

POWER COMMUNICATION AND THE PRODUCTION OF OBEDIENCE IN *ANIMAL FARM*: A CRITICAL DISCOURSE ANALYSIS

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Abstract: *This study examines how power communication practices shape obedience and silence among subordinate groups through a critical discourse analysis of George Orwell's *Animal Farm*. Grounded in a critical paradigm and qualitative approach, the study applies Critical Discourse Analysis by integrating Norman Fairclough's and Teun A. van Dijk's frameworks. The data consist of textual units including narrative structures, dialogues, slogans, and rule transformations within the novel. The findings reveal that domination in *Animal Farm* is not primarily sustained through physical coercion, but through symbolic communication practices that regulate meaning production, control collective memory, and normalize inequality. The consolidation of power operates through three main mechanisms: the construction of legitimacy, the normalization of inequality, and the production of obedience and silence. Obedience emerges not as mere absence of resistance, but as the outcome of value internalization and systematic restriction of critical articulation. These results underscore that the stability of domination largely depends on communication's capacity to shape social consciousness and constrain collective thought.*

Keywords: *power communication, critical discourse analysis, silence, *Animal Farm**

A. Introduction

George Orwell's *Animal Farm* has been widely recognized not merely as a political allegory, but as a critical representation of how power is constructed and maintained through language, symbols, and everyday communicative practices. Through character conflicts, narrative transformations, and the evolution of social relations on Manor Farm, Orwell illustrates that domination is sustained not primarily through physical coercion, but through the regulation of meaning, the control of knowledge, and the normalization of obedience ¹. In this sense, *Animal Farm* constitutes a productive analytical site for examining communication as a central mechanism in the formation and reproduction of power ². The narrative structure of the novel reflects a complex configuration of power communication: Old Major articulates collective ideological consciousness as the basis of revolutionary legitimacy; Snowball embodies deliberative and participatory communication; Napoleon consolidates authoritarian rule through communicative control; Squealer functions as the primary agent of propaganda and linguistic manipulation; while Boxer and Clover represent the internalization of obedience among subordinate groups as moral virtue and social common sense. This configuration demonstrates that the stability of power in *Animal Farm* is largely produced through communicative practices that shape how social actors perceive reality, evaluate truth, and interpret their position within the social order ³.

This representation corresponds with contemporary developments in communication studies that conceptualize communication as a central arena for the production of meaning, legitimacy, and power in social life ⁴. In modern societies, communication no longer functions solely as a medium of message transmission, but operates as a social structure that organizes perception, knowledge, and collective interests ⁵. Language and discourse therefore serve as fundamental instruments in the construction of social consciousness and the regulation of power relations ⁶. Nevertheless, this transformation generates a critical paradox. While the expansion of communicative spaces facilitates public deliberation, political participation, and the emergence of critical awareness, communicative practices simultaneously reinforce symbolic domination through the regulation of meaning, the manipulation of narratives, and the normalization of social inequality. Political and economic disparities are frequently not confronted through open resistance, but rather accepted through obedience and silence,

¹ Eka Saputra, 'Komunikasi Antarbudaya Dalam Film Victoria and Abdul', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 3.2 (2020), 95–121.

² Muhamad Fadeli, *Filsafat Komunikasi: Konstruksi Makna Digital* (Jakad Media Publishing, 2025).

³ H T Faruk, *Metode Penelitian Sastra: Sebuah Penjelajahan Awal* (Pustaka Pelajar, 2012).

⁴ Hanix Ammaria, 'Komunikasi Dan Budaya', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 1.1 (2017), 1–19.

⁵ Prima Vidya Asteria, *LANDASAN BUDAYA KOMUNIKASI: Dasar Teori Dan Struktur Makna Dalam Budaya Komunikasi* (Madza Media, 2025).

⁶ Muchri Ramah, 'Wacana Dalam Perkembangan Ilmu Sosial Modern', *Kinesik*, 6.2 (2019), 165–75.

even when injustice is widely recognized ⁷. This indicates that domination operates not only at the structural level, but also through communicative mechanisms that shape the cognitive, evaluative, and behavioral orientations of individuals and social groups ⁸.

