

## Van Siantar's Bandietsabram Christopher Postcolonial Study on Novel

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### Abstract

*This study aims to describe the hybridity and mimicry analysis of Abram Christopher Sinaga's novel Bandiet-Bandiet Van Siantar with a postcolonial approach. The data source for this research is Abram Christopher Sinaga's 236-page novel Bandiet-Bandiet Van Siantar published by Obelia Publisher in Medan, first printing in June 2021. The data for this research is an overview of the hybridity and mimicry of Abram Christopher Sinaga's novel Van Siantar Bandies. This research method uses descriptive method by collecting data, describing data, and analyzing data. The instrument used in this study is a documentation guide. The data analysis technique used is to read the novel repeatedly, to appreciate, to understand, to collect data, to underline, to describe and to conclude the research results. The results of this study found that the form of hybridity in the form of resistance was obtained as much as 10 data and hybridity regarding without coercion obtained as much as 5 data. Furthermore, mimicry or imitation using colonial language obtained as much as 5 data, mimicry in the form of living equipment as much as 2 data, mimicry in the form of livelihood as much as 4 data, and mimicry in the form of knowledge as much as 3 data.*

### Keywords

hybridity; mimicry, novels



## I. Introduction

The Indonesian people experienced a long period of colonialism. The Dutch colonial period alone has reached more or less three hundred and fifty years, not to mention the other occupations. Due to the length of time the Indonesian nation has been under the dominion of another nation, colonial culture as a colonizer has had a large influence on the life of the Indonesian nation.

Various things that have to do with the behavior of the colonized nation in its efforts to equate its social strata with the colonial nation is one of the things that exist and are carried out by indigenous people. This does not only exist in society, but even in many literary works that reveal that culture, the hybridity and mimicry culture needs to be studied and researched, especially in the novel Bandiet-Bandiet Van Siantar.

It is undeniable that postcolonial discourse is a very interesting and challenging discourse. Through the text, postcolonial society is able to express and find his sharp means of resistance. Postcolonial theory is used to analyze the cultural repertoire that tells of various events that occurred in postcolonial countries.

One of the post-colonial countries is Indonesia. One of the literary works known to contain postcolonial elements is the novel Bandiet-Bandiet Van Siantar by Abram

Christopher Sinaga, which is an object-text related to the former colonies of the European empire.

Individual, society, and language are three interrelated domains in human lives. Language maintenance is compulsory responsibility of the users of the language (Ramlan, 2018). Language is an arrangement of arbitrary symbols possessing an agreed upon significance within a community (Ramlan, 2018). The function of official language is usually dealing with certain business in a certain territory such as nation's court, parliament, and administration and it is not widely spoken in the society (Ridwan, 2018). The language problem is related to the influence of colonial language on the colonized language, the way of expressing postcoloniality in Indonesian literary texts, and the method used by the writers of the former colony in decolonizing (national consciousness) the language of the great colonialism. Meanwhile, the issue of identity is related to the issue of hybridity, namely the issue of national identity that changes due to cultural influences from the colonial nation, including mimicry (the act of imitating) colonial culture by the colonized and subaltern (marginalized or colonized people). Based on the historical fact that Indonesia was once a part of colonialism or a nation that was colonized for hundreds of years and there are many literary works that record traces of colonialism, this novel was chosen as the object of research on hybridity analysis and postcolonial mimicry.

Previous research has been conducted by previous researchers on postcolonial studies by Sari (2018), students of the Faculty of Teacher Training and Education, University of Muhammadiyah North Sumatra, entitled Novel Tan by Hendri Teja: Postcolonial Studies. The researcher discusses the form of mimicry carried out by the colonized nation to the colonial nation in this postcolonial context shown in terms of (1) living equipment in the form of a dress style that imitates the west, (2) the social system in the form of a political organization system, (3) knowledge in the form of many national students. colonized who went to school in the colonial country and (4) arts in the form of sound art and motion art.

Abram Christopher Sinaga's novel *Bandiet-Bandiet Van Siantar* is a historical novel in which the scene is Siantar, the temporal is Pre-Colonial, Colonial and Post-Colonial, with the actors in the story being indigenous people, as well as non-indigenous people, and colonial people. This novel also tells about important events that occurred in Siantar City, especially the murder of a woman, the wife of Landzaat's assistant, which greatly shocked Siantar at a plantation in Simalungun, namely Onderneming Parnabolon. Not only that, the story in it really makes the reader feel the socio-economic, political, cultural atmosphere that surrounds Siantar City. This novel is a depiction of the reality of the past a century ago in Siantar.

