legitimize actions against parties considered to threaten the state. This labeling aims so that society, including Father, views the activities of the characters involved in Wirasena and Winatra not as human rights violations, but as actions to save state stability.

In line with this, Martono (2014:41) in the book *Sociology of Education Michel Foucault: Knowledge, Power, Discipline, Punishment, and Sexuality* explains that according to Michel Foucault, discourse is understood as a form of authority or power in describing something disseminated by an institution. In relation to this, Foucault (in Wiradnyana, 2018:37–38) also states that discourse plays a role in shaping and constructing events, which are then arranged into narratives that can be recognized within a particular social context.

c. Disciplinary Power

The element of disciplinary power at the level of discourse of power in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 1–2, 26–27, 61, 97, 101, 117, 126, 132, 146, 164, 128, 250, 260, and 262. The following data are presented and analyzed in this study:

5) After nearly three months being detained in darkness, they took me to a place. Black. Gloomy. For three months my eyes were blindfolded with a musty cloth that was only occasionally opened when I dealt with feces and urine. (Chudori, 2022:1–2)

6) We were in a fairly large room with three velbed beds spaced far apart. But this time the three of us were facing interrogators like students facing a lecturer. Daniel and Alex were still wearing blindfolds and were being interrogated, although this time it was no longer accompanied by punches and torture. I could briefly hear Daniel being asked why we opposed the New Order, and the interrogator threatened him while banging the table, while Alex, who was sitting a few meters away from me, appeared calmer. (Chudori, 2022:97)

Data (5) and (6) are included in the discourse of power with the element of disciplinary power, showing that there is physical and mental control over the characters through detention and blindfolding. This is a form of very strict discipline/control over the body and the characters' space of movement. This action aims to break down the characters' mentality and self-awareness, so that the body becomes an obedient object under the control of power.

In line with this, Wiradnyana (2018:19) in the book *Michel Foucault: Archaeology of Knowledge and Archaeological Knowledge* explains that disciplinary power is a general mechanism used to carry out domination. In Michel Foucault's view, disciplinary power works through a series of methods designed to tightly control the individual body. This means that disciplinary power uses various procedures to regulate individuals, place them in certain spaces, classify them, continuously monitor their behavior, and record and document their activities.

#### d. Governmentality

The element of governmentality at the level of discourse of power in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 49, 118, 153, 168, 255, 317, and 358. The following data are presented and analyzed in this study:

7) As when we invited Mr. Razak to tell stories about his experiences on Buru Island for more than a decade and returned to Jakarta only to still be considered an enemy of the state; about his wife, children, and siblings who still struggled to earn a living and changed their names so that it would not be too obvious that they were connected to a former political prisoner from Buru Island. (Chudori, 2022:49)

8) The times when Soeharto was still in power accustomed people to keeping their mouths shut, causing them all to experience great trauma. (Chudori, 2022:255)

Data (7) and (8) are included in the discourse of power with the element of governmentality, showing how the state controls society/population through rules and norms that impact even the characters' families. The labeling of "enemy of the state" and the existence of behavioral regulations of power during the Soeharto era within society become ways to control society more broadly. This shows that power operates through bureaucratic systems and practices of social discrimination, so that remaining silent and complying with prevailing rules in order to survive under state supervision becomes part of the structure of society's

thinking.

In line with this, Lemke (2000:4) in the journal *Foucault, Governmentality, and Critique* explains that governmentality is a concept of power used by Michel Foucault to understand the capacity of populations to govern themselves and its relation to political practices and the economic interests of the state. Consistent with this view, Ritzer & Smart (2011:649) in the book *Handbook of Modern Social Theory* state that Foucault sees governmentality as a process of normalization in society, namely a way of regulating populations through certain practices that classify individuals based on prevailing norms and the identities attached to them.