Critical communication scholarship emphasizes that language and discourse play a constitutive role in the construction of social reality ⁹. Unequal power relations become perceived as natural and legitimate through continuous and institutionalized communicative practices ¹⁰. From the perspective of Critical Discourse Analysis, language is not a neutral reflection of reality, but a social practice that actively constructs and reproduces power relations ¹¹. Within this framework, language and symbols function as ideological sites that normalize inequality while simultaneously constraining the possibilities for social resistance ¹². A central mechanism in this process is silence. Silence should not be understood as the absence of response, but as the product of communicative structures that systematically restrict dissent and generate symbolic compliance ¹³. Silence thus becomes an integral dimension of domination, operating through the internalization of meaning, the control of knowledge, and the normalization of values in everyday life, as reflected in Boxer's obedience, Clover's ambivalence, and the collective passivity of the other animals in *Animal Farm*¹⁴.

Despite the extensive body of research on language, discourse, and power, existing studies have largely concentrated on discourse production by dominant actors such as states, media institutions, and political elites ¹⁵. Investigations into how such discourse is received, internalized, and

⁷ Catur Nugroho, *Medianomics Ekonomi Politik Media Di Era Digital* (Prenada Media, 2023).

⁸ Felicia Pratto, Andrew L Stewart, and Fouad Bou Zeineddine, 'When Inequality Fails: Power, Group Dominance, and Societal Change', *Journal of Social and Political Psychology*, 1.1 (2013), 132–60.

⁹ Maisal Jannah, 'Keteladanan Tokoh Dalam Serial Animasi Nussa Official', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 3.2 (2020), 1–13.

¹⁰ Umar Fauzan, *Analisis Wacana Kritis: Menguak Ideologi Dalam Wacana* (Idea Press Yogyakarta, 2016).

¹¹ Friska Barus and Marzuti Isra, 'Bahasa Sebagai Cermin Relasi Kuasa Dalam Komunikasi Antara Pekerja Dan Manajemen Di Lingkungan Institut Teknologi Sawit Indonesia: Analisis Wacana Kritis', *Triangulasi: Jurnal Pendidikan Kebahasaan, Kesastraan, Dan Pembelajaran*, 5.2 (2025), 129–37.

¹² Marzuki Marzuki, 'Gagalnya Pemahaman Fir'un (X) Dalam Perspektif Kajian Sain Alamtologi Pada Menerima Pesan', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 3.2 (2020), 122–35.

¹³ John B Thompson, *Kritik Ideologi Global: Teori Sosial Kritis Tentang Relasi Ideologi Dan Komunikasi* (IRCiSoD, 2015).

¹⁴ Rizki Ahmalina Putra, 'Analisis Semiotika Pesan Sindiran Kepada Birokrasi Pemerintahan Dalam Film Animasi Zootopia', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 5.2 (2022), 94–110; Jannah.

¹⁵ François Randour, Julien Perrez, and Min Reuchamps, 'Twenty Years of Research on Political Discourse: A Systematic Review and Directions for Future Research', *Discourse & Society*, 31.4 (2020), 428–43.

reproduced by subordinate groups particularly in the form of obedience and silence remain comparatively limited ¹⁶. This gap constitutes a significant theoretical limitation, as the functioning of power cannot be comprehensively explained without understanding the mechanisms through which domination is accepted and reproduced ¹⁷.

Within this context, the present study focuses on examining how practices of power communication shape obedience and silence among subordinate groups ¹⁸. By positioning *Animal Farm* as a text of political communication, this research analyzes how language, symbols, and discursive structures construct processes of acceptance, internalization, and reproduction of domination through seemingly voluntary compliance and systematic silence. This approach advances the study of power communication by demonstrating that the stability of domination depends less on physical repression than on the capacity of communication to regulate meaning, constrain discourse, and normalize inequality. Through a critical discourse analysis of *Animal Farm*, this study seeks to bridge the gap between the empirical reality of communicative practices that sustain domination and the normative ideal of communication oriented toward critical consciousness and participation, while contributing conceptually to the fields of political communication and power communication.

B. Research Methods

This study employs a qualitative approach within a critical paradigm to examine how language and discourse function as practices of power communication in political literary texts. A qualitative approach is adopted because the focus of the research lies in meaning-making processes and discursive mechanisms that cannot be reduced to quantitative measurement, but must instead be understood through in-depth and contextual textual interpretation ¹⁹. The critical paradigm is employed on the assumption that communicative practices are not neutral, but are always embedded in relations of power and ideology that must be examined reflectively ²⁰. This epistemological position aligns with the research objective of explaining how

¹⁶ U G M Press, *Tentang Kuasa: Lingkup Kajian, Metodologi, Dan Pengajaran Ilmu Politik Dan Pemerintahan* (UGM PRESS, 2024).

