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## HEGEMONY, DISCOURSE, AND POWER RELATIONS IN INTRA-CAMPUS STUDENT ORGANIZATIONS IN MOJOK.CO'S SATIRICAL JOURNALISM

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### Abstract

This study examines hegemonic power relations within intra-campus student organizations in Indonesia by analyzing senior-junior interactions as represented in satirical journalistic content published by Mojok.co between January 2024 and August 2025. Using a qualitative library research design and content analysis, the study is theoretically grounded in Michel Foucault's concept of power-knowledge relations and Antonio Gramsci's theory of hegemony. The findings demonstrate that power operates predominantly through symbolic and discursive mechanisms rather than overt coercion, where seniority is constructed as a legitimate source of authority that enables seniors to define organizational norms and moral values such as loyalty, discipline, and obedience. These values are internalized by junior members through everyday discourse and organizational rituals, resulting in the normalization of hierarchical relations and the perception of domination as a form of consensus. The study concludes that intra-campus student organizations function not only as spaces for leadership development but also as arenas for the reproduction of hegemonic power, in which regeneration processes tend to perpetuate inequality by reproducing existing senior-junior hierarchies rather than fostering critical and egalitarian organizational practices.

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### Keywords

Hegemonic practice; Student Relations; Satire.

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## INTRODUCTION

Student organizations are often positioned as spaces for leadership development, democratic learning, and collective engagement within the university environment. However, various studies indicate that organizational practices on campus are not always free from unequal power relations, particularly in senior–junior interactions (Susanto, 2021). Senior–junior relations often influence decision-making processes and access to strategic roles, thereby reinforcing hierarchical structures that limit equal participation among members (Rahman, A., & Hidayat, 2020). This hierarchical relations tend to be normalized within organizational culture, where senior dominance is perceived as a legitimate and necessary mechanism for maintaining order and continuity (Fitriani, R., & Lestari, 2021).

The acceptance of seniority-based authority reflects a broader process of cultural legitimization in which power relations are internalized and rarely questioned by junior members (Nugroho, A., & Prasetyo, 2022). From a Foucauldian perspective, power operates through everyday practices and disciplinary mechanisms rather than overt coercion, shaping subjects who accept hierarchical relations as natural which is a conceptualization widely adopted in organizational studies (Pitsoe et al., 2024). This form of disciplinary power is particularly evident in higher education institutions, where governance, surveillance, and normative discourses regulate behavior and legitimize authority through everyday organizational practices (Sepeng & Pitsoe, 2025). These conditions raise critical questions regarding how power operates and is legitimized in student organizations (Foucault, 1977).

Meanwhile, Gramsci's theory of hegemony helps explain how dominant norms are internalized and reproduced through consent, maintaining seniority-based authority within student organizations (Nur et al., 2024). In educational institutions, such hegemonic processes operate through cultural and organizational practices that secure consent by presenting dominant values as common sense rather than as instruments of domination (Zreik & Morales, 2025). At the institutional level, education also functions as a site for the reproduction of ideological dominance, where consent is continuously negotiated and reinforced through everyday practices and discursive formations (Cornelius-bell & Bell, 2024).

In recent years, issues surrounding seniority, domination, and internal power struggles within student organizations have increasingly appeared in media discourse. Media coverage of

student organizations often highlights tensions related to authority, hierarchy, and senior–junior relations (Putra, 2023). These issues are not only reported in mainstream outlets but are also prominently featured in satirical media, where organizational dynamics are framed through humor and irony (Sari, M., & Anwar, 2023). As a satire-based journalistic platform, Mojok.co frequently represents student organizational life through ironic narratives and critical humor, offering alternative readings of everyday organizational practices.

Beyond entertainment, satire functions as a form of social critique by revealing hidden transcripts and exposing contradictions within dominant power structures (Scott, 1990). In a similar vein, media representations play a crucial role in constructing and contesting meaning, allowing satire to challenge what is commonly perceived as natural or unquestionable (Stuart Hall, 1997). Through satirical representation, hierarchical practices and symbolic domination within student organizations become visible and open to public interpretation. Bourdieu (1986) conceptualizes this process as symbolic power, through which domination operates subtly via meaning and recognition (Bourdieu, 1986). This elaborates how symbolic domination is reproduced through cultural practices that appear legitimate and neutral (Bourdieu, 1986).

