
**Language, power, and the reproduction of dogmatic ideology in Mihardja's *Atheis*:
A critical discourse analysis****Andi Farid Baharuddin***

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ABSTRACT

Mihardja's *Atheis* was a classic and canonical Indonesian novel. Some previous studies had explored the theological aspect, social criticism, and ideological bias. However, existing literature had yet to examine the power relations and linguistic strategies used to shape the powerless figures' thoughts: e.g., Hasan, Rukmini, and Kartini. This research filled this gap by investigating how dominant characters employ language to indoctrinate powerless individuals using a Critical Discourse Analysis (CDA). The study addresses two research questions: (a) What language styles, motives, and interests are used by those characters who hold the power in indoctrinating the powerless individuals? and (b) How do powerful characters maintain their power (constructed knowledge) over the powerless individuals? The characters are categorized into two typologies: "the shapers" (the powerful) and "the shaped" (the powerless). Results demonstrate that "the shapers" utilize provocative, persuasive, and figurative language to exert influence. Furthermore, to sustain their constructed knowledge, these dominant figures implement a "stick and carrot" system, utilizing punishment and reward as instruments of control. By focusing on these power relations and language uses in the indoctrinating process, this study provides a new perspective on how linguistic structures function as tools of psychological and social domination within the novel.

Keywords: Atheis, Critical Discourse Analysis, ideology, language, power

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INTRODUCTION

Language plays a vital role in building social relationships. Language, apart from being a means of social interaction, also signifies a person's position and social status within a community. The way someone communicates with others often reflects their social standing. This shows that language use is closely linked to a speaker's social position (Garlitos, 2020). That position becomes a class identity constructed to uphold power relations. According to Foucault (1980), power here operates subtly, without the person knowing that they are under the control of those who have the power. Through linguistic strategy, person's power can shape consciousness through constructed knowledge. The power must equip with various political sources to hegemonize the powerless people. Through these instruments, the ruler can produce a discourse that aims to influence public perception and strengthen the status quo through particular regulation.

Producing discourse requires language as powerful medium (Baharuddin, 2022). Language is a critical instrument to transmit the ideology of power. Therefore, this research utilizes a critical discourse analysis (CDA) approach to explore the use of language and its relation to power in forming perceptions in the world of fiction. To examine these two things, "language and power" in forming perceptions, this research studies Achdiat Karta Mihardja's (2011) *Atheis* as a material object. The *Atheis* novel is certainly interesting to read because it presents various discourses that can provoke readers to discuss. This novel was first published in 1949. Due to many people being interested in reading, researching, and the large market demand for this novel, Balai Pustaka Publisher furthermore republished this novel in 2011 for the 34th edition. The literary content that is mostly studied by many researchers (related to the *Atheis* novel) concentrates on portraying feminism, theological issues, and linguistics study, and is

even used as a literary material in foreign countries for teaching purposes. To illustrate its scholarly significance, the following section synthesizes key studies published over the last six years

For example, the feminist movement on Kartini's character has been studied by previous researchers (Munawaroh & Rohman, 2024; Putri & Wiyatmi, 2022). These both researches elaborate on Kartini's figure as the ideal feminist because she possesses critical capital: beauty and socio-political consciousness as a feminist-marxist activist. With her beauty, she is attractive and make every man is in love with her face. On the other hand, through her rationality and intellect, she is able to speak out against the oppression of women. Furthermore, Nursugiharti and Yulianto (2024) also explore theological issues when comparing this novel to Hamka's *Di Bawah Lindungan Kabah*. According to their research finding, Hasan experiences inconsistency in religious practice due to being unable to think rationally towards his faith and tends to follow his desire. The interesting thing about this novel is that it has been used as one of the Indonesian language learning sources (for secondary school learners) in different countries, such as Brunei Darussalam (Jukim, 2020). Jukim's own study, moreover, demonstrates that this novel is not only utilized as a language learning source but is also used for internalizing the moral value in it: spiritual deepening and philosophy of life. Thus, employing this novel as literary material is expected not only to develop Brunei Darussalam secondary school learners' Indonesian language but also to build their character. The recent study was done by Pratiwi et al. (2025) that concentrates on analyzing the linguistic feature types of illocutive utterance that occurred in the *Atheis* novel: assertive (8 times), directive (4 times), expressive (6 times), and declarative (3 times) utterance.