## 2. The Level of Discourse of Character Resistance

The analysis in this section is focused on revealing how the strategies of character resistance are carried out systematically as a form of response to the domination of power in the novel *Laut Bercerita*. In Michel Foucault's perspective, resistance does not originate from outside the system of power, but rather emerges as part of the dynamics that oppose it. In addition, just as power is not centralized, resistance is also not organized in a single form or only occurs in major events, but appears in various forms at many points, even through everyday practices, not limited to the realm of formal politics (Hartmann, 2003:3).

### a. Power/Knowledge

The power/knowledge element at the level of discourse of character resistance in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 48, 77, 114-115, 118, 202, 205, 227, 242-243, 249, 251, 263, and 334. The following data are presented and analyzed in this study: 9) Bram answered, one of the purposes of the discussions and classes on political thought and philosophy held at Rumah Hantu Seyegan, and previously at Pelem Kecut, is for them to read and discuss alternative readings. And that is one of the purposes of the establishment of the Winastra study group and movement: to discuss various alternative ideas in order to oppose the government doctrines that have been instilled in us since the New Order came to power. (Chudori, 2022: 48). 10) Not only the Wirasena, Winatra, and Taraka Yogya groups, but also Winatra comrades from Jakarta, Semarang, Solo, Surabaya sent representatives to join in the name of Aksi Mahasiswa untuk Blangguan. For the past several years, Bram, Kinan, Julius, Alex, and the East Java Winatra team have studied and recorded the conflicts between farmers and the military in this area. (Chudori, 2022: 118)

Data (9) and (10) are included in the discourse of character resistance with the element of power/knowledge, showing resistance that begins through the production of knowledge. This is evident from activities such as discussions, data collection, and field research as forms of rejection of the domination of the New Order regime. By possessing knowledge, the characters build counter-narratives to determine what is considered true. This emphasizes that resistance is not only carried out physically, but also through the mastery of knowledge that can challenge the dominant narrative of those in power.

In line with this, Wiradnyana (2018:7-8) in the book *Michel Foucault: Arkeologi*

*Pengetahuan dan Pengetahuan Arkeologi* explains that Michel Foucault views power and knowledge as interconnected in shaping resistance. Resistance does not stand alone, but arises from various sources of knowledge that support one another. Thus, those who possess knowledge or power tend to determine what is considered as truth.

b. Discourse

The discourse element at the level of discourse of character resistance in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 12, 37, 115, 116, 122, 129, 166, 167, 186, 187, 216, and 322. The following data are presented and analyzed in this study:

11) "Since the incident of Ibu Ami's disappearance, I told Father that I could not just remain silent seeing a situation like this. Father's answer was, that is why we were born as Indonesians. Father's words have stayed with me until now. I interpret it to mean that we must always try to do something, to light something, no matter how small, in the darkness of this country." Bram nodded in understanding, "You chose the right place here, Laut. Jakarta is too orderly and tense." (Chudori, 2022:37). "The important thing is that we remember...." Kinan now stated in a heavier and deeper voice, her eyes shining and her shoulder-length hair tied, "every step you take, every step we take, whether visible or not, whether felt or not, is a contribution, Laut. Perhaps we will get out of this regime 10 years from now or 20 years from now, but whatever you experience in Blangguan and Bungurasih is a step. A line in your poem. The first sentence of your short story...." (Chudori, 2022:187)

Data (11) and (12) are included in the discourse of character resistance with the element of discourse, showing the use of language as a social practice to shape ways of thinking and acting in resisting circumstances. This can be seen from efforts to construct discourse as resistance through memory, national identity, and also hope. In this context, discourse is used by the characters to keep moving forward.