Based on this description, the appropriate theories used to analyze postcolonial in the novel *Bandiet-Bandiet Van Siantar* are the theory of hybridity and mimicry. Hybridity is a cultural affair that occurs because of the form of resistance carried out by colonized nations to reclaim their rights and freedoms.

According to Tony Day (2008:13), hybridity is divided into 2 parts, namely: (1) Forms of resistance, namely hybridity that occurs as a reaction to the colonized culture against the colonizing culture. (2) Forms without coercion or pressure due to the occurrence of dialectics between one culture and another.

Mimicry is a form of imitation carried out by a colonized nation against a colonizing nation. According to Soekiman (2000:41-42), mimicry or imitation carried out by indigenous groups includes seven elements of universal culture. However, according to the limitations of the problem, the researcher only took 4 elements of artificial culture, namely: (1) language (oral and written), (2) living equipment (clothing, houses, weapons, transportation equipment, production equipment, and so on). -other), (3) Livelihoods (agriculture, livestock, production systems, and so on) (4) Science.

Based on the background problems above, the researcher is interested in conducting research on the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga. The researcher finally raised the title of the research, namely, "Postcolonial Study of the Novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga".

## II. Research Methods

The object of this research is the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga totaling 236 Pages: published by Obelia Publisher in Medan, first printing in June 2021. The formal object of this research is postcolonial theory which includes hybridity and mimicry. This research uses a descriptive method. This method is a method that is carried out by collecting data, describing the data, and then analyzing the data. The type of data taken from this research is qualitative. The data described in this study are hybridity and mimicry analysis contained in the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga with a postcolonial approach.

The steps of this research are as follows. First, read over and over again carefully, appreciate, and understand the contents of the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga. Second, collecting data from the contents of the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga related to hybridity and mimicry. Third, look for books related to the title of the research to be used as references. Fourth, underline the content of the story related to hybridity and mimicry contained in the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga with a postcolonial approach. Fifth, describe the findings of researchers in the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga related to hybridity and mimicry. Sixth, conclude the research results.

## III. Discussion

### 3.1 Hybridity in the Form of Resistance

The problem discussed in this section is hybridity in the form of resistance. Hybridity is a cultural affair that occurs because of the form of resistance carried out by colonized nations to reclaim their rights and freedoms. This can be seen from the quote below:

*"Stop bothering me, Mr. A Moeng, if you don't, sir, I will have to report it to the politie," said Jarwani very pitifully. (P.:7).*

In the narrative quote above, there is a form of resistance carried out by Jarwani in defending himself. He did this because he was disturbed by the treatment of Mr. A Moeng. Mr. A Moeng always hoped and even wanted to make Jarwani his wife. However, Jarwani always flatly refused the request. Moreover, Jarwani was forced to threaten Mr. A Moeng by threatening to report it to the police. Furthermore, other quotes that show resistance can be seen below:

*It didn't take long for politie to investigate the family's murder. After all, Jarwani was the servant of a respectable white master. After the cover of Laosan and his gang was exposed, the incident came to be known as the "Murder of the Seven Burned Mayangs". (Page: 10).*

According to the narrative quote, Jarwani's resistance is in the form of catching the killer. This was done because Jarwani was surprised by the death of his master. Therefore, Jarwani completely reduced the sadistic murder with the help of the police and it didn't take long for the family's murder to be uncovered. The mastermind behind all of this is Laosan and his gang. Then, other quotes that show resistance can be seen below:

“We, the undersigned, on behalf of the women and each of them are European nationals from remote companies in Simalungun, Batu Bara and Asahan, are very nervous about the inability of the Dutch East Indies government to protect our safety in these tense times. (P.:18).

The narrative quote above, the resistance carried out by you women is already visible. This is evidenced by the sending of a letter asking the Dutch East Indies government to protect their safety at this time when carrying out their work. Because so many wives were killed by their men in the factory because of injustice in providing welfare to the workers.

