

# Resistance of Colonial Power in *Student Hidjo's* Novel by Mas Marco Kartodikromo

Eka Putri Febrianawati  
*Indonesian Language and Literature Education*  
 Postgraduate Yogyakarta State University  
 Yogyakarta, Indonesia  
 e.putrifebrianawati@gmail.com

Else Liliani  
*Indonesian Language and Literature Education*  
 Postgraduate Yogyakarta State University  
 Yogyakarta, Indonesia

**Abstract**—This study aims to describe the forms of resistance represented in the form of *hibriditas*, *mimicry*, and *ambivalence* contained in *Student Hidjo's* novel by Mas Marco Kartodikromo. The method used in this study is *qualitative descriptive*. The source of this research data is *Student Hidjo's (SH)* novel by Mas Marco Kartodikromo, while the data in this study are *conversational and story quotes* that show resistance to colonial power contained in *Student Hidjo's* novel by Mas Marco Kartodikromo. The instrument used in this study is *human instrument and data analysis techniques* used are *reading and note-taking techniques*. The results showed that the form of resistance to colonial power contained in *Student Hidjo's* novel by Mas Marco Kartodikromo refers to the existence of forms of resistance in the form of *hybridity, mimicry, and ambivalence*. Based on the results of the research conducted it can be concluded that the form of resistance contained in *Student Hidjo's* novel is carried out in various fields, such as the fields of *culture, education, and identity recognition*.

**Keywords**—*resistance, colonial power, novel*

## I. INTRODUCTION

The colonialism experienced by the Indonesian people had an influence on the Indonesian nation's civilization, one of which was the frame of mind built by colonialists in the colonial period as a relic of colonialism-imperialism influence, both from the means of controlling the wheels of government, politics, culture as well as behavior. On the one hand the local people live in and with their respective political, economic, social and cultural systems, but on the other hand they also have to live with and in the colonial order which applies to all the sectors above [1]. The legacy of colonialism still exists in every aspect of the life of the nation and state that was once colonized. The postcolonialism wants freedom from the dogma and as soon as possible the legacy is abolished or eliminated from every aspect of the life of the nation that was once colonized. So that they are free to determine the values and principles that are in accordance with what they want [2].

Postcolonial does not mean post-independence [3]. Postcolonialism can be understood as a study of the way literary products reveal traces of colonialism as a result of European colonization of third world nations. Postcolonial theory is a set of statements about the condition of the tendency of colonized and colonized people [1]. In this case,

postcolonialism is better understood as understanding, theory, or ideology, not just a timepiece [4].

Postcolonialism is understood as an ideology intended as an ideological legitimacy of the hierarchy of social groups of colonizers and colonized, thus ideology relies on essentialist notions of culture, where culture is seen as a different formation and cultural identity is mapped to a particular landscape. Thus, hybrid formations in postcolonialism are considered to pollute culture and create a less authentic identity. The celebration perspective emphasizes the synthetic view of culture and the interaction of cultural forms that encourage innovation and new expression. These polar views pose a challenge to legitimize hybrid cultural forms.

As a central concept in institutional theory, legitimacy has several dimensions: normative/moral, cognitive, pragmatic, and regulative. Normative/moral legitimacy lies in what is considered a right, cognitive legitimacy is based on comprehensibility and brought to grandness, pragmatic legitimacy depends on providing practical benefits, and regulative legitimacy rests on compliance with rules and regulations [5-7].

Postcolonialism dismantles all forms of reflection on colonial history about colonial occupation and physical oppression of the colonial state, the cultural relations between colonized peoples and colonizers and the ideological understanding of the colonial state in its colonized countries. When related to the above explanation about postcolonial theory, in this study will describe the postcolonial discourse in the form of colonial power resistance contained in the *Student Hidjo* novel by Mas Marco Kartodikromo.

Meanwhile, the purpose of this research is to describe the form of discourse of resistance carried out by colonized people against invaders represented in the form of hybridity, mimicry, and ambivalence so that it is hoped that with this research the reader will be able to understand the postcolonial discourse form in the *Student Hidjo* novel by Mas Marco Kartodikromo.

The rest of this paper is organized as follow: Section II presents theoretical background. Section III describes proposed research method. Section IV presents the obtained results and following by discussion. Finally, Section V concludes this work.

## II. THEORETICAL BACKGROUND

### A. Resistance

The core nature of postcolonial criticism that many postcolonial experts agree on is resistance [8]. The concept of resistance that is most obvious according to Lahpan [8] was put on by Cudjoe who interpreted resistance as an act or set of actions formed to free the people from their oppressors and incorporate the overall experience of life under oppression which became an almost autonomous aesthetic principle.

