

**REPRESENTATION OF JAPANESE POST-COLONIAL EXPERIENCE
IN THE YEAR OF 1942-1945 BASED ON
PRAMOEDYA ANANTA TOER'S NOVEL "PERBURUAN"****REPRESENTASI POSKOLONIAL MASA PENJAJAHAN JEPANG
TAHUN 1942-1945 DALAM NOVEL *PERBURUAN*
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URL: <http://dx.doi.org/10.24036/humanus.v16i1.7943>**Abstract**

This article is aimed to describe post-colonial forms which represented by the figures in the Pramoedya Ananta Toer's novel *Perburuan*. This novel portrays about a character named Hardo who fought Japanese colonialism together with his two friends, Dipo and Karmin. However, their plan was failed to be implemented. It was making Hardo a Japanese fugitive. This novel is about the history of Japanese colonialism in Indonesia. Therefore, this novel can be studied with post-colonial theory. Type of this research is descriptive qualitative research using post-colonial approach. Researchers gathered the data by searching data in the novel that has relevance to the three formulations of the post-colonial theory that have been found. These three formulations include resistance, betrayal, and character's self-doubt (ambivalence). The technique used in this article is content analysis. The research steps were determined the data source, collection the data, classification the data, and data analysis. Data analysis technique used was Miles and Huberman model that consists of data reduction, data presentation, and drawing conclusions. Through the representation of characters in the novel found the forms of resistance, betrayal, and characteristic's self-doubts. Those three things are the findings of the post-colonial representations contained in Pramoedya Ananta Toer's novel *Perburuan*.

Key words : *Representation, post-colonial analysis, novel***Abstrak**

Artikel ini bertujuan untuk mendeskripsikan bentuk-bentuk poskolonial yang direpresentasikan oleh tokoh-tokoh dalam novel *Perburuan* karya Pramoedya Ananta Toer. Novel *Perburuan* menggambarkan tentang kondisi penjajahan Jepang yang pernah terjadi di Indonesia antara tahun 1942-1945. Novel ini bercerita tentang seorang tokoh bernama Hardo yang melawan penjajahan Jepang bersama dua kawannya, Dipo dan Karmin. Namun, rencana tersebut gagal dilaksanakan sehingga



menjadikan Harjo sebagai buronan Jepang. Novel ini mengandung sejarah penjajahan Jepang di Indonesia. Oleh karena itu, novel ini dapat dikaji dengan teori poskolonial. Jenis penelitian ini adalah penelitian kualitatif bersifat deskriptif dengan menggunakan pendekatan poskolonial. Cara kerjanya yaitu dengan mencari data dalam novel yang memiliki keterkaitan dengan tiga formulasi dari teori poskolonial yang telah ditemukan. Tiga formulasi tersebut meliputi usaha perlawanan, pengkhianatan, dan kebimbangan tokoh (ambivalensi). Teknik yang digunakan yaitu analisis isi. Langkah penelitiannya adalah menentukan sumber data, pengumpulan, pengklasifikasian, dan analisis data. Teknik analisis datanya menggunakan model Miles dan Huberman yang terdiri dari reduksi data, sajian data, dan penarikan simpulan. Melalui representasi tokoh dalam novel tersebut terdapat bentuk-bentuk perlawanan, pengkhianatan, dan kebimbangan tokoh. Ketiga hal tersebut merupakan temuan dari representasi poskolonial yang terdapat dalam novel *Perburuan* karya Pramoedya Ananta Toer.

Kata Kunci: analisis poskolonial, novel, representasi

Introduction

Indonesia has experienced colonization from several countries, including Portuguese, Japanese, and Dutch. Japan was one of the colonial countries that gave a big blow to Indonesia for about three and a half years. Although relatively short, but the colonialism has led to a polemic that was quite difficult to overcome, for example the existence of forced labor or corvee labor. The statement was supported by Kamarudin (2012: 24) who stated when the Japanese colonization took place in Indonesia, the people lived miserably. One of the causes was that their harvested yield had to be paid to Japan as a war logistics material. There were also many other levies of local rulers, so the lives of the people suffered greatly. In addition, the cut and death punishment could be experienced by anyone who was considered to betray the Japanese. The polemics are illustrated in the Pramoedya Ananta Toer's novel *Perburuan* by the representing of its characters.