### 3.2 Hybridity in a Non-Coercive Form

The hybridity carried out by the Indonesian people was also non-coercive or as a result of pressure from the colonizers and the colonized. The colonized parties seem willing to do something and even do something to satisfy the desires that are in them. Hybridity that is carried out without coercion includes forming groups to kill Mardiah, arresting market thugs, intending to kill someone and injure himself.

Hybridity is a cultural crossing that occurs between colonizing and colonized nations to get a new identity. Hybridity that is carried out without coercion can be seen in the quote below:

*The book you are holding now is the result of a stenciled book that Wa took secretly from the drawer of the thauke desk. Oe Wang snatched the book back from A Moeng's grasp. (p.:5).*

From the narration quote above, it shows the existence of hybridity without coercion in the form of plundering unilaterally. The incident was carried out by taking a book from A Moeng's hand. This is a form of non-coercion from the owner of the item. Furthermore, other quotes that show the existence of hybridity without coercion can be seen below:

*They then round up people because they don't have the balls to do it themselves. Among those who accepted the invitation to robbery was Laosan, a Batak foreman who had been rejected by Mardiah's widow. He undertakes to carry out their grand plan with his comrades(P.:8).*

The narrative quote shows the existence of hybridity without coercion in the form of forming a group to kill Mardiah. This can be seen from some people who always accept the invitation to robbery without thinking. Not only that, they also gathered several more people from the foreman, the foreman who joined this was a Bantak foreman who had been rejected by Mardiah's widow. Everyone has been gathered to carry out the mission that has been arranged and they also undertake and as soon as possible carry out their big plans with their comrades. In addition to the quote above, other quotes that show the existence of hybridity without coercion can be seen below:

*“Damn it! If only we had hidden a lot of money before yesterday's incident. Guilty or not, now everything we bring will definitely be confiscated by the politie!” cursed those who couldn't help it when they were caught by the politie pangreh praja moments later (p.:16).*

The narrative quote shows the existence of hybridity without coercion in the form of capturing market thugs. It can be seen that they did not fight back at all when arrested by the civil service police. The thugs were annoyed because they forgot to hide the money they had stolen and as a result they were caught.

### 3.3 Mimicry in the Form of Language

Mimicry is a form of imitation carried out by a colonized nation against a colonizing nation. Mimicry in the form of this language is learned by the fighters, to fight the invaders,

when we know the language of the invaders, then it will really help the fighters in fighting the invaders. This can be seen from the quote below:

*After that incident, hatred towards immigrants from China had increased because of A Moeng's actions. Fortunately, thanks to the services of several Kapitan and festive parties inviting the general public to the Esplanade, the negative prejudice against Hoakiau people has started to subside lately.(P.:4).*

From the narrative quote above, it shows the existence of mimicry in the form of imitating the language of the colonizers. This can be seen from the word Kapitan which means a title for high-ranking officials in the Chinese community given by the Dutch government and the word Esplanade which means an independent field. This is an imitation of the language of the colonizers who entered Indonesia. Basically the Indonesian people are lucky to learn the language but still have to be able to fight the invaders. Then, other quotes that show the existence of mimicry in the form of the use of colonial language can be seen below:

*A Moeng's desire to get Jarwani grew even more intense after Oe Wang reported that Jarwani was actually the mistress of the Dutch master who lives in the Koningin Emmastraat building.(P.:7).*

From the narrative quote above, it shows the existence of mimicry in the form of the use of colonial language. This can be seen from the word Koningin Emmastraat which means Kartini's way. This is the use of the colonial language originating from the Netherlands. The language indicates the street name.

### **3.4 Mimicry in the Form of Living Equipment**

Mimicry is done by the Indonesian people after the language, namely on the equipment of life. Mimicry using life equipment is what most warriors do. This can be seen in the quote below:

*The Nyai then decided to occasionally return to live with her mother and her six younger siblings. Martiem, his youngest brother was only eight months old. They live in a simple house with a wooden roof and clapboard walls in Kampung Banten with a large yard and not too close to their neighbors.(Page: 3).*

From the narrative quote above, it shows the existence of mimicry in the form of equipment for life. The equipment of life is a house. Home is a place that is needed by humans. This is the imitation by the colonizers of the colonized nation. The invaders also needed a house as a place for them to take shelter, rest, etc. This is now a characteristic that the house is the most comfortable place. Then, other quotes that show the existence of mimicry in the form of equipment for life are seen below:

*Unemployed men or casual workers who depend on the sweat of their wives who work hard in the fields or sell in the market are now shifting to cheap coffee shops with a few chessboards as a place to spend time across the street from the shop. (p.:17).*

From the narrative quote above, it shows the existence of mimicry in the form of equipment for life. The equipment of life is the field, because the field is a place to find sustenance, even anything can be planted in the field and the produce from the field can be consumed and even sold for money. This is reflected in the colonial period because the fields became a source of income for their owners.