There are two key points of resistance, first we can never easily place places of anti-colonial resistance, because resistance itself in some measure is always the effect of a contractionary representation of colonial authority and is not always a 'reversal' of power. Second, resistance itself is never entirely rejection or not always only in the text or the interpreting community, but always needs to be involved in the apparatus to be uncovered [9]. Various ideas regarding the formulation of the concept of resistance can be formulated as attitudes or actions formed to free the people from their oppressors.

### B. Colonial Power

#### 1) Form of Hybridity

Hybridity is a crossing of culture or as a way to refer to the interaction between forms of cultural differences that can result in cultural formation and new identities. Balli in [10] revealed that hybridization is a de-territorial consequence: increasing inter-cultural traffic brought about by the process of globalization shows that the solution of the relationship between culture and place is accompanied by renewal of embedded cultural practices resulting in hybrid forms of complex new cultures. Hybridity also directs attention to the product of cultural blend and the way it is placed in the social and historical space under colonialism is part of the rejection of colonial power relations. The effects of colonial power appear to be hybridization production [11]. Hybridization allows a form of subversion that turns out to be a condition of discursive domination to the basis of intervention. This is a problem of colonial representation and individuation (demanding researchers: individual identities) which reverses the effects of colonialist denial, so that the rejection of other knowledge that enters the dominant discourse and alienates the basis of arbitrariness or recognition of its government.

#### 2) Form of Mimikri

Bhabha's view is the punctual reproduction of European subjectivity in an 'impure' colonial environment, displaced from its origins and reconfigured in colonialism anxiety [12]. This act of mimicry can then be understood as a result of cracks in colonial discourse. The results of mimicry are always almost the same but not the same because they are caused by colonial efforts that continue to try to control the imitation done by the colonized. According to Bhabha [12] mimicry is a strategy of change, regulation, and discipline that adapts to "the other" because the mimicry visualizes the power of colonial discourse very deeply and disturbingly.

#### 3) Form of Ambivalence

Ambivalence is triggered by a sense of love and hatred against something. According to Bhabha [12], ambivalence not only can be read as a marker of the wound of a colonial subject, but also characterize the workings of colonial authorities and resistance dynamics. The presence of the colonials is always ambivalent, divided between presenting itself as authentic and authoritative with its articulation that shows repetition and difference. In other words, colonial identity is unstable, dubious, and always divided. Ambivalence is an attraction as well as an aversion to an object, person, or certain actions [13]. Bhabha [12] adopted the term into colonial discourse as acceptance and rejection which characterized the relationship between colonizers and colonized; ambivalent relations arise due to the behavior of colonial subjects who are not only and completely opposed to colonial; colonial subjects on the one hand received power, but on the other they resisted.

## III. RESEARCH METHODS

The source of this research data is *Student Hidjo's* novel by Mas Marco Kartodikromo. Research data in the form of conversation quotes and stories contained in *Student Hidjo's* novel by Mas Marco Kartodikromo in accordance with the elements postcolonial which shows resistance to colonial power. This study uses qualitative descriptive analysis techniques. The method of descriptive analysis research is to collect as much data as possible about the factors that are factors research support, then analyze these factors to look for its role in research results [14]. Meanwhile, the instrument used in this study is *human instrument* using reading and note-taking techniques as research data analysis techniques.

## IV. RESULT AND DISCUSSION

Based on the research, found resistance to colonial power in *Student Hidjo's* novel by Mas Marco Kartodikromo which can be realized into: (1) hybridity, (2) mimicry, and (3) ambivalence. These three research results can be classified in Table I as follows.

TABLE I. THE FORM OF COLONIAL POWER RESISTANCE IN *STUDENT HIDJO'S* NOVEL

No	Form	Type
1	Hybridity	a. Cultural b. Education
2	Mimicry	a. Culture
3	Ambivalence	a. Cultural b. Identity Recognition

### A. Form of Hybridity

In *Student Hidjo's* novel there are hybridity in the cultural and educational fields described in the quotation below.

