

**Colonialism Resistance which is as a Shift of Society from Traditional to Modern
In a Novel *Katresnan* by Soeratman Sastradihardja**

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ABSTRACT

This research discussed about the colonialism resistance which was as a transformation of the traditional Javanese society to the modernization of westernized landings influenced by Dutch colonialism. The method used in this research was qualitative descriptive which was suitable with the purpose of the research, those were to describe the forms of colonialism resistance viewed from mimicry, ambivalence, and hybrid points of view in a novel *Katresnan* authored by Soeratman Sastradihardja. This novel contains historical values about Dutch colonialism to which a post-colonialism analysis approach could be conducted. Post-colonialism theory used in a research of literature work was to analyze the data obtained from the literature work by emphasizing on the awareness of the subject or the object of colonialism. Post-colonial theory would be seen how indigenous effort to make changes in term of social culture and mindset as an effort to equalize with colonizer. The result of this research was in the form of depiction about the resistance viewed from mimicry, ambivalence, and hybrid points of view. Eventually, it hopefully can encourage and empower nationalism of the people.

Key Word: resistance, traditional, modernization, *Katresnan* novel, nationalism.

INTRODUCTION

Javanese literature has role in the development and the depiction of the era. The Javanese literature work which was born on the 20th century affected by the colonialist. Colonialism in Indonesia gives both positive and negative impacts on the life of Indonesian people, especially Javanese society. The positive impacts of colonialism in the presence of the ethical politics is there is attention from the colonialist; in this case the Dutch is not only taking and utilizing the resources of the colonized state, but also giving attention to the people's life. Thus there is a school that built by the Dutch in order to make people understand to the letters. The existence of the school was highly monitored and regulated by the Dutch government, it was aimed to create social level between Dutch and the indigenous. Ras (2014:8) explains, to arrange some scripts which contain new story and those are written in journalistic style and clearly intended for educational purposes. All of reading books of Dutch school are controlled by Balai Pustaka. The existence of Balai Pustaka is not neutral (Suratno, 2013:6), all published books should go through the editing process by the Dutch which surely in those reading books contained element of Dutch hegemony to the political, social community, culture and economy.

Furthermore, the institution plays the function at the ideological level for confirming the relationship between colonial community with the indigenous. The fiction literature work idealizes the story characters between indigenous and western culture. The case

becomes important media for the Dutch colonialist in order to preserve the constancy and admiration of the indigeneous to the colonialist.

Along with the development of Western culture in entering the Javanese people's life, it comes up Javanese literature work which is in the form of novel. The published novel is written in Latin not using Javanese letters. The Javanese novel in that era is a representation of the cultural politics of the Dutch colonial administration to the indigeneous. The Javanese novel is a media for influencing western culture to the Javanese society. The Javanese novel in the early of 20th century is as a media of socialization on western knowledge for the indigeneous. For the indigeneous, the Javanese novel on that time can be used as a media for learning western culture.

The literature work which is published on Dutch government era and published by Balai Pustaka in the period of 1920-1940 is the most productive period in publishing the Javanese novel. On that era the indigeneous were given chance to create their works. The opportunity becomes the first sign of the emergence of postcolonial thought in the creation of literature work. The published novel has background of life with people's social level classifications, those are western (Dutch), high level people, indigeneous, low level people. With the social level, Dutch still becomes the center of rule. Western culture is considered as the best culture while the colonized people's culture is identical with constancy, one example there was hegemony of Javanese women who surrender to the matchmaking system.

One of authors in Balai Pustaka era is Soeratman Sasradiharja. Throughout the life, Soeratman only published three novels, those are *Soekatja* (1928), *Katresnan* (1928), and *Kanca Anyar* (1928). Like other Javanese authors in that era, the Soeratman Sastradihardja's biography is not revealed certainty. It is because there was no tradition yet of writing Javanese authors' biography. Thus, the author's identity can be little known from the written work. Soeratman Sastradihardja is a Javanese author who has modern thought; because his educational background was from education managed by Dutch government. Soeratman has critical attitude towards the national cultures that are considered incompatible with the patterns of modern life. Besides, Soeratman is certainly as an employee of Dutch government (Prabowo et al, 2012: 489). Thus, he was in the colonial rule and always wanted to maintain his authority in front of the Dutch government. One of the Dutch policies in popularizing the reading to the indigeneous is with the aim to make indigeneous people admire the modern of the western culture. It can be seen from the three works of Soeratman Sastradihardja. The problem discussed in this research was a form of post-colonialism resistance in the one of Soeratman Sastradihardja novels entitled *Katresnan*; and it was viewed from the point of view of mimicry, ambivalence and hybridity.

The post-colonial approach is considered relevant in recent research. The cultural studies of colonialism attract the researcher to analyze the Dutch government's strategy in instilling the mindset that Western culture is better than Eastern culture.

