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Post-colonial in The Novel Entitled "*Buruan*"

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Abstract

This research discusses post-colonial in Buruan Novel by Putu Oka Sukanta. The method used descriptive method with qualitative approach. Data collection used are the literary method, interview method, and notes taking and record techniques. The analysis technique uses descriptive-analytic through the interpretation method with a hermeneutic approach. The results showed that there were colonial elements that had Japanese concepts from the fields of language, economy, politics, military, and violence against women so that the Indonesian people fought against Japan.

1. Introduction

One of the countries that had colonized Indonesia was Japan. This novel tells the story of society during the Japanese occupation, including inhumanity by Japanese soldiers to society, including women who were raped a lot, feel deep of pain. Though the Dutch colonized Indonesia for longer, Japan was more violent because violence, hunger, persecution and rape are central issues in this novel (Kartini et al., 2020).

The forms of Japanese colonized of the Indonesian nation included as follows: youths were deployed to maintain security and carry out cooperation for the benefit of the Japanese army. Not only youth, but all levels of society are also obliged to move for the sake of the holy war ATR. Thus, conditions are worsening and making people lives feel challenging and more problematic. The rich must give their property, and the workers give their energy, the peasants give up their produce, the merchants give up their merchandise. Therefore, it makes them lack food, clothing, and other necessities. In addition, the people were deployed to dig tunnels, trenches, and pits and other places

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of defence (Al Saidi, 2014).

One form of resistance carried out by the Indonesian nation is through literature. It is done to describe the reality of peoples lives during the Japanese colonial period. The form of the literary work in question is novel. One of them is Putu Oka Sukanta from Bali. He has been active since the age of 16 in Bali, as well as after Yogyakarta and Jakarta. His writings were widely published in newspapers. He completed his education to a bachelor degree. In 1966-1976 he was imprisoned in Salemba and Tangerang as a political prisoner without ever being impartial. He is also active in staging dramas. In 1958 he was named Bali's best declamatory, and in 1982 he became the second winner for storytelling in an environmental fairy tale competition in Jakarta. 1982 and 1983 attended the Popular Theatre Workshop in Sri Lanka and Bangladesh.

The term colonial has been used to describe the pre-independence period, while the term post-colonial refers to the period after the colonial period. Post-colonial involves three definitions, namely: (1) the end of colonized empires around the world, (2) all writings relating to colonial experiences, and (3) theories used to analyze problems of postcolonialism (Balamuragan, 2018; Ratna, 2004:207-208).

The problem in this research is the realization of the form of colonialism during the Japanese colonial period in the Buruan Novel. Post-colonial realization focuses on colonial experiences through the Japanese concept, which changed Indonesia socio-culture.

2. Materials and Methods

As mentioned above, The method used in this research is descriptive method with a qualitative approach. This research was analyzed with a post-colonial study derived from the novel Buruan by *Putu Oka Sukanta*, published by *Balai Pustaka*, in 2009. The novel Buruan focused on the aspect of women violence by involving resource persons and informants from the interview method using record and note-taking techniques. Furthermore, the literary method is used as supporting data for analysis using the hermeneutic approach in order to strengthen the interpretation of the data.

Following Ashcroft (2003:xxxii) and Clara, Chanafiah, and Agustina (2020), post-colonial referred to in this novel Buruan is the context that includes all cultures that have experienced imperial power from the beginning of the history of colonialization. To analyzing various cultural phenomena such as history, politics, economy, literature, and so on in the countries of former European colonies. In general, these cultural symptoms are contained in various study texts of the eastern world written by orientalists which are referred to as oriental texts.

3. Results and Discussions

Based on the data analysis, the results of the research are divided into three aspects, as follows.

3.1 Language Colonization

Colonialism has had a long-lasting effect on the modern world, particularly in the realm of language, which has been forever changed. The most impactful form colonialism has been that of the modern era of European colonialism, arguably starting with Christopher Columbus "discovering" the New World in the 15th century and mostly ending, at least in terms of direct colonial control, in the 1970's and 80's.

The victory of the Japanese army against the Dutch colonialists was initially warmly welcomed by all Indonesian people. They are proud because of the Japanese victory in the East against the West. After a long time, Japan real intentions began to appear through regulations that restricted the

freedom of the Indonesian people. Japan's sweet promises that have been promised to the Indonesian people contain lies. The realization of this lie was in the form of an effort to abolish Western influence among the Indonesian people, Japan prohibited the use of Dutch, and in its place was the use of Japanese.

3.2 Political Colonization

From the moment Japan began to implement its colonial policies, critical voices emerged within the country over this new means of dominating overseas populations. This little-known yet clearly expressed criticism of colonialism became increasingly audible during the so-called Taishō democracy (1912-1926) before gradually being stifled once more at the end of the 1930s. Unlike the views expressed in favour of political freedom, which was enthusiastically received by Japanese society, criticism of imperialism and colonialism garnered little support. Following in the tradition of the Freedom and Popular Rights Movement of the 1880s, the middle classes identified with the calls for greater freedom and democracy and partially concurred with working-class aspirations to better-living conditions. However, the vast majority of the population believed that there was something to be gained—in addition to national pride—from the country's expansionist adventures that culminated in the creation of a colonial empire. In the political field, Japan issued a policy by prohibiting all kinds of association activities. In this prohibition, practically, the parties and political organizations in Indonesia must dissolve themselves, and if they still impose themselves, they will be acted decisively.