#### 1) Hybridity in Cultural

- a) *Pukul empat lepas tengah hari pada bulan Juli, kapal yang dinaiki Hidjo sudah sampai di Amsterdam. Waktu itu di Negeri Belanda sedang musim panas. Yaitu musim yang sangat bagus*

sekali bagi Negeri Belanda. Karena pada musim panas itu semua pepohonan dan rumput-rumput sedang tumbuh. Sudah barang tentu pada musim itu, siang-malam banyak orang yang sedang plesiran. Waktu itu Hidjo turun dari kapal. Di pelabuhan sudah berdesak-desakan orang yang hendak menjemput sanak familinya yang datang dengan naik Kapal Gunung. Suasana semacam itu sungguh luar biasa bagi Hidjo. Bukan luar biasa karena bagus pakaian orang-orang yang ada di situ. Tetapi luar biasa karena mulai saat itu Hidjo bisa memerintah orang-orang Belanda. Orang yang mana kalau di Tanah Hindia kebanyakan sama bersifat besar kepala (SH, 2015: 43).

The quote (1) shows how discourse changes the life of a nation. When in the Indies, the discourse of Dutch superiority which was embedded in the minds of the natives, was able to position the Dutch as masters of the East. However, the situation changed when Hidjo came to the Netherlands. When the discourse that developed was the richness of the Javanese to be able to come to the Netherlands, the native (Hidjo) was able to become a master of the low class of the Dutch. This is what happened to Hidjo, the influence of Dutch (Western) culture can be seen from his way of speaking in Dutch, wearing European-style neat clothes, using modern means of transportation that came along with the arrival of the Dutch, following the customs and ethics of European society - starting from attitude, to adjusting his tongue with European (Dutch) food and drink - also upheld the knowledge he gained through Dutch education. His European-style living habits, made it easier to live life in the Netherlands. So it is not surprising that he was able to adapt and take the heart of the director's family, so Hidjo was allowed to stay with them.

## 2) Hybridity in Education

a) "Tidak Adinda. Jangan berkecil hati!" kata suaminya yang juga turut merasa sedih demi melihat istrinya. "Saya ini hanya seorang saudagar. Kamu tahu sendiri. Waktu ini orang seperti saya masih dipandang rendah oleh orang-orang yang menjadi pegawai Gouvernement. Kadang-kadang saudara kita sendiri, yang juga turut menjadi pegawai Gouvernement, dia tidak mau berkumpul dengan kita. Sebab dia pikir derajatnya lebih tinggi daripada kita yang hanya menjadi saudagar atau petani. Maksud saya mengirinkan Hidjo ke Negeri Belanda itu, tidak lain supaya orang-orang yang merendahkan kita bisa mengerti bahwa manusia itu sama saja. Buktinya anak kita juga bisa belajar seperti regent-regent dan pangeran-pangeran." (SH, 2015: 3).

In quote (1) shows that as a native Raden Potronojo was at the lowest class of the Indies society, under Europeans and foreigners. This makes colonial power and discourse fully owned by the invaders, so there is no room for negotiation and change. Not only was his job as a merchant, once again placing Raden Potronojo at the middle level of Javanese society, under the priyayi class. This then led to a new problem for Raden Potronojo. Not only insulted by the Dutch, as a Javanese society he was accustomed to 'lowering' the priyayi who were of a higher status than him. That is what made Raden Potronojo insist on sending Hidjo to the Netherlands. For him, by sending Hidjo to the Netherlands, he had proven that even as a native he was not much different from the regents, princes, and *gouvernement*

who had insulted him, and proved that basically humans have the same degree. Not only is Raden Potronojo aware that education is a way to increase one's social status. By continuing his education to the Netherlands, Hidjo is expected to be able to raise his rank as a *gouvernement* employee, which is not only filled by noble *prijajis*, but also those who have the ability to armed with Western model education.

## B. Form of Mimikri

In *Student Hidjo's* novel there is a form of mimicry in the cultural field described in the quotation below.

1) .... Untuk demi kesopanan, Hidjo terpaksa menuruti juga permintaan tiga orang itu. Sebab adat Eropa, semua laki-laki harus menghormati perempuan (SH, 2015: 24).

In the quote (1) it shows the imitation of behavior carried out by the figure of Hidjo. This imitation of behavior is seen in Hidjo's behavior that mimics the behavior of European men who respect women by following their requests to be accompanied by a panoramic view. Indirectly, Hidjo fought against European culture by acting like what had become the culture of the indigenous people, namely respecting others.

## C. Form of Ambivalence

In *Student Hidjo's* novel there is ambivalence in the field of culture and the field of identity recognition described in the quotation below.

### 1) Ambivalence in Cultural

a) "Saya harus pulang kembali ke Tanah Jawa!" kata Hidjo dalam hati sewaktu dia duduk di bawah pohon sambil memandang laut lepas. "Sebab kalau saya terus belajar di Negeri Belanda, barangkali tidak mustahil kalau saya akan terus menjadi orang Belanda, karena saya tentu akan menikah dengan gadis Belanda. Kalau saya sampai melakukan hal itu, saya sama artinya dengan meninggalkan sanak famili dan bangsaku. Bah!..... Europeesche beschaving!" (SH, 2015: 99).

