

An Analysis Of Power Struggle In George Orwell's Novel 'Animal Farm'

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Abstract - This study aims to analyze the power struggle in George Orwell's novel Animal Farm. The author describes the novel Animal Farm using the historical hermeneutic approach of Wilhelm Dilthey and Roland Barthes' semiotic interpretive method. Research data comes from conflicts between animals and humans and between animals on farms. The data analyzed was taken from reading the novel Animal Farm repeatedly and understanding every element in the story. The author then divides the power struggle based on the tyranny that carries out slavery on the farms. Among them is the propaganda by pigs to rebel against all animals against humans. Animal propaganda is not to imitate and torment humans—and pig animal propaganda is to control the farm personally. The results showed that the power struggle in the form of propaganda and violence was influenced by the difference in ideology to exercise power on the farm. And the conclusion of this study is that George Orwell, through his work, is conducting propaganda and criticizing the ideology of power.

Keywords: Animal Farm, Power Struggle, Hermeneutics, Wilhelm Dilthey

Abstrak - Penelitian ini bertujuan untuk menganalisis perebutan kekuasaan di dalam novel Animal Farm karya George Orwell. Penulis mendeskripsikan novel Animal Farm menggunakan pendekatan Hermeneutika sejarah Wilhelm Dilthy, dan metode interpretatif semiotika Roland Barthes. Data penelitian bersumber dari konflik antara binatang dan manusia, dan antara sesama binatang di peternakan. Data yang dianalisis diambil dari hasil bacaan novel Animal Farm yang dilakukan secara berulang-ulang, serta memahami setiap unsur di dalam cerita. Penulis kemudian membagi perebutan kekuasaan berdasarkan tirani yang melakukan perbudakan di dalam peternakan. Diantaranya propaganda yang dilakukan oleh hewan babi untuk melakukan pemberontakan kepada semua binatang terhadap manusia. Propaganda binatang untuk tidak meniru dan memusuhi manusia. Serta propaganda hewan babi untuk menguasai peternakan secara pribadi. Hasil penelitian menunjukkan bahwa perebutan kekuasaan berupa propaganda dan kekerasan, dipengaruhi oleh adanya perbedaan ideologi untuk menjalankan kekuasaan di peternakan. Dan kesimpulan dari penelitian ini adalah George Orwell melalui karyanya, sesungguhnya juga sedang melakukan suatu propaganda sekaligus kritik terhadap ideologi kekuasaan.

Kata Kunci: Animal Farm, Hermeneutika, Perebutan Kekuasaan, Wilhelm Dilthey

1. INTRODUCTION

Literary work that have developed to date are arguably the development of science or philosophy. In the creation of literary work, many things become the background, such as historical, social, political, and cultural conditions, each filled with the characteristics of each era. In literary studies, three components continue to transform and are expected to renew culture: history, theory, and literary criticism. These components continue to research and studies in literary studies through practical experience and imaginative fiction of literary work. Fictionally imagined experience based on the approach used by a writer.

One of them that is often used is the mimetic approach, by focusing on the reflection of society in literature. Furthermore, through conventions agreed upon by society, literature correlates with phenomena that have occurred. It means that literature with language as its medium can reveal past situations and conditions to discover the reality of all human and societal conditions.

Literary work about human life and society cannot be separated from the author's experience. A life filled by the social structure of society, complete with power and influence. Because literary work present people's lives, each story also contains a value or message to be conveyed. The message is a fact of life that you want to get. According to Swingewood, "Literary work are socio-cultural documents that can be used to see a phenomenon in society at that time" (T. Wahyudi, 2013), such

as racial issues, social strata, poverty, and the image of government power. Everything is arranged imaginatively and still interesting because it is presented like a life.

Literary work are the values of life that the author wants to convey. Literature through readers can also find its meaning, depending on how the reader's experience sees the background concept. Including every character and the relationship between the characters in literary work. In everyday life, which also tells about the idea of society and the power contained in it. Usually, a matter of domination occurs, domination between the authorities and the governing figures.