The process of acculturation of Western culture unwittingly enters in the post-colonial and perpetuates the dominance of Western cultural values of nationalism which is happened in Indonesia. Nationalism is an imaginary community that must be constructed and maintained by the proponent (Anderson, 2002: 1-15). The nationalism

attitude must be owned by the Indonesian people in the case of defense, thus the Western culture will not dominate the mind of Eastern culture.

Post-colonial analysis is expected to be able to grow the nationalist attitude of the Indonesia nation by looking at the history of the past through literature work. The effort is for creating a characterized nation that is rooted in its own culture. Thus, the post-colonial approach is relevant used to grow the nationalist attitude of the nation.

RESEARCH METHODOLOGY

This research used qualitative descriptive method which is compatible with the problem formulated. In line with the Strauss and Corbin's (2013: 4-5) opinion, they say that qualitative research is a research whose findings are not obtained through statistical procedures or other forms of calculation. In addition, Moelong (2013:6) explains that qualitative research aims to understand the phenomenon of what the subject research experienced holistically and descriptively in the form of words and language, in a special context naturally and by utilizing various scientific methods with the aim of producing forms of resistance to colonialism in the novel *Katresnan* by Soeratman Sastradihardja. The approach used was post-colonial approach with the analysis included of mimicry, ambivalence and hybridity. This research was done with three steps (data provision, data analysis, and data presentation). The data presentation step included collecting data, recording and clasifying data. The step of analyzing data was by applying postcolonial approach to novel *Katresnan*. The data presentation step was done by describing the result of data analysis. The data research were in the form of words, phrases, sentences, paragraphs or discourses which contained in the novel *Katresnan* by Soeratman Sastradihardja.

DISSCUSION

The resistance of the colonialism is seen from the point of view of mimicry, ambivalence and hybridity. Resistance is the colonized opposition to the colonialist. The opinion is not totally correct because there is positive resistance and there is also negative resistance (Faruk, 2007:5).

The positive resistance comes because of the mindset that the colonialist was not totally arbitrary. With the knowledge and the lifestyle which were offered by the Dutch, it gave opportunity to the Javanese people for being good develop in either science or lifestyle. While the negative resistance focused on the Dutch treatment of exploiting the resources of the Javanese people. Thus it has an effect that the Dutch had dominated in all aspects of life of the Javanese people.

The Resistance which is as a Transformation of Traditional Society towards a Modern Society

The Resistance which is in the Form of Mimicry

The first problem in this research is the resistance which in the form of mimicry in novel *Katresnan* by Soeratman Sastradihardja. The narration is begun with describing the main character that is Mursiati.

- (1) "*Saiba bungahku upama bisa nerusake sinau menyang MULO. Gek mondok ing daleme priyayi, sarta kabagen kamar siji sing becik, kaya bocah wadon Walanda kae.*" Mangkono gagasane Mursiati, bocah wadon umur 14 taun, kang nalika iku isih sekolah ing HIS pangkat 7. Isih kurang watara sasi karo anggone arep metu wus mikir banget prekara olehe arep nerusake sinau. Mungguh sing dikarepake menyang MULO. Ana ngomah tansah maca buku kang maedahi ananging uga ora ngetherake pagaweyan ing mburi, yaiku anggone rewang-rewang ibune...."(Katresnan, 1928:13).

'I am happy if I can continue studying at MULO. Then live in the high level people boarding place, and get one nice room like the Dutch's girl. That was the thought of Mursiati, a 14th years old girl who went to school at Mulo and had reached level 7. Few months before her graduation, she had thought about the continuation of her education. She very wanted continue her education at MULO. She always read some useful books but also did not neglect in helping her mother's work...'

The quote above describes the first main character named Mursiati who was as a smart and disciplined girl in doing her activity. Mursiati who has reached in the level 7 in HIS (Holand Indische School) wanted to continue her study at MULO. As an indigenous, Mursiati wanted to get equal recognition like the Dutch. In that case, Mursiati had thought in modern way by taking educational path as a means of equalization. Mursiati also wanted to imitate the Dutch's lifestyle which is seen on the quote above that she wanted to have her own nice room with all the facilities. However, departing from that case, the identity of Mursiati who was as Javanese girl also still attached to her, it can be proved that she was an educational girl who did not neglect her natures as a girl in taking care of homework. The typical work as a Javanese woman is doing batik, cooking, doing *songket*, and embroidering.

- (2) *...saking banget lantib lan taberine, uga bisa mbathik, olah-olah, apadene nyongket lan nyulam.*(Katresnan, 1928: 13).

