

Power in video game Suikoden V: Its relation and exercises

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ABSTRACT

It has been a recent trend for video games to include story as part of the gameplay to further enhance the players experience in playing. However, as any other form in literature which may portray social issues within the story, games also have the same possibility to portray social issues, such as power. Because of this reason, the present study aims to investigate how power manifests among characters in a video game, *Suikoden V*. The study uses a qualitative method, and uses the theoretical framework from French and Raven (2008) to categorize the data acquired. Foucault's (1982) theory of power is also used to analyze the findings. The present study finds that power is exercised frequently by the people of authority and in higher position such as nobles and leaders. Power often exercised for two major purposes. The first is for the leaders to control the people, and the second is to construct identities which allow the leaders to control the people more efficiently. The findings revealed how the leaders are able to construct the society through the use of various types of power.

Keywords: *characters, power, power relation, video games, French and Raven, Foucault.*

INTRODUCTION

Power has been a subject that quite a number of academicians discuss and try to define. Pfeffer and Salancik (1978) believe that power is the ability to control that ones have upon resources. This means those who have resources have power, while ones who are dependent on power is powerless. Similarly, Hodgkinson and Meeth, (1971) believe that power is associated with formal authority in the society, and dependent on the position the person had in an organization or society. This implied people who works in institution and organization have power since they have resources. These definitions, however, disregard power influence in other aspects outside institutional operation, systematic operation of an organization or institution, in the society where the one who exercise power might be in different institutional operation than the subject, such as power exercise between friends working in different institutions. The definitions mentioned above are expanded by Harnett saying, "Power needs no institutional sanction" (as cited in Barraclough & Stewart, 1992, pp. 2) as there need to be a distinction between authority and influence. Influence, according to Harnett (as cited in Barraclough & Stewart, 1992), implied the act of persuasion, while authority relies on role, such as supervisor or employee. French and Raven (1959) categorizes power into several types to further cover fields that include the use of power, in which they categorize power based on the resources it used. For example, legitimate power, as they define, is a form of power where the agent relies on institutional sanctions to subject someone into their control. However, who is the institutional and what if the agent and the subject have different institution? Based on this definition, the agent should not have power over someone outside his institutional sanctions. Through looking at the history of the Christianity, Foucault in his book

Subject and Power (1982), however, points out that the pastoral power, which was supposed to be restricted in religious institution, extended to the whole social body itself. The church, instead of exercising sovereignty, used salvation-oriented power in which the religious doctrine appeals to individual's will to sacrifice for salvation. Foucault further states before asking "what" and "where", we should ask "how" is power exercised to critically investigate the thematic of power itself first.

Power could also be seen in various contexts, from an employer ordering his employee to do something, to more subtle ones, leading someone to do something through persuasion and guile. Power relation in novels, films, and games could be as obvious as that in real life because literature, according to Culler (1997), can mimic the society. Power in literature has been studied by many researchers. Wiguna (2013) analyzes power relation using Foucault's theory of power in a novel entitled *Nothing but the Truth* by Avi (1992), and finds that relation-based power and knowledge-based power are frequently appeared in the novel. Noelaely (2016) analyzes power relation in *Pretty Little Liars* by Sara Shepards (2007) using French and Raven's theory of power. She finds that legitimate power occurs the most. However, Mustaffa's (2017) study of power in *The War of the Worlds* by H. G. Wells (1898) finds that the types of power that occur the most are coercive power and informational power. This indicates that the types of power which may occur depend on the theme the story.

