

Examining Abuse of Power in Kelly Barnhill's 'The Girl Who Drank the Moon'

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Abstract

The study is entitled "Abuse Practice of Power in Kelly Barnhill's The Girl Who Drank The Moon" conducted in qualitative approach analysis of the form of power abused by the rulers in The Girl Who Drank The Moon novel. The purpose of the study is to identify the form of power abused by the government to their citizen which was described using hegemony, domination and terror using Jean Baudrillard's theory book The Agony of Power; Domination, Hegemony, Terror (1987) and supported by Karl Marx's theory book The German Ideology. The result of this study shows how the ruler dominates its people in the form of power abuse and its impact on their people. Moreover, this study shows how hegemony can form domination and terror occurs in isolated communities and with low levels of education. The resulting impact is the occurrence of ideological damage that is spread in society until a revolution occurs to fight for a change for the better.

Keywords: *Power Abused, Hegemony, Domination, Terror, Ideology, Ideological Bluntness, Revolution*

A. Introduction

In elucidating the dynamics of power and its abuse, Baudrillard (1976, p. 17-18) posits power as a strategic construct, a forceful relationship, and a significant stake within society. It is intricately entwined with the concepts of death and the symbolic. However, when power is wielded to obfuscate its own absence, it transcends the realm of mortality and symbolism. Far from being confined to institutional structures, power encompasses a multifaceted strategic landscape within society, often intertwined with notions of sovereignty and law. It manifests within hierarchical power dynamics and individual agency, justified through societal consensus.

Max Weber (1978: 70) characterizes abuse of power within governance as political corruption, encompassing the exploitation of political authority for personal gain or the perpetuation of power. This can manifest in various forms such as political repression and police brutality, ultimately detrimental to society, particularly impacting marginalized communities lacking legal recourse.

The North Korean government exemplifies entrenched abuse of power through hegemony, dominance, and terror, exemplifying the consequences of unchecked authoritarian rule. Despite constitutional guarantees of rights, the reality is one of pervasive surveillance and suppression of dissent. The hegemonic rule of the Workers Party of Korea (WPK) under Kim Il-sung's leadership perpetuates a cult of personality, consolidating power at the expense of individual freedoms.

In support of this study, the research draws on related literature such as Hasan, Muhammad, and Bahasin's (2020) analysis of power abuse in Orwell's "Animal Farm," employing Barzinji's **theoretical** framework. Their examination elucidates how totalitarian regimes employ fear tactics and manipulation to maintain control, underscoring the insidious nature of power dynamics within authoritarian systems.

Plot, as elucidated by Birkerts (1993:37), serves as the orchestrated sequence of events that drive narrative development, intricately intertwined with character dynamics. It is through the strategic manipulation of characters that plot unfolds, shaping the overarching thematic discourse.

Concepts such as hegemony, domination, and terrorism serve as analytical lenses for dissecting power dynamics within the novel, informed by Baudrillard's theoretical insights in "The Agony of Power" (1978). These frameworks illuminate the multifaceted nature of power and its manifestations within oppressive systems, guiding the critical analysis of power abuse within the narrative landscape.

B. Method

The approach method used in this study is qualitative. This method is called qualitative because the valuable information in the research can not be presented in the form of numbers. Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the study of various empirical materials, including case studies, personal experience, introspective, life story interviews, and observational, historical, interactional, and visual texts that describe routine and challenging moments and meaning in individuals' lives. (Lincoln, 1994, p. 16) In this study, the writer used Kelly Barnhill's *The Girl Who Drank The Moon* as the primary data source, supported by Jean Baudrillard's *The Agony Of Power* book and Karl Marx's *The German Ideology*. To collect the data presented in this study, the writer took several steps considered the most appropriate to produce accurate data related to the study objectives. This is the list of steps that the writer needed to collect the data:

1. Reading the novel several times to analyze and identify every problem or conflict that appears in the story is the step to finding the issue in the novel.
2. Marking every text that can be used as evidence of the issue in the novel.

The writer uses a critical approach to a literary work to overcome the difficulties encountered while conducting this research. The evaluation is the first step in the nonlinear process of processing qualitative data. The writer examines the information gathered during this step, recovering the most crucial information and discarding the less critical information. As a result, the evaluation process is a step in which textual data was reduced to meet the needs of the study. The writer then interprets the data and categorizes it based on the category. Finally, a literary story or essay will present the research findings. (Lincoln, 1994, p. 40).

C. Findings and Discussion

This section shows the Abuse of power practice in *The Girl Who Drank The Moon's* novel by Kelly Barnhill. This chapter tells about how power is misused by a guy called Gherland, a leader in the small town called Protectorate. It describes he is getting ready to visit an event that has been going on for years called the day of sacrifice, an event to offer a baby who was born last to the Witch, so the city is safe from the terror and disturbance of the Witch. He was going to visit the baby's house and forcibly take the baby to be presented to the Witch but what he met was the baby's mother, who rebelled and cursed everyone who wanted to take the baby. From here, we see how he finally forcibly snatched the baby from the mother's grasp and locked the mother in prison by enlisting the help of the soldiers.