All these studies clearly illustrate that the *Atheis* novel is still relevant and contextual to be explored in every aspect of human life, whether studying the theological aspect, social criticism, ideological bias, or even using it as literary teaching material for linguistics competence. However, none of these studies study power relations and the use of language in indoctrinating ideology to some powerless figures, such as Hasan, the main character, Rukmini, and Kartini, the wife of Hasan. As the powerless characters, their behaviour tends to absorb various information from those who are symbolized as authoritarian characters and practiced as guidance for life. This situation caused many impacts on their attitude. One of the impacts is experienced by Hasan, who lacks critical awareness in social interactions. Hasan tends to be labile and easily influenced by others in every conversation. Therefore, to further analyse the use of language and power in the *Atheis* novel, this research at least investigates two research questions (RQs): a) What language styles, motives, and interests are used by those characters who hold the power in indoctrinating the powerless individuals? b) How do characters symbolized as power holders maintain their power (constructed knowledge) over the powerless individuals? To analyse the use of language and power relations in the *Atheis*, this research uses the CDA approach, particularly in analysing the interests, discourse, the ideological motives, and their impact.

Critical Discourse Analysis (CDA) serves as the analytical lens for this study to bridge the causality between language and its socio-historical context, asserting that language is not a neutral linguistic form but a reflection of social status and power relations (Machin & Mayr, 2012; Statham, 2022). Central to this analysis is Foucault's nexus of discourse, power, knowledge, and truth, where discourse functions as a social practice governed by the dominant class to construct social norms (Fauziyah & Roselani, 2025). Within this framework, language acts as the primary medium for disseminating ideology and political interests, transforming constructed knowledge into perceived "truth." (Shah, 2023). Therefore, this study employs CDA to uncover hidden motives and decode how the ruling class utilizes language to manipulate public perception, attitudes, norms, and even ethics (Priyatni, 2015). The norms and ethics are synonymous with Deleuze and Guattari's (2000) dystopian control. To be known, dystopia is like a prison that requires society to follow every rule made by the ruling class. According to Fairclough (2010), this social norm, which exists in text, is a representation of the ruler's political hegemony and ideology, which is formulated through the use of language. Therefore, for Fairclough, text is not neutral because it contains and processes the ideology of the ruler as he says (Fairclough, 2010, p. 71).

While Fairclough (2010) positions text as a medium for transmitting ideology, the subjective nature of interpretation necessitates a systematic approach to uncover hidden power structures.

Consequently, this study employs CDA as a critical linguistic tool to decode how language facilitates ideological transmission, specifically focusing on the dialectic between power representation and powerlessness. Power often manifests as subtle hegemony rather than overt domination, utilizing constructed knowledge, culture, and regulations—the superstructure—to shape public perception and ensure compliance (Foucault, 1980; Priyatni, 2015). To maintain this status quo, Althusser (2015) identifies two mechanisms: the Repressive State Apparatus (RSA) and the Ideological State Apparatus (ISA). While the RSA relies on physical force, the ISA maintains "soft power" by disseminating the ruling ideology through education, culture, and media. This study specifically examines the implementation of the ISA, analyzing how these institutions normalize elite interests and sustain ideological domination without the need for direct coercion.

The question is, how can this happen? How can power belong to a particular group of people when others do not have it? To study this issue, Bourdieu's (1986) theory of capital is employed. Bourdieu studies that power can only be gained as long as people maximize their capital, which consists of economic, cultural, and social capital (these three capitals are categorized as symbolic capital). The first capital refers to material profits or financial resources that people should have. Furthermore, the second capital is a form of scholarly knowledge which are gained from cultural instruments (e.g., academic books, school instruction, etc.). The final capital is the social connection and acknowledgement by society (Bourdieu, 1986, p. 243).