In line with this, Wiradnyana (2018:31) in the book *Michel Foucault: Arkeologi Pengetahuan dan Pengetahuan Arkeologi* explains that according to Michel Foucault, discourse can dominate a certain time and space, because it plays a role in shaping ways of thinking while also encouraging resistance based on knowledge.

c. Disciplinary Power

The element of disciplinary power at the level of the discourse of character resistance in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 141–142 and 208. The following presents the data analyzed in this study:

13) ... He immediately gave a signal for us to follow him one by one tiptoeing toward the embankment. The rain that kept pounding the earth made it easier for us to escape the surveillance of the soldiers who were surely far behind us. Arriving at the edge of the field. Mas Yono raised his hand. I was right behind Mas Yono, then behind me in sequence were Daniel, Alex, and Sunu who also raised their hands and stopped the line following us. Mas Yono said that instructions should

not be conveyed by shouting, but rather in a relay style. "I am worried that if we keep shouting they might hear. They often patrol the villages using large spotlights," said Mas Yono. (Chudori, 2022:141–142) 14) Because we heard there was an order to "shoot on the spot," we decided to disperse again. Julius and Coki headed to a place not far from Jakarta, while Alex, Daniel, and I immediately took a bus to one of the safe houses provided by Bang Jo in Bandung. From him we learned that on August 11, Bram and his friends were already in their hands. Bang Jo felt that Java Island was not safe for us, so he bought bus tickets to Sumatra. "There you are safer. If there are already suspicious signs, you move..." said Bang Jo. (Choudori, 2022:208)

Data (13) and (14) are included in the discourse of character resistance with elements of disciplinary power, showing the characters' responses to power through self-control and regulation of the body as a defense strategy. By maintaining mobility, tactics of disguise and avoidance, the characters attempt to evade regime control. This method makes surveillance mechanisms that rely on spatial fixation less effective in limiting the characters' movement.

In line with this, Lilja & Vinthagen (2014:27) in the journal *Sovereign Power, Disciplinary Power and Biopower: Resisting What Power with What Resistance?* explain that according to Michel Foucault, resistance to disciplinary power is generally not carried out openly, but through hidden means. This form of resistance can take the form of avoidance, reinterpretation of discourse, and efforts to weaken institutional control over behavior.

#### d. Governmentality

The element of governmentality at the level of the discourse of character resistance in the novel *Laut Bercerita* by Leila S. Chudori is found on pages 93, 131, 136–138, 202, 225 and 266. The following presents the data analyzed in this study: 15) Two years ago, before we were declared fugitives by the government, Kinan was assigned to Tandes, Surabaya, together with Sunu, Julius, Gusti, and Naratama. They escorted workers from 10 factories to hold a demonstration demanding wage increases. At that time, I had just been appointed as the secretary general of Winatra and Bram assigned me to move to Jakarta. Because the demonstration was intense and involved thousands of workers, the army felt they had reason to arrest them. (Chudori, 2022: 93). 16) Until September, after the Commission for Missing Persons held a Tent of Concern where Gus Dur someone I deeply respect was present, finally Aswin and colleagues from other NGOs decided to formalize all families as part of the Commission for Missing Persons organization so that the search for the activists would not be forgotten by the government. Father even became a representative of the parents who went to attend a meeting at the UN office in Geneva together with Aswin and Alex to meet with organizations of enforced disappearances from other countries such as the Philippines and Latin American countries. (Chudori, 2022:266)

Data (15) and (16) are included in the discourse of character resistance with elements of governmentality, showing resistance through the structural organization of

population/society, particularly workers and victims' families. The existence of resistance that is not only carried out individually, but also involves society ideologically is a form of opposition to the system of state management (government/governmentality).

In line with this, Lemke (2000:21–24) in the journal *Foucault, Governmentality, and Critique* explains that governmentality presents a situation of resistance in which the subject exists within a space of choice of action. The subject is not entirely forced to follow the will of the dominant group, but still has the possibility to direct his or her own life practices, although remaining under the influence of social control related to the political and economic interests of the state. In relation to this, Michel Foucault (in Mudhoffir, 2018:96) also states that governmentality provides space for subjects to make decisions in various forms of resistance. In this context, carrying out resistance does not only mean rejecting, but also includes efforts to regulate, shape, and determine choices of action, both for oneself and in relation to others.