1. Depiction of Power Abuse

In his book *The Agony Of Power*, Baudrillard exploits a loophole in the confusing situation we currently face as we move out of a system of Domination based on the slavery of obedience and alienation and into a wider world of Hegemony where everyone is a prisoner of the accomplices of the powers. We could say that Hegemony ends Domination. Workers gain freedom and internalize the global order and its operational arrangements in which we are captives far outnumbering the slaves of consensus, whether voluntary or not, replacing the traditional servitude symbolically still included in Domination.

1.1. Hegemony

One of the most visible characteristics of Hegemony in this novel is the abundance of democratic and metaphysical illusions. The Public Manipulations that the rulers of the Protectorate continue to carry out will become the main symbol of Hegemony itself.

The quotation shows a picture of a society that has been manipulated unconsciously. Event that became a symbol of Hegemony in that town. All its citizens voluntarily participate in the event, which has been going on for years. Those who have unknowingly become victims of slavery have swallowed years of grief and covered it with the splendor and splendor of the event. Usually, no one would dare to

oppose the event, which has become an annual tradition. They are all submissive and obedient to the elders' rules to participate in the event. Nevertheless, on that day there was a mother who fought for her baby. Until she gets dragged to the prison and her baby is taken forcibly.

They left her knowing that there indeed was not a witch. There had never been a witch. There were only a dangerous forest and a single road and a thin grip on a life that the Elders had enjoyed for generations. The Witch—that is, the belief in her—made for frightened people, a subdued people, a compliant people, who lived their lives in a saddened haze, the clouds of their grief numbing their senses and dampening their minds. It was convenient for the Elders' unencumbered rule. Unpleasant, too, of course, but that couldn't be helped. (Barnhill, 2016: 12)

The situation in the quote above occurs when the council elders go into the forest to sacrifice the baby, but not for the Witch. They believe that the witch does not exist. It was just their strategy to terrorize the protectorate's people. They use the story because of the people who have always believed in supernatural things, such as witches and dragons. This belief dulled the people's minds, so they believed whatever the council of elders said. Sadness and fear make them obey and submit to the rulers because they believe that the councils are the leaders who will lead them to prosperity and security from the terror of the Witch. The councils will leave the baby in the middle of a dangerous forest and let them die whether any danger hits in the forest, such as being eaten by wild animals or starving to death.

The quotation above shows the current situation in this novel. Massive Hegemony uses public manipulation happening in Protectorate's society. This situation is the main reason that triggers the Abuse of power in the Protectorate. The city had been terrorized by its government with a rumor wrapping it up as a fact stating that there was a witch who would terrorize the city, which they knew very well was a lie. A lie made people afraid, submit and obey all the words of the government council under the pretext of protecting them all from the dangers of the Witch who continues to target them.

Gherland, thinking fast, affixed a kindly expression on his 8: craggy face. He turned his palms toward the mother to show her he meant no harm. He gritted his teeth behind his smile. All this kindness was nearly killing him. "We are not taking her at all, my poor, misguided girl," Gherland said in his most patient voice. "The Witch is taking her. We are simply doing as we are told." (Barnhill, 2016: 8)

Gherland laid his hand on the shoulder of the perplexed husband and gave a gentle squeeze. "It appears, my good fellow, that you are right: your wife has gone mad." He did his best to cover his rage with a façade of concern. "A rare case, of course, but not without precedent. We must respond with compassion. She needs care, not blame." (Barnhill, 2016: 8)

The first quotation above happens when Gherland tries to snatch the baby from its mother. He said it with a look of pity as if he also sympathized and for the mother to give up the baby. He made the excuse that this was all for their safety and not for his gain. He explained that the Witch would take the child, so the mother should be angry with the Witch, not him because he was only doing the Witch's orders.

In the second quotations above, Gherland also manipulates the thoughts of others, including the husband, into thinking that it is the mother who has gone mad, so she dares to go against orders and endanger them all. He said very gently but full of hidden anger that the mother should be handled with tenderness and compassion even though he acted otherwise by summoning the warriors of the star order to bind and immobilize the mother by force and then seize the baby and finally ordered the soldiers to lock her in a prison that is in the Tower.

The quotations above describe how the elder hegemonized people's mind to thinking that he was doing the right thing while opposing his order was wrong and deserved punishment. He tries to regulate the public, so they fully trust and obey the ruler. Furthermore, he can freely dominate them through hegemony. The situation happens because the practice of power abuse is carried out but does not want to create the impression of domination in society. The council of elders tries to manipulate people's thoughts so that they are seen as good and caring figures for society even though, in practice, it is the opposite.