Different from the previous studies, the present study would like to see power relation in games. Games nowadays often include story as part of the gameplay to further enhance the players experience in playing. Hence just like other forms in literature may portray social issues, games too have the same possibility to portray social issues. Corneliussen and Rettberg

(2008), for instance, find that constructions of power and hierarchy in *World of Warcraft* similar to those found in the real world: colonial subjects and marginalized people, for example Troll, Orc, Goblin, and Tauren are represented as uncivilized, unorganized, and primitive. It is the stereotype used for people live in a village ruled by tribal laws as opposed to people live in a city ruled by presidential constitution. Mukherjee (2016) studies how players in *Empire: Total War* have to deal with rebellion when the empire is struggling to build an industrial society. He further stated that this is how the game situates the mindset of a colonizer into the mind of the players. In other words, the game gives the players the ability to enact power which equal to the colonizers themselves whether they chose to or not. This allows the player to be the colonizer themselves and reenact the colonialization even in present time. These findings prove that Pedercini's (2016) statement, "game is not only a 'cool and progressive' pop culture artifact, but it also brings capitalism, sexism, and militarism," is actually true despite the numerous criticisms, such as by Murray (2018) stating we should not forget the meaningful message inside a game. We should interpret the message in a meaningful way while analyzing the game. Although the study of games itself still falls under game study, studies of video games, Simon (2007) states that game study does not deal with game as cultural artefact, and rather, subjects that fall under that category still belongs to the field of cultural studies. Furthermore, O'Neill (1996) states that games cannot be separated from its narrative, hence the present study would like to use elements of literature as means to collect data from the game studied in this research which the data would later be categorized using French and Raven's (1959) theory of power and analyzed using Foucault's theory of power. French and Raven's theory of power is appropriate for this study as it provides a variety of classifications in different situations by

taking into consideration resources used to exercise power.

The previous studies also show that previous games studied are developed by western developers, game developing companies based in US and Europe, such as Electronic Arts and Blizzards. Thus, the present study would like to contribute new perspectives by analyzing *Suikoden V*, released in 2006, which developed by Japanese developer, Konami. As a part of *Suikoden* series, the game is well-known to have intricate political settings which allow exercises of power throughout the story. Unlike other games, the political settings in *Suikoden* series interacted with the characters in the game itself, not only on public settings, but also the character's internal situation. Hence, the present study chose the game as it is the most appropriate as the object of the study as it allows the present study to see how power manifests in both public settings and character's internal situations. The game is a war-themed game which is expected to have acts that implement power. As most of the studies related to video games focus on games created by American and European developers, this study aims to see how power manifests in games created by Japanese developer to fill in the gap. This study specifically analyzes how power manifests in the world of *Suikoden V* through the characterization.

METHODOLOGY

This research uses a qualitative method since the methodology used is appropriate for analyzing interpretation and description. Qualitative method focuses on data, description, and interpretation which cannot be expressed using numerical research method (Hancock, et al. 2007). The present research is a textual analysis approach as it examined the manifestation of power in the game through the words, phrases, sentences, paragraphs, and ideas in text. Textual analysis, according to McKee

(2003), is a way for researchers to gather information about how other human beings interpret the world. It is relevant in this study as Schwartz (2004) states virtual environments also reflect the real-life environment. As one of the participants of Schwartz research pointed out, the way some players of *Suikoden* did not see the kobold race, sentient human-dog, as a human reflects the colonizers perspective of the African and Native American when they invaded their lands. Although *Suikoden V* situated in a fantasy world, it is highly influenced by the patterns and thoughts that make the physical reality. This allowed the researcher to analyze the data while also reflected the findings from the game to reality.

As *Suikoden V* is a game with multiple endings, this research uses the 108 Stars ending as the preferable ending, which means the prince managed to recruit all of 108 notable characters. This means is the only plot where the Prince interacts with all of the characters. This allows the present study to analyze all the possible data in the game. The data are collected in form of the dialogues between the characters. However, the present research disregards the visual representation of the game as the game proposed no representation of power relation through the visual representation. As the data collected through playing the game require numerous save files to replay the game to confirm the data obtained, the research also uses online source through a playlist of walkthrough videos made by Youtube channel named Master of Conquest (n.d.) to assist in collecting the data for efficiency. As the name of the Prince, the protagonist of the game, is custom to the player, which means it is decided by the player themselves, the present research refers to the prince as “the Prince”. The present study believes by giving name to the prince would instead create a confusion when referencing the game because the prince name, again, is decided by the player who plays it.