For Bourdieu, maximizing these three capitals equips people to accumulate power in society and even control society. Therefore, from these capital, Bourdieu furthermore classifies social classes into three-layer structures, i.e., the dominant class (a particular group of people who accumulate these three capitals), the minor-bourgeois class (these people have less capital than previous class, but they have a chance to maximize their capital to be acknowledge and replaced the dominant class), and the popular class (particular group of people who does not have any capital). This class does not possess either symbolic capital (economic, cultural, and social capital) or a bargaining position, so it cannot confront any information (in the form of knowledge) provided by the dominant class. This class is called popular because it popularizes all products and discourses made by the dominant class, and therefore, people who are categorized as living in this class experience symbolic violence.

Furthermore, to illustrate how the dominant class sustains its domination, the researcher utilises the stick and carrot concept. This concept was widely known as a political metaphor popularized by Winston Churchill in his article called "The Rape of Austria" in 1938. This is fundamentally a motivational concept that engages people to do particular things. A stick symbolically means punishment, while a carrot metaphorically means reward. A stick can be symbolically interpreted as a punishment to punish those who rebel against the system. Where a carrot is a reward to those who obey the rule

METHOD

This research used a descriptive qualitative research method that was oriented to study and investigate the ideological indoctrination experienced by several powerless characters. The research object consisted of material and formal objects. The material object was the *Atheis* novel written by Achdiat Karta Mihardja (2011), where the formal object was a CDA approach to study how language use shaped the characters' thoughts and attitudes by those who held the power either in the family or society. Furthermore, the research data were classified into two types of data: primary and supporting data. The primary data was taken from the novel itself, while the supporting data was taken from several journal articles and books that were related to the research topic. To collect data from literary works, this research utilised two techniques, i.e., highlighting and noting. In highlighting social class categories (ruler and powerless individuals), the blue highlighter was employed. Afterwards, in highlighting how language is used by the ruler in hegemonizing and shaping the powerless individuals, a green highlighter was used. In indicating the indoctrination impact, the researcher utilised a yellow highlighter. Apart from the highlighting technique, this research also used the noting technique to note which highlighted data were relevant to be elaborated on for every research question.

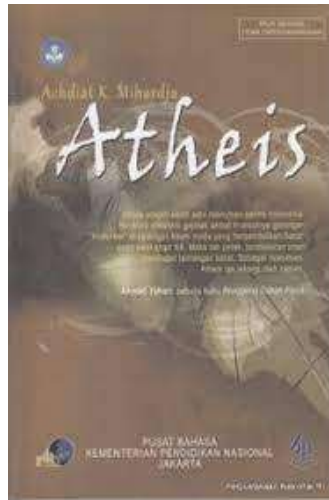


Figure 1. The Cover of Miharja's *Atheis* Novel (2011)

After collecting the highlighted data, Fairclough's (2010) critical discourse analysis framework was adopted for data analysis. Fairclough's framework of CDA requires three elements: (1) textual analysis, (2) discursive practice, and (3) social practice (Fairclough, 2010, p. 74). The textual analysis element is a step where the researcher explores both what is "in" a text and what is absent from the text. To gain insight from this, Fairclough instructed to do both linguistic analysis – studying the organization of the sentence, and intertextual analysis – studying the connection between language and sociocultural context (Fairclough, 2010, pp. 188–189). Therefore, according to Fairclough, the textual analysis element is an important part due to capturing the sociocultural processes. Furthermore, the discursive practice element is a process to study how text (knowledge) is produced, distributed, and consumed. In this stage, the researcher investigated and noted the phenomenon of discursive practice in the *Atheis* novel by highlighting how knowledge is produced by the dominant class/ruler (for example Haji Kosasih, Wiradikarta, etc.), distributed, and consumed by the powerless individuals (e.g., Hasan, Rukmini, Kartini, etc.). Finally, the social practice stage is a step to investigate the relation of power and domination towards discursive practice, as Fairclough explicitly stated, "In analysis within the social practice dimension, my focus is political, upon the discursive event within relations of power and domination" (Fairclough, 2010, p. 133).

