



## Mimicri in Novel Anak Semua Bangsa Pramoedya Ananta Toer Works: Postcolonial Review

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<http://dx.doi.org/10.18415/ijmmu.v7i9.2068>

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### **Abstract**

This study aims to describe and interpret the form of mimicry contained in the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer through postcolonial review. This research is a qualitative research that uses a content analysis approach and is descriptive in nature. The data source used in this study is a document in the form of a novel entitled *Anak Semua Bangsa* published by Lentera Dipantara in 2019 (21st print) with a total of 536 pages. The data used are in the form of words, sentences or utterances that contain the mimicry phenomenon. The data collection technique in this study is to use document analysis techniques. The validity of the data used in this study used theoretical triangulation and method triangulation, while the analysis technique used in this study was an interactive model analysis. The phenomena of mimicry found in the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer include mimicry towards language, mimicry for transportation tools, mimicry for lifestyle, mimicry for art, and mimicry on dress styles.

**Keywords:** *Postcolonial Review; Mimicry; The Novel; Anak Semua Bangsa*

### **Introduction**

Indonesia as a country with a long period of colonialism certainly has many stories behind it. The colonization carried out by Europeans in Indonesia indirectly created all forms of phenomena in it. This has an impact on the creation of a new culture and a dual culture as a colonized country. The social and cultural environment is one of the elements that is most sharply attacked, so it takes years for a colonized country to be able to get out of the effects of colonialism, which indirectly continues to erode through the culture they (colonizers) planted in their colonized country.

The world of literature that grows in the middle of a nation's culture is also affected by this phenomenon. Several phenomena that occurred after colonialism are interesting things to study. Post-colonial studies are the right approach to explore this phenomenon. This is a different point of view in studying a literary work. The presence of post-colonial studies is a breath of fresh air for the literary world to explore how the phenomenon of community behavior occurred under the shadow of the colonialists.

One of the literary works that contains the post-colonial phenomenon in Indonesia is the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer. There are several phenomena played by the characters in the novel, whose behavior is clearly influenced by Europeans. One of the phenomena is mimicry. Postcolonial theory views the phenomenon of mimicry as a process of imitation. The imitation that occurred was carried out by the colonized (Indonesia) against the colonizers (Europe). The story contained in the novel is inseparable from the background of the author, namely Pramoedya Ananta Toer, who is a very close actor who experienced the postcolonial period so that the incident indirectly influenced his works.

Pramoedya Ananta Toer is indeed a well-known author who is adept at presenting the story of Indonesian history. The language style used in his works is very distinctive. Pramoedya Ananta Toer is a figure third world author whose work has been translated into Western languages and has therefore received critical attention from Western academic institutions where postcolonial studies are generally taught. In addition, he has also won several awards, including The PEN Freedom to Write Award in 1988 and the Ramon Magsasay Award in 1995. Until now, his name is still the only representative from Indonesia who is on the list of Nobel Prize winners for Literature.

Based on the explanation above, in this study the researcher tries to reveal the form of mimicry in the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer. The purpose of this research is to describe and interpret the form of mimicry found in the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer.

Several studies relevant to this research include research conducted by Ratih Viva Alramba in 2013 entitled "The Postcolonial Study of Romance of *Anak Semua Bangsa* by Pramoedya Ananta Toer". The research found several postcolonial aspects including historical aspects, power aspects, ideological aspects, and gender aspects. The similarity of this research with the research of Ratih Viva Alramba lies in the object used, namely the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer, while the difference lies in the approach used. This study uses a postcolonial approach, while the research by Ratih Viva Alramba uses a sociological literary approach. The next research was conducted by Ardiyanto Wibisono in 2018 entitled " *Mimikri Sebagai Upaya Melawan* in the Novel *Gadis Pantai* by Pramoedya Ananta Toer". The results of the study focused on the imitation of the Pantai Gadis character as an effort to fight colonialization. The similarity of this study with Ardiyanto Wibisono's research lies in the approach used, namely using the postcolonial approach, while the difference lies in the object of research. This research uses the novel *Anak Semua Bangsa*, while research by Ardiyanto Wibisono uses the novel *Gadis Pantai*.