Furthermore, as games have no page number to be used as marks for page, the present study uses the setting of the event instead as the mark for where and when the data is a collected in the game.

After the data are collected, the data are categorized and divided into their respective categories in accordance to French and Raven’s (2008) theories. The data is then assigned to the table that is presented in the next subcategory. The data then are selected to avoid redundancy, and presented one example of each variation of classifications of power proposed by French and Raven. The data gathered are then interpreted and analyzed to answer the research question using Foucault’s theory of power. The findings found are presented and discussed in the next chapter. Lastly, the research draws conclusion from the findings and provides suggestion for future research.

FINDINGS AND DISCUSSION

Based on the analysis, the present study found that power manifest in the game dominantly through legitimate power and referent power. However, legitimate power in here did not always imply one-way interaction from people of the higher institution, in here the royal families, to the commoners. The queen itself who is supposedly the highest in the institution, for example, is bound by the cultural traditions and nobles. It is reflected in the game when Queen Arshtat was trying to abolish gladiator system in the queendom, the nobles prevented her from doing so. It is because the nobles believe that it is the tradition in the queendom and need to be maintained as such. The present study also found that the exercises of power throughout the game are for two major purposes. The first is for the leaders to control the people, and the second is to construct identities which allow the leaders to control the people more efficiently. The findings revealed how the leaders are able

to construct the society through the use of various types of power.

POWER TO CONTROL THE MASSES

Politics is one of the most important aspect in *Suikoden V* as the plot and the characterization applied political elements to the progression of the plot and the progression of the characters. Throughout the plot, the game showed how the Prince traveled throughout the land to gain support for his resistance army and at the same time showed how his opposing party trying to undermine him politically while continuing their political agendas. The actions of each party involved, including the Prince, often involving the citizen of Falena themselves as in war, they are both the manpower and the casualties. The citizens response to each and every decision the political individuals made since they are often the target and the casualties of the decisions made. One of the occasions showed can be seen from the passage below which showed the trauma ingrained into the people of Lordlake after Queen Arshtat decided to burn Lordlake for betraying her.

Talgeyl: "I'm afraid our residents might be rather impolite at times, I do hope you can forgive them... if anyone deserves punishment for this, it's me..." (Lordlake visitation)

Thus, the nobles exert their power to serve this one purpose, to control the masses reaction. The Godwin tried to have the masses back his decisions, opposing the resistance, while at the same time ruling the Queendom fulfill their agenda, which is increasing their military power. Meanwhile the Prince, similarly, tried to gain support of the nobles for the resistance so he could free his sister from being the Godwin's political puppet. Queen Arshtat, prior to her death, tried to lead the Queendom into order after the previous civil war and war with Armes. From these different situations, *Suikoden V* provided a well-representation

of how government and people in higher status in a government use power to control the masses.

The use of legitimate power is to be expected as *Suikoden V*'s characters are mostly nobles and leaders. Power is also easily accessed by the nobles as it does not require extra resources as payment like reward power or the ability to conjure a well-delivered speech like informational power. This was shown by Queen's Arshtat after she was questioned by the Prince's party about her decision in regards to Lordlake.

Arshtat: "My path is the path of righteousness! My will is the will of heaven! To defy me is to defy the sun!" (Lordlake Visitation)

This power, however, is often met with resistance from the subjects, as shown in the findings, as legitimacy is not compelling enough for some people. This is why a lot of leaders in the game used this type of power in conjunction with other type of power that can lessen or fight the resistance. As shown in Noerlaely's (2016) study, legitimate power also bound the characters in a series of moral conduct and obligation. This is shown in the game through Queen Arshtat's inability to abolish the gladiator system because of her obligation to appease the nobles who supports the royal family.