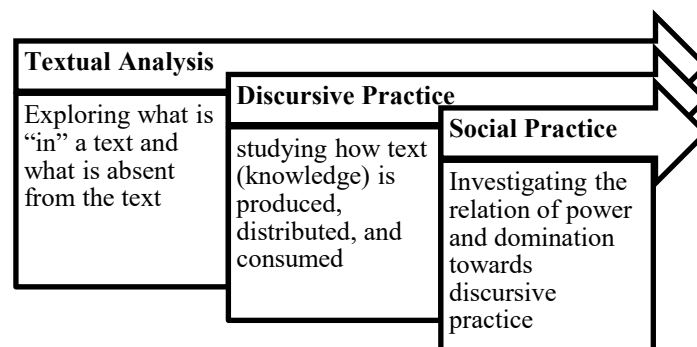


Figure 2. Fairclough's Critical Discourse Analysis Framework

RESULTS AND DISCUSSION

Results

Language Styles, Motives, and Interests of Those Characters Who Hold the Power

Before categorising the language style uttered by those characters who represent the power, it is important to classify which characters hold the power (categorised as the elite) and which characters do not. Each of the opposite characters, of course, has a different interest from the other. In the introduction, Foucault's viewpoint clarifies that power operates softly through constructed knowledge which tends to be hegemonic in reconstructing perceptions and attitudes. Power can operate subtly without the

powerless individuals knowing that they are being controlled by those in positions of authority.

To ease the reader's understanding of different types of characters, this research labels two categories. For the character who dominates the power in shaping powerless characters' thoughts, it is called "The Shaper". On the other hand, the characters who were under the control of the power are called "The Shaped". Each of the shapers has different characteristics but has the same interest, i.e., establishing their domination over the shaped figures through thought-shaping or ideological reproduction activity using a variety of language styles. In Table 1, this research demonstrates several columns: "the shaper", excerpt, excerpts' English translation, language style, and "the shaped".

Table 1. Ideological Reproduction Done by The Shapers over the Shaped Character

The Shapers	Excerpts	English Translation	Language Style	The Shaped
Haji Kosasih (Rukmini's Father is tradesman. As a father, Haji Kosasih is a family leader)	Excerpt 1 <i>"Jangan Nak, jangan engkau berangan-angan hendak kawin dengan seorang keturunan "raden" atau "menak". Ingatlah Bustom, seorang wedana yang kemudian dilepas itu. Bibimu bukan saja dihina oleh seluruh famili wedana itu tapi juga sesudah kekayaannya habis dihisap oleh si menak itu, ia dibuang begitu saja"</i> (Mihardja, 2011, p. 47).	"Don't, my child, don't dream of marrying a descendant of a "raden" or "menak". Remember Bustom, a district head who was later released. Your aunt was not only insulted by the entire district head's family, but after all her wealth was sucked out by that menak, she just threw it away."	Persuasive and provocative	Rukmini
Raden Wiradikarta (Hasan's father, who is known as a religious leader in Hasan's family)	Excerpt 2 <i>"San, berhati-hatilah engkau dalam hal bacaan. Banyak buku- buku yang tak baik kau baca. ..., pun juga terhadap buku-buku tentang agama Kristen yang banyak disebarkan oleh Zending dan Missie, yang bisa merusak imanku sebagai ummat Muhammad"</i> (Mihardja, 2011, p. 62).	"San, be careful about what you read. Many books are not good for you to read. ..., also books about Christianity that are widely distributed by Zending and Missie, which can damage my faith as a follower of Muhammad.	Persuasive and Provocative	Hasan
Bung Anwar (Hasan's Friend who is anarchist and has more experiences than Hasan in social activist world)	Excerpt 3 <i>"Kalau aku, daripada dihina begitu, lebih baik aku putuskan segala perhubungan dengan dia! Ceraikan dia! Verdomd!"</i> (Mihardja, 2011, p. 215)	"If it me, <u>instead of being insulted like that, I'd better sever all ties with him! Divorce him!</u> Verdomd!" (Mihardja, 2011, p. 215)	Provocative	Kartini

Ways to Maintain the Power (Knowledge) for the Powerless Individuals

To illustrate how the shapers maintain their hegemony over the shaped individual, this research utilises the term of stick and carrot popularized by Churchill in his book *The Rape of Austria*. Table 2 provides several columns: The shapers, power instruments (stick or carrot) used by the shapers to maintain their power, excerpts (and their English translation), and their consequences. The data can be seen in Table 2.