The condition of society in the structure of literary work is the arrangement and imagination based on society's social, political, historical, and cultural conditions in real life. It becomes a mirrored structure of society and makes the reader feel connected to his own life. With literary work, all emotions that are marginalized or even stagnant can be channeled by reading literary work. Literature can make a person's soul come alive and develop, find new hopes, and identify themselves with events in literary stories. Literature is considered a work that presents the life and is an object of exchanging experiences that are read one by one and rich in knowledge. "Literary work can be said to reflect or describe the pattern of people's lives. Because literary work contain notes, recordings, conjectures, and predictions of human life, in turn, literary work, more or less, often have social facts (Nurhuda et al., 2017). Not infrequently, literature is also considered a historical document that can be traced at any time if someone wants to discover their nation's history.

Literature as an object under study has knowledge. And every field of study with symptoms, characteristics, signs, and symbols will be better if it becomes a research object that can be understood in detail. With its scheme, literature can become a source of aesthetic data with language as its medium. It can be propagated into a discourse that directly changes the mindset of people's lives. Because of that, literature is often also called influencing with the power of imaginative fiction. Literature brings facts in the form of fiction to society. This fact is common in literary work that contain stories about the history of society and life in it. Because history always runs dynamically, depending on who wrote it and the writer's experience with a literary work. Every fact in history is a reality that continues to be built and strengthened by the spread of discourse. Where literature and history as branches of knowledge answer each of these experiences.

A literary work is also not born by itself. Every literary work must be interestingly created to be discussed again. The reason is that literature is science and history itself. Not only looking at the literary work but also the author's side that needs attention. Regarding the relationship between the author's background and the message in his literary work. Based on the author wants to write about, as well as what is the knowledge of readers and society at that time. Of course, every author always wants to show their characteristics. From the themes and storylines that are always written, we can see how an author's attitude responds to the conditions of his era.

Literary work as a product of society's history will tell about influential figures of an era who have influence or power. Starting from the side of life to his position, like a character who has social power over others. Knowing the figures and their history requires more study and knowledge because only some things can be conveyed directly, such as literature which can be made as a critique of government power and the condition of society.

One of the theories that can be used to find out the historical condition of literary work is the Hermeneutic Wilhelm Dilthey. Namely by interpreting the symbolic text of literary work on social life and community history. Hermeneutic uses the method of re-interpretation by tracing and studying the history of the real-life object of research and adjusting the meaning of the text or symbol of the research object so that literary fiction is not interpreted literally and becomes clear as an aesthetic value and message. Fictional literary work will become historical data and facts which are interpreted based on the sources that have been studied. As latent historical archives that become community knowledge and self-discovery. "Efforts to maintain and strengthen national identity, one of which is through language and literature" (Disi & Hartati, 2018).

Animal Farm novel by George Orwell, is a literary work that tells about the concept of society and power. The type of literature is always interesting to discuss from a historical and socio-political perspective, as well as the figures reflected in the story. Namely the image of farm animals that

become the characters of the story. Animal Farm will try to be used as a material object in this research. The focus of research is on power struggles that occur in farm, to power struggles between groups of animal herds.

The contents of Animal Farm by George Orwell are a satirical allegory about totalitarian government. Especially in countries that have a strong socio-political history. Such as government ideology, government policies, and the roles of its figures. The story described in this novel is the reason for making it the object of research.

With the hermeneutic analysis used, the researcher considers the object of this research to be suitable for study because the search being carried out is the meaning of the text. Considering that the novel contains fictional stories and has a message value and subjective experience from the author. Hermeneutics is then interpreted as an activity or activity to reveal the meaning of a text. At the same time, text can be understood as a network of meanings or structures of symbols, whether contained in written form or other forms (Hardiman, F. Budi, 2015).

The previous research that became the reference for this research was Hans-Gadamer's hermeneutic analysis of the nature of crime in the novel Death Comes as the End by Agatha Christie by Bayu Aji Tri Atmojo, Dr. Rizal Mustansyir 2018. This study aims to understand the nature of crime in the novel Death Comes as the End by Agatha Christie. This research is based on two things: first, crime can never be separated from human life. Second is the idea of crime that Agatha Christie put forth through her mystery genre novels, one of which is Death Comes as the End.