Rifa'i (2010: 101) expressed his opinion about Pramoedya Ananta Toer that there are various things that can be learned from Pramoedya, which is about his resistance to the colonist or invaders. He made a physical struggle by becoming a public's army, being a military, he felt how was the feeling being on the frontline of battlefield. In addition, he also fought through the intellectual world, through organizations, writings, newspapers, and through publishing sector. He really felt how the colonist had robbed his family's education and life. It was the reason he thought he had to be resisted. Wibowo (2015: 54-55) also revealed that Pramoedya Ananta Toer is one of the most influential Indonesian writers in Indonesia literary journey. His works are quite phenomenal so that some of them are banned by the government. Over 50 of his works are created and translated into over 42 foreign languages. He has earned various international awards. One of them is Buru tetralogy got Nobel nomination in 1980. Moreover the novel is planned to be made a movie version by a production house called Falcon Pictures (Astuti dan Suhendra, 2015).

Meanwhile, *Perburuan* Novel is Pramoedya Ananta Toer's first novel. This novel tells the story of a character named Harjo and his two friends, Dipo and Karmin who became fugitives for trying to fight against Japanese invasion. However, the defense

attempt failed because of Karmin's betrayal. On the other side, there is the leader of Kaliwangan Village who tried to trap Hardo and hand him over to Japan by doing various kinds of ways. The hesitation attitude that must be taken is also experienced by the character of Mohamad Kasim and Karmin. They must choose between taking sides or against the Japanese, as both have their respective risks.

The research using the novel *Perburuan* as data source was once conducted by Miyondri (2017) with the title *Analisis Terjemahan Bahasa Perancis pada Novel Perburuan Karya Pramoedya Ananta Toer*. The similarities between this research and Miyondri's is the data source, which is Pramoedya Ananta Toer's novel *Perburuan*. Both of these studies also used qualitative methods. Meanwhile, the difference from this research with previous research is the study of the theory used. This research uses post-colonialism to know the forms of post-colonial representation through the characters that exist in the novel. Meanwhile, in the previous research used methods to translate intercultural texts. This method was used due to the purpose of research was to reveal the results of translation analysis into French. Another goal was to know whether the translator was a loyal translator or not. The results show that the translator was a faithful translator because it was shown that the style of translation is close to the original version of the *Perburuan* novel.

Ratna (2010: 306) reveals that literary works are composed by using words so-called as the world in the word. The world is inhabited by unreal or fictional figures. The figures and the storyline that described are a group of people who have been in the life of the author. The statement can be used as a explanation of the representation. therefore, the representation in literature is the delineation of an author written in a story about the things he has experienced. These things include characters, storyline, settings, and so on.

Based on the background above, this research generally aims to show post-colonial aspects in Pramoedya Ananta Toer's novel *Perburuan* through three formulations. The three formulations consist of a defense form, betrayal and self-doubt (ambivalence) represented by some characters in the novel. Defense to the colonist arose because of the continuous injustices experienced by the colonized peoples. This is supported by the opinion of Sarijan (2015: 28) that in post-colonial theory, unjust and sustained treatment of colonized peoples in their own country is a proof that colonialism encourages a continuous and unyielding resistance and reconstruction process.

According to Fajar (2015: 184) that every colonialism will always give rise to resistance. Such resistance can be done individually or in groups in their own ways. People from the colonial state usually have a form of resistance that is demonstrated by fighting and other means, such as expression revelation through demonstrations to writings. Another opinion put forward simply by Al Hafiz (2016: 190) that resistance occurs because of discrimination committed by white people (colonizers) against blacks or colonized parties. Meanwhile, the explanation about reconstruction described by Iryana (2016: 286) that during the Japanese colonization, there were many resistance by the people in opposing the political policy applied by Japan. On the other hand, there were also traitors of the nation that could have disrupted the resistance.

In addition to these two things, colonial times also encouraged the process of ambivalence. According to Efendi (2016: 231) ambivalence is a term used for in postcolonial to describe relations between colonizers and colonized parties. Another

term mentions that ambivalence occurs due to the desire and rejection of something coming simultaneously. Thus, ambivalence is a doubt that occurs within a person in choosing or taking an attitude. Suastika (2012: 41) adds that during the process of colonialism the colonized peoples will always be marginalized, exiled, read, and controlled by the colonialists. Colonized people mental then continually being marred with negative stigma as a defeated, underdeveloped, impoverished nation, and other things that can damage mental reactions. The mental destruction of the colonized nation creates a betrayal of the nation itself. They do not feel confident to fight the superiority of the invaders.