Table 2. Ways to Maintain Power (Knowledge) through the Stick and Carrot Concept

The Shapers	Power Use (Stick or Carrot)	Excerpts	English Translation	Consequences
Raden Wiradikarta (Hasan's Father)	Stick	Excerpt 5 <i>Janganlah engkau berbuat sesuatu yang bertentangan atau melanggar ajaran-ajarannya. Ingatlah akan akibat-akibatnya dunia akherat!"</i> (Mihardja, 2011, p. 24).	Do not do anything that is contrary to or violates His teachings. <u>Remember the consequences in the hereafter!"</u>	Punishment (Hell)
Ibu (Hasan's Mother)	Stick	Excerpt 6 <i>"Anak yang nakal, yang tidak mau bersembahyang akan masuk neraka," begitu selalu kata ibu. "Di neraka anak yang nakal itu akan direbus dalam kancan timah yang bergolak-golak."</i> (Mihardja, 2011, pp. 15–16)	<u>"A naughty child who doesn't want to pray will go to hell,"</u> my mother always said. <u>"In hell, a naughty child will be boiled in a churning tin pot."</u>	Punishment (Hell)
	Carrot	Excerpt 7 <i>"Orang rajin berpuasa akan masuk surga," begitulah selalu kata Ibu, bila dilihatnya, bahwa aku hampir tak tahan lagi.</i> (Mihardja, 2011, p. 17)	<u>"People who fast diligently will enter heaven,"</u> that's what Mother always said, when she saw that I could hardly stand it any longer.	Reward (Heaven)
	Carrot	Excerpt 8 <i>"Tidak, Nak, tidak! Tidak usah engkau takut-takut, asal engkau jangan nakal. Mesti selalu turut kepada perintah Ayah dan Ibu kepada orang-orang tua, dan mesti rajin bersembahyang dan mengaji.</i> (Mihardja, 2011, p. 16).	<u>"No, son, no! You don't need to be afraid, as long as you don't be naughty. You must always obey Father and Mother's orders to your parents, and must always in praying and reading the Qur'an."</u>	Reward (Become a good boy)
Raden Wiradikarta and his friends.	Carrot	Excerpt 9 <i>Ayah dan ibu pun sangat bangga. Diceritakan tentang diriku kepada tiap kenalan. "Sekarang ia sudah bisa sembahyang," kata Ayah. Dan kenalan-kenalan itu (the friends of Hasan's father) lantas memuji aku. "Bagus Den!"</i> (Mihardja, 2011, p. 16)	My father and mother were very proud of. They told about me to every acquaintance. <u>"Now he (hasan) can pray,"</u> said Hasan's Father to those acquaintances (the friends of Hasan's father), then praised me, <u>"Good Raden Hasan!"</u>	Reward (Appreciation by society)

Discussion

Discussing Power Representation through Language Styles, Motives, and Interests

Kosasih's power operates through a systematic naturalization of patriarchal authority, which functions as a form of symbolic violence (see Excerpt 1 in Table 1). This authority is not merely a primordial tie (father-daughter) but is maintained from a feudal and patriarchal habitus of 1949, in Indonesia, which confirmed the subordination of female status. Furthermore, Kosasih converts his economic and social capital as his tool for discursive practice in shaping perceptions and knowledge towards what reality is supposed to be. This power-knowledge enables him to construct his daughter's worldview based on his subjective experience related to Raden's behaviour.