This study focuses on how hegemonic power relations within intra-campus student organizations are represented in Mojok.co's satirical journalistic content published between January 2024 and August 2025. This research seeks to reveal how power operates symbolically and discursively in student organizations through mediated discourse and representational strategies that shape social meaning how power operates symbolically in student organizations through mediated discourse and representational strategies that shape social meaning (Machin & Mayr, 2025). To analyze these dynamics, the study draws on Michel Foucault's concept of power–knowledge relations and Antonio Gramsci's theory of hegemony as analytical frameworks to understand how domination is produced, normalized, and reproduced in the context of campus organizational life (Jumadi, 2022).

Some previous studies have examined hegemonic relations within campus life. One notable study, conducted by Muhammad Syukur, was entitled "The Hegemon Practice of Senior Students Towards Juniors in Campus Life." Drawing on Antonio Gramsci's theory of hegemony (Syukur, 2019). Syukur employs a descriptive qualitative approach to analyze the phenomenon of seniority at Makassar State University. His findings suggest that seniority practices are perpetuated through

the internalization of values imposed by senior students, which juniors accept as natural and unproblematic. This study provides an important foundation for understanding how hegemonic practices operate through consent rather than coercion within campus organizations.

However, Syukur's research is primarily focused on the internal dynamics of student organizations as observed directly in a specific institutional setting. While it successfully captures the lived experience of seniority, the study does not address how such power relations are represented, contested, or critiqued in public discourse, particularly through media narratives, even though recent media studies emphasize that mediated narratives play a central role in constructing social meaning and shaping power relations in contemporary societies (Hepp et al., 2021). Moreover, the analysis is limited to organizational practices and does not explore the role of symbolic representation and discourse in reproducing hegemony beyond the immediate organizational context (Wodak, 2020).

Another relevant study was conducted by Jumadi (2022) in *Intra-campus Organizational Power Relations and Religious Moderation (A Study of Michel Foucault's Thought)*. Using Michel Foucault's concept of power relations, Jumadi examines intra-campus organizations at IAIN Bone as powerful entities capable of reproducing knowledge, particularly religious logic, emphasizing how power operates productively through the construction and Despite its theoretical contribution, the study remains focused on institutional power within the framework of religious moderation and does not engage with media representations or symbolic forms such as satire, leaving unexplored the discursive and representational dimensions of hegemonic practices in student organizations, even though recent studies in journalism and media theory emphasize that social power and meaning are increasingly constructed and negotiated through mediated narratives and symbolic forms circulating in the public sphere (Deuze & Witschge, 2020).

Building upon these previous studies, the present research differs in its focus and analytical approach. Rather than examining power relations solely as organizational practices or institutional mechanisms, this study investigates how hegemonic relations in student organizations are represented and critiqued through satirical journalistic discourse on Mojok.co. By employing content analysis and situating satire as a critical medium, this research addresses a gap left by earlier studies, particularly in understanding how symbolic domination, seniority, and power relations are constructed, normalized, and questioned within media representations of campus life. In doing so,

the study positions satire not merely as entertainment but as a discursive arena where organizational power is symbolically negotiated and made visible to the public.

Based on the above discussion, previous studies have convincingly demonstrated that power relations and hegemonic practices are deeply embedded in student organizations, particularly through senior–junior relations, symbolic domination, knowledge production, discipline, and moral normalization. Research by Rahman and Hidayat (2020), Susanto (2021), Fitriani and Lestari (2021), Jumadi (2022), Putra (2023), Nugroho and Prasetyo (2022), as well as Sari and Anwar (2023) and Kurniawan (2020) collectively show that seniority functions as a central mechanism through which domination is reproduced and accepted as natural within organizational life. However, these studies predominantly focus on organizational practices or institutional dynamics within specific campus settings, thereby limiting the analysis of power to its operation inside student organizations.

Hegemonic power relations in student organizations are represented, constructed, and negotiated within media discourse, particularly through satirical journalism.. (Munandar et al., 2025). The use of satire as an analytical tool—especially satire that combines humor, irony, and narrative critique—has largely been overlooked (Airlangga & Vonny, 2025). Despite its distinct journalistic roles in critiquing power structures and institutional norms (Dewi et al., 2025) . Despite its distinct journalistic roles in critiquing power structures and institutional norms (Peifer & Lee, 2019). Consequently, despite its distinct journalistic roles in critiquing power structures and institutional norms (Suhardi & Salamah, 2025). Previous research on digital satire also demonstrates how humor and irony can construct and challenge hegemonic narratives on social media platforms (Angelia et al., 2024).