¹⁷ S H Nasrudin, M C E MH, and S E Nina Nursari, *Buku Pengantar Sosiologi (Teori, Realitas, Dan Transformasi Sosial Di Abad 21)* (Penerbit Widina, 2025).

¹⁸ Nisa Afifah and Akhmad Rifa'i, 'Feminisme Dalam Pemberitaan Media Online Konde. Co: Studi Analisis Wacana Kritis', *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 7.1 (2024), 55–80.

¹⁹ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

²⁰ Norman Fairclough, 'Critical Discourse Analysis and the Marketization of Public Discourse: The Universities', *Discourse & Society*, 4.2 (1993), 133–68.

domination in *Animal Farm* is produced, legitimized, and reproduced through communication practices ²¹.

The analytical method applied is Critical Discourse Analysis (CDA). CDA conceptualizes language as a form of social practice that is closely linked to power, ideology, and social structure, thereby enabling an analysis of how texts not only represent reality but also actively shape and sustain power relations ²². The analytical framework of this study integrates the approaches of Norman Fairclough and Teun A. van Dijk. Fairclough's model is employed to examine the dialectical relationship between text, discursive practice, and social practice, while van Dijk's socio-cognitive approach is used to understand the role of knowledge, ideology, and social cognition in the processes through which discourse is received and internalized by subordinate groups ²³. The integration of these two perspectives enables a comprehensive analysis of both linguistic structures and their ideological effects in shaping obedience and silence.

The conceptual framework of this research further incorporates Antonio Gramsci's concept of hegemony to interpret domination as a form of power that operates through consent and social consensus rather than through direct coercion ²⁴. This perspective is combined with Michel Foucault's concept of the power-knowledge relationship to explain how discourse constructs compliant subjects through processes of normalization, symbolic surveillance, and the internalization of meaning ²⁵. This theoretical integration provides a robust foundation for explaining how the stability of power in *Animal Farm* is established through communicative practices. The object of this research is George Orwell's novel *Animal Farm*, which is treated as an allegorical text of political communication. The text is analyzed as the primary document for identifying discursive practices related to the legitimation of power, the normalization of inequality, the formation of obedience, and the representation of silence. The research data consist of textual units including narrative segments, character dialogues, slogans, and changes in rules that appear throughout the storyline.

Data collection is conducted through systematic document analysis involving repeated and careful readings of the text. Each relevant textual unit is coded according to analytical categories derived directly from the research

²¹ Taher Ben Khalifa, 'The Symbolic Asymmetry of Power in Orwell's *Animal Farm*: A Critical Discourse Analysis', *Cogent Arts & Humanities*, 13.1 (2026), 2637945.

²² Norman Fairclough, *Analysing Discourse* (routledge London, 2003), CCLXX.

²³ Teun A Van Dijk, 'Critical Discourse Analysis', *The Handbook of Discourse Analysis*, 2015, 466–85.

²⁴ Antonio Gramsci and P Palan, 'Americanism and Fordism', *Prison Notebooks*, 1971, 213–25.

²⁵ Michel Foucault, *Language, Counter-Memory, Practice: Selected Essays and Interviews* (Cornell University Press, 1980).

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questions and theoretical framework: (1) construction of legitimacy, (2) normalization of inequality, (3) formation of obedience, and (4) production of silence. This coding process enables a structured examination of how communicative practices operate across multiple layers of the narrative. Data analysis is carried out in iterative stages. The first stage involves identifying and categorizing the data within the analytical framework. The second stage focuses on examining linguistic structures, discursive strategies, and relations of meaning using the CDA framework. The third stage consists of interpreting the findings by integrating hegemonic theory and the power–knowledge concept to explain the mechanisms through which consensus, obedience, and silence are constructed in the text. Research validity is ensured through data traceability, consistency in the application of theoretical frameworks, coherence between research questions, methods, and analysis, and repeated critical readings of the text to minimize interpretive bias and enhance analytical rigor ²⁶.

