



Hegemonic Ideology in Buruan Novel: A Post-colonial Study

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Abstract*

This study aims at finding the ideology of hegemony in the novel Buruan based on post-colonialism studies. There are three elements of post-colonialism, namely hegemony, mimicry and hybridity. In this study, it focuses on the hegemony element because it reflects the hegemonic party and the hegemonic party. The method used in this research is the interview method and the literature method through the recording technique and note-taking technique. The results of the analysis were carried out by analytic descriptive with interpretation method and hermeneutic approach. The results showed that the perpetrators of hegemony in the novel Buruan were Japanese soldiers as invaders of the Indonesian people and skipper of the Misbah boat. Both of these actors treat women as oppressed parties from sexual behaviour and violence. This resulted in a hegemonic ideology that women as a subordinate group and victims of oppression from the attitude of male domination as a powerful group.

1. Introduction

The novel is a genre containing historical elements. The history of this novel is the main element studied, namely the Japanese hegemony of the Indonesian people during the Japanese colonial period in Indonesia. On 8th December 1941, Japan invaded Southeast Asia and bombed Pearl Harbor, the United States naval base in the Pacific.

Japan continued to move south and invaded Indonesia (India-Netherlands). Finally, Japan was able to wrest Indonesia from Dutch rule. The Japanese successfully captured one by one, the existing strategic places in the archipelago from the Dutch. Tarakan is an Indonesian archipelago that first fell into Japanese hands, namely on 12th January 1942. Not long after that, on 24th January 1942, Balikpapan, which was a source of oil, also fell into Japanese hands. The Japanese army continued to move on the island of Kalimantan and on 29th January 1942, Pontianak was successfully occupied, and then followed by Samarinda, Kota Bangun and Banjarmasin (Poesponegoro et al., 1984: 1). In their movement to Indonesia, on 14 February 1942, paratroopers were deployed in Palembang, and two days later Palembang and its surroundings were successfully occupied by the Japanese army. With the fall of Palembang as a source of oil, Java was opened to the Japanese army. To deal with the invasion of Japanese troops on the island of Java, the Dutch Indian government also mobilized union forces to defend Java Island. Union

forces faced off against Japanese troops who landed in West Java, Central Java and East Java. The strength of the Japanese invasion of Java Island represented a more significant number than the strength of the union. Besides, the Japanese side had tactical air support.

In literary works, such as novels, there are post-colonial elements including hegemony, mimicry, and hybridity. Hegemony is related to the power and willingness between the colonials and their colonies (Loomba, 2003). It can be said that the hegemony of the ruling class always wants to maintain its power employing domination and hegemony. Domination is in the form of social control using rewards, even violence, while hegemony is internal social control by forming beliefs in the prevailing norms. Maintaining power often relies on domination, but must be accompanied by hegemony. If successful, then the opportunities for maintaining power will become easier. Mimicry is related to the act of imitating a group in a colonized nation which is similar to invaders but not to colonizers (Foulcher and Day, 2008). It can be said that there is still an authentic identity in mimicry behaviour. Hybridity is related to efforts to borrow, select, absorb, use, adapt direct culture in a continuous dynamic process. Also, hybridity is a product of colonial cultural construction that is willing to continue to share the original identity of the colonizer with the colonized nation with its cultural height as a new cultural identity. In this article, the post-colonial in question focuses on hegemony, while mimicry and hybridity are not mentioned at all (Fatonah, 2018).

The novel *Buruan* by Putu Oka Sukanta, published in 2009, was written and the background was the Japanese occupation, which was when Japan took over the position of the Netherlands as the colonizer of Indonesia. This representation of the Japanese colonial period is related to the oppression and suffering of the Indonesian people. It had an impact on post-colonialism in all aspects, such as post-colonial labour from young Indonesians who were used for *Romusha* work. This post-colonial has a hegemonic ideology that dominates as a colonial state. The explanation above, this study aims to describe and find out the ideology of hegemony in the novel *Buruan*.

2. Research Methods

This study used a descriptive method with a qualitative approach to interpreting the ideology of hegemony in the novel *Buruan* (Ratna, 2004: 47). The data was collected through interview and literature methods as well as interview and recording techniques. The interview method was obtained from resource persons and informants related to Putu Oka Sukanda's life. The data analysis technique used is descriptive-analytic through interpretation and hermeneutic methods which aim to interpret understanding through the language contained in the novel *Buruan* (Semaryono, 1993: 24-26; Moleong, 1996: 14).