Sialeeds: "...Arshtat and Ferid would've gotten rid of the whole gladiator system if they could."
Gizel: "But our nobles so enjoy their sport. And they've a right to! Such long-standing tradition can't be changed so easily." (Visiting Gladiators' prison)

Suikoden V seemed to favor to combine the used of legitimate power with referent power. It is because of referent

power capability to remove the resistance to almost none-existence, and the people usually are not aware that power was exercised on them. However, referent power required the subject to believe that they belong to the same group as the agent, in this case, the masses need to believe that the Queendom, the Queen, the Godwin, the Prince, and other leaders belong to the same side as them and have their interest. This is can be reflected in real life situation too. When the masses refuse to follow government order, it is more often than not because they believe the government is their enemy. Therefore, the government does not have the same interest as them. We can conclude from this situation that although referent power gives no resistance to the agent that has successfully made them feel like they belong together, it made the subjects highly resistance towards influence from outside group they did not belong to, especially the opposing groups. It could be the government and the people, the noble and the commoners, one of the noble family's supporters and the other noble family's supporters, etc. In the case of *Suikoden V*, it is between Queen Arshtat's supporters, Haswar's supporters, Godwin's supporters, and later, the Prince's supporters. The sense of belonging played an important role in the game since the Prince required to gain support from the people and their leaders. A feat that Raja, one of the leaders in the game, pointed out to be complicated as shown in the passage below.

Raja: "Now that the Sun palace is under their control, they seem to want to re-make Falena in their own image. We don't like it, either, Your Highness. And We'd love to help you. But we don't want to join forces with Lord Barrows. The last thing we want is to be the pawn of Aristocracy."
(Recruiting Rafleet)

This also shows one problem in leading a country. What if the leader needs to control the masses who feel the leader is not on their side? The other types of power come to play, and in the case of *Suikoden V*, the nobles seem to favor coercive power. The nobles fight the resisting masses with the coercive power. Although it is aligned with what Heller (1996) states that power when exercised will always meet resistance, it seems that the resistance towards this type of power is more prominent than the rest. However, as stated by Foucault's (as cited in Sawicki, 1991), the resistance has possibility to appear as soon as power is exercised. This implied the resistance itself often less powerful than power exercised itself; thus, allowing the masses to be controlled by the agents regardless. This is what happened to the citizen of Lordlake when the Queen's decided she must punish them for disobeying her order. This is resulted in long lasting trauma and fear for opposing the Queen, therefore, creating their own self-surveillance without requiring the Queen as the agent to manage the surveillance. It is aligned with Foucault, as cited in Nye (2003), who argues that the state will do surveillance easier when the one that controls society was not legal codes but self-surveillance, in this case the fear towards the Queen's wrath.

Although power had shown its own used without other power, the other three types of power were often used as a support to the other previously stated power in *Suikoden V*. Expert power, for example, can be used by someone who the subjects attribute him to a certain expertise. In the game, although the Prince himself never exert this type of power, he still gained benefit from this power by employing a famous strategist in warfare, Lucretia. As shown from the findings, Lucretia often exercised expert power to make someone believe her or to do something she ordered, as shown below, when she ordered the

Prince's army to fight against Godwin's navy.

Lun: "Are you sayin' we can beat 'em!? We'd get blown away by ONE warship, let alone THAT many."

Lucretia: "Oh, please, calm down. Didn't you ask me to come along for just exactly this type of situation?"

Lun: "...I guess we did." (Attack on Rafleet)

The use of this power by the nobles often was not by the nobles themselves, but by the people already supporting them. When the Prince wished to fight the Godwin's navy, Lucretia was there to help convince Lun that they can fight the navy even though they are outnumbered. Similarly, when the Prince wanted to have the people of Lordlake convince the Beaver to build them a dam for another plan, Lucretia was the one who convince the people of Lordlake to believe in the Prince and the Beaver was their only hope. This power also shows that this type of power produces less resistance than other power, regardless of the difference in their status. This is what allows Raja to believe in whatever Lucretia has to say despite her being a noble and Lucretia just a commoner. This is also what the government often resulted to do to convinced the masses to follow their regulation related to, for example, healthcare.