Besides, this power is strategically masked by a soft, persuasive language style exemplified in the repetitive instruction, *"Jangan Nak, jangan engkau berangan-angan..."* (Don't, my child, do not dream

of ...). This persuasive language style is accepted by Rukmini is due to not having a bargaining position in patriarchal systemic culture. Historically, most Javanese women in 1949 were still living under the control of a patriarchal culture (Athoillah, 2024) where they could not express their opinion, even in the domestic sphere. This condition reflects the form of dystopian control (Deleuze & Guattari, 2000), where power operates through discursive practice that governs Rukmini's, as the shaped individual's desires and perceptions.

This excessive power (see also excerpt 2) can also be illustrated when the shaper (Wiradikarta) functions as an *intellectual police* who strictly determines the shaped character's reading. Restricting Hasan to only read a particular genre of books definitely decreases his critical literacy and impacts his cognitive development. This condition can be the main reason why Hasan does not have the critical intelligence to filter any information in his social interactions and intolerance towards differentiation. This normally happens when an exclusive religious episteme is done as a discursive practice in a rigid religious society. Therefore, to alter this habitus, a father is supposed to use their power not to threaten their children's cognition, but to liberate them to be open-minded thinkers and readers towards any differentiation of thoughts and perspectives (Maulida, 2023; Shafira et al., 2025). Besides, a father's power can be inclusive by showing mutual respect and engaging shared decision-making, which is notably absent in Hasan's family.

Another interesting point to be discussed at this point is another is Kartini as the shaped character, who is illustrated as an independent Marxist-feminist activist by two previous researchers (Munawaroh & Rohman, 2024; Putri & Wiyatmi, 2022). However, the excerpt 3 demonstrates a significant vulnerability when confronted with Anwar's domination through provocative discourse. Despite Kartini's critical intelligence and her Marxist ideological literacy, she still internalized and was influenced by Anwar's subjective opinion about Hasan without filtering and critically analyzing the information. The logical reason why this condition occurs is that the social capital owned by Anwar. He is socially known as an anarchist and a friend of Rusli, who is well-known as an intelligent person, activist, and always educates Kartini about Marxist-feminist thoughts. In this interaction, Anwar plays the role of the shaper, where his rhetoric is easily internalized. This confirms how important capital is in sustaining power over the shaped figure.

From the explanation of each excerpt above, it can be reiterated that the authority, demonstrated in Table 1, operates through non-coercive power. The power effectively reconstructs the shaped figures' cognitive reality regarding discursive boundaries. However, to develop the discussion, it is also important to research how the shaper maintains their power/knowledge over the shaped (powerless individuals).

Discussing the Way Shapers Maintain Their Power Over the Powerless Individuals

The stick and carrot instruments were ideological tools to indoctrinate the shaped character to obey the commands successfully. Every statement expressed by the shapers has consequences: punishment or rewards. The interesting case of sustaining power over shaped persons is that of visualizing heaven and hell as consequences of performing righteous deeds. This occurs due to the existence of intellectual police in the family who hold power to maintain knowledge as a single paradigm. (see excerpt 5 in Table 2). The essential issue of sustaining this single paradigm, as a truth of knowledge, is that it insulates people against inclusive epistemology, which impacts their critical analysis of theological doctrine.

The imagination of heaven psychologically encourages Hasan to do a devotion that produces a pleasurable addiction. Besides, this imagination also operates as a form of dystopian control that functions as religious guidelines for living in the afterlife. Due to being indoctrinated with a single paradigm, Hasan finally perceives the provided knowledge as a single truth. This situation indicates how successful the shaper is in cultivating his power through the stick and carrot he uses. The fundamental point is that the shaped person acknowledges, rationalizes, and practices the provided knowledge, whether with heartiness or compulsion (see excerpt 9). This religious teaching is not only manufactured as knowledge for Hasan, but is also related to what Foucault calls "truth". Hence, it constitutes him to value whether what he does is true (with the reward of heaven) or vice versa (punishment).