"But what if they all are important, Uncle?" Antain had asked the Grand Elder once. "They cannot possibly be. In any case, by denying access, we give our people a gift. They learn to accept their lot in life. They learn that any action is inconsequential. Their days remain, as they should be, cloudy. There is no greater gift than that. Now. Where is my Zirin tea?" (Barnhill, 2016: 43)

Antain asked Gherland about every writer on the residents' writing boards in the quotation above. Which ones need attention and which ones doesn't, and he once asked his uncle what if all the residents' complaints were significant? How can he delete it? However, Gherland explained that the people's complaints were not necessary. It is not in their interest. Ignoring their complaints is a better course of action, which, according to him, will teach the people to surrender and accept any misfortune that befalls them. As a council elder who always said that he would dedicate his life to the Protectorate community's benefit, this was a blatant abuse of power that he had committed. With these thoughts and actions, he, who is supposed to be the one who gives or becomes a solution for the community, deliberately ignores them because he thinks the people are not necessary to him. These quotations illustrate the illusion of democracy that occurs in the Protectorate.

The Resident's writing board is one of the symbols of democracy where it illustrates that the authorities will hear and solve the problems of the people in the writings. This shows that they care and will be the solution to the problems, which is their responsibility as the authorities. However, the elder chose to be indifferent and did not care about it.

"There is no need to be in school in the first place. The purpose of this structure is to house and amuse those who have no future until they are old enough to work for the benefit of the Protectorate" (Barnhill, 2016: 45)

The situation in the quotation above occurred when Antain was at school, and the big elder suddenly came that morning and took him away at will. Antain asked if his uncle's actions were allowed in school area? However, he said that school was not necessary for the Protectorate. It was just a medium to accommodate useless people in the Protectorate until they were old enough and would be helpful to be enslaved in the city.

Another example of their Democratic Illusion is shown in the quotation above. They think everything built-in Protectorate is solely for their interests. Schools that are supposed to be a means of education so that people can gain knowledge and have a better future are just a means of slavery for them. They give schools as if they care about the people getting an education, but they only think that the people are enslaved people who will benefit them in the future.

1.2. Dominations

Domination in this novel is described by how the rulers in the Protectorate use their power. How do they act and think about the people they should protect and prosper but instead act otherwise. The first quotations describe how powerful the council of elders is over the Protectorate.

"And the Elders owned the road. Which is to say that Grand Elder Gherland owned the road, and the other Elders had their cut. The Elders owned the Bog, too. And the orchards. And the houses. And the market squares. Even the garden plots." (Barnhill, 2016: 4)

The quote above comes from the people of the Protectorate, who are aware that this city belongs to the great elder and other elders. Not theirs. The rulers of all are theirs, starting from the streets, houses, markets, gardens, plants, and swamps in the Protectorate. The people are just passengers on their land. So like it or not, the people of the Protectorate must obey the rulers who control the city.

The quote above shows how much power the elders have in that city. Instead of belonging to the community, Gherland shows that he is the owner of absolute power in the city while the people are just like slaves who stay where they are controlled. He owned everything in that city, which means he never thought that as chairman of the council, he should represent the people as he should. Not only that. Gherland also acts arbitrarily and demeans his people. He likes to be seen as the most powerful person in the Protectorate and feels entitled to punish people for showing their different status. To show he is in control of their life.

"Pity." Gherland checked his mirror, touching up his rouge. He rather enjoyed teaching the occasional lesson to the citizens of the Protectorate. It clarified things. (Barnhill, 2016: 6)

The quotation above happens in the morning when Gherland is getting ready to attend the sacrifice day event. When he received confirmation from his nephew,

Antain confirmed that this time there would not be a single resident absent from the event because of the bad things previously done by the council to those absent that day. He enjoyed every fear the people showed him. He thought that teaching using violence was the best way to do it, besides making people obey and submit out of fear. It also clarified Gherland's position as ruler in the Protectorate.

In this quote, Gherland tries to show his power to the people of the Protectorate and make everyone submit to him. He enjoyed every fear of it. He enjoys when the people become afraid and submit to him. He considered his subjects like slaves who made mistakes and deserved to be punished for explaining his position as master. The people are only subordinates and tools to gain great power to rule at will. This is what is called the practice of Abuse of power using domination. Domination is characterized by the relationship between master and slave, which still contains a dual relationship with the potential for alignment, power relations, and conflict, some dominate and some are dominated. It is still a symbolic relationship even though the one who benefits is only one side.

"Remove the child from the lunatic's clutches and escort the poor dear to the Tower," Gherland ordered. He glared at the mother in the rafters, who had suddenly gone pale. "The Sisters of the Star know what to do with broken minds, my dear. I'm sure it hardly hurts at all." (Barnhill, 2016: 9).

The quote above occurs on the day of the sacrifice. The day of sacrifice usually took place quietly and without resistance, but not on that day. When he went to meet the baby, he found the mother raging on the rafters of the house while climbing and holding her baby—also the sight of the battered and clawed soldiers from the mother fighting back. At first, Gherland tried to persuade her gently, but the mother persisted. Ultimately, he cursed the mother who resisted and did not want to give up her baby, who would be sacrificed on the day of sacrifice. He also mobilized soldiers to drag and imprison the mother and said she had gone mad for online to resist. The mother was finally taken to the Tower and imprisoned there for years.