Informational power is where the subjects do not require to attribute the agents to a certain expertise in a given area. Although Hovland (1951) argues that informational power needs to be distinguished from expert power, the present research found that the two types of power can work together. The problem when using expert power is that the subjects are required to believe the agents as an expert. This is can be done using informational power. This also shows the

further use of this power, or the information itself. The information given can affect someone valence towards someone, hence why the characters in *Suikoden V* often use this power to empower the use of other power. For example, to make the reward, free from the threat of Armes, Gizel retold the history of war between Falena and Armes so the Queen would be more compelled to use the Sun Rune.

Gizel: "They had dagger with them that were carved with the seal of Armes Southern Mountain Corps... Zegai may only be representative, but if he had won the game, Her Majesty would have greeted him personally...One of the others has just confessed. Zegai here is from Armes." (Capturing the spies)

As the information given can affect the valence, this also mean the exercise of this power can turn someone valence from positive to negative. It is shown during the Siege of Doraat. Taylor slandered the Godwin's name and turned the people of Doraat against the Godwin, which helped the Prince to conquer the city.

Taylor: "Extra! Extra! Read all about it! The truth behind Lelcar fire uncovered! This is a hot seller, don't be the only one on your block who doesn't know 'the truth'!"

Townsmen: "The Queen's Knight and Lord Godwin ain't got nothing to do with that fire in Lelcar!"

Taylor: "I understand your skepticism good man! Were I not an intrepid reporter myself, I would doubt the story as well!" (Doraat Siege)

The information itself can be a resource for power on its own as knowledge is related to power. This often shows in real life by the media as the agents. As stated by McCullagh (2002), mass media can be seen as means and intentions being produced and transmitted by organizations, in this case political parties and leaders, as contents and received by and influence the audiences' opinions and actions. The use of media only showed once in the game, which was Taylor's newspaper, as the newspaper itself was newly invented in *Suikoden V*'s world.

Reward power is often used as complementary to other power too in the game. However, the use of this type of power is more personal rather than for collective purpose. When it was used to serve a collective purpose, however, it was used by the leader of a certain town. The reward values, which originally relies on the subject's interest, now rely on the leader's interest as the representative of the collective group. It was shown from the interaction between Solis, the leader of Sable, and the Prince.

Solis: "Personally, I've wanted Sable to ally with your cause, Your Highness. I believe it's in Sable's best interest. And more importantly, I'm confident that justice is on Your Highness's side." (Recruiting Sable)

Solis believed that the Prince has the interest of the town and that he is in the same side as justice; this led him to support the Prince's resistance army. This power is used more as an incentive to reduce the subjects' resistance and to make the offer more compelling for the subjects.

In the end, all of power used in *Suikoden V* were to serve as a way to control the masses by the nobles. This leads to the conclusion of the legitimate power is the main social power used to control the masses, and the other types of power was used counter the resistance emerged. When

legitimate power failed to control the masses, other types of power needs to be used in conjunction with each other to ensure an efficient resource management in controlling the masses. This is what the game tried to reflect, and have done well in reflecting those. It is also shown in Ranaputri's (2019) study in one of the most powerful character, Kaz Brekker. Through exerting different types of power, he was able to assert his dominance over other characters, just like the Godwin trying to assert his dominance over the people. Ironically, the real life that they reflect to seems to failed to employ this way of using powers to control the masses.