The following research is the failure message in the novel Marchella F.P. through the hermeneutic interpretation of Paul Ricoeur by Aufa Athaya and Dewi K. Soedarsono in 2019. The research focuses on finding the similarity in the understanding of meaning between the book's author and its readers. Other research also includes KH Ahmad Dahlan's The Values of Peace in the Novel Entitled Sang Pencerah: A Hermeneutics Study by Wahyu Nanda Eka Saputra, Andi Mappiare-AT, Nur Hidayah, M. Ramli, Triyono in 2021. With a focus on interpreting values of peace based on the novel Sang Pencerah through three stages. Namely: understanding the whole, the parts, and the underlying meaning. The difference between previous and this research is only in the material object studied.

The researcher chose and studied the novel Animal Farm because of the storyline, which describes the community with the noble ideals of joint struggle. There is domination power that belongs to one group of animals over another. The novel is also written as a satirical allegory with the image of animal characters in the characters. Apart from that, this novel is always interesting to study because it has become a classic literature that may still be able to touch the life conditions of readers. The research and studies are expected to become an appreciation and respect for literary work.

Based on the explanation of the background above, this study chooses the novel Animal Farm by George Orwell. Using a hermeneutic approach and semiotic methods to literary texts. With the research title **An Analysis Of Power Struggle In George Orwell's Novel 'Animal Farm'**. This study aims to analyze the power struggle in George Orwell's novel Animal Farm. The author describes the novel Animal Farm using the historical hermeneutic approach of Wilhelm Dilthey and Roland Barthes' semiotic interpretive method.

2. LITERATURE REVIEW

2.1 Propaganda

Propaganda is a deliberate and systematic effort to form perceptions and manipulate the mind or cognition implicitly or explicitly by influencing behaviour to respond according to what the propagandist wants. "Definitions of propaganda in the field of psychology focus on the persuasive and unconscious way that propaganda can permeate one's psyche. The issue here is that, "propaganda's task is to mobilize individuals, and uses whatever tools, ideological, economic, or political, will best bring about that result, (Fitzmaurice, 2018).

According to Shoelhi as quoted by Sulton (2021), the types of propaganda are divided into nine, namely Name Calling (Epithet). This type of propaganda puts a bad label on individuals and institutions by emphasizing the idea of emotional symbols. The target of this propaganda aims to reject and insult the target person or institution without having to consider the facts and examine or look for evidence to support the truth. Next, Glittering Generality, this technique contacts someone with excellent words to make the target of propaganda feel happy so that they are willing to accept and approve of the ideas offered outright. In addition, this technique is used to make an idea, mission, or vision associated with good things that most people like, such as fragrance, strength, excess, freedom, justice, and democracy.

Next Transfer (diversion), a diversion is a form of visualization of the concept to divert character to one particular party. This technique brings authority, and support for prestige, from something valued and admired to something else so that it is more acceptable. Next Testimony is used to solicit the support of someone with higher social status to validate and strengthen his argument with that person's testimony. Next Plain Folk is a propaganda technique that uses an implicit approach. In general, in this type of propaganda, the propagandist maintains a humble attitude and empathy with the victims. Next, Card Stacking (considering which card to use), this technique uses facts or lies, illustrations or digressions, and logical or illogical statements to provide the best or worst case for an idea, program, person, or product.

Next, Frustration or Scapegoat (cover up frustration or scapegoats), in this propaganda technique, propagandists always create a feeling of hatred or channel their frustration into creating a scapegoat for their opponent. Next Bandwagon (follow the majority), this technique appeals to the audience to join the group because the group has excellent and fun goals. Next, Fear Arousing (create fear), the fear-arousing technique aims to gain support from the target audience by causing negative emotions, especially fear.

2.2. Hermeneutics

Dilthey, as one of the socio-cultural hermeneutics figures and the social sciences of humanity, departs from his criticism of positivism. With a philosophical concept, Lebensphilosophie (Philosophy of Life) sees the origin and purpose of human thinking in life. In contrast, life is the inner side of man, not the material side, which can be predicted mechanically and positivistically. According to Anshari (1987: 99) in (Muslih et al., 2021), "It is well known that positivism itself is a philosophical school which argues that the only trustworthy source of knowledge is the natural (empirical) sciences and rejects the cognitive value of a philosophical or metaphysical."