The quotation explains how Gherland used his power, treated people who went against his orders, and dominated every thought that stood in his way. This is blatantly violating the human rights of the people, and no one dares to object for fear of getting the same fate. He tried to dominate the mother as if the baby were his by forcibly snatching it away. He feels entitled to seize the baby in the name of his position and power. He has the right to punish anyone who dares to violate the orders of the authorities by imprisoning them as if they had committed a serious crime.

The only genuinely safe passage across the forest for an ordinary person was the road, which was situated on a naturally raised seam of rock that had smoothed over time. The road didn't alter or shift; it never grumbled. Unfortunately, it was owned and operated by a gang of thugs and bullies from the Protectorate. Xan never took the road. She could not abide thugs. Or bullies. And anyway, they charged too much. Or they did, last time she checked. It had been years since she had gone near it—many centuries now. (Barnhill, 2016: 19)

The quote above occurs when Xan goes to Protectorate to save the baby left in the middle of the forest every year. Glerk, the swamp monster who loved him so much, worried about the terrain the old wizard would take. However, there is no other choice but to pass through the dangerous forest because the only highway that is a safe route has been taken over by thugs who are the council of elders or rulers in the Protectorate. They charge a reasonably high fee for each person who wants to pass the route. That is the reason why Xan never went that route.

The quotations above inform us how the council elders collect a fee for each person who wants to pass through the highway that the highway belongs to them, not the people. Even though it was the only safe route to or from the Protectorate territory, they also did this to confine the Protectorate's people. They are afraid to travel, seek knowledge, and meet people in other villages. To remain, their people convened forever in Protectorate.

"The sisters of the stars always had an apprentice-always a young boy. Well, he was not much of an apprentice-more of a serving boy. They hired him when he was nine and kept him on until he was dispatched with a single note." (Barnhill, 2016: 85).

The quote above describes the situation inside the Tower. Where every year, they will recruit every young boy in the Protectorate reasons as a form of respect and will be educated in the Tower, but in fact, they are nothing more than enslaved people in the building. They were hired for nothing and poorly treated there. Not only that, every time any of them began to thirst for knowledge and wanted to start learning something in the Tower, they would immediately be dismissed and dishonorably expelled, just by using a piece of paper written on top of their packed belongings. The paper that usually reads "we had high hopes, but this kid let us down" was what went on inside the Tower.

The quotation shows the slavery carried out by the government on its people. The towers that occupied the rulers always employed the people in the Protectorate, even from an early age. When the rulers feel that the children employed there are curious and want to learn more, at that time, they will be dishonorably dismissed just by using a note that will be left in their room with their packed belongings. They do not want people to be curious and intelligent and realize that what has happened to them over the years is wrong and should not be. Therefore, they always chase away every thoughtful and broad-minded child with much curiosity because they think it could threaten their power.

Sister Ignatia smiled. "Liar," she said, and Antain hung his head. She gave his knee an affectionate squeeze. "Do not be ashamed, poor thing," she soothed. "You are not the only one who wishes to gawk and gape at our resident caged animal. I am considering charging admission." (Barnhill, 2016: 92).

The quote above occurs when Antain comes to the Tower and intends to meet the Madwoman who is in prison. At first, he only wanted to visit, but the thoughts and feelings of guilt running through him made him want to meet the mother he separated from the baby. Sister Ignatia, who knew Antain's heart, also allowed him to meet and

say so. She said that it was not just Antain who wanted to see the woman and that she wanted to charge a fee for everyone who wanted to watch. Nevertheless, she uses the word "animal" to refer to the woman. Animals that are in cages deserve to be watched like she opened a show.

The quote above shows how the rulers see their people. Not only as an enslaved person even equals her with an animal. Sister Ignatia, a highly respected person who leads the power in the Protectorate, should also respect everyone she leads, but she does not act as she should. She makes every sorrow and misfortune of those imprisoned in the Tower her food. She never respected them. She wants to dominate them and make them her complete possession.

The Elders barked orders at him during Council meetings, community functions, and after-hours discussions. They berated him when they ran into him on the street. Alternatively, when they sat in his mother's dining room for yet another sumptuous (though uncomfortable) supper. They admonished him when he followed in their wake during surprise inspections. (Barnhill, 2016: 40)

The quotation above shows how the council elders treated Antain. They always try to show their hatred for him. They blamed him for everything and made him a victim and enslaved person to show their power. He was nothing but an enslaved person who was promised ridiculous things that would not happen. They will never accept him or his strange thoughts.

Antain is a soft-hearted and agile boy. He is the nephew of the great elder as well as being prepared to be the successor. He had to live his life under the pressure of the council of elders. He continued to be ostracized and hated by his elders because his ideas were often contradictory, and he constantly questioned various things. Being a prospective elder was just a status. He was only enslaved in the council.

"You saw nothing of the kind!" Gherland shouted, standing up. There was not a witch. There had never been a witch. The Elders all knew it. They all rose to their feet, accusations on their faces. (Barnhill, 2016: 202)

The quotation above occurred when Antain went to meet the council elders. He said that he had information about the Witch. Nevertheless, the great elder shouted and said that he was saying nonsense. He was never once heard by the members of the council, from become a candidate for elders until he became an adult and being a commoner, All his words are continually opposed and considered nonsense. Moreover, he is no longer a council member and is just a commoner. Of course, his opinion does not deserve to be heard in a good council.