C. Results and Discussion

Research Results

The findings of this study are organized into three major themes that reflect the stages of power consolidation in the narrative of *Animal Farm* and illustrate how domination is constructed, maintained, and normalized through symbolic communicative practices. These themes include: (1) the construction of power through narrative and character roles, which demonstrates how legitimacy is established through the control of language, representation, and symbolic leadership; (2) the normalization of inequality through rules and collective memory, which reveals how shifts in meaning and historical manipulation shape social acceptance of injustice; and (3) the production of obedience and silence as outcomes of the communicative structure, which explains how information control, the delegitimation of critique, and the restriction of discursive space generate internalized and sustainable compliance.

Construction of Power through Narrative and Character Roles

The analysis of *Animal Farm* demonstrates that the foundation of power is built not primarily through physical coercion, but through the control of collective narratives that shape the subjects' horizon of consciousness. The process of domination begins even before the establishment of formal political structures, when Old Major delivers his speech that formulates an interpretive framework of the animals' social reality. His assertion that their lives are defined by "misery and slavery" does not merely describe objective conditions, but functions as a communicative

²⁶ Michael Huberman and Matthew B Miles, *The Qualitative Researcher's Companion* (sage, 2002).

act that produces the boundaries of collective understanding of the social world. In this context, language operates as a mechanism of reality construction rather than as a neutral medium of factual transmission.

This narrative is further reinforced through the simplification of social relations into a binary opposition between “us” and “them,” with humans positioned as the sole collective enemy. Such a reduction of social complexity generates a powerful initial ideological consensus. All aspects of the animals’ lived experiences are reoriented into a single political frame of meaning, systematically excluding alternative interpretations of social reality from collective cognition. At this stage, communication no longer serves as an exchange of information, but becomes an instrument for shaping political orientation and social consciousness.

Following Old Major’s death, the structure of power becomes institutionalized through the relationships among characters, particularly between Snowball and Napoleon, who represent two contrasting models of political communication. Snowball develops deliberative communication practices through public meetings, open debates, collective planning, and educational initiatives directed at the other animals. This pattern of communication produces a relatively participatory distribution of meaning and opens symbolic spaces for communal involvement.

In contrast, Napoleon gradually shifts this communicative structure toward increasing closure and centralization. The dissolution of public meetings, the elimination of debate, and the concentration of decision-making within a small circle of pigs mark the transformation from deliberative communication to communicative authoritarianism. This shift does not occur through a single dramatic event, but through a sequence of administrative measures that appear technical and rational, yet fundamentally alter the distribution of power and control over social meaning. In this phase of consolidation, the role of Squealer becomes decisive. He functions not merely as the regime’s spokesperson, but as the primary producer of symbolic reality. Through linguistic manipulation, the distortion of memory, and repetitive moral justification, Squealer frames every policy as a scientific necessity and as serving collective welfare, while simultaneously invoking symbolic threats of the return of the former regime should such policies be questioned. These discursive operations construct a cognitive framework in which criticism of power appears irrational, unsafe, and immoral.

The combination of Napoleon’s symbolic authority and Squealer’s discursive operations produces a stable configuration of power without reliance on continuous physical violence. Power operates through control over communication flows, information distribution, and the definition of

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social reality. Characters such as Boxer and Clover are not merely objects of domination, but actively reproduce power through their acceptance of dominant discourse. Their obedience develops not solely from fear, but from the internalization of values and meanings generated by the communicative structure of power. Thus, the narrative structure of *Animal Farm* reveals that power grows through the engineering of symbolic roles among characters, the control of discourse production, and the shaping of collective cognitive orientation. Domination is not imposed overtly, but constructed gradually through systematic, persuasive, and increasingly closed communication, producing a form of power stability that appears natural and almost invisible.

Normalization of Inequality through Rules and Collective Memory

The next stage of domination consolidation in *Animal Farm* unfolds through the normalization of inequality, institutionalized in the form of written rules and the control of collective memory. From the outset, the Seven Commandments are positioned not merely as behavioral regulations, but as sources of symbolic truth that define the boundaries of power legitimacy. These rules are not presented as social agreements open to evaluation, but as final principles that must be accepted without negotiation. In this context, law functions as an instrument of power communication that shapes the collective horizon of meaning regarding what is considered legitimate, normal, and unquestionable.

