

Postcolonial Studies in Student Hidjo's Novel

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Abstract: Using descriptive methods of text to expose the facts of data analysis according to postcolonial theory. The source of the data is the text of the novel *Student Hidjo*, Mas Marco Kartodikromo. The source of the data explored is the unity of the story contained in the novel, whether in the form of words, sentences, paragraphs, or discourses. This study aims to find out the forms of subaltern in the novel *Student Hidjo*, Mas Marco Kartodikromo. Data collection is done by reading the data source and the researcher acts as a tool. Data collection using text techniques (literature). The subaltern aspect was chosen to narrow the focus of the study. Gayatri Spivak states that The postcolonial theory of subalterns is the group most affected by colonialism are women. Biroe, Woengoe, and Jet Ross are female characters who have been subjected to cultural oppression. Through priyayi classes, the novel seeks to reach colonial depictions of the time despite having to be tied to social situations. Arranged marriages, early marriage, lack of education, and psychic violence are found to be subaltern acts that women feel in this novel.

Keywords: Biroe, marco, postcolonial, subaltren, spivak.

Introduction

Literary works are also called personal expressions of a person. The expression can be feelings, experiences, passions, ideas, and solemnity of the image of life that evokes the charm of the language described in ink strokes. Literary works bring their cheerfulness and form of satisfaction after dismantling the turmoil and happiness in the form of writing and having artistic value. Often the reading of a literary work generates tensions that are deliberately created by the author so that the reader has an idea of the element of humanity, which includes the elements of emotion, spirit, and beliefs that make up a literary work.

Literature provides an overview for everyone to understand the concept of events that occurred in indigenous peoples when literature was related to the Dutch colonial era. The colonized countries that restricted the freedom of thought and knowledge of the people they controlled suffered setbacks in all spheres of life. When the phenomenon occurs, the authors seek to translate the phenomenon into a work through its creative process.

Literary works resulting from the symptoms of the Dutch colonial era clearly illustrate the bitterness of the Indonesian nation. These different cases can be analyzed from the study of postcolonialism. Postcolonialism in literary studies is a reading strategy that generates questions that can help identify signs of colonialism in critical and literary texts, as well as assess the importance of the nature of the textual effects of these signs. (Day and Foulcher, 2008).

The era of colonialism resulted in many colonialist discourses that took root and stood in Indonesia. The western state manages to convey the understanding that eastern nations are weak and inferior, superstitious, and give priority to emotions with logical consequences, which instantly recognizes the superiority of the west, (Anograjekti, 2011). Postcolonial theory collapsed colonial discourse in the colonies. Thus, this theory can be used to deconstruct the western discourses left in the novel (Yasa, 2014).

A postcolonial approach is a critical approach to understanding the impact of colonialism on the

text. The investigation of postcolonial elements in Indonesian literature can use critical discourse. The nature of postcolonial discourse is one of resistance, blame, or rebuke of oppression. Colonial Resistance was carried out to raise public awareness of the importance of liberation from colonialism and oppression in all its forms.

The word postcolonialism consists of the prefix post-, the basis of the word colony; and ends in -ism. The prefix post- is a time marker meaning after, but it's not just time; rather it is a concept that talks about the discourse of colonialism. Postcolonial studies can be used to dissect the novel *Student Hidjo* by Mas Marco Kartodikromo who was born in 1918. In the novel, there is a female character who experiences early marriage and psychic torture experienced by Jet Ross due to his promiscuity with Controleur Walter.

The subaltern class is a class. Spivak explains his position in the article *Can the subaltern speak?* It shows her experience with oppressed and marginalized women. In his head, Spivak thought that no oppressed person could speak. Besides, she is a woman, she is simply forgotten.

According to Ashcroft in Yasa (2014), the focus of postcolonialism research concerns various experiences of oppression due to European imperial power, history, philosophy, linguistics, and fundamental experiences. Speaking and writing. The term subaltern is used to refer to marginalized and low-status groups. Subaltern refers to the inferior group, that is, the social group that becomes the hegemony of the ruling class. Women are at the bottom of a patriarchal society, (Saputra, 2011).

An alternative perspective, Gayatri Spivak, was chosen to narrow the focus of the study. The phenomenon of early marriage, arranged marriage, and the pattern of people's lives, especially in Indonesia, was strongly influenced by cultural phenomena at that time. (Nasution, 2016).

Subaltern Spivak's theoretical characteristic is in figures who do not have the freedom to present themselves and are always represented by the dominance of power discourse. (Setiawan, 2018). To find subalterns, really having to dig for women is often considered marginalized and oppressed. However, Gayatri Spivak, said that not all women

can be called subaltern because they can also be found in middle-class women who are oppressors of other women, (Suryawati et al., 2021).