In Dilthey's hermeneutics, he saw that positivism rejects metaphysics, which is why it cannot be used for the social sciences of humanity as it is for nature because it is impossible to predict human behavior according to its accessible nature. According to Dilthey, hermeneutic works on the object of geisteswissenschaften (social/cultural/humanitarian sciences) use a particular method, verstehen (understanding). The concept of understanding here does not explain causally but brings oneself to a distant life experience, such as self-objectification into a document, text or past writings and other sites of inner life and Welstancaunganan (world views).

Methodological hermeneutics that use 'verstehen' (understanding) to reveal the meaning contained in the text reject the behavior of 'Erklären' (explanation) of pure reason. For Dilthey, explaining meaning through articulation to others is the same as passing on a human image that tends to be positivistic—living with knowledge objects scattered according to natural laws that are causal and mechanical. Epistemologically, Dilthey argues that the discipline of natural science (nature science) uses explanation (Erklären), namely explaining natural laws according to their causes using theory. Because of experience with different theories. At the same time, the social sciences-humanities (social science) use understanding (Verstehen) to find the meaning of objects because, in understanding, there is a mixture of experience and theoretical understanding (Sholikah, 2017).

From the elements and methods used by Dilthey in applying his hermeneutic formula, three keys are mutually related. Namely as follows:

2.2.1. Expression (Ausdruck)

Ausdruck comes from German, translated as 'expression' or 'expression'. According to Palmer, the expression refers to the 'expression of life', everything that reflects the product of human life. It can also be interpreted as "the objectification of human thoughts, knowledge, feelings and desires" (Wardani et al., 2022). As we know, literary work are also a product of the thoughts of human life based on experience and the superstructure that includes them.

As Dilthey said, that language in literature can be understood if the researcher understands the symbolic expression of the text of the literary writer. Understanding writers' expressions of literary works are equated with the logic of understanding activities in their autobiographies. "The claim that the meaning of the poet's lived experience (as something inner) can only be ascertained through its expression in the literary work (as something outer) is central to Dilthey's later hermeneutical theory. But this expression can be related back to the various ways in which the poet brings together his inner and outer experience", (Dilthey 1985).

In reading and studying literary work as an expression of the author's life, caution and further investigation are needed based on reliable and transparent data sources because it is not easy to interpret and find meaning in the text of a literary work that includes it. According to Hardiman (2015), Dilthey can only be understood if the concept of this expression is placed like the Hegelian context of Geist objectivity' objective spirit'. Where all expression products are manifested in the real world, one example is the author who creates literary work as the fruit of his mind. While other cultural forms such as lifestyle, artifacts, art, law, science, worldview, and others.

2.2.2. Experience (Erlebnis)

With the concept Erlebnis (plural: Erlebnisse), German has two words for the meaning of 'experience', namely Erfahrung and Erlebnis. The first word refers to experiences in general, such as the experience of having a vacation in Yogyakarta. In contrast, the second word refers to experiences one has and feels as something meaningful. This Erlebnis in English is transferred to the phrase 'live experience'; in Indonesian, it is better to use the word 'expectation' (Isfironi, 2017). Appreciation exists in the inner world, whereas previously, in the first key concept, namely the expression 'Ausdruck', it is something that exists in the outer world. The inner world and the outer world are different; in this case, the mental content that is in the mind and culture that develops in society and the objective spirit that is manifested in the form of expressions of a person or society. Therefore, to be able to understand the expression of the author's text, it is necessary to appreciate or re-experience activities related to what drives a writer to create a literary work.

The way to bridge expression and appreciation is by using 'Nacherleben' (relive) or, in English' re-experiencing'. "The words Erlebnis and Nacherleben, are not strictly defined, but they suggest various ideas: the idea that an experience can be a kind of unity with its own immanent teleology; the idea that such a unity can be communicated in such a way that we are able to re-experience and re-live to a certain degree what has been experienced and expressed by other people even generations ago; and, finally, the idea that the conception of a work of art is rooted in a particularly intense kind of contact with reality where a unification of outer and inner experience takes place", (Dilthey 1985).