Over time, these rules are gradually and covertly altered. Revisions are not announced as policy changes, but are subtly inserted into the official narrative, producing disorientation between the animals' empirical experiences and the textual authority displayed on the wall. When inconsistencies emerge between personal memory and official claims, the animals do not challenge the legitimacy of power, but instead doubt their own cognitive capacity. This condition demonstrates that control over collective memory becomes an extremely effective instrument of domination because it replaces lived experience with a reality produced by power discourse.

This process generates a psychosocial condition in which subjects lose their epistemic grounding in reality. When personal experience is no longer trusted and the sole source of truth resides in discursive authority, resistance becomes nearly impossible. Inequality is no longer perceived as a structural deviation, but as a legitimate and inevitable component of the social order. Normalization thus operates not through direct violence, but through slow and systematic shifts in meaning. The culmination of this mechanism is evident when the principle of equality, which constituted the foundation of the original revolution, is transformed into the contradictory claim that some animals are "more equal" than others. This contradiction fails to provoke open resistance because the communicative structure has already eroded

collective critical capacity. Logical inconsistency is no longer interpreted as betrayal of foundational values, but is accepted as a seemingly rational continuation of a normalized order.

Beyond written rules, the normalization of inequality is reinforced through symbolic practices in everyday life. The pigs' changing lifestyle, their occupation of the farmhouse, consumption of alcohol, monopolization of exclusive facilities, and adoption of human habits are not perceived as violations of collective principles, but are framed as leadership necessities. Growing social inequality does not generate resistance because it has been absorbed into the meaning structure that governs how the animals interpret social reality. Consequently, domination in *Animal Farm* is maintained not primarily through physical threats, but through symbolic mechanisms that normalize inequality gradually yet consistently. Rules and collective memory serve as the principal media in this process, creating a social condition in which injustice is no longer recognized as a structural problem, but accepted as a natural and unavoidable order.

Production of Obedience and Silence as Outcomes of the Communicative Structure

The most decisive stage in the persistence of domination in *Animal Farm* is the production of obedience and silence as direct outcomes of the established communicative structure. Once collective narratives are controlled and inequality is normalized through rules and collective memory, power no longer requires continuous physical coercion. Domination operates through the internalization of values, meanings, and moral orientations produced by the system of power communication. Subjects do not comply merely out of fear, but because they have adopted cognitive frameworks that define obedience as social and moral normality.

The character of Boxer represents the clearest embodiment of this internalization process. His life principles—believing that the leaders' decisions are always correct and that every crisis must be confronted by working harder—demonstrate how obedience has shifted from the external realm into the subjective domain. When systemic failures occur, responsibility is not attributed to power structures, but personalized as individual deficiency. In this context, language functions to transform structural problems into personal moral issues, thereby shielding power from critical evaluation.

The production of obedience is further reinforced through the systematic repetition of slogans. Slogans operate as instruments for severing critical communication. Whenever debate or questioning of authority emerges, language is simplified into emotional expressions that close spaces for reflection and replace rational argumentation. This repetition cultivates

cognitive habits that increasingly distance subjects from critical analysis and draw them closer to passive acceptance of authority.

Silence emerges as a direct consequence of this communicative configuration. Although the animals recognize growing inequality and injustice, they are unable to articulate opposition within a communication system that has been structurally constrained. When forums for discussion are eliminated and channels of collective communication are closed, dissatisfaction becomes fragmented into individual experiences. Awareness never develops into collective opposition because no symbolic space exists to consolidate resistance.

Symbolic threats embodied by the presence of coercive apparatuses further reinforce the production of silence. Potential resistance is suppressed even before it is expressed, as subjects have learned that dissent has no safe place within the prevailing communicative structure. In this context, silence does not function as the absence of communication, but as a survival strategy within a repressive communicative system that offers no legitimate channel for articulation.

The accumulation of internalized obedience, cognitive disorientation produced by memory manipulation, and the inability to articulate dissent generates an exceptionally stable form of power. Domination no longer requires constant physical repression because it has become embedded in the subjects' ways of thinking, feeling, and acting. Overall, the findings of this study demonstrate that power in *Animal Farm* is produced and sustained through an interlocking network of communicative practices: narrative control, normalization of inequality, manipulation of collective memory, internalization of obedience, and the production of silence. Language and discourse function as the primary instruments of social control, operating subtly, systematically, and over extended periods, enabling domination to endure without reliance on explicit physical violence.