POWER TO CONSTRUCT IDENTITY

One of the ways *Suikoden V* characterizes its characters is by making each character racially distinct from each other. It can be ranged from skin colors, height, to the shape of body. There are five different races in *Suikoden V*, which are Falenan, Armes, Beavers, Elves, and Dwarves, and these races, regardless of all of them being Falenan, are given different identity and legitimacy. This categorization disregards the different skin color of the gladiators since they are still considered as Falenan. However, as the game continued, it was more apparent that these group identities grow in number as more noble used their power to exclude a certain group from their current group. For example, the Beavers were excluded from being one of the Falenan by Lord Godwin. This is possible because of the use of referent power in conjunction with other powers, and this allows the nobles, in this case, Lord Godwin to attribute a certain legitimacy towards the Beavers as a group.

As stated before, referent power relies on the sense of belonging to one's group the subject possesses. Power relies on the subject's desire to be associated into the group, for example, the citizens of Falenan want to belong to the Falenan, so they conform to the Queen's order. The present

research found that the referent power not only can be used to compel the subject in its group into doing the agent's order, but also can be used to create a new group. Why would someone do this? The main reason is for, again, for the way of controlling the masses. By creating a new group, the agent allow himself to assign a legitimacy towards the group provided the agent has the capability to do so. What this mean is that the agent can make the new created group or identity to have, for example, a limited right to live. It is represented well in one of the events where Lord Godwin decided that he wanted to exterminate the Beavers. In his arguments, Lord Godwin believed that the Falena should belong to the Falena, and that meant the human. This distinction in features made the Beavers excluded from their former group or identity, the Falenan, despite them born and raised in Falena.

Dolph: "His Excellency and Gizel simply feel that Falena no longer... needs the beavers. When different peoples and different cultures collide, a nation suffers. And yours is the most vile of cultures... His Excellency wants Falena for Falenans." (The Burning of Beaver's Lodge)

The Beavers, as a new identity created by Lord Godwin who at that time has the highest position in the Queendom, was given a new legitimacy which was extermination. This allowed Lord Godwin to keep the Falenan purely human. Implementing Schwartz's (2009) idea of internal consistency and logic, the discourse of human purity and exterminating other races who has different physical attributes becomes dangerous as it reflected the act of Other and otherness. Schwartz's research also shows this perspective is reflected in one of the commentators in the thread.

Other example was when Gizel decided to punish Zegai with execution

after the Prince tried to capture the spies. Gizel exert his informational power to attributes Zegai as an Armes regardless of who Zegai truly is. Then used his referent power as a noble of the Falenan royal family to aligned his interest with the Royal Family, whom the spies tried to attack. This is when Gizel exert his legitimate power to have Zegai executed as one of the Armes spies, as Armes legitimately has lower rights in Falenan. This allowed Gizel to executed Zegai who was not an Armes. He was born in Armes, but he was never attribute himself as one. However, the fact that he was born in Armes becomes the final verdict for him as spy.

Zegai: "It doesn't matter. I was born in Armes. To most of these people, that makes me a spy."
(Sacred Games)

It does not matter what he said, he would be the Armes spies. It is all because he was born in Armes. In other words, Gizel identified Zegai as an Armes spies, and this allowed Gizel to eliminate Zegai entering the Sacred Games. This allowed the plot to move forward with Gizel as the winner of the Sacred Games.

By assigning a group identification for someone using referent power, the agents are allowed to constitute a certain regulation or even values to that group as whole. In French and Raven's theory of power, this allowed an agent belongs to another group that supposedly has higher legitimacy to exercise legitimate power over each individual in that group or the group as a whole, as seen in how Lord Godwin's order to exterminate the Beavers. It allowed the agent to force someone who was not supposedly controlled by the agent to be within the agent's control.

The framework of power used in this way not only create an identity, but also construct and situating the identity itself inside an existing power relation. Foucault in *The History of Sexuality* (1990) explains

sex as subject of power construction through three major explicit codes governing sexual practices, which are canonical law, the Christian pastoral, and civic law. They were all centered on matrimonial law: the marital obligation, the ability to fulfil it, the manner in which one complied with it, the requirements and violence that accompanied it, the frequency, the appropriate time for demanding sex, and so on. This leads Foucault to believe that the marriage relation was the most intense focus of constraints. *Suikoden V* shows that power can also construct the idea of someone's identity. This can be seen from the Gladiators whose life, despite being Falenans and human, were assigned to be lower than the commoners. Just like sex is constructed and controlled by the society, their gladiator's life purpose is constructed to be only for entertaining the nobles in the arena by sacrificing their blood and even life.