...because of her smart and her persistence, she was also able to do batik, to do cooking, to do *songket*, and embroider. Mimicry is an imitation or emancipation which done by colonized for achieving equal degree with the colonialist (Suwondo:32). The imitation effort which was done not necessarily imitate the whole of colonial culture. Because in the process of imitation was also as means for lowering the colonialist, it because of the disloyalty of the colonized. Thus, the colonized did not do totally imitation and not being assimilated with the Dutch's culture.

The communication between colonists and the colonized in the rule relation lead the indigenous desire for achieving a social degree which was close or equal to the Dutch's people status. In that position, thus the mimicry process of the indigenous on the Western thought, Western style, Western habit, and Western culture was occurred. The Javanese people were not doing the passive imitation. They did creatively orientation, thus it came the combination of Western and Javanese thought and lifestyle. The imitation showed the intelligence and the wisdom of Javanese people in creating new culture after getting acquainted with the Western culture. Thus, the result of mimicry or imitation of the Javanese people to the Dutch's culture is there a born of Javanese figure that did not lose the spirit of Javanese thought and not totally a Western figure (Suratno, 2013: xii).

The mimicry which was identified in the main figure Mursiati indicated the combination of Western and Eastern culture. Thus the figure could not be totally said to embrace Western culture because she still took care to the Eastern culture, but she also could not be said to embrace only Eastern culture because she had followed the Western people lifestyle.

The Resistance which is in the Form of Ambivalence

Responsiveness in the process of imitation of the culture on the dominance of colonial culture caused the indigenous became to stop following or imitating the Western culture in fully. The imitation of the Western culture was accompanied by a selective attitude. The indigenous did not reject the Western culture, but also did not neglect the traditional Javanese culture. In this case there was a negative criticism to the Western culture, the Western culture was considered not all suited with Javanese culture. In addition there was also negative criticism to the indigenous attitude that imitated the Western culture. Event, the inability of indigenous in following the Western culture essentially lead the cultural conflict, thus it caused conflict between the older generation and the younger generation. The fact made the indigenous taking solution with cultural imitation. The indigenous decided to combine the Western culture with the Javanese culture that could be accepted by Javanese people, both younger generation and older generation (Suratno, 2013:200).

The unfully imitation of Western culture and the rejection of Javanese culture by indigenous did not totally create new culture which is ambivalent. The ambivalent culture was created in indigenous imitation on the Western way of thinking and lifestyles, for examples were the imitation in clothing, language, physical building, entertainment, transportation, health, economic management, and etc.

The ambivalent form in the novel *Katresnan* was seen from the Mursiati's father figure. On the one hand, he did not agree with his daughter's dream for continuing her education to the higher level. According to the Javanese culture, a girl who was in 14th years old or more should be married. But in the other hand, the figure of Mursiati's father did not reject the dream of his daughter because Mursiati would have finance help for learning from the Dutch government.

- (3) *Mursiati satekane ngomah iya nuli kandha marang ibu tuwin bapakne, prakara anggone arep terus sekolah mau. Ananging wong tuwane kang isih ngenggoni watak kuna ora nyarujuki awit pamikire anake wis gedhe. Ora patut yen neruske sekolah. Kang mangkono mau banget ndadekake gelaning atine Mursiati.* (Katresnan, 1928: 14)

'Upon arriving at the house, Mursiati asked for the permission to her mother and her father about her dream to continue the education. But, her parent who still followed the old tradition did not approve the permission, according to their thought, Mursiati was an adult. It was not reasonable to keep continuing the education. That thought had made Mursiati became disappointed.'

The father thought that he would easily conquer his daughter's feeling. In fact, Mursiati did not give up for giving some arguments which could convince the father figure. In this case the father had ambivalent desire, in the one hand, he wanted her daughter had high level of education; but in the other hand his daughter should be married.

(4) (a) *...ananging kabeh mau rak anake wong sing isa nragadi. Weruha, adhimu lanang-lanang akeh, iku kabeh isih kudu nragadi. Mulane aja dadi gelaning atimu, dene aku ora bisa nutugi karepmu.*

(b) *Menawi alanganipun namung perkawis punika kula damel gampil. Awit yen Bapak sampun marengaken kula badhe nyuwun wragad dhateng negari. Inggang kawastanan beursgeld sawulanipun tampi sakedhikipun f10.-....* (Katresnan, 1928:14-15)

(a) ... but it's all only the son of rich man who can finance. You should remember that you have younger brothers, and they all need much cost. Therefore, do not be disappointed if I cannot realize your want.

(b) If that is the only problem, I will not make the problem be too hard. Because if father gives permission, I want to ask for financing to the government (Dutch) which is called *beurgeld*, thus I can receive f10.-

According to the quotation above, Mursiati's father used another reason to reject his daughter's want; however Mursiati always had another answer to make her father could not reject her want.