From the quote (1) it is seen that there is a desire to return to Java as a form of resistance to European nations. Hidjo asserted that although Hidjo loved the symbol of modernity and appeared in public in the European style, his heart and soul belonged to his people, the Indian people. The feeling of comfort gained from the director's family, as well as the love shown by the director's daughter Betje, was not enough to relieve Hidjo's love for his people.

### 2) Ambivalence in Identity Recognition

a) "Nee, Mevrouw! Kalau kulit saya bisa menjadi putih seperti orang-orang Belanda, memang saya senang menjadi orang Belanda," kata Hidjo dengan berani kepada nyonya rumah. "Tetapi karena kulit saya ini bruin (merah tua), baiklah, saya jadi orang Hindia saja."

From the quote (1) it is known that although Hidjo had lived in the Netherlands, Hidjo still wanted to be recognized as a native. Although in the conversation there is an element of joking, but every word of Hidjo reflects his seriousness towards the identity he chooses. Hidjo remained with his identity as an indigenous man who had a native skin color although basically the environment wanted Hidjo to become a European nation completely by marrying a European girl.

## V. CONCLUSIONS

Based on the analysis that has been carried out, there are several postcolonial forms found in *Student Hidjo's* novel by Mas Marco Kartodikromo, such as forms of resistance to hybridity, mimicry, and ambivalence in the fields of culture, education, and identity recognition.

## ACKNOWLEDGMENT

With the completion of this research article, the author expresses gratitude to Allah SWT for the many gifts so that the writer can conduct research and complete the research article, Dr. Else Liliani as a mentor for direction and correction during preparation and writing of research articles, my parents who have helped, supported and endlessly prayed for me in the smooth writing of this research article, best friend for sincere affection and time when I needed friends to share stories during the process of writing this research article, and all fellow students of the postgraduate program majoring in Indonesian language and literature for spirit and cooperation as long as the author conducts research.

## REFERENCES

- [1] Faruk, "Belenggu Pasca Kolonial", Pustaka Pelajar, Yogyakarta, 2007.
- [2] S. N. Grovogui, "Poscolonialism", Editor T. Dunne, M. Kurki dan S. Smith, *International Relations Theories: Oxford University Press*, Oxford, pp. 229-246, 2007.
- [3] B. Ashcroft, Griffiths, Gareth and Triffin, Helen. "Menelanjangi Kekuasaan Bahasa: Teori dan Praktik Sastra Poskolonial", Qalam, Yogyakarta, 2003.
- [4] I. N. M. Yasa, "Teori Sastra dan Penerapannya", Karya Duta Purwati, Bandung, 2012.
- [5] D. L. Deephouse, dan M. Suchman, "Legitimacy in Organizational Institutionalism", in R. Greenwood, C. Oliver, K. Sahlin, and R. Suddaby (eds) *The Sage Handbook of Organizational Institutionalism*, Sage, London, pp. 49-77, 2013.
- [6] C. Johnson, T. J. Dowd, dan C. L. Ridgeway, "Legitimacy as a Social Process", *Annual Review of Sociology*, vol. 32, pp. 53-78, 2006.
- [7] M. C. Suchman, "Managing Legitimacy: Strategic and Institutional Approaches", *Academy of Management Review*, vol. 20, no. 3, pp. 571-610, 1995.
- [8] N. Y. K. Lahpan, "Resistensi Pribumi terhadap Kolonialisme dalam Siti Rayati Karya Moh Sanoesi", Tesis S-2, Fakultas Ilmu Budaya Universitas Gadjah Mada Yogyakarta, 2002.
- [9] J. Sharpe, "Figures of Colonial Resistance" dalam *The Post – Colonial Studies Reader*. (Ashcroft, Bill., et. Al. (ed)), Routledge, London and New York, 1995.
- [10] G. C. Balli, "Legitimation of Hybrid Cultural Products: The case of American Yoga", *Marketing Theory*, vol. 17, no. 2, pp. 127-147, 2016.
- [11] H. K. Bhabha, "Location Of Culture", Routledge, London, 1994.
- [12] A. Loomba, "Kolonialisme/Pascakolonialisme", Bentang, Yogyakarta, 2003.
- [13] R. J. C. Young, "Colonial Desire: Hybridity in Theory, Culture and Race", Routledge, London, 1995.
- [14] S. Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktek", Rineka Cipta, Jakarta, 2010.