The quote shows how they never cared about Antain's words. Even as an adult, he was always considered a child who did not deserve to be heard. They think he is someone who deliberately wants to destroy the council with his thoughts and all his strange behavior. Everything he said was nonsense and meaningless.

Grand Elder Gherland was taken quite aback. "You . . ." he stammered. "You wish to what?" Ordinary citizens did not address the Council. It wasn't done. (Barnhill, 2016: 199).

The quote above occurs when Antain goes to meet the council of elders to convey his goals and the information he knows about the Witch. He wanted to say his son would be the next sacrifice on the sacrifice day. Then he intended to go and kill the Witch to save his son and the Protectorate from the terror that had been haunting them. However, before he conveyed his aspirations, he was immediately stopped and ridiculed for his brave actions in trying to express his opinion in front of them. He was just a commoner now, an act that a commoner would not do.

The quotations above show how the council elders dominate as the ruling party and how they feel that the people are not commensurate with them. The people have no right to speak or express their opinion in front of the rulers because they are only limited to their status as enslaved people. They are low status and unworthy to be heard. They will not allow the community to express their aspirations. They want to show their power as a ruler and that they are not equal.

I had a mother once, Luna thought. I must have. She frowned. And surely, she must have asked about it, too, but she couldn't seem to remember doing so. (Barnhill, 2016: 162)

The quote above occurred when Luna and her grandmother Xan the Witch went to an independent region called Agony City. There she met a pregnant woman, and it was something she and her grandmother used to do. They were checking the condition of pregnant women and treating people. Seeing the pregnant woman, Luna remembers her mother. Unfortunately, she cannot remember her mother because she had to be separated when she was a baby.

Luna, The protagonist of this story, had to suffer because of the power abuse in Protectorate. She was the baby who had been sacrificed on the day of the sacrifice. As a result, she had to separate from his mother since she was a baby; because of that, she could not remember even having memories of her mother. She missed the person she did not even remember.

1.3. Terror

The terror described in this novel takes the form of a myth, the supernatural, eventually becoming an ideology that develops in society. This ideology resulted in an annual terror event that had been going on for hundreds of years in the Protectorate. An event called the day of sacrifice.

Once upon a time, the families had submitted to the Robes and said yes to the Council and given up their babies to the Witch. They did this to save the people of the Protectorate. They did this knowing that their babies would die. Their babies were dead. (Barnhill, 2016: 315).

“And she takes our children. One every year. We have to leave the youngest baby in the circle of sycamores and never look back. If we don't, the Witch will destroy us all.” (Barnhill, 2016: 303).

The first quotation is an explanation inserted in the story about the rumor, while the second quotation occurs when Antain is in the forest to kill the Witch. He told a swallow that he found on the road, which was the Witch who changed form to go pick up the baby to the Protectorate. He tells how they have been terrorized for

years by the Witch, who always wants a baby to be sacrificed every year, and if they refuse, the Witch will destroy them all. In the form of a bird, Xan was very surprised and sad to hear that.

The both quotations above are rumors that were spread in the Protectorate and turned into terror. Rumors about a witch who would terrorize the city if they did not grant her wish by sacrificing one youngest baby every year in the Protectorate turned into an annual event held in the city. They must be willing to sacrifice their baby even though they know that their child will die. They have no power to fight it. It develops into an ideology or belief and becomes a haunting tradition so that a cloud of sadness and fear always surrounds the city.

They left her knowing that there indeed was not a witch. There had never been a witch. There were only a dangerous forest and a single road and a thin grip on a life that the Elders had enjoyed for generations. The Witch—that is, the belief in her—made for frightened people, a subdued people, a compliant people, who lived their lives in a saddened haze, the clouds of their grief numbing their senses and dampening their minds. It was convenient for the Elders' unencumbered rule. Unpleasant, too, of course, but that couldn't be helped. (Barnhill, 2016: 12).

The quotations above occur when the council elders walk through the forest carrying a baby to leave it in the forest to be sacrificed. But not to witches! The Witch never existed. They were the ones who spread the rumors and wreaked havoc in the Protectorate. That way, the people will become afraid and obedient and depend on them entirely. They hope that it will dull the brains of the people so that they will no longer be able to think correctly and have no choice but to trust their rulers. From this situation, it is clear how and the purpose of the rulers to create such terror for their gain. So that they can freely use their people's beliefs with ideologies that have been believed for hundreds of years that witch and the occult do exist, they use it to frighten and spread terror even though they are well aware that it is wrong. However, according to them, it is the most effective way to act arbitrarily.

Despite the odd beliefs of the people of the Protectorate, the forest was not cursed at all, nor was it magical in any way. But it was dangerous. (Barnhill, 2016: 18).