3.3 Economic Colonization

An influential model of a colonial economy which was developed in the 1960s and 1970s emphasized an open economy which is tightly tied via both trade and investment flows to the metropolitan power, "so that bilateralism may be a more appropriate description than openness". In such a model, exports were entirely agricultural and mineral and supplied from enclaves which were not tightly linked to the rest of the "hinterland", where the great majority of the population lived. Next, to create mobilization and control in rural areas, Japan formed 'tonari gumi' which was a Japanese attempt to penetrate villages in Indonesia. The concept of 'tonari gumi' can be compared to the concept of 'neighbourhoods'. To distribute food from the village to the government, the program also includes the mobilization of rice in the country.

3.4 Labor Colonization

Seeing the extent of the Japanese occupation in Indonesia, it caused them to need much workforce for development and defence. For this reason, each head of the family was obliged to surrender a son to become a worker (*romusha*). As workers, they are treated harshly, health is not guaranteed, food is inadequate, and work is considered too heavy. This situation caused many *romusha* to die at work due to illness, lack of food, or work accidents. This situation caused many *romusha* to die at work due to illness, lack of food, or work accidents. The bad news about this *romusha* then spread widely, so many people were afraid to become *romusha*.

3.5 Military Colonization

The military field, Japan realized that by utilizing the power of indigenous soldiers, of course, it would help and could be used as the spearhead of defence. By gathering youths between 15-29

years of age, Japan succeeded in using the youth to become *heiho*, namely Japanese army assistants by propagating the position of *heiho* as an opportunity to share with the homeland and the nation (Usman, 2008:31).

Among them, the most important was the patriot which was founded in October 1943. The Army patriot was formed by the Japanese government when Japanese power began to weaken due to many defeats with allies in the war of the pacific region. The Japanese began to desperately need army reinforcements because if they only used Japanese troops themselves, it would not be enough. They were all given the same basic training as the Japanese soldiers, such as marching, tactics for using weapons, and tactics for war.

3.6 Women Colonization

As a result of the Japanese occupation in Indonesia, which is depicted in the novel Buruan, there were many cases of violence against women. Here, were many young women or fishermen wives who were victim to the Japanese soldiers because their husbands were sailing, like the character Katijah who was transported to town by the Japanese army. Likewise, Jarusan's mother was also taken to the city by Japanese soldiers as depicted in novels such as the following data.

"Tapi Jarusan mendapat cerita katanya mereka bukan di sekolahkan kesana, tapi disuruh berperang dan membuka hutan. Katanya banyak yang dikirim ke Sumatra. Banyak yang mati kelaparan" (Translation: But Jarusan got a story that he said they were not sent to school there, but were ordered to fight and clear the forest).

"Dan perempuan-perempuannya juga paman?" (And the women are also uncles). *"Ya mereka cuma dijadikan tabu luar dalam".* (Yes they are just made taboo).

"*Dan kalau sudah jemu atau sakit mereka dibuang dimana-mana saja semau si Nipon*" (and when they are bored or sick they are thrown away everywhere the Nipon wants) (Buruan, 2009:85).

Violence against women can be carried out by both men and women who have a background of thinking that women are inferior, so they deserve such treatment. Women face specific forms of violence, such as rape or other forms of sexual abuse, beatings and other forms of hidden violence that are often ignored by women (Ambaretnani, 2010:52).

The conventional meaning of violence is humans who are influenced in such a way that their actual physical and psychological realization is under their potential realization. That is, women who have experienced violence have their physical, mental, and psychological realities unable to respond to the environment. His actuality is degraded, so his self-esteem falls, and the mental state is depressed. Types of violence against women include psychological violence, sexual violence, economic violence, and socio-cultural violence. In the sociological context, violence against women occurs in the interaction process, which results in an imbalance of position in the status of the role or position. Such conditions exist in the social structure of society, whose reference is to the culture (norm or value) of society and its form in social relations or social interactions. The source of the emergence of violence is related to cultural aspects that are patriarchal, aspects of dominant, exploitative structures due to the unbalanced bargaining position of men and women so that their actual physical and mental-psychological relationships are under their potential realization (Sulaeman, 2010:28).

3.7 Rebellion against Japan

After the Indonesian people knew and realized that the propaganda promised by Japan to create prosperity among the nations in Asia, turned out to be just a dream. Japan wanted to prosecute the Indonesian nation in a cruel manner (Kusnir, 2007). Because of this, the Indonesian people fought against the Japanese occupation of Indonesia. Forms of resistance carried out by the Indonesian people included cooperative strategies, underground movements and armed resistance. One of them was armed resistance by the people of Aceh against Japan. This resistance was carried out because Japanese army personnel sexually harassed Acehnese women who were Muslim. The Acehnese who are Muslims is ordered to worship the sunrise in the morning. Of course, the actions are taken, and the orders of the Japanese soldiers were very contrary to the Islamic faith. Therefore, the Aceh people resistance to Japan could not be stopped.

4. Conclusion

Based on the research results, it shows that the Indonesian people experienced torture, suffering and prosecution during the Japanese colonial period. It made the Indonesian people colonized in all aspects of life, including; (1) Language colonization was seen in the prohibition of using Dutch to be replaced by the use of Japanese; (2) political colonization was reflected in the prohibition of the establishment of political parties and organizations; (3) economic colonization is described in the implementation of a system of anarchy or regional autonomy; (4) Labor colonialization of the application of *romusha*; (5) Military colonization was seen to be implemented by the Jeoang army assistants from the Indonesian youth; (6) woman colonization in the form of gender violence and other sexual abuse. Because of the many colonization caused by Japan and resulting in suffering and prosecution, the Indonesian people fought against the Japanese. It has been the background of the production of novel *Buruan.*

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