Another point that enables the shaper to maintain their power is the absence of critical thinking in processing knowledge. Nursugiharti and Yulianto (2024) also research that Hasan performs his religious rituals without using his logical thought. Two reasons why Hasan cannot activate his reasoning

in processing knowledge: a) the intimidating power practiced by the ruler (Hasan's parents) that mentally forces Hasan to be obedient towards the theological doctrine, b) intellectual consensus as discursive boundaries. Through these two reasons, the religious doctrine is easily cultivated in shaping individuals. Furthermore, the shaper's power is also sustained through a positive image that advantages his/her group (see excerpt 9). Building a positive image has strategically been used as a way to maintain the identity by many rulers. As is widely known, in the socio-historical context of pre- and post-colonialism in Indonesia, there were three major and well-known ideological groups: faith-based communities, communist-based communities, and nationalist-based communities. Each of these group leaders builds their existence through a socio-political image (Adam, 2025).

In Islamic doctrine, for example, there is a term called *sami' na wa atha' na* (we listen and we obey) towards rulers (see QS, An-nisa:59). To be labelled as a good Muslim, folks must listen and obey to what the ruler state. In the context of the *Atheis* novel, the father is positioned as the ruler where the family member must obey the father's instruction, for being labelled as a good *ummah*. The strategy of labelling the follower as an ideal *ummah*, in sustaining power over the shaped individuals, makes them obedient. The more the shaped person obeys the ruler, the more they are branded as good *ummah*.

To be understood, internalizing knowledge and obeying the ruler's instructions are not a major issue. However, if both knowledge and instruction are extremely dogmatic, it might destroy the sanity of thought. Jukim (2020, p. 25) states that faith is not merely a legacy from their parents, but rather a principle that must be reflected upon, contemplated, and studied through logical reasoning regarding God's existence. However, in Hasan's case, the absence of a liberatory pedagogical approach for internalizing and reflecting on the religious teaching might be one of the critical points why Hasan's family cannot explore the philosophical questions of the existence, essence of teaching, logical reason for worshipping God.

Exploring the philosophical questions can be exemplified: does God exist? Is it true that religion is the only way to approach God? Which religion, then, is the rightest? If God exists, which God is righteous, and how can we prove that? Does God have to create creatures to be acknowledged as a God? To be acknowledged as a Creator by his creatures, does God need to create heaven and hell just to give punishment to those who do not worship Him? If neither heaven nor hell is created, will all believers still worship God? Are both hell and heaven the only ways to remind people that there is a Creator who should be worshiped?

Through these philosophical questions, it could have potentially increased Hasan's critical consciousness about the essence of worshipping God. Moreover, it transforms the religious teaching concept from a dogmatic to an analytic theology, which navigates the believers to keep activating their logical thought to critically analyse every piece of information reported in the religion's holy book. It is because each person's cognition theoretically is the fundamental tool for approaching knowledge, including knowledge of religion, yet in the *Atheis* novel case, the knowledge is systematically suppressed by the stick-and-carrot mechanism, which creates a single paradigm in Hasan's life.

CONCLUSION

The above discussion confirms and answers the RQs in the introduction that language can shape someone's thoughts and behavior, especially for those who have power and dominance in social interactions. Foucault's discourse of power is at the core of this research, where power is not physical but rather subtle in instructing people to obey commands. Through the CDA approach, it is exposed that language does not only operates as regular linguistic form but also functions as an ideological and theological tool for social domination in indoctrinating the shaped individual's thought. Furthermore, Althusser's ideological state apparatus (ISA) as a soft power instrument (in forms of theological doctrine, i.e., punishment/stick and fantasy of heaven/carrot) was an example of use. A stick is used to punish those people who rebel against the ruler's order, while the carrot is used as a reward (e.g., heaven and societal acknowledgement). Power, in a discourse context, can be dangerous if it is oriented to hegemonize people or to maintain a hidden ideology. Therefore, at this point, the researcher invites the readers and further researchers to continue and even develop this study. If this research demonstrates that power tends to be dominating and hegemonic (soft), further researchers can investigate: how to control and manage power democratically and wisely for accommodating rights to express thoughts and involving people in the decision-making process.

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