To address this gap, the present study focuses on satirical journalistic narratives published on Mojok.co as its primary object of analysis (Rosdiana, 2024) following previous studies that analyzed satire in Indonesian media (Sulistiyowati et al., 2020). Rather than examining organizational practices directly, this research investigates how hegemonic relations in student organizations are represented and produced through satire, with a particular focus on narratives of seniority, authority, and normalization. By employing content analysis and drawing on Michel Foucault's concept of power–knowledge relations and Antonio Gramsci's theory of hegemony, this study aims to analyze how power operates symbolically and discursively, how unequal relations are framed as

common sense, and how satire functions as a medium that both exposes and reproduces hegemonic meanings.

## **METHODS**

This study employs a qualitative research approach with a text-based content analysis design (Singh, 2007). The primary data consist of satirical journalistic texts published on Mojok.co between January 2024 and August 2025, which addresses student organizations, seniority, and power relations. These texts are treated as cultural and discursive artifacts through which meanings, values, and representations of hegemonic relations are produced. Library research is used as a supporting method to develop the theoretical framework and review relevant studies on power relations and hegemony (Zed, 2008). The qualitative analysis focuses on identifying dominant themes, narratives, and symbolic strategies related to senior–junior relations, authority, and normalization processes within the texts (Hart, 1988). By employing Michel Foucault’s concept of power–knowledge relations and Antonio Gramsci’s theory of hegemony.

The data collection technique employed in this study is documentation (Bowen, 2009; Creswell, 2014). The selection process was conducted through several stages (Miles, Huberman, & Saldaña, 2014). First, articles were identified using keyword searches related to student organizations, in qualitative text-based research (Frandsen, 2023). Second, the identified texts were screened based on their relevance to the research focus, particularly those explicitly discussing power relations, seniority, authority, or organizational dynamics within campus life (Bowen, 2009). Third, articles that merely mentioned student organizations without engaging with issues of power or domination were excluded, in accordance with the principles of purposive sampling in qualitative research (Patton, 2015).

To ensure relevance and analytical consistency, only articles that contained narrative elements of satire—such as irony, humor, exaggeration, or parody—were included in the dataset, in line with approaches to media discourse and genre-based analysis (Fairclough, 1995; Gray, Jones, & Thompson, 2009). The final corpus of texts was determined based on their thematic alignment with the research objectives and their potential to represent hegemonic power relations within student organizations (Krippendorff, 2018). Using purposive sampling, ten articles were selected based on three criteria: explicit discussion of student organizations or intra-campus life, engagement with

issues of seniority, authority, or power relations, and the use of satirical narrative strategies such as irony, humor, exaggeration, or parody.

The selected timeframe represents a post-pandemic period of renewed campus activity and intensified public discourse on organizational authority and seniority, making it analytically relevant for examining contemporary representations of hegemonic power in student organizations. Secondary data in this study consist of previous research findings, theoretical works, and scientific articles from relevant academic journals. These sources are used to strengthen the theoretical framework, support analytical interpretation, and position the research findings within broader scholarly discussions on power relations, hegemony, and media discourse. The data analysis in this study employed qualitative content analysis to examine patterns of meaning and representation related to power relations and hegemonic practices in satirical journalistic texts (Thomas, 2009; Krippendorff, 2018).

The analytical procedure followed a combined inductive–deductive approach. Inductively, the researcher conducted close readings of the selected texts to identify recurring themes, expressions, metaphors, and narrative patterns that indicate power relations, seniority, authority, and symbolic domination within student organizations. These themes emerged directly from the data without being predetermined. Deductively, the identified themes were then interpreted and organized using established theoretical frameworks, namely Foucault’s concept of power–knowledge relations, Gramsci’s theory of hegemony, and Bourdieu’s notion of symbolic capital and symbolic domination (Foucault, 1977; Gramsci, 1971; Bourdieu, 1986). This process enabled the researcher to connect empirical findings with abstract theoretical concepts.

Rather than constructing a metacognitive map, the analysis involved thematic categorization and conceptual mapping, referring to the systematic organization of themes into analytical categories such as forms of symbolic dominance, mechanisms of value production, and processes of legitimacy formation (Braun, 2020). This approach is consistent with qualitative analytical practices that emphasize theme development and categorization as central tools for meaning-making in discourse analysis, particularly within thematic analysis frameworks (Braun & Clarke, 2006). These categories functioned as analytical tools to explain how hegemonic power relations are constructed, normalized, and reproduced in journalistic narratives. Such processes align with critical discourse studies that demonstrate how media texts contribute to the reproduction of dominance through

recurring representational patterns and legitimizing discourses (van Dijk, 1993; Fairclough, 2001). From a cultural-sociological perspective, this also reflects the operation of symbolic power, whereby domination is maintained through the naturalization of meaning and social consent, as discussed in Bourdieusian analyses of power and culture.