The quotations above show that the Protectorate people have fully believed that their forest was cursed and inhabited by many supernatural beings. However, rumors and terror are spread to scare the residents into not daring to leave the Protectorate area. The forest is dangerous because of the volcano that rages and is ready to spit its hot liquid into all corners of the forest and the Protectorate city; also, the amount of hot mud and quicksand is a factor why the forest is perilous but not cursed.

She growled. "I started the stories in the Protectorate. I did. They all came from me. There is no story that I did not tell first." (Barnhill, 2016: 329). The quote above occurs when Sister Ignatia meets and argues with the Madwoman. The Madwoman tells the story of a witch with a tiger's heart. She says that the head sister is the woman with the tiger's heart. Sister Ignatia was surprised how she know this

fact. She rebuffed it by saying that was nonsense. Every story there starts with her. She was the one who spread these rumors to the point of terror.

2. Impact of the Power Abuse

The impact is any change that occurs in a situation or context. The impact is not only for good things but also for bad things. Likewise, in the novel, the writer found that two impacts occurred, which were positive and negative impacts. The author divides it into two segments, namely "Ideological Bluntness" as a negative impact and "Revolution" as a positive impact on the Abuse of power that occurred in the novel.

2.1. Ideological Bluntness

Ideology is several doctrines, beliefs, or symbols of a group of people or nations that serve as guidelines for achieving the nation's goals. However, what happens if their rulers deliberately undermine the ideology? The dullness of ideology will occur in that society or nation. Justifying wrong actions becomes a natural thing and even becomes a way of thinking passed down from generation to generation.

Your brother? How could I fight for him? If I had, the Witch would have killed us all, and then where would we be? Sacrifice one or sacrifice all. That is the way of the world. We couldn't change it if we tried. (Barnhill, 2016: 2)

The quote above is a dialogue of a mother telling her child a story. She said she had also been a victim of the cruel rulers who used to take her baby son to be sacrificed on the day of sacrifice. Nevertheless, instead of rebelling, she gave it up, believing it was the right thing to do to save everyone in the Protectorate. That is how the world should be. By sacrificing one person, it saves another. This is an example of the false ideology that has spread in the Protectorate for hundreds of years.

The belief that this is the only way they have to save others as well as themselves has allowed a new ideology to develop in the Protectorate society. They do not have the power to oppose even though this is wrong but it is also a justification for their actions. The rulers brainwashed them using a false ideology under the guise of democracy, that this sacrifice was made from them for themselves, not for the interests of the rulers. The residents did not have the courage, strength or knowledge to oppose it and finally just surrendered to be covered in sorrow and sadness for years

"This is why it doesn't pay to be brave. Bravery makes nothing, protects nothing, and results in nothing. It only makes you dead. And this is why we don't stand up to the Witch. Because even a powerful old wizard was no match for her." (Barnhill, 2016: 59)

From the quotation above, we also know that it is not only about sacrifice, but the rulers in the Protectorate also instill other ideologies or beliefs. They spread scary stories to discourage the villagers about how strong and cruel the Witch was. This is nothing but for the Protectorate people to become obedient and submissive to the rulers because that is the only place they can take refuge from the cruelty of the Witch. They were indoctrinated to remain cowards who would forever fear the terror of the

Protectorate and how power can change human nature in such a way that they have the desire to live freely but forget the memory of their original form.

No mother wailed. No father screamed. They did not fight for their doomed child. They watched numbly as the infant was carried into the horrors of the forest, believing it would keep those horrors away. They set their faces and stared at fear. (Barnhill, 2016: 144)

The most apparent impact of this ideology is clearly illustrated on the day of sacrifice. The quote above describes how the atmosphere at the event was. All the people of the Protectorate obediently followed the procession of the event without any resistance. The baby's parents are willing to give their child to be sacrificed. They face the terror as if it was a natural thing. They believe this will save them all from the terror of the Witch even though their rulers unknowingly terrorize them. Misfortune makes people willing, even eager, to uphold the rulers who have wronged them.

The Grand Elder stared at Antain for a long time. Antain couldn't get the Tower out of his mind. Or the Madwoman. Or the baby left in the forest, whimpering piteously as they walked away. And oh, how that mother screamed. And oh, how she fought. And oh, what have we become? (Barnhill, 2016: 46)

The quotation above shows how Antain suffers a great sense of guilt due to the actions of the council elders. He was deeply traumatized by all the events he saw and experienced on the day of sacrifice. He is haunted by guilt about the baby he left behind in the forest and with the mother, who went crazy because her baby was taken. Moreover, it shows how their people suffered from that action: babies left in the woods to die and parents who have gone mad from deep sorrow. Antain lived in guilt and fear every day until he grew up. He did not understand and wondered how this could happen? What has happened so far? The more he thought about it, the more confused he became and did not find any answers let alone from the council of elders.

“And,” Antain continued, willing his voice not to shake, “our child is to arrive just after the turning of the year. There are no others expected between then and the Day of Sacrifice. Our child—our dear child—will be the youngest in the Protectorate.” (Barnhill, 2016: 201)

The quotations above occurred when Antain came to meet the council of elders after mustering all his courage. He came to convey his intentions to the council of elders and the news and information he had obtained. After years of enduring guilt, he finally felt like he had been hit by karma. Antain had become a victim of what he feared the most in the Protectorate. The baby will be the last born that year and will be an offering on the Day of Sacrifice.