Experience or re-appreciation is not done as a reflection on the author's life but makes the author's life experience an appreciation itself by involving suggestions of meanings that are considered essential. Appreciation is no difference between subject and object, like telling the contents of a story or the meaning of a text between the storyteller and the text being told. Appreciation is something that is experienced or the action itself. Therefore life must not be objectified because human history does not occur in pieces but a continuous flow of time to form the journey of life. "Life experience involves appreciating and contemplating the life experienced by humans in a particular historical period amid the life of a specific society, with a particular culture as well, which is a psychological process. Thus, research on these expressions involves understanding the psychological processes that supposedly accompany the birth of cultural expressions (Sholikah, 2017). Therefore, the experience that explores the writer's inner world and

the description of society in his literary texts requires appreciation—the appreciation in charge of re-experiencing the intention of the author's expression as a unity of meaning.

2.2.3. Understanding (Verstehen)

According to Palmer, who defines Verstehen, it comes from German as understanding, not only cognitive but also includes human complexity. Verstehen is interpreted as an activity of understanding an expression in a complete life journey (Wardani et al., 2022). As mentioned above, Dilthey's key hermeneutic concept is reciprocity. The third key concept, namely Verstehen, is a bridge that connects the first and second key concepts. Between Ausdruck (expression) and Erlebnis (development), between the outer world and the inner world and between the objective spirit and its mental content. "His distinction between understanding (Verstehen) and explaining, for example, was not intended to exclude explanations from the human sciences, but only to delimit their scope. Moreover, the importance of methodological reflection in the human sciences should become more evident and serve to eliminate the persistent misconceptions of understanding as empathy, or worse still, as a mode of irrationalism", (Dilthey 1985).

The researcher chose and used Dilthey's hermeneutics in researching the novel Animal Farm as a literary study because it belongs to the humanities science family. Similar to Dilthey's hermeneutic characteristics, which focus on the social sciences of humanity, as well as studies that look at the side of society, culture, and history, the object of study. Dilthey saw hermeneutics as the core of a discipline that could serve as the foundation for geisteswissenschaften and any discipline focused on understanding human art, action, and writing. Interpreting expressions of human life related to literary work requires historical understanding (Diman, 2020).

The research and assessment that will be carried out will focus not only on the intrinsic elements in the novel Animal Farm but also on the outside elements, namely the author's cultural background. In this position, hermeneutics is needed to study culture because hermeneutics offers a productive perspective and opens the broadest possible meaning (Munir, 2021). Searching for data that looks at both sides of literary work and authors also makes this research require an understanding method. Because there is no explanation or spoken language that researcher in their studies can find, what will be explored is written text or written language at the Animal Farm level. In hermeneutics, Dilthey distinguished between Erklären (explanation) and Verstehen (understanding). Dilthey emphasizes more on the historical context in which a text was born, and it is clear that social science has a method of verstehen, not erklären, and also emphasizes that verstehen's status is not lower than erklären's (Salviana, 2009).

3. RESEARCH METHOD

3.1. Method of Research

This type of research is descriptive qualitative, which sees literature as a concept of a society based on the sociology of literature. By using a hermeneutics approach and a semiotics method, it describes the meaning of the power struggle in George Orwell's novel Animal Farm. The focus of research are historical and propaganda aspects of the continuous power struggle and the influence of that power, namely with the interpretation of the symbolic context in the novel.

3.2. Sources of Data

Sources of data in this study will be divided into two, namely primary and secondary sources. The primary data for this research is the novel Animal Farm. They are finding out the ideology and forms of propaganda in the text of the novel Animal Farm. Secondary data is the second source to support research by reading the autobiography of author George Orwell and the intentions Orwell wants to convey through Animal Farm. And also read historical facts that intersect with the Animal Farm novel.

3.3. Tehcnique of Collecting Data

The data collection techniques that the researcher will do are as follows: The researcher will read the novel Animal Farm repeatedly. The researcher will select every text propaganda contained

in the Animal Farm novel. The researcher will find out the author's autobiography. The researcher will interpret the meaning of the propaganda text and the ideology of the characters in the novel. The researcher will look for historical facts based on propaganda and power struggle suitable to the Animal Farm novel. The researcher will then show an overview of the unity of propaganda meaning contained in the text Animal Farm as a power struggle.