3. Discussions

The ideology of hegemony is the process of dominating dominant groups over subordinate groups through social processes that run slowly but surely (Hidayat, 2004: 231, Latupeirissa et al., 2019). This process runs in all areas of social life and forms the norms of society, which is then called consensus (Supadmi et al., 2020). The dominant group produces and promotes values, symbols, beliefs, concepts of ideas, which are legalized and spread throughout social institutions, such as education, religion, family, and others.

The ideology of hegemony serves to maintain the continuity of a system of knowledge and truth created by the dominant group. The continuity of this culture has become relatively well established with the creation of various supporting elements, such as family, religion, state, education, politics, law, and the mass media (Mekarini et al. 1, 2014: Fitri et al. 1, 2019). Concerning gender issues, these supporting elements work in a multidimensional manner to form

images, myths, figures, and control systems at the level of the macrostructure and are reflected in the mythical domination and superiority system of men who control women. In the domestic realm, patriarchal values are a reflection of social, cultural, religious values, suppressing family institutions and even being used as a social mechanism for the interests of achieving family goals that are not balanced between the status and roles of men and women. Achievement of family goals can be achieved, but the sacrifice of women's rights and interests is often made employing violence, both physical and psychological. Many women who experience domestic violence, accept this treatment and are reluctant to convey to other people, or institutions because these actions have justification in a patriarchal culture (Grayson, 1983).

As explained above, the relationship between men and women can be seen as a power relationship. Men are in the upper-class position, while women are in the lower class position. This symptom applies to sexual services and various other activities in the domestic and public sectors. The following is the data representation in the novel *Buruan*, which reflects the ideology of hegemony. The women in the village of Jarusan, namely in the Klidang village were forced to join Japanese messengers. A pedicab driver escorted them to the city. He did not dare refuse the invitation of the Japanese messengers to serve him as the following quote illustrates.

“Kemarin dibawa becak ke kota. Katanya diminta oleh seorang pesuruh Jepang dan sesudah agak malam seorang lelaki membawa senter mengetok- ngetok pintu kamar Si Mien. Kemudian lelaki itu hilang mungkin sudah masuk kamarnya” (“Yesterday the rickshaw was brought to town. He said he was asked by a Japanese messenger and after a bit of a night a man carrying a flashlight knocked on Si Mien's door. Then the man missing may have entered his room”)

Other figures, such as Katijah, the wife of Jarusan, used to be carried by the Japanese soldiers and forced to go to the city that was powerless to serve her. It is revealed in the following quote.

“Apa Jarusan sudah tahu sungguh-sungguh siapa Katijah itu? Beberapa saat baru ada yang mengangkut” (Did Jarusan really know who Katijah was? A few moments ago someone brought it.)

Nelayan yang paling dekat dengan dia berjongkok (The fisherman closest to him crouched down)

“Tetapi mungkin juga Jarusan kena guna-guna. Ia menurut saja apa kata Katijah lagi pula sedang kesepian karena ibunya dilarikan Jepang”. “Katanya Katijah itu juga sering dibawa-bawa jepang, tapi sejak Jarusan sering datang ke warung Katijah dia mulai tertarik dan berusaha memikatnya” (“But maybe Jarusan also got witchcraft. He just did what Katijah said and was lonely because his mother had been fled by Japan. He said that Katijah was often brought around by the Japanese, but since Jarusan often came to Katijah's stall he became interested and tried to lure her away”).

In addition, some dominant actors are arbitrary towards fishermen. The following is a representation of data that has the following hegemony ideology. The anger of the fishermen's wives, such as the wife of Jarusan and wife of Marun, is expressed through their exuberant speech. It is shown in the following quote data.

“Tidak selamanya kita harus menyerah kepadanya. Kita harapkan suami-suami kita lebih berani dan melawannya bersama-sama supaya anak kita nanti tidak mempunyai nasib seperti kita sekarang” (“We don't always have to give up on him. We hope that our husbands will be more courageous and fight it together so that our children will not have the fate we have now”).