Ratna (2008: 120) explains that postcolonialism theory can be defined as a critical theory that tries to reveal the negative effects caused by colonialism. The negative impact felt by the colonized (colonized) was more of a mental degradation than material damage so that the impact could last until now, even tens or hundreds of years to come. In line with this, Taufiqurrohman (2018: 2) reveals that postcolonialism is used by literary critics to discuss various kinds of cultural impacts of colonialism that are reflected in various literary works, both Western and Eastern literature. Moore and Gilbert (2000: 5) explain that postcolonial theory is often interpreted as a deconstructive method for viewing dualist thinking models. The dualist thinking model that is embedded in Western knowledge, especially regarding Eastern issues (orientalism) has always positioned the West to have a superior position compared to the East. Bhambra (2014) revealed that postcolonial studies directly discuss material, socio-economic, and cultural issues. In line with this, Zehnter (2015) argues that postcolonial theory is used to reveal how fruitful post-colonial narrativeology is to re-read classic (past) stories.

In postcolonialism studies, the concept of mimicry was introduced by Homi K. Bhaba. According to Bhabha, (1994: 86) mimicry is a desire from a different subject to become the subject of another who is almost the same, but not completely (as subject of a difference, that is almost the same, but not quite). Mimicry in postcolonial studies occurs when the colonial power is seen as very strong and the power of the colonial / post-colonial subject is seen as less strong. This resulted in the colonized imitating the colonialist's actions even though this was not really the case (Banerjee, 2014: 17).

Mimicry is imitation, the implication of using other tools in the process of building a post-colonial identity. This influence has an impact on the formation of identity on the social status below (Brown, 2016: 157). The problem that occurred in colonized society in facing the colonial discourse was the problem of emancipation through imitation or ambivalent mimicry. One party builds an identity or similarity, but on the other hand maintains differences (Faruk, 2001: 72). In line with this Brantlinger (2009: 84) reveals that the mission of civilization which purportedly aims to Westernize the natives can only be civilized with differences, or even not all civilized people can do it.

## **Methodology**

The research entitled "Mimicry in Novels *Anak Semua Bangsa* by Pramoedya Ananta Toer: Postcolonial Overview" is a descriptive qualitative research. Bogdan and Biklen (1982: 28) suggest that the characteristics of qualitative research are: (1) natural, (2) descriptive data not numbers, (3) inductive data analysis, and (4) meaning very important in qualitative research. This research is a qualitative research that uses a content analysis approach and is descriptive in nature. In this qualitative strategy research, the researcher goes directly to the field without bringing a specific conceptual design, theory, and hypothesis. This method is deemed more appropriate to be used in this study as an effort to find, produce, and develop theories that are in line with the research focus. Lofland and Lofland (1984: 47) explain that the data sources used in qualitative research are words and actions, the rest is additional data such as documents and others. The data source used in this study is a document in the form of a novel entitled *Anak Semua Bangsa* published by Lentera Dipantara in 2019 (21st print) with a total of 536 pages. The data used are in the form of words, sentences or utterances that contain the mimicry phenomenon. Data collection techniques in this study were listening and taking notes. This technique is used to obtain data which is then recorded in accordance with the research needs. Researchers in this study used theoretical triangulation and method triangulation. The data analysis technique in this study is an interactive model analysis. According to Miles and Huberman (2012: 20) the interactive analysis model includes four components, namely: (1) data collection, (2) data reduction, (3) data presentation (data display), (4) withdrawal Conclusion (concluding drawing).

## **Result and Discussion**

### **1. Mimicry to Language**

As a path to a civilization and adaptation in socio-culture, language is one of the keys to be able to penetrate it through the bridge, namely science. Such is the case for Minke, an Indigenous figure in the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer.

Minke has done mimicry when it comes to language. In the novel, it is told that Minke is a writer. Several times Minke wrote news in Dutch. Until one day a friend named Jean tried to persuade him to write in Malay, but Minke continued to use Dutch. This incident can be seen in the text excerpt in the novel *Anak Semua Bangsa* below.

(1) "...mengapa kau hanya menulis dalam Belanda? (*Anak Semua Bangsa*: 71).

Based on the quote above, it is clear how Minke has done an act of mimicry in terms of language. The fame that Minke gained during writing was the result of his writing in Dutch. Minke is of the view that the Dutch language has a higher position than the dangers of Malay. This is evidenced in the following text excerpt.

- (2) “Apa kau tak mau tahu?” bantahku, “hanya orang kurang atau tidak berpendidikan saja membaca Melayu?”