To enhance the credibility and validity of interpretation, theoretical triangulation was applied by interpreting the data through multiple theoretical perspectives (Foucault, Gramsci, and Bourdieu). In addition, interpretative claims were grounded in explicit textual evidence from the analyzed corpus, ensuring analytical transparency and consistency (Daar et al., 2023). Miles, Huberman, and Saldaña emphasize that qualitative interpretations must be supported by a transparent chain of evidence, in which analytical claims are continuously verified through systematic engagement with the original textual data (Miles et al., 2014). The interactive model of Miles, Huberman, and Saldaña is a well-established and credible framework for qualitative data analysis, recognized for its effectiveness in producing systematic and trustworthy interpretations (Iswara & Muchsin, 2024).

## **FINDINGS AND DISCUSSION**

### **Findings**

This section presents the empirical findings derived from the qualitative content analysis of satirical journalistic articles published on Mojok.co between January 2024 and August 2025. The findings are presented descriptively to reveal thematic patterns that emerge from the data, without theoretical interpretation. The analysis focuses on how power relations within student organizations are represented through satire in journalistic narratives.

Based on the coding process, several recurring themes related to hegemonic power relations in intra-campus student organizations were identified. These themes reflect dominant patterns in the representation of senior–junior relations, authority, obedience, and organizational hierarchy as depicted in Mojok.co’s satirical content.



**Table 1.** Patterns of Hegemonic Power Relations in Mojok.co's Satirical Content on Student Organizations

No	Main Theme	Category/Subtheme	Form of Representation in Text	Data Indicator (Unit of Analysis)
1	Seniority as Authority	Legitimation of senior experience	Narratives emphasizing experiential superiority	Terms such as <i>abang-abangan</i> , claims of being "more experienced."
2	Obedience as Organizational Value	Moralization of discipline and loyalty	Satirical framing of compliance as virtue	Phrases such as "mental training" and "organizational maturity."
3	Naturalization of Hierarchy	Acceptance of unequal relations	Humor that normalizes domination	Narratives portraying hierarchy as common sense
4	Symbolic Domination	Use of language and rituals	Irony and exaggeration in organizational rituals	Satirical depiction of initiation practices
5	Regeneration of Power	Reproduction of senior practices	Cyclical narrative of juniors becoming seniors	Recurrent motifs of repetition across articles

The table summarizes the thematic categories identified through content analysis, including the main themes, subthemes, forms of representation, and indicators used as units of analysis. These categories were derived from recurring narrative patterns, linguistic expressions, and symbolic elements found across the analyzed articles. Overall, the findings indicate that Mojok.co's satirical journalistic content consistently portrays power relations in student organizations through themes related to seniority, obedience, hierarchy, and symbolic practices. These representations recur across various articles, indicating consistent patterns in how organizational power dynamics are portrayed in satirical media.

## Discussion

The findings of this study indicate that hegemonic power relations within student organizations are represented in Mojok.co's satirical journalistic narratives through subtle and symbolic mechanisms rather than overt coercion. Seniority emerges as a dominant organizing principle that structures authority, obedience, and legitimacy within intra-campus organizations. Seniors are consistently portrayed as morally and experientially superior figures, whose views and

decisions regulate organizational norms beyond formal institutional rules. Obedience is normalized through values such as loyalty and discipline, which are framed as moral imperatives. Juniors who conform to these values are depicted as “mature” and organizationally committed, while those who question senior authority tend to be symbolically marginalized.

Furthermore, unequal power relations are naturalized through discourse that presents hierarchy as an ordinary and unavoidable aspect of organizational culture. Satirical narratives frequently portray domination as consensus, masking power asymmetries behind humor, irony, and everyday organizational practices. Symbolic domination is reinforced through language and rituals, such as the use of terms like *abang-abangan* and practices labeled as “mental training.” These elements function not merely as organizational traditions but as symbolic tools that legitimize senior authority. The regeneration of power is also evident, as juniors who internalize these values are later positioned to reproduce similar patterns of dominance when they assume senior roles.

These empirical patterns resonate strongly with Michel Foucault’s conception of power as omnipresent in social relations. Foucault argues that power is not merely repressive but operates productively through discourse, norms, and everyday practices (Foucault, 1977). In the context of student organizations, power manifests through the production of norms that distinguish between obedience and deviance, maturity and immaturity, loyalty and dissent. Knowledge, in the form of organizational values and ethical standards, becomes a mechanism through which power legitimizes itself.