This tendency of power to construct also shown in other works. As Sejahterawati (2019) points out in the study of Kanae Minato's *Confession* (2008), power exercised by media and society allow them to construct the notions of normality. What constitute as "normal" and "abnormal" influenced highly by the media, and allow the act of murder as impressive. Media not only romanticizing the idea of murder, but also continuously broadcasting the murder as the highlight of the news. The study also shows that the media has the capability of reassigning and attributing someone as a murderer as it removes "Lunacy" as the murderer and shift it to an innocent teacher. Similarly, Wiguna (2013) also shows how media exerts their power over students who are powerless, and attribute a student to be a hero. Because of media's ability to exert more resources than the students, it allowed them to construct power dynamic between the students and the society. This tendency shown numerously in the game as the nobles who

are more powerful control the people. Only when the Prince, who are legitimately powerful, created resistance army the people were able to put forward their interest against the royal family.

Again, the purpose of this act is to control the masses. By constituting someone to a certain group and attributing the group to a certain right, the nobles in *Suikoden V* were able to fully control the masses by exerting their power over them legitimately. Not only that, it also allowed the nobles to gain support of the people who feel sense of belonging to the noble, and in time of war, raising the morale of the army when they fight the opposing group. This also means negating the negative impact from an act of coercion to the group, Queen Arshtat's supporters who believe Lordlake's punishment was justified. This entails, however, when the group controlled by the noble become the dominant group in the masses, it allows a certain act to be "normalize" regardless whether it is morally correct or not, such as extermination of a certain race.

CONCLUSION

The purpose of this study is to analyze and present how power manifests among the characters in *Suikoden V*. The present study applies theoretical framework Bases of Power proposed by French and Raven (1959) and an updated version of the theory by Raven (2008), and supported by Foucault's theory of Power Relation. *Suikoden V* as a game that implement politics to its storyline provides an abundant of data of how power manifest in the game and how the characters in the game utilized it to their own advantage.

The present research found that powers in this game manifested in varying ways. Although power manifested in different ways, the purpose of this manifestation is often the same. The characters in *Suikoden V*, who mostly are leaders and nobles, utilized power as a

mean to control the masses. As power when exercised meet with resistance, the characters often operated a combination of types of power to lessen or fight the resistance. It was done by the leaders who has a higher status; therefore, allowed the leaders to exercise their power over quite range of subjects. In extreme cases, as shown in the game, the characters utilized power to construct and control the system itself.

By assigning someone to a certain group, the leaders are allowed to attribute a certain values and legitimacy over the group. It also allows the leaders to control the group as a whole rather than individuals. By controlling the groups, the leaders are allowed to construct and control the system to their liking. This means they are able to deem a certain life purpose of a certain groups, or even refusing to acknowledge their right to live. This also allows those in higher status to remain in control within the system.

Suikoden V was a game that implement politics in the storyline of the game, and it managed to show how power manifests among the characters in the game who are almost all leaders with political interest. The game also reflected its political situation in real life where power is used as a means to control the masses, and took it further by showing how power can be utilized to construct the society itself. By controlling the masses, the leaders of *Suikoden V* were able to construct their society. This shows how dangerous power is when someone with an agenda are able to utilize it into its full potential, but the game also shows how it is necessary to control the masses to avoid, for example, a *coup*. On the other hand, when used responsibly, it also allows the authority to reduce resistance the masses have and to raise morale and the trust of the people. The game represented how power can construct the society in the game just as how it has constructed a certain aspect in our society.

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