Antain not only has to suffer from trauma but also because his family is being threatened with destruction because his son will be the one who will be sacrificed on the next day of sacrifice. After a long time of just being silent and not daring to do anything against it, even though he knew it was wrong and had to stop. In the end, Antain sacrificed for his son and the Protectorate. He would go to see the wizard though he did not know whether he could kill him or otherwise he would be killed.

Antain did not even have the support of the council of elders. The elders instead became angry and tried to block his ridiculous intentions.

The old man cleared his throat. "And this brings us to the reason I am here, my dear lady. I did what you asked, and I learned what I could learn, and the other Elders did the same. And I did my best to dissuade him, but it was no use. Antain still intends to hunt the Witch." (Barnhill, 2016: 217)

The quote above is a dialogue between Gherland, the elders' council, and Sister Ignatia. He said that he had tried his best to stop Antain but failed to do so. He was afraid that Antain would finally reveal the truth in the Protectorate and make the people aware of what had happened to them. Antain is seen as a nuisance to their power. He reported to Sister Ignatia to be able to solve this problem by killing Antain. Antain, who had suffered enough because he had to meet a witch would be more potent because he had to separate from his wife and son, he had to face another death waiting for him. That is the head Sister, who is also the "Suffering Eater" who went after him into the forest to thwart his plans and kill him. Gherland who actually really loves Antain but his mind has been blinded by the power itself. He asked Sister Ignatia for help with a heavy heart. He had to let his nephew be killed because of the power he wanted to protect.

2.2. Revolution

Revolution is a social or cultural change concerning the main points of life in society. Revolution is an impact triggered by the emergence of new ideas that trigger opposition or rebellion by certain groups. Revolution can be triggered by the desire of society to make changes to achieve a better situation.

At the story's beginning, a mother (the mother of the protagonist: Luna) rebels when the council elders want to take her baby. She screamed and fought them all with all her might, but in the end, she lost. Her baby was forcibly taken from her, and she had to be in prison because she dared to disobey the orders of the rulers.

The Guard was efficient, calm, and utterly ruthless. The mother didn't stand a chance. Within moments, she was bound, hobbled, and carried away. Her howls echoed through the silent town, ending suddenly when the Tower's great wooden doors slammed shut, locking her inside. (Barnhill, 2016: 9)

The quote shows how she is treated as a criminal. She was tied up and dragged to the Tower, where she was locked up in prison and humiliated as a mad woman for daring to go against the will of the rulers. Everyone finally called her a madwoman, even her husband. She had to lose all the happiness in her life because of the sacrifice day event. This is the beginning of revolution in the novel. When usually all the Protectorate people resigned to their fate and did not dare to oppose but Luna's mother did the opposite. She defied and resisted the rulers but ultimately had to languish in prison for her actions.

What if we are wrong about the Witch? What if we are wrong about the sacrifice? Antain wondered. The question itself was revolutionary. And astonishing. What would happen if we tried? (Barnhill, 2016: 147)

The quote above is the thought of Antain that sparked the revolution itself. The thought arose from a desire to change the situation in the Protectorate for the better. He began to wonder about what was happening in the Protectorate and about the stories of the witches spreading in society. All revolutionary actions must initially be initiated by questions to give rise to new ideas that can contradict the values already taking place in society. In this novel, Antain has been described from the start as a revolutionary figure who constantly questions the elders' actions in the Protectorate, which makes him always hated and considered a nuisance. It is just that, at first, Antain was described as a figure who did not have the strength and courage to oppose the council elders at that time.

When she was a little girl, she had heard stories about the Witch. The Witch lived in the woods, she was told, and had a tiger's heart. However, the stories were wrong—and what truth; they had was twisted and bent. The Witch was here, in the Tower. and, while she didn't have a tiger's heart, she would rip you to shreds if given the chance. (Barnhill, 2016: 228)

Adara, better known as The Madwoman or Luna's mother; the protagonist is also one of the revolutionary figures in this novel. He was the first person who dared to oppose the rulers to the point of being imprisoned, and he was also the first person to realize that this was all wrong. The terrors did not come from the Witch in the forest as the people thought but from the city itself. It comes from within the Tower that houses the Protectorate and the councils; it spreads to the Protectorate.

A story can tell the truth, she knew, but a story can also lie. Stories can bend and twist and obfuscate. Controlling stories is power indeed. And who would benefit most from such a power? And over time, Ethyne's eye drifted less and less toward the forest and more toward the Tower, casting its shadow over the Protectorate. (Barnhill, 2016: 309)

The quote above is the thought of Ethyne; she is an important character who built a revolution in the Protectorate. He was like the hope the city needed. Like the other kids in the Protectorate who always heard stories about the Witch's cruelty, she had different thoughts from them. It was this thought that prompted the revolutionary action. She realized that the story was not always true and could be manipulated and who would benefit from the story. Of course, the answer is not the Protectorate community. She also knows who is to blame for everything that happens in the Protectorate.