### **3.5 Mimicry in the Form of Livelihood**

Mimicry in terms of livelihood carried out by Indonesian fighters in the novel *Bandiet-Bandiet Van Siantar* by Abram Christopher Sinaga is to work in a grocery store and become a farmer. This is a form of imitation of the invaders, because the imitation of the colonizers can benefit the Indonesian people in terms of household needs. Mimicry against the invaders in

terms of livelihood makes the Indonesian people get more benefits. This can be seen in the quote below:

*Once upon a time, shortly after arriving in Siantar, thanks to his experience while in China, A Moeng was accepted to work as a clerk at a large grocery store owned by Thauke Jheng Kie.*(Page: 4).

The narrative quote above, shows the existence of mimicry in the form of a livelihood, namely working in a grocery store. This can be seen from A Moeng who was accepted to work at a large grocery store owned by Thauke Jheng Kie. This is a sustenance that A Moeng gets from his work. Then, other quotes that show the existence of mimicry in the form of livelihood are listed below:

*The series of tobacco, oil palm and rubber plantations that continue to form a panoramic view of the speed of the prison truck which gives him the opportunity to think a lot along the way, interspersed with stopping time to fill the gasoline in the city of Tebing Tinggi.* (Page: 23).

The quote shows the existence of mimicry in the form of a livelihood, namely working as a farmer. It can be seen that how fertile the wealth in Indonesia, both from tobacco, oil palm and rubber plantations, is across Indonesia. This is a blessing for farmers because they can plant and even get a lot of sustenance from their work as farmers and not only that they can also provide for their families.

### 3.6 Mimicry in the Form of Science

Mimicry is indeed very useful for the Indonesian people in fighting against the invaders. The Indonesian people continue to fight by studying earnestly and possessing high knowledge. Science is very important for warriors to be able to compete with others. This can be seen in the quote below:

*The drink is prepared from selected robusta coffee beans, boiled in boiling hot water using copper ibrik imported directly from Turkey and can be eaten with toast and delicious srikaya jam.* (Page: 16).

The passage shows the existence of science. This can be seen from the coffee beans that can be processed into robusta coffee drinks and even from the concoction it can be imported directly to Turkey. If we have knowledge, it really helps us in many ways, especially in competing in the real world and can produce creative ideas and can even create something and can also create our own jobs and the most important thing is to generate sustenance. Then, other quotes that show the existence of science can be seen below:

*Because he inherited his tradition and knowledge of Pirah, Ompung is very good at sorting out the types of plants that can be mixed into medicine or can be. Apart from looking for it in the forest, he also grows medicinal herbs and poisons around the house*(Page: 125).

Based on the description of the data shows the existence of science. Because, from this science we know a lot of things. For example, in choosing types of plants, not just anyone can pick and choose plants and even these plants can be used as medicinal ingredients. In fact, that person must have a very smart skill. Not only that, the most important thing in this skill is being able to get sustenance to meet their needs.

## IV. Conclusion

Based on the results of the research above, it can be concluded as follows: First, postcolonial istheory that was born after most of the colonized countries gained their independence. His field of study covers all national testamental treasures, especially literary works that have experienced imperial rule since the beginning of colonization until now.

Second, hybridity is a way of referring to the interaction between different cultural forms which will one day result in the formation of new cultures and identities with their own history and textual embodiment. Third, mimicry is mottled reproduction of European subjectivity in an already impure colonial environment, displaced from its origins and reconfigured in the light of colonialism's particular sensibility and anxiety, both for the colonizer and for the colonized, the operation of mimicry produces ambiguous and contradictory effects. Fourth, the results of this study show that the hybridity form consists of resistance and without coercion, while the mimicry form consists of resistance and non-coercion in terms of language, equipment, equipment of life, livelihood, and knowledge.

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