## CONCLUSION

Leila S. Chudori's novel *Laut Bercerita* (The Sea of Stories) is a 387-page fictional novel that depicts the power and resistance of characters during the New Order era. Based on all the data obtained, the characters' resistance practices are more prevalent than the practices of power. This indicates that Leila S. Chudori's novel *Laut Bercerita* (The Sea of Stories) not only presents the existence of power, but also emphasizes the characters' responses in the form of resistance to the New Order regime. Thus, this novel better represents the spirit of resistance as a response to the practices of power experienced by the characters.

Based on the discussion in the study entitled *Power and Resistance of Characters in Leila S. Chudori's Novel Laut Bercerita: A Critical Discourse Analysis of Michel Foucault*, the conclusions of this study are as follows: (1) First, 27 data were found on the practices of power, with details of the elements of Power/Knowledge (4 data), Disciplinary Power (14 data), Discourse (2 data), and Governmentality (7 data). The largest number of data were found in the Disciplinary Power element. This shows that power in the novel *Laut Bercerita* by Leila S. Chudori appears more often in the form of supervision, bodily discipline and control over the characters, (2) Second, 32 data were found on the character's resistance practices, with details of the Power/Knowledge elements 12 data, Discourse 12 data, Disciplinary Power 2 data, and Governmentality 6 data. The largest number of data found was in the Power/Knowledge and Discourse elements. This shows that the character's resistance was not only carried out physically, but more through knowledge and discourse, such as conveying the truth, building shared understanding, and creating counter-narratives to power.

## REFERENCES

- Chudori, L. S. (2022). *Laut Bercerita*. Kpg (Kepustakaan Populer Gramedia).
- Halwati, U. (2013). Analisis Foucault Dalam Membedah Wacana Teks Dakwah Di Media Massa. *At-Tabsyir, Jurnal Komunikasi Penyiaran Islam*, 1. <https://doi.org/10.21043/At-Tabsyir.V1i1.456>

- Hartmann, J. (T.T.). Power And Resistance in the Later Foucault.
- Lemke, T. (2000). Foucault, Governmentality, And Critique.
- Lilja, M., & Vinthagen, S. (2014). Sovereign Power, Disciplinary Power and Biopower: Resisting What Power with What Resistance. *Journal Of Political Power*, 7(1). <https://doi.org/10.1080/2158379x.2014.889403>
- Manik, J. D. N. (2013). Kekuasaan Dan Kepemimpinan Sebagai Proses Sosial Dalam Bermasyarakat. *Society*, 1(1). <https://doi.org/10.33019/Society.V1i1.43>
- Martono, N. (2014). *Sosiologi Pendidikan Michel Foucault, Pengetahuan, Kekuasaan, Disiplin, Hukuman Dan Seksualitas* (1 Ed.). Rajawali Pers.
- Mudhoffir, A. M. (2013). Teori Kekuasaan Michel Foucault: Tantangan Bagi Sosiologi Politik. *Masyarakat Jurnal Sosiologi*, 18(1). <https://doi.org/10.7454/Mjs.V18i1.1253>
- Ritzer, G., & Smart, B. (2011). *Handbook Teori Sosial Modern*. Nusa Media.
- Rohana, & Syamsuddin. (2015). *Analisis Wacana*. Cv Samudra Alif-Mim.
- Sutardi, S., & Ernaningsih, E. (2022). Proses Kreatif Menulis Usaha Interpretasi Nilai Pendidikan Dalam Karya Sastra. *Pentas: Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, 8(1), 31–40. <https://doi.org/10.52166/Pentas.V8i1.3286>
- Wiradnyana, K. (2018). *Michel Foucault Arkeologi Pengetahuan dan Pengetahuan Arkeologi*. Yayasan Pustaka Obor Indonesia.