Mas Marco Kartodikromo, author of *Student Hidjo*, born in Cepu, Blora, East Java, in 1890 is an Indonesian writer and journalist. Kartodikromo was born to a Priyayi family in Blora, Dutch East Indies, and his first job was on the State Railways. Fed up with racism in his residence, he moved to Bandung in 1911 and worked as a journalist in Medan Prijaji. In 1920, he moved to Surakarta and worked on two publications, namely *Saro Tomo* and *Doenia Transfer*; in that year, he wrote important articles against the Dutch colonial government, which led to his arrest. Kartodikromo continued his journalistic work and criticism of the government after becoming a correspondent in the Netherlands; several novels he wrote and engaged in the PKI, he was deported to the Boven-Digoel prison in Papua after the communist uprising (1926) led by Kartodikromo. In 1932, breathed his last in a malaria camp.

At the beginning of the story *Student Hidjo*, Potronojo plans to send Hidjo to the land of Netherland. Hidjo's father hopes that his son will wander, become an ingeneur, and can improve the situation of his family. Potronojo himself was a prosperous merchant and was able to imitate the priyayi lifestyle. But he did not gain social equality, especially in the eyes of the government. Hidjo (18) was betrothed to Biroe (13) so that his parents would not worry about Hidjo's association in the Netherlands. Inwardly, Hidjo loves Woengoe, the beautiful daughter of Regent Djaga, but he doesn't want to hurt his parents' feelings. He accepted the arranged marriage. Biroe also secretly loves Wardojo, Woengoe's older brother. Woengoe, who harbors his feelings for Hidjo, accepts reality and makes Biroe his best friend.

In another story, *Controleur Walter* loves Woengoe even though he knows Juffrouw Jet Roos, his girlfriend, is pregnant with his child. In the Netherlands, Hidjo is in love with Betje and often performs sexual scenes with him. At the end of the story, the suspense is released. The route turns. Hidjo is betrothed to Woengoe while Biroe is betrothed to Wardojo. Betje was married to

Countrouler Willem Walter. All, both involved and committed, are accepting and happy.

Asep Deni Saputra has previously conducted subaltern research on novels featuring subaltern women in postcolonial Indonesian literature. In her research, she examines subordinate groups that women position in articulation against patriarchal and colonial systems in the literature. The inferiority and status of women as the lower class, female domestic workers, or traditional women can be challenged both in public and at home. Women try to speak out against patriarchy and colonialism, even though they are aware of their subordinate position in society.

Another research, Iswandi Burhardur has conducted entitled *Pribumi Subaltern in Postcolonial Indonesian Novels* in the journal *Gramatika*. The problem of colonialism is behind the study of the Archipelago which still traces the oppression and efforts of indigenous peoples to be free from the influence of this ideology. Traces of colonization still exist creating alienated, oppressed, and outcast subaltern groups. The source of the data, namely the novel *Orang Blanti* by Wisran Hadi, *Maya*, and *Gadis* by Ayu Utami Pantai Pramoedya Ananta Toer, was qualitatively analyzed and the results showed the character of indigenous peoples, especially women, to be subjected to being marginalized and poor about finances, stigma, and experiences of sexual harassment.

Another study by Indah Suryawati entitled *Third World Subaltern Women in a Review of Gayatri Chakravorty Spivak's Theory of Postcolonial Feminism* in the journal *Focus*. The method used in this article is based on the literature review methodology. with descriptive analysis. To optimize the approach used based on the approach of several concepts and theories related to the thought of Gayatri Chakravorty Spivak Postcolonial feminism, subjugating third world women and the impact of such ideas on the current era.

Broadly speaking, the female subaltern of Novel *Student Hidjo* in postcolonial studies has not yet discussed it. So that researchers get a novelty.

Methods

Study area

The descriptive method of the text is used to expose the facts of data analysis according to postcolonial theory. The source of the data is the text of the novel *Student Hidjo*, Mas Marco Kartodikromo. The source of the data explored is the unity of the story contained in the novel, whether in the form of words, sentences, paragraphs, or discourses. This study aims to find out the forms of subaltern in the novel *Student Hidjo*, Mas Marco Kartodikromo. Reading novels becomes a source of data collection and researchers act as tools. Data collection with literature. The data are compiled through a process of recording and classifying then analyzed and interpreted with the subaltern theory, Gayatri Spivak.

In the novel *Student Hidjo*, female characters such as R.A. Biroe, R.A. Woengoe, and Juffrow Jet Ross appeared as women at the time. The study of postcolonialism in the novel *Student Hidjo* by Mas Marco Kartodikromo describes the cultural life of priyayi in 1918 in Solo and Djarak. This study not only reveals the atmosphere of the time but also colonial thinking and behavior. The birth of indigenous intellect was born from the petty bourgeoisie. This novel also dares to contrast life in the Netherlands and the Dutch East Indies

Results and Discussion

Postcolonialism is a theory, discourse, and concept of understanding in eastern societies, especially after the end of the empire of modern colonialism. Spivak said, "Can Subaltern Speak?" is a female voice barely heard against the domination and imperial systems. Women in subgroups who have no conceptual language to speak, and male ears, both indigenous and colonial, are not ready to listen. This article describes the position of women as a secondary group in articulation against patriarchy and colonial systems in postcolonial literature, (Saputra, 2011)

Matchmaking

Postcolonial is a new discourse that colonization is over. However, postcolonial resistance to colonialism and the legacies that the colonists still left behind. This tradition is a colonial legacy that hinders the development of women's thinking. This form of colonization is still found in tribes in Indonesia.