D. Discussion

This study affirms that domination in *Animal Farm* does not operate primarily through physical violence or overt repression, but through symbolic communicative mechanisms that systematically shape how subjects understand social reality, evaluate the legitimacy of power, and interpret their position within the social structure. Power does not appear as visible external coercion, but functions as a system of meaning that organizes experience, directs moral judgment, and constrains the horizons of individual and collective thought. This pattern confirms that language and discourse are not merely representational tools, but social practices that actively produce and reproduce power relations ²⁷.

²⁷ Norman Fairclough, 'Critical Discourse Analysis as a Method in Social Scientific', *Methods of Critical Discourse Analysis*, 113 (2001), 121.

The transformation of communicative structures depicted throughout the narrative of *Animal Farm* illustrates the dialectical relationship between text, discursive practice, and social practice as formulated by Fairclough ²⁸. The production of slogans, the restriction of deliberative forums, the manipulation of rules, and the reconstruction of collective memory do not simply reflect power, but actively construct a social order that normalizes inequality. Inequality is not introduced as a deviation, but is produced as social normality that requires no justification. Domination is not imposed through sustained violence, but is built through consistent, repetitive, and institutionalized communicative processes until it becomes embedded within the structures of everyday life.

These findings reinforce the work of Pardede et al., ²⁹, which demonstrates that linguistic manipulation in *Animal Farm* functions as a primary instrument of power reproduction. This study advances that argument by showing that the effectiveness of domination lies not merely in the ideological content of messages, but more fundamentally in the construction of communicative structures that regulate who may speak, how reality is defined, and the extent to which criticism can be articulated. Such communicative structures operate as the infrastructure of power that sustains domination without the need for continuous physical repression.

Van Dijk's socio-cognitive approach explains the acceptance of domination by subordinate groups in the absence of open resistance. Power operates through the control of social cognition in the form of knowledge systems, mental models, and interpretive schemas that individuals use to make sense of reality ³⁰. The distortion of collective memory, as reflected in the alteration of rules on the farm, creates epistemic instability in which subjects lose certainty about their own experiences and become dependent on discursive authority for defining truth. The potential for social criticism is systematically weakened not through explicit prohibition, but through the engineering of cognitive processes.

These communicative strategies correspond with the characteristics of manipulative discourse described by Van Dijk, ³¹ including the simplification of meaning, the repetition of slogans, the restriction of information, and the narrowing of interpretive space to reduce the audience's capacity for critical processing. The repetition of slogans in *Animal Farm* does not function as

²⁸ aura astuti, suzanna widjajanti, and fitrahnanda ayubadiah, 'language, power, and ideology: developing critical reading skills through animal farm', *prologue: journal on language and literature*, 11.2 (2025), 583–97.

²⁹ Parlindungan Pardede, 'Action Research on Using Short Stories to Boost EFL Learners' Performance: A Systematic Review', *Premise: Journal of English Education and Applied Linguistics*, 10.2 (2021), 165–82.

³⁰ Teun A Van Dijk, 'Principles of Critical Discourse Analysis', *Discourse & Society*, 4.2 (1993), 249–83.

³¹ Teun A Van Dijk, 'The Study of Discourse', *Discourse as Structure and Process*, 1.34 (1997), 703–52.

information transmission, but as a mechanism for terminating deliberation. Every potential question, doubt, or critique is silenced not through argumentation, but through symbolic closure of critical thought. Simple language thus operates as a highly effective instrument of social control because it intervenes directly at the cognitive and affective levels of the subject.

The production of obedience and silence identified in this study demonstrates that domination reaches its highest level of effectiveness when it shifts from the structural domain to the subjective domain. Gramsci's concept of hegemony explains that domination becomes most stable when the values and interests of the dominant group are accepted as social common sense³². Boxer's obedience reflects the success of hegemonic domination that no longer requires intensive coercive control, because subjects have internalized the values of power as personal moral norms. Power achieves its most subtle form when it is no longer experienced as coercion, but as a meaningful and legitimate way of life.