Day and Foulcher (2008: 3) in literary studies, the theory of postcolonialism is an idea or reading that can help identify the signs of colonialism in critical texts, especially literature. There are two subjects in postcolonial discourse, namely the colonized peoples and the colonialist nation. Ratna (2008: 90) also states that postcolonialism theory is a tool used to reveal various cultural phenomena, such as history, politics, economics, literature and various other documents that have occurred in the former colonies. So that, the postcolonial theory is a discourse that discusses the forms of colonization both in terms of body and soul within involves Interaction between colonizers and colonized parties. The invaders are often referred to as superior parties, while the colonized is often also called the inferior party who feel not free or 'the other'. The statement was corroborated by the opinion of Al-Saidi as follows.

Originally postcolonial theory was formulated to the writing of literature written in previously Or currently colonized countries. Whether from the perspective of the colonizer or the colonized, post-colonization is about people and their personal experiences: the sense of disempowerment and dislocation. Postcolonial theory is built In large part around the concept of Otherness. (Al-Saidi, 2014: 96)

Opinion about colonized party is called as *the other* or marginalized party also stated by Omar as follows

... the postcolonial critique seeks to investigate the role of cultural forms and systems of knowledge in legitimising and sustaining asymmetrical power relations and the associated processes of exclusion and domination. (Omar, 2012: 46)

Basically, Al-Saidi argues that initially the postcolonial theory was used to discuss the conditions of countries before or during colonization. In addition, Al-saidi and Omar also argue that in postcolonialism will also be discussed about the personal experiences of the colonized parties are helpless. Postcolonial theory is built on the concept of *otherness* or *the other*. *Otherness* or *the other* is a term used for marginalized parties or people. They are people who treat differently from others.

This research is expected to provide an explanation of post-colonial theory through the analysis of Pramoedya Ananta Toer's novel *Perburuan*. Basically postcolonial theory discusses the relationship or interaction that occurs between colonizers and colonized parties. Therefore, there are forms of resistance to the colonization. On the other hand, there are also forms of treason against the state, because it is tempted by the superiority from the colonist. Another situation is the discretion of figures to vote in favor of the Japanese or join the colonialism.

Method

Type of this research is descriptive qualitative research using post-colonial approach. Padmavathi (2015: 142) stated her opinion on the post-colonial approach as follows

A simplistic literary approach of the term "postcolonial literature" would apply it to literature written by writers about people living in countries formerly colonized by other nations. (Padmavathi, 2015: 142)

She reveals that postcolonialism is an approach applied to a writing about people living in countries once colonized by other countries. This approach is expected to show postcolonial forms in the *Perburuan* novel through resistance, betrayal, and self-doubt (ambivalence) represented by some of the characters in the novel. The source of the data is Pramoedya Ananta Toer's novel entitled *Perburuan*. Meanwhile, the data in this study is a quotation or dialogue quoted from the novel. The data taken must relate to the three prescribed postcolonial theory formulations. The three formulations consist of a form of resistance, betrayal and anxiety figures in determining attitudes.

The technique used in data collection is document technique. Document technique is often referred to as document analysis or content analysis. Yin (in Sutopo, 2006: 81) argues that content analysis is a way of finding a variety of things according to the needs and objectives of the research. So, the intended document is Pramoedya Ananta Toer's novel *Perburuan*. The reason for the use of content analysis techniques is because the researcher not only records then collects the important content contained in the document, but also analyzes the data that has been found in accordance with the intended research objectives. Data analysis technique used in this research is Miles and Huberman model. Data analysis techniques according to Miles and Huberman (in Alhojailan, 2014: 41) consists of three components: data reduction, data presentation, and conclusion drawing. The third component activity is to find the post-colonial interpretation according to the intended purpose.

Finding and Discussion

Representation of Post-Colonial in the Form Defense Against Japanese Invaders

Hardo is the main character in the novel who becomes one of the evidence in resistance against Japanese colonization. Hardo is told as a figure who chose his way to defend the Indonesia country. He prefers treason to Japan and abandons all the luxuries and comforts life that he has. However, in return he must lose his parents, leave his fiancée and live secretly as Japanese fugitive. Hardo is even willing to become a homeless man. The form of resistance that Hardo demonstrates can be proved through a quotation in the novel as follows.