3.4. Procedure of Analyzing Data

Data analysis is a method used to find out how to describe data, data relationships, data semantics, and data limitations in an information system (Edi & Betshani, 2009). In this study, the researcher will examine the texts in literary work as data sources and their limitation as information system.

4. DISCUSSION

The novel Animal Farm by George Orwell is developed in three stages: (1) Animals are miserable on a farm due to human exploitation. (2) The revolutionary event that all animals carry out to expel humans and establish a system of social and democratic government. And (3) betrayal of the ideals of democratic socialism to become a totalitarian state. These three stages transfer power using violence or revolution and change the political leadership system in animal farm. As a satirical story, Orwell deliberately portrays animal characters, especially pigs who become leaders of farm and bury the goals of revolution by enjoying privileges, re-exploiting other animals, distorting history, and changing the constitution to suit their interests, Pardede et al. (2023). The three stages of power in the novel Animal Farm describe a socio-political system based on a different ideology.

Napoleon expelling Snowball was also a violent seizure of power. Thus the revolution or political system of power in animal farm changed again. Napoleon is the only intelligent pig left on the farm after Snowball's expulsion, so the decision on the farm is up to Napoleon himself. However, after Napoleon's expulsion, he became a fearsome leader of all the beasts. Napoleon has men who are dogs that can attack anyone who does not share his mind. Napoleon carried out "Fear Arousing" propaganda or fear of all animals to carry out his leadership and make all animals obedient. As evidenced by his decision to abolish "Sunday morning meetings", Napoleon closed the discussion room among animals so that decisions on the farm could only be made by himself.

He repaired the image of Napoleon that was frightening in the eyes of all the animals by carrying out the "Scapegoat" propaganda by sacrificing Snowball as a bad pig to gain the trust of all the animals as good pig. Napoleon forces several animals to admit their guilt for cooperating with Snowball. Those who were proven to have committed a crime were killed gruesomely. They were killed because they could threaten the safety of the farm and Napoleon's leaders. Those killed were the remaining pigs, chickens, geese, and sheep. Even one of the chickens was forced to confess that Snowball had visited him in his dream to kill Napoleon. They were all killed by being executed by Napoleon's dogs.

Napoleon, who exercised his power in the farms, used "Plain Folk" propaganda, namely the support he got from sheep. They were considered stupid animals so that they could easily support the decisions made by Napoleon. It was proven that Napoleon planned to betray the ideals of Animalism by building relationships with humans. The sheep shouted that a creature with two legs was good, meaning humans were acceptable on animal farms. Not long after, humans were invited to visit and accepted into the animal farm. At the meeting of Napoleon and Humans, he conveys that the bad relationship between animals and humans is over, and the only truth between animals and humans is a formal business relationship. Human tyranny finally returned due to Napoleon changing the farm's name to "The Manor Farm". So that between pigs and humans, it cannot be distinguished which one is more cruel to enslave. And the finished windmill was never used according to Snowball's announced plans. Windmills became machines for making as much money as possible, and all the animals had to work hard and live frugally according to Napoleon's rule.

With his powers that violate the rules of Animalism, Napoleon has been using "Testimony" propaganda. Namely, the testimony carried out by Squealer's pig by changing the words Animalism

on the ranch wall. And distorting the history that all beasts aspire to at the start after the rebellion against human tyranny. Squealer became the medium that formed the favorable opinion of all animals about Napoleon's policies. So that Napoleon's policies which were considered to violate the principle of Animalism, could not be realized by all animals. Squealer would change the text, then explain to all the animals in a distorted and disinformation way Animalism.

From the description of the struggle for power carried out by Napoleon, it can be seen that animalism as an ideology of socialism as the system of power and government in animal farm was replaced by a totalitarianism system. Napoleon did not change the ideology that applied to animal farm, namely socialism, since the rebellion against human tyranny. But after coming to power, the government's political system changed so that the social and economic life of all animals also changed, and Napoleon controlled everything. Napoleon did not use socialism as a government system that divided the result of work based on the need of all animals; Napoleon distorted socialism by taking all the result of the work of all animals as capital to trade with humans. So that all animals return to live with slavery and hunger due to torturous work system rules. During Napoleon's reign, he slaughtered several animals, considered opposition and threats to his power. The slaughter is a form of a system full of power and control over other animals.