The concept of "nrima" in Biroe is a symbol of positioning indigenous women in subaltern groups. Potronojo and the extended family display cultural pressures as a "parent" mentality that controls their child's soul mate. This picture is a reflection of the attitudes and ideologies of the Indonesian nation that have been embedded for a long time.

So did Woengoe's attitude. Although in his heart he is aware that he has loved Hidjo, he accepts the decision of Biroe's parents. To borrow Spivok's term about silent subaltern means to follow compliance. And silence means mute is no longer what Spivak said.

The destruction of Wardojo, Biroe and Woengoe's hearts is seen when they hear the sounds of tandak and klonengan. But none of that could change their future feelings of anxiety and anxiety to be happy. Raden Ajeng Woengoe, his thoughts always drifted to Hidjo who was in the Netherlands. Raden Ajeng Biroe was always confused in his heart because he half thought of Hidjo and half thought of the shadow of R.M. Wardojo who could not escape his mind, (Kartodikromo, 63).

Early marriage

On the beginning page of the story it is discussed if Biroe is 13 years old and at the end of the story, two years pass, Biroe is married to Wardojo. At the end of the story, two years later. Hidjo is married to Woengoe and lives happily as a prosecutor in Djarak. Meanwhile, Wardojo married Biroe and became Regent in Djarak, replacing his father.

It is not told in the novel, the span of time that is in the novel. Even if it is only one or two years, then Biroe remains a minor. As a result of this parental dominance, women's power to speak out for their soul mates and underage marriages was uprooted. Early marriage is not just about the

microstructure of the family but occurs in the macrostructure of society women become silent and voiceless.

Not obtaining an education

Young women in those days were not allowed to be given an education. Although Biroe and Woengoe are women of the priyayi class, it certainly does not guarantee them an education. They only learn from their parents and the environment, especially learning Dutch. Those who can study, only men. In this novel Hidjo and Wardojo. Because women are inferior people who deserve silence and silence. As a result, the wiggle room of this teenager is limited. These two girls did not get the right to gender equality as one of the ethical politics echoed at the time.

In the concept of postcolonial theory, Gayatri Spivak explains that a voiceless person is an oppressed person both in ethnic groups and the structure of the state itself. And it says this Spivak is classified in the Subaltern group. The domination of parents to match young girls because in the view of parents at that time what high school was for because in the end, it went to the kitchen as well. Such a view still binds women's freedom to obtain higher education.

Psychic violence

This was felt by Juffrow Ross. He was betrayed by Controulerr Walter. In a state of illness and weakness due to being three months pregnant, Walter, her lover never again visited her. This is because Walter has fallen in love with Woengoe and every day he goes to the house of Regent Djarak, Woengoe's father, to meet Woengoe. But unfortunately, he never met Woengoe.

At midnight, this Juffrow deliberately waited for Walter even though the one she was waiting for was already sleeping at home. Ross realized Walter had tricked her. Then anxiety about the existence of the child she was carrying, appeared. "Who will help me? Who will take care of my body? Who will admit my son, who has only been three months pregnant in the womb." (Kartodikromo, 96).

Many times Juffrow Ross waited for Walter's arrival, but Walter did not heed it. He even said a lie and burned a letter from Juffrow Ross in front of

the sender of the letter. Since Ross couldn't stand Walter's behavior anymore, he asked the doctor to abort the child in his womb. The child in her womb is just a trigger for disasters and diseases for her.

Conclusions

At the end of the story, Hidjo returns to Java after receiving a letter from his mother who will marry him to Raden Ajeng Woengoe, the Regent's daughter in Djarak. Raden Ajeng Biroe, Hidjo's fiancée, is married to Wardojo, Woengoe's older brother. A love story that ends happily. The story of a beautiful young man in the colonial period.

Through priyayi classes, the novel seeks to reach colonial depictions of the time despite having to be tied to social situations. Arranged marriages, early marriage, lack of education, and psychic violence are found to be subaltern acts that women feel in this novel.

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Nevertheless, what the author analyzed and conveyed above is far from data that is far from perfect. Therefore, the research above still has the opportunity to be studied further so that it can be seen clearly about subaltern ini postcolonial.

Here are the suggestions researchers suggest related to this study.

1. Master of Education Study Program Indonesian, Jakarta State University is proposed to provide facilities to subsequent students to continue this research.

2. Provide man of letter to develop and advance research on this research topic as there is still much to be discussed on this issue..

Conflict of Interest: Hereby, I declare having no financial, commercial, legal, or professional relationship with other organizations, or with the person with whom they work, which could affect this research.

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