Anakku berontak melawan balatentara Dai Nippon. Tiga orang shodanco yang berontak. Dan mereka itu berontak dengan shodannya. (Toer, 1994: 46)

The conversation above was between Hardo and his father. The condition that happened then was that his father did not know that he was talking to his own son, Hardo. Three shodancos consisting of Hardo, Dipo and Karmin chose to oppose the Japanese colonialism because they felt the injustice in their own country. Colonialism

takes place to transform and instill new ideology in the colonies which they will never be willing to follow these new things. This is supported by Young's statement as follows.

...the postcolonial is a dialectical concept that marks the board historical facts of decolonization and the determined achievement of sovereignty but also the realities of nations and peoples emerging into a new imperialistic context of economic and sometimes political domination. the experience of that new sovereignty typically encouraged the development of a postcolonial culture which radically revised the ethos and ideologies of the colonial state and, at the same time, reoriented the goals of the independence movement towards the very different conditions of national autonomy. (Young, 2008: 57)

The purpose of Young's statement above is that post-colonial is simply a concept of the colonial state's sovereignty changed by the colonialists. The colonial state must follow and be familiar with the newly created sovereignty. Things dominate include the world of economy and politics. The sovereignty imposed by the colonists was also followed by the change of ideology or the colonial state's view of life by force. So that is what drives Hardo and his friends against the Japanese.

Further evidence is about Hardo's willingness to release all the luxuries he has to defend the country of Indonesia. The evidence is seen through a conversation between Hardo and Lurah Kaliwangan. The evidence that the character of Hardo is willing to abandon all the luxuries he has had can be taken through one of the following novel citation.

Kesenangannya yang dulu-dulu hilang. Berubah sama sekali sudah. Pakaian hijau dengan setrip dan pedang, selalu berada di samping opsir Nippon, turun naik mobil ... lenyap semua sekarang. (Toer, 1994: 21)

It was told in the novel that before became a Japanese fugitive evenmore became a homeless man,Hardo was one of Nippon officers or Japanese warriors. Through the evidence above showed that when Hardo became officer Nippon his life was quite good because all his needs were guaranteed by Japan. Unlike Hardo's live recently, once even he had a car as a personal vehicle. Now, his life has been inverse to his previous life. However, those condition did not make Hardo's stance shaky. Hardo preferred to be a homeless rather than a slave in his own country.

During the colonization there will be many changes to the colonized state. In line with that, as conveyed by Young, Nasri (2016: 26) also has his opinion about the state conditions during colonization. There are many changes, especially the state of affairs. Political hegemony and exploitation systems bring about change in various fields. These fields include bureaucratic system, industrialization, transportation, education, communication, and various other forms of social relations. These changes bring about the psychological impacts such as those experienced by Hardo, which is the awareness of the nation and the land.

Another character againsts the Japanese colonization is Ningsih. Ningsih is Hardo's fiancée. However, her defense is not shown directly. Defense form demonstrated by Ningsih was by defying his father's desire to hunt down Hardo and hand him over to Japan. It can be proven through the story quoted from the novel as follows.

Dan oleh karena itu aku dimaki-maki adikmu Ningsih. Katanya, jadi untuk mempertahankan pangkat lurah itu bapak mau turut serta memburu mas Hardo? (Toer, 1994: 13)

Through the quotation above it could be shown that Ningsih preferred to support Hardo against Japan than his own father. Ningsih even cursed his father because it was considered crazy about position owned as Lurah Kaliwangan. Ningsih assumed that what his father wanted to do to his future son-in-law Hardo was no longer tolerable.

It is a fact that colonialism does bring great harm, especially on the colonized side. Santosa (2009: 155) added that a powerful colonial nation with its powers will always oppress, seize the rights, and shackle with various physical and mental pressures. Meanwhile, the colonized peoples will always strive for resistance and efforts to achieve independence, despite sacrificing the soul and body for the future of the nation.