Referring to the data above, Minke as a native tries to defend his choice by still using the Dutch language in his writing. The reason stated by Minke in the above quotation illustrates the mindset adopted by Minke that by speaking Dutch, one's position is considered higher than using Malay. That is what underlies Minke to take action (mimicry) by using Dutch as a form of his efforts to be equal with Europe.

## 2. Mimicry to Transportation Equipment

Transportation is a medium to support someone in carrying out activities. In the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer, there are several means of transportation used by the characters. One of the means of transportation used is bendi. In the novel's story, Minke uses a bendi in his activities. Bendi is a vehicle with a horse as the main tow which is controlled by a coachman. This incident can be seen in the text excerpt in the novel *Anak Semua Bangsa* below.

- (3) “... aku tinggalkan kamar, lari ke belakang, memerintahkan Marjuki menyiapkan bendi”. (*Anak Semua Bangsa*: 7)

Based on the quote above, Minke has done a mimicry or impersonation of a means of transportation. It refers to the background time used in the novel. In colonial times, bendi was often used by Europeans and aristocrats who would travel from one region to another. On several occasions Minke used a bendi as a means of transportation, just like the Europeans and the aristocrats. This is evidenced in the following text excerpt.

- (4) “Bendi itu membawa aku ke tempat Tuan Sekaut”. (*Anak Semua Bangsa*: 23)

Owning a buggy is no easy matter. Not everyone can afford to have it. This can be seen through the expensive component of the buggy and the obligation to pay the coachman as controller. As a native, Minke has done mimicry to try to position himself to be equal to the European class or the aristocracy.

## 3. Mimicry to Lifestyle

Lifestyle is a culture practiced by a certain group in society. The activities carried out usually describe an interest or interest so that it can describe the social status it has. In the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer, the character Minke has a lifestyle like that of the European group. This fictional reality can be found in the following excerpt from the novel *Anak Semua Bangsa*.

- (5) “ Aku sendiri telah kembali pada kegiatan semula: membaca koran, majalah tertentu, buku dan surat-surat, menulis catatan dan karangan. Dan: membantu Mama di kantor dan di lapangan.” (*Anak Semua Bangsa*: 55)

Referring to the data above, the activities carried out by Minke are a lifestyle that is often carried out by Europeans. He tried to level his position with Europe through his lifestyle. The behavior carried out by Minke was an act of mimicry by imitating the behavior usually carried out by nobles and European groups. Minke's lifestyle reflects that he wants to be in the European ideal category.

#### 4. Mimicry to Art

The life of Europeans in Indonesia certainly brings a culture, one of which is art. This has indirectly influenced the artistic taste of Indonesian society. In the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer, the character of Minke as an educated native group has an influence so that he follows the art that is usually favored by European groups. Minke's taste in art can be seen in the following excerpt from the novel *Anak Semua Bangsa*.

- (6) “Sengaja aku datang pada Jean Marais untuk melihat sampai di mana lukisan Annelies telah dikerjakan.” (*Anak Semua Bangsa*: 149)

Based on the quote above, Minke has carried out mimicry of European art. In the postcolonial period, the art of painting was an art that was usually owned by both European and aristocratic natives. This is because the materials used in painting are materials that have a high nominal value, such as paint, canvas, brushes and other supporting equipment. The evidence that the character Minke greatly admires European art is implied in the following quote.

- (7) “Teruskan, Jean. Prancis memang dikagumi, juga oleh guru-guruku dulu...” ( *Anak Semua Bangsa*: 151)

#### 5. Mimicry to Dress Style

Clothing can be used to show a certain people or group. This carries a characteristic that serves to distinguish one group from another. In a colonial frame, dress style signifies social identity. The colonizers wore different clothes from the natives to show their identity. This phenomenon can be found in the novel *Anak Semua Bangsa* by Nyai Ontosoroh which is reflected in the following excerpt from the novel.

- (8) “Jalannya tegap dan bebas seperti wanita Eropa. Ia selalu mengenakan kebaya yang sudah berabad jadi mode pada kalangan Indo, nyai-nyai dan sekarang wanita Tionghoa.” (*Anak Semua Bangsa*: 231)

Referring to the data above, it is clear that the style of dress used by Nyai Ontosoroh closely resembles the dress style of European class people. This He did in an attempt to imitate (mimicry) the dress styles of the European people. In addition, the phenomenon of mimicry towards the style of dress found in the novel *Anak Semua Bangsa*, is also played by Minke. This fictional reality is contained in the following excerpt from the novel.

- (9) “Jadi pada