Power relations, therefore, function by determining what is considered true, proper, and acceptable within organizational life. As Foucault emphasizes, knowledge is never neutral but is always tied to the interests and positionality of those who produce it. Recent studies in higher education demonstrate that power–knowledge relations operate through institutional governance mechanisms, where performance management and evaluative discourses shape academic and organizational subjectivities (Ramhurry & Ramhurry, 2024). In this study, organizational knowledge—expressed through norms, rituals, and narratives—serves to reinforce senior authority and marginalize alternative interpretations of organizational participation.

This mechanism also aligns with Gramsci’s concept of hegemony, which refers to domination achieved through consent rather than coercion (Bates, 2018). Hegemony operates by disseminating the values and worldview of the dominant group until they are accepted as common

sense. Within student organizations, senior dominance appears natural and legitimate because it is embedded in everyday practices and moral narratives that are collectively endorsed. As Gramsci suggests, such dominance is concealed behind the illusion of consensus, rendering power relations less visible and more difficult to contest. Hegemonic dominance is sustained through everyday consent in educational settings, where dominant ideological narratives are reproduced through curricular content and organizational practices (Zreik & Morales, 2025).

The findings of this study are consistent with previous research on power relations in student organizations. Syukur (2019), for instance, demonstrates that seniority practices are sustained through the internalization of values that juniors accept as natural. Similarly, Rahman and Hidayat (2020) highlight how symbolic violence operates through language and claims of experience, positioning seniors as legitimate authorities without the need for physical coercion. Studies by Jumadi (2022) and Putra (2023) further emphasize that intra-campus organizations function as arenas for knowledge production, where dominant groups define norms and rationalities that regulate behavior. These findings align with the present study's observation that organizational values and narratives serve as mechanisms of legitimacy for senior authority.

However, unlike these studies, which focus primarily on organizational practices or institutional dynamics, the present research extends the analysis to media representation, particularly satirical journalism. This study affirms previous scholarship on the subtle and symbolic nature of power relations within student organizations, while also offering a critical extension. By examining satirical journalistic narratives on Mojok.co, this research demonstrates that hegemony is not only practiced within organizational spaces but is also represented, negotiated, and potentially contested within media discourse. Satire functions as a critical medium that exposes contradictions and reveals the normalization of domination that might otherwise remain invisible.

Thus, this study contributes to existing literature by shifting the analytical focus from organizational practices alone to the representational and discursive dimension of power. It shows that hegemonic relations in student organizations are sustained not only through internal mechanisms but also through broader cultural narratives that circulate in public media. In doing so, the research underscores the significance of satire as a platform for examining how power, consent, and domination are symbolically constructed and perpetuated in contemporary campus life. (Gramsci, 1971). Moreover, it highlights the potential of satirical narratives to both challenge and

reproduce these power structures, revealing the complex interplay between critique and compliance in campus culture.

## CONCLUSION

This study concludes that satirical journalistic content on Mojok. Published between January 2024 and August 2025, the research reveals a persistent pattern of hegemonic power relations within intra-campus student organizations (Ormawa). Internal power relations are no longer grounded in organizational idealism or democratic values, but rather operate through cycles of repetition and imitation of unhealthy political practices, including the normalization of seniority, feudalistic traditions, and oligarchic leadership structures. Access to leadership and vertical mobility is largely restricted to certain groups that have successfully passed informal power procedures controlled by senior actors. Furthermore, hegemonic domination is sustained through discourse and symbolic practices transmitted from seniors to juniors. These mechanisms normalize inequality by framing hierarchical relations as natural elements of organizational culture. As a result, the regeneration process within student organizations functions less as a space for critical, emancipatory learning and more as a mechanism for reproducing existing power structures and dominant values.

Based on these findings, future research is encouraged to expand the analytical scope in several directions. First, subsequent studies may employ ethnographic or interview-based approaches to examine how students experience, negotiate, or resist hegemonic power relations in everyday organizational practices. Second, comparative research involving different media platforms or student organizations across universities could provide a broader understanding of how power relations are represented and contested in diverse contexts. Third, further studies may integrate intersectional perspectives, such as gender, class, or religious identity, to explore how hegemonic dynamics intersect with other forms of social stratification within campus organizations. These directions would contribute to a more comprehensive understanding of power, hegemony, and resistance in contemporary student organizational life.

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