Post-Colonial Representation in the Form of Betrayal towards Indonesia

Colonialism can be likened as a story. Therefore, it has a protagonist and an antagonist. The traitor is one of the nicknames appropriate for the antagonist. This is because he betrays his own country for the sake of his life. He is willing to do various ways to make his life is not miserable. Meanwhile, there are figures who oppose the colonization. The statement about the condition of the Indonesian people is supported again by Baird as follows.

Japanese management of romusha at their transit camps on Java represented a cruel deceit of them and their political leaders. Had their actual treatment been widely known at the time, the collaborating Indonesian elites and their Japanese allies, would likely have faced at least collapse of the labor program or even open rebellion against the occupation. Japanese cruelty toward the romusha posed a serious threat to the guise of an occupation in the better interests of Indonesia and Indonesians. The facts of the romusha program and its political underpinnings sets the stage for understanding an event that occurred in early August 1944 at a romusha transit camp on the outskirts of Jakarta. (Baird, 2016: 2-3)

Baird stated that the romusha program created on the collaboration of the Japanese colonist with the Indonesian elite caused the people suffered greatly. Suffering is one of them caused by fellow Indonesian people themselves. Some elites who did not want to lose or suffer decided to join the Japanese colonist. This was reflected in one of Pramodya Ananta Toer's novel *Perburuan*. The traitor is represented by Lurah Kaliwangan.

In the novel, Lurah Kaliwangan is Ningsih's father who also a of Hardo's father-in-law will be. However, the character of Ningsih's father is in contrary to Hardo. He became one of the Japanese government's accomplices for his life and his family can always be guaranteed. According Dewojati (2017: 5) colonial practice must always result in cultural contact between the colonizers and the colonized. This is because both are the main character of the process of colonialism. Cultural intersection occurs because colonization is always done by surrendering some of the authority of power from the colonist to the elite colonized. This is done so that colonization can be done

more easily. One of Ningsih's father cunning is to trap Hardo to fall into Japanese hands for get punishment. The proof of the statement is as follows.

Jadi engkakah yang berbuat ini, lurah? Bisiknya. Matanya dialihkannya dari pintu pagar ke bulan dan nampak mata itu biru sebelah dan berisi air. Bulan melela di angkasa biru muda. Jadi engkakah yang mengkhianati bakal menantumu itu? Ia menunduk ke tabunan yang sudah mati. Hanya karena anakku sekarang sudah jadi kere, dan karena dia bukan hamba Nippon lagi ... hamba Nippon yang terhormat lagi. Waktu dia masih shodanco, alangkah banggamu padanya. Semua orang diberinya kabar belaka. Apa sekarang? Dulu kau turutkan segala kehendaknya, dan kini kau serahkan dia pada algojo Kenpei. (Toer, 1994: 81)

The evidence above is a statement of Hardo's father. The scene was told that in the end Hardo father knew the mastermind behind all the suffering that had experienced his family. His wife died and his son became a Japanese fugitive. Quotation above proved that in the past Hardo was someone who was well respected in his region. Hardo would even become a son-in-law of Lurah Kaliwangan. Lurah Kaliwangan even tried to trick Hardo in order willing to go home and promising him a better life. However, Hardo is not affected. He remains at his stance. Here is one proof from the dialogue that Lurah Kaliwangan tried to trick Hardo.

Den Hardo, sangat besar sekali harapan bapak anak mau pulang. Nak, marilah pulang. (Toer, 1994: 14)

The evidence above is one of the dialogues expressed by Lurah Kaliwangan to Hardo. He persuaded Hardo to be willing to go home to the Lurah Kaliwangan's house. He persuaded Hardo to be willing to follow him then handed him over to Japan. Lurah Kaliwangan also helped Japan to arrest Hardo in the past. It was done so that he could maintain his rank as Village Head or even hope to be able to rise to a higher position. This can be proved in the following dialogue quoted.

Aku sendiri melihat betapa dulu bapak memburu-buru aku di pegunungan cadas Plantungan. (Toer, 1994: 13)

Quotation above has made it clear that Hardo's character still remembered the betrayal made by the Lurah Kaliwangan to him and recounted it. However, with the various attacks provided by Hardo, Lurah Kaliwangan was not at all embarrassed and realized his mistake. The only thing he thought of then was how Hardo would go home and hand it to Japan. Hardo considers that elite people such as Lurah Kaliwangan are no different from the state robbers or corrupt people. A self-centered robber. Here is the proof.