Foucault's conception of the power knowledge relationship further deepens the understanding of this mechanism. Power does not merely repress, prohibit, or punish, but produces subjects through processes of normalization and discursive internalization³³. In *Animal Farm*, the dominant group's claim to epistemic authority generates subordinate groups' dependence on official narratives as the sole source of truth. This dependence constructs an asymmetric relation in which resistance becomes not only politically risky, but also cognitively and morally inconceivable.

The political communication dimension of these findings indicates that the stability of power is not determined solely by the dominant actors' control over formal institutions, but by their success in regulating the production, distribution, and consumption of meaning within social life³⁴. Contemporary political communication studies similarly emphasize that the mastery of communicative space constitutes the primary foundation for the formation of political legitimacy and loyalty³⁵. In this sense, *Animal Farm* functions as an allegorical model that illustrates how modern power operates through structured, layered, and internalized communication.

Furthermore, the findings reinforce the view that the stability of domination is not simply the result of mass ignorance, but of the effectiveness of communicative systems in shaping cognitive orientations that render

³² Syahdidatul Faizah Maulidiastuti and Anas Ahmadi, 'Representasi Hegemoni Gramsci Dalam Novel 'Teruslah Bodoh Jangan Pintar' karya Tere Liye', *EUNOIA (Jurnal Pendidikan Bahasa Indonesia)*, 5.1 (2025), 50–64.

³³ Joseph Rouse, 'Power/Knowledge', *The Cambridge Companion to Foucault*, 2 (1994), 1–192.

³⁴ Festy Rahma Hidayati, 'Komunikasi Politik Dan Branding Pemimpin Politik Melalui Media Sosial: A Conceptual Paper', *Jurnal Lensa Mutiara Komunikasi*, 5.2 (2021), 145–61.

³⁵ Siti Rohmah, *Komunikasi Politik 5.0: Strategi, Media, Dan Pengaruh Publik* (CV Eureka Media Aksara, 2025).

inequality natural and inevitable. When communicative structures succeed in shaping how individuals think, feel, and evaluate, domination no longer requires continuous legitimation through violence or overt threats. Domination lives within the subjects' minds, in the language they use, and in the values they uphold.

The primary theoretical contribution of this study lies in its affirmation that silence is not the absence of communication, but a discursive product generated by specific communicative structures. Silence constitutes a meaningful form of social communication because it reflects the success of power in limiting the possibility of articulating critique and resistance ³⁶. This research extends the scope of Critical Discourse Analysis from a focus on message production by dominant actors toward a more comprehensive understanding of how domination is accepted, internalized, and reproduced by subordinate groups in social practice.

E. Conclusion

These findings demonstrate that power in *Animal Farm* does not operate primarily through physical violence or overt repression, but through symbolic communicative practices that shape how subjects understand reality, evaluate legitimacy, and interpret their position within the social structure. Language and discourse function as the principal instruments of domination by regulating the boundaries of knowledge, defining truth, and constraining the range of social actions that subjects are able to conceive and articulate. The findings confirm that the process of domination unfolds through three mutually reinforcing mechanisms: the construction of power legitimacy, the normalization of inequality, and the production of obedience and silence. Legitimacy is constructed through the control of collective narratives and the regulation of information; inequality is normalized through the manipulation of rules and the engineering of collective memory; while obedience and silence are produced through the internalization of values, the narrowing of communicative space, and the systematic restriction of resistance articulation. In this context, silence does not emerge as the absence of response, but as the direct outcome of communicative structures that effectively close off the possibility of symbolic opposition.

Theoretically, this study reinforces the perspective of Critical Discourse Analysis that language constitutes a form of social practice that actively shapes and reproduces power relations. The findings extend previous scholarship on *Animal Farm* by positioning obedience and silence as central products of hegemonic communicative practices, rather than as merely passive consequences of structural domination. This study affirms that the stability of domination rests on the success of communication in shaping how individuals think, feel, and evaluate social reality. Methodologically, the research underscores the continued relevance of political literary texts as

³⁶ Ruth Wodak, 'The Discourse-Historical Approach', *Methods of Critical Discourse Analysis*, 1 (2001), 63–94.

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objects of critical communication inquiry. *Animal Farm* demonstrates a complex representation of power communication mechanisms that remain highly relevant for understanding the dynamics of symbolic domination in contemporary societies, particularly in relation to how modern power operates through the management of meaning, the control of discourse, and the formation of compliant subjects.

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