Juragan is insulting and arrogant nature made the fishermen even angrier. The fishermen have a better principle to die without eating than being treated arbitrarily. The notorious Misbah skipper fired the old fishermen who were deemed powerless like Tasban's grandfather, and the skipper forbade him to join his boat. He viciously excused himself, arguing that Tasban was a waste of the skipper's money. Tasban could do nothing but accept the decision with a grudge.

So this novel describes the injustice of the boatman against the fishing community who are very cruel and act arbitrarily. The fishing community relies on the results of sailing using a skipper's boat. In addition, it also describes the fishermen who are very weak and poor who are always oppressed by the bosses and the colonizers. The fishermen dare to fight and oppose the boss for justice. Even if they are detained later, they are not afraid and will not back down. Like the character Gumam who beat the Misbah skipper, he was finally arrested for questioning, which one was wrong and which one was right.

4. Novelities

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As explained above, the relationship between men and women can be seen as a power relationship. Men are in the upper-class position, while women are in the lower class position. This phenomenon applies to sexual services and various other activities in the domestic and public sectors. Referring to Gramsci (2000), the ruling class always wants to maintain its power utilizing domination and hegemony. Domination is social control using rewards, even violence, while hegemony is internal social control by forming beliefs in prevailing norms. Maintaining power often cannot rely solely on domination, but must be accompanied by hegemony. If hegemony is successful, then the opportunities for maintaining power will be more comfortable (Atmadja, 2010: 204).

In a hegemonic relationship, thus, the ruling group gets the approval of the subordinate group. The ruling group, namely men in society, is not opposed by the ruled group, namely women, because their ideology, culture, values, norms and politics have been internalized. Once a consensus is obtained, ideology, value culture, norms will appear more reasonable and legitimate, so that the use of dominance by men over women is no longer critical. The power relationship between men and women that is hegemonic and dominating is maintained and emphasized by men (Abdullah, 2001). In this regard, men often commit sexual violence against women as a vehicle to institutionalize and assert domination as well as hegemony under the ideology of domination. In this way, men hope to perpetuate the hegemonic relationship and domination between men and women.

Women serve men sexually, whereas men enjoy them well. This enjoyment is essential, not only to reduce sexual wear but also to institutionalize cognition, psychomotor, about how men should respect women. Also, violence against women socializes the dominance of men against women because it is full of physical and psychological violence. Institutionalized hegemony and domination will create or perpetuate the supremacy of men over women.

Referring to Strinati (2003), women fulfil men's desires, not only because of a hegemonic relationship or accompanied by domination, but also because cultural concessions made by

dominant groups touch the interests of subordinate groups. In this context, the culture that is built by men to hegemony women is through sexual violence. All of this reflects that men have succeeded in hegemonizing women so that they identify themselves with oppressive ideologies.

Actions of sexual violence committed by a man against a woman can be included in aggressive behaviour, in this case, behaviour to harm living creatures. The aggression they do specifically can be called sexual aggression. What is behind them to commit sexual violence and aggression can be explained by using a sociocultural approach. This approach emphasizes human behaviour at the level of the social system, guided by a cultural system which includes gender ideology, patriarchy, and sex ideology. These ideologies have a powerful influence in society, and these various ideologies are the cognitions that underlie men's sexual behaviour towards women.

5. Conclusion

Based on the results of this study related to the ideology of hegemony in the novel *Buruan* based on post-colonial studies, the following conclusions can be drawn.

- (1) The *Buruan* novel reflects the hegemony of the Japanese colonial era as the ruling party and the Indonesian people as the hegemonic party. This hegemony is sexual aggressive behaviour. In this case, there were two actors, namely the Japanese army and the boat boss Mbah Misbah. These two actors succeeded in hegemonizing women in the form of oppression.
- (2) The ideology of hegemony tends to be said to be the ideology of sex which is the sexual behaviour of men (Japanese soldiers and Juragan Misbah) towards women. This can be seen from the treatment of Japanese soldiers who kidnapped his mother and wife, Jarusan, forced to serve Japanese soldiers and seduced by Juragan Misbah.
- (3) The two perpetrators of this hegemony also contain oppressive ideologies that reflect sexual violence against women.

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