Di mana-mana ada perampokan, sekalipun ada pemerintahan, dan ada juga pembunuhan keji. Dan apakah gunanya pemerintah sebagai itu? Rakyat seorang perampok kecilnya dan pemerintah perampok besarnya. Dan engkau? ... engkau juga perampok! (Toer, 1994: 28)

The presence of colonists within the colonies are not only resulted in suffering for the colonized peoples. However, the colonialization also led to changes in the

system of thinking by colonized people to imitate the superiority of the colonizers. In this case, many colonized communities attempt to imitate the things that come from the colonial nation culture, ranging from style to dress, language, and customs. It happens so that they are considered equal or at least considered superior in their life (Andalas, 2016: 7). Lurah Kaliwangan is one of the representations in accordance with the above statement.

Although it was not obviously seen that he has betrayed the state, his characterization has reflected that he has defended Japan in order to maintain his superiority as the Kaliwangan Village Head. In order to retain the position, he is willing to do various ways. The only thing that the Lurah Kaliwangan wanted was to catch Hardo and get recognition from Japan for a more prosperous life.

Post-Colonial Representation in the Form of Self-Doubt (Ambivalence) Figure

The character's doubt can be one proof that in the *Perburuan* novel that there are postcolonial elements. In postcolonial theory, self-doubt is called as Ambivalence. In *Perburuan* novel there are some characters who can not determine which attitude should be lived or experience the ambivalence. However, in the end the character must choose between the two. In the novel *Perburuan* there are characters who experienced that situation. One such character named Karmin. Below is evidence of ambivalence in the *Perburuan* novel represented by Karmin.

Anakku berontak melawan balatentara Dai Nippon. Tiga orang shodanco yang berontak. Dan mereka itu berontak dengan shodannya. Mestilah engkau sudah mendengar kabar itu, bukan? Kata penjudi itu sedikit bangga. Hhh. Ada kudengar juga kabar itu. Seluruh tanah Jawa mendengar belaka, kata kere itu ringan. Dan kalau aku tak salah dengan pemberontakan itu gagal. Ya, gagal, sambung penjudi itu cepat-cepat. Kembali ia menyembunyikan mukanya dalam silangan lengannya. Dan kabar mengatakan seorang di antara shodanco itu ada yang berkhianat. (Toer, 1994: 46)

The proof above is one dialogue between Hardo and his father. Hardo's father thought that Karmin betrayed his son and supported Japan. Earlier it was mentioned that there were three comrades united against the Japanese colonization. The three comrades consist of Hardo, Dipo and Karmin. However, in the midst of attempts to launch their action, Karmin suddenly sided with the Japanese and betrayed Hardo. This was what made Hardo a Japanese fugitive. The change in Karmin's stance came about for a reason that left him stunned. The incident he experienced made him unable to think clearly in deciding something. It can be seen from the quotation below.

Karmin bertunangan. Aku tahu itu. Engkau sendiri juga tahu. Tapi apa yang engkau tidak tahu ialah, bahwa dengan tak kusangka, tak kau sangka dan tak disangka olehnya sendiri, tunangannya tiba-tiba kawin dengan kepala hokokai daerah. karena itulah dia jadi pengkhianat ... jadi pengkhianat dengan tiada sadarnya. (Toer, 1994: 99)

Dialogue above was delivered by Hardo to Dipo. Dipo is one of the figures who joined forces with Hardo against Japan. Hardo tried to explain to Dipo who had been misunderstood to Karmin. Dipo assumed that Karmin was no different from Kaliwangan Village leader, a traitor who only wanted the comfort of life. However, Hardo tried to

explain that what he had been thinking was wrong. Karmin had chosen the wrong path because his heart was destroyed after knowing his fiancée had betrayed him to become the wife of a Japanese hokokai. However, in the end Karmin took the right path, which was he realize the mistake of his betrayal. The evidence that corroborates the statement is as follows.