The Resistance which is in the Form of Hybridity

Hybridity is the process of interaction between the different cultural forms which in that era will produce the different culture and identity (Barry: 2012:34).

The change which was caused of colonization not only occurred in the cultural attitude and behavior, but also in the language. Language is as communication tool which can lead people in entering, understanding then controlling region or other communities. In order to maintain the existence, the colonialist should learn the colonized language and in another side the colonized should also understand the colonist language. Thus, the colonist could be easily achieving their goals.

The hierarchical relationship between the Dutch and the indigenous peoples creates rule relation between superior and inferior (Suwondo, 2016: 31). The Dutch was the superior, while the indigenous was the inferior. With the social conditions, there was a desire of the indigenous to equalize the social status. Therefore there was a crisis of identity in the Javanese community. The Western colonized the East with all aspects of their cultures. The strong and modern Western could undermine the traditional culture of the Eastern; as a result, there was a fusion of Eastern culture into Western culture. However, the Eastern people who could not fully follow the Western culture, they would be deported. The condition caused the East people losing their identity; in another side they did not have both Eastern characteristics and Western characteristics; or based on the condition, the Eastern people had double identities; because in one side they could not live their own culture and the other side they accepted the Western culture.

The form of hybridity could be reviewed on dualism system in case of politic, economic, social, and Indonesia's culture. In the one side the Indonesian people still followed their own traditional culture; in the other side the people should follow the habit of the colonist.

(5) (a) "*kowe kuwi wis pangur ya Mur?*"

(b) *uwis*

(c) *wah eman banget untu dipanguri kuwi, awit untu mono ing njaba atos, minangka buntele perangan sing empuk.*

(d) *Yen panemuku kowe ora usah pangur meneh. Satemene sepisan iku wis kebacut. Yen mung arep murih beciking untu wae anggerewis putih marga disikat resik esuk sore saben adus. Utamane meneh yen panyikate gelem merlokake nganggo tandpoeder utawa tandpasta sabangsane.*

(a) Had you done *pangur*, Mur?

(b) Yes, I had.

(c) Oh, that is the bad news. Although the teeth are looked so strong, it covers something soft.

(d) My suggestion, you should not do *pangur* again. Just do it in once. If you want to get your teeth good and white, you can clean it in the every morning and evening. It will be better if you clean your teeth by using *tandpoeder* or *tandpasta* or other similar things.

Based on the quotation in above, it can be seen that there was hybridity between Mursiati and Sutrisno, both of them had experienced of cultural dualism. *Pangur* (flatten teeth) is a form of the Javanese culture for women, because by doing *pangur*, the women's appearance will be looked more beautiful. However, *pangur* is not compatible for Western culture, because *pangur* can damage the teeth layer. Nevertheless, Mursiati who was as an educational woman, she did *pangur* and cleaned her teeth using toothpaste like the Western habit.

Another hybridity can be seen from the transportation habit. The mobility of the old Javanese people was limited. The usual journey was done by walking, riding a horse or riding *andong* (a horse drawn-carriage). The Dutch colonialist brought trains as the transportation and built the railroad in their colonized region. Then, some of the indigenous who had capacity could enjoy the trains as their tool of mobility. The condition is described in the novel *Katresnan* as in the quotation below.

(6) (a) "*wah iki mengko nunggang tram kang saben sepal mandheg. Sedhih banget aku awit kesuwen.*"

(b) "*Pancen yen mentas nunggang sneltrein utawa ekspres banjur nuggang iki ora kepenak banget*"

(a) We will take the train that always stops in every station. It will be so long.

(b) Well, after riding the *sneltrein* or express train then riding this, it will not be comfortable.

CONCLUSION

Based on the previous discussion it can be concluded that the postcolonial resistance is as a form of change from traditional people to the modern people and can be done with the concept of mimicry, ambivalence, and hybridity. Basically, those three concepts are the form of imitation which done by indigenous in effort of getting equal degree or in order to get the recognition from the colonialist. The form of imitation that could be done is in the form of lifestyle, clothing, and event of mindset. As in the novel *Katresnan*, the form of mimicry was marked by the imitation from Mursiati. The figure of Mursiati considered that the Dutch' life style was better and good to be imitated by the indigenous. The ambivalence can be seen from the figure of Mursiati's father in against her daughter want for continuing the education. According to his thought, the Mursiati's desire was not compatible with the tradition, however by continuing the education was also as a pride especially in the high level people. Then, in the aspect of hybridity, the figure of Mursiati had experienced of cultural dualism; those were Western culture and Eastern culture. The concept of imitation which involved the cultural dualism gave knowledge about the truth and position of the culture. That is about Western culture and Eastern culture. Indirectly, we can determine the attitude to imitate some of the Western culture which are suitable with the Eastern culture, thus can build the nationalism in the nation of Indonesia.

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