Ethyne wrapped her arms around the infant in his sling. The boy sighed in his dream. "So. Sister Ignatia is not in the Tower. She is not in the Protectorate, or I would have heard of it. She must be in the forest. And she no doubt means to kill him," Ethyne murmured. (Barnhill, 2016: 277)

The quotations above occur when Etyhne is visited by Gherland, who intends to frighten her into giving up her baby voluntarily on the day of the sacrifice. However, Etyhne is an intelligent and strong woman who will not waver at her uncle's words and even corner the uncle, who wants to kill his nephew and his grandson for power. Etyhne knows that Gherland has asked Sister Ignatia to help kill her husband, who is trying to fight the Witch, which she thinks could undermine her power. Etyhne, Antain's wife, was suffering as much as him. This woman will also become a victim of the cruel rulers who want to sacrifice her baby and even kill her husband.

First, let's release the prisoners. The Tower is meant to be a center for learning, not a tool of tyranny. Today the doors are opening." "Even to the library?" Wyn said hopefully. "Especially the library. Knowledge is powerful, but it is a terrible power when it is hoarded and hidden. Today, knowledge is for everyone." She hooked her arm in Wyn's, and they hurried through the Tower, unlocking doors. (Barnhill, 2016: 312)

The quote above occurs when Etyhne enters the Tower and starts the revolutionary action. She ordered Wyn, brother-in-law, to open all the doors of the Tower to all people who have been confined to their knowledge and not allowed to enter to seek knowledge in the library. The Tower, which was supposed to be a place for people to gain knowledge, not be a tool for the rulers to be misused, was finally left open to all people. Etyhne also met with the sisters who used to be her colleagues and her friends and family to reveal the truth she knew. She invited the nuns to fight against the cruel regime that had ruled them. Even though not all the sisters were on her side, some of the sisters believed and followed her. She prepared a tactic with her in-law to lock up the sisters who were still opposing and supporting the tyrants so as not to disturb the revolution that was taking place in that town. That day marked the freedom that the people of the Protectorate had always dreamed of.

The gathering in front of the Tower started with just a few citizens holding signs but quickly swelled to a crowd with banners, songs, speeches, and other atrocities. The Elders, seeing this, had retreated into the Grand Elder's great house and sealed the windows and the doors. (Barnhill, 2016: 315)

The quote above occurs when Etyhne opens the Tower doors so the people of the Protectorate can enter and express their aspirations. They came to oppose the unjust leaders. After the fog of sadness that had dulled their brains was lifted and when Etyhne and Antain came to give them hope, their eyes and minds were finally opened and ready to overthrow the rulers who had only enslaved them and livestock. They realized the suffering they had been facing did not come from the Witch but from within the Protectorate itself. It comes from people they have trusted as their leaders.

The quote above shows the revolution's culmination by all the Protectorate people, who finally realized that they had been slaves to the rulers who should protect and love them for years. They demonstrated in front of the Tower to rebel against the rulers in various ways, from writing to showing their disappointment through songs or speeches. Finally, the council elders went scared to hide even though they would eventually give up and end up in prison.

D. Conclusion

Based on the analysis that has been done, it can be concluded that *The Girl Who Drank The Moon* novel by Kelly Barnhill portrays Power abuse and its impact. Luna's main character became the victim of power abuse when she was an infant. She became the victim of an offering when she was a baby to save the city from the Witch's terror. The rulers deliberately terrorized the townspeople into becoming full of fear and obedient and submissive to the rulers in Protectorate. Many of the other characters in the novel have also been impacted by the power abuse in that place and the entire Protectorate community. Antain, raised to be an elder in the council, was turned into an enslaved person and hated a lot because of his revolutionary ideas. Mothers who have to suffer from deep sadness to the point of going crazy because of the loss of their babies are also the impact of power abuse, Luna's mother named, Adara or better known as The Madwoman, has to suffer not only because she is separated from her child but also has to be locked up and was tortured for years in prison for daring to oppose the will of the rulers.

In conclusion, Antain, who had become a brave young man, and his wife, Ethyne, who would be the next victims in the Protectorate, finally took a revolutionary step to save their child's life—starting from the revolutionary idea of Antain, who will go to meet and kill the Witch so that she no longer asks for baby sacrifices in the Protectorate. Ethyne, an intelligent woman and a brave mother, rebelled against the council of elders, broke into the Tower, and invited the nuns of her old comrades to join the fight with her. Ethyne's actions made all the people of the Protectorate aware that they had been victimized by power abuse by their rulers for personal gain. They are finally together, fighting to overthrow the cruel regimes that have been their leaders for years.

Hopefully, this study could be helpful for the next writer or reader's knowledge in analyzing novels, especially on power abuse as the main topic. For the next writer who is interested in analyzing power abuse, the method it uses, and the impact, it is suggested that they should completely understand the concept of power abuse and its impact. As this study used the theory of Baudrillard (1978), the writer suggests that the following study or researcher can look for other appropriate theories that support the analysis and the other objects that relate to the issue.

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