Aku telah menentukan sikap kembali. Dan mungkin oleh sikap itu aku akan lepas dari hakim rakyat, tapi jatuh ke tangan hakim balatentara Dai Nippon, dan dipenggal. Tapi aku tak peduli lagi. Kini ku akan balik pada mas Hardo lagi. Aku mau mencari dia dan menggabungkan diri. (Toer, 1994: 139)

Quotation above can be used as evidence that previously Karmin had a hesitation between siding with Hardo to defend the country or support Japan. Though the shadow of death was already in front of him, but Karmin was not afraid to re-join with Hardo. In addition, beside Karmin there are also other figures who were doubt of choosing between defending their own country or becoming a Japanese accomplice. The figure is Hardo's father. Here is the proof.

Kemudian aku mendapat telegram dari pemerintah, ... untuk aku sendiri, bapaknya, ... aku diperintahkan mengerahkan rakyat mengepung anakku sendiri. mengepung anaknya sendiri untuk diserahkan kepada algojonya. (Toer, 1994: 46)

Dialogue above is one proof that Mohamad Kasim, who was Hardo's father was in doubt. On the other hand he got orders to arrest Hardo to be handed over to the Japanese and then killed. However, Hardo is his own son. If he obeys the Japanese command, then he will lose his only child. However, if he prefers to ignore the order then he will lose the luxuries that he has so far. His holder, his post, even his life. This can be proven through the following dialogue.

Ya Allah, alangkah besarnya syukurku. Anakku tiada tertangkap. tapi ..., suaranya jadi lambat-lambat sekarang dan menggetar sedikit, tapi hidup anakku itu ditebus oleh jiwa ibunya. (Toer, 1994: 47)

The evidence above proves clearly that what Mohamad Kasim worry about actually just happened. His son Hardo was not caught by the Japanese, but in return his mother was the one who was dying. Mohamad Kasim is actually no different from Lurah Kaliwangan. He also hopes for a comfortable life from the Japanese government. It is the same as the village head Kaliwangan wants. Life is full of treasures, high office and salary increases. Here is a quoted dialogue that can be used as evidence.

Dulu, kawan, kalau ada datang mobil ke kewedanan, alangkah senang. Aku selalu gembira kalau menerima tamu-tamu tuan Nippon itu. Karena engkau mesti tahu sendiri ... harapan kenaikan gaji dan pangkat! (Toer, 1994: 49)

Based on the quotation can be seen how he glorifies the Japanese who can bring his life better. This is in accordance with the statement Dewojati (2017: 8) the colonized still do not fully understand that the culture of the colonizer is superior to

the culture of the colonized. In addition, the colonized people still feel the various pressures and oppression committed by the colonizers. The factor then rises the ambivalence. The attitude of ambivalence is triggered by a sense of love as well as a sense of hatred of a fluctuating thing. However, in the end the roads chosen by both Mohamad Kasim and Lurah Kaliwangan are different. Mohammed Kasim preferred to protect his son even though he was ultimately fired from his post, a Wedana. In addition, since the incident is also depleted his wealth. He lives alone by building a shack in the middle of rice fields. The opposite life led him to become a helpless gambler.

The various attempts by the colonized peoples to impress the colonizer will never succeed. According to Sungkar (2013: 161) because the colonized nation is a marginal group or group that is considered as *the other* and marginalized by the holder of power, in this case is the Japanese colonist. The marginalized society tends to be a society that is ignored, oppressed or despised by the superiority of the colonizer.

Conclusion

In Pramoedya Ananta Toer's novel *Perburuan*, there is resistance toward Japanese occupation, represented by several figures, one of them is the main character in a novel named Hardo. Resistance is shown by removing all the attributes and luxury life given by Japanese which he has had so far. Hardo's and his friends' struggle has failed and make them into a Japanese fugitives for months. However, such failure does not make Hardo falter and stick to his stand against the Japanese colonization. Other figures against the Japanese colonization are Ningsih and Dipo.

Betrayal of the Indonesian state is shown by the Lurah Kaliwangan who only sees everything in terms of material. He is willing to do anything, including betraying Hardo and hand him to Japan. His desire only to get recognition from Japan. He even become an accomplice of Japanese officers by willing to do everything that is ordered to always has prosperous life without the threat of Japanese colonist.

Meanwhile, the characteristic self-doubt or ambivalence is also seen from the characters of Mohamad Kasim and Karmin. Mohamad Kasim's uncertainty is that he must choose to let his son Hardo die in the hands of the Japanese Officer or remain a Wedana with a guarantee of life prosperity. Then Kasim must choose to stay with Hardo against the Japanese or even to betray him and to help the colonist.

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