Like what happened in the Soviet Union after Lenin died, Stalin, who had clashed with Trotsky, was elected leader of the Soviet Union. Stalin is considered to have made many changes in the Soviet Union. One of the political figures that Stalin killed was Leon Trotsky, or his friend, during the 1917 Revolution. Stalin could then seize power after killing his political opponents by force or execution to set the political system of government himself. During Stalin's time, the state government distanced itself from the participation of the people that had previously helped to end the dominance of feudalism. Power is only held by government elites under the command of Stalin's leadership, who then act on behalf of the proletariat or the working class. During his reign, Stalin was considered to have changed the system of socialism and democracy in society, becoming a totalitarian state with absolute power.

The government of the Soviet Union during Stalin's time encouraged people's production work to be higher with a low level of consumption. The proletariat or the working class is forced to produce with appalling living conditions. Stalin himself was later widely considered to have betrayed the values of the socialist revolution of the Soviet Union in 1917. As contained in George Orwell's novel Animal Farm, Napoleon, who represents the character of Stalin, is deliberately made the story's focus due to his tyranny towards other animals.

As a revolutionary character, Napoleon eventually became Animal Farm's ruler by committing treason, the same as Stalin did in the Soviet Union. Napoleon, in the novel Animal Farm, executes Snowball, a character that represents Trotsky, just as Stalin did in the Soviet Union, who executed Trotsky. Under Stalin's leadership, the condition of the Soviet Union was again hit by frightening work pressures, even more, miserable than the feudalism regime of Tsar Nicholas II, who had been in power. Stalin became president of the Soviet Union with a new tyrannical totalitarianism, employing and oppressing the workers and society of the Soviet Union for the benefit of money and power it could enjoy.

5. CONCLUSION

The power struggle in Animal Farm Novel is an ideological competition that uses propaganda and bloody government political revolution. But what's interesting is the propaganda process in the storyline before carrying out a power revolution in animal farm. From class conflicts between animals and humans and ideological conflicts among animals, they cannot be separated from each other's propaganda games. The role of propaganda does have a very powerful influence; propaganda can make the public polarized, tense, and even chaotic if the goal is negative. But not infrequently, propaganda can also positively influence the public, such as a sense of unity and enthusiasm for realizing ideals.

In the Novel Animal Farm, the propagandistic behavior of characters who hold power can influence someone's opinion. And can achieve positive goals or can also be used for harmful

purposes. The most exciting propaganda in Animal Farm, which became a satire of Orwell's critique of socialist power, was the role played by Squealer's character, who could make all the animals hate and love their two leaders, Snowball and Napoleon. Squealer carried out propaganda by spreading messages that had ulterior motives, influencing opinion, and maintaining the unity of all animals under the Napoleonic slavery system. Therefore, propaganda is a very effective method of power use because good or bad purposes still have to use propaganda. With propaganda, people can experience division, hate, and fight each other. But with propaganda, people can unite and live in peace.

George Orwell as a novelist, deliberately raises the historical events of the 1917 Soviet Union revolution as a seizure of power by violent means, which he also does as a critique of the ideology of socialism, which was betrayed. The propaganda carried out by the animals on the farm is a struggle to destroy the tyranny of Mr. Jones' feudalism. But a sad historical fact occurred because the ideals of revolution in the Soviet Union were betrayed by themselves. Orwell focused on the pig's character, namely Napoleon, with his propaganda to all animals to be able to work harder and live frugally, as well as a cruel and self-centered leadership style.

Stalin distorted the Workers' Party in the Soviet Union in 1917, which initially used socialism to become a capitalist economic system and a totalitarian state. And because of that, George Orwell considered that the history of the revolution of the Soviet Union in 1917 did not succeed in changing anything; on the contrary, the Soviet Union in 1917 at that time only became a system of government that was more frightening than the tyranny that had been destroyed, namely the feudalism of Tsar Nicholas II. George Orwell considered revolutionary figures greedy and like animals when holding power. Revolutionary figures are no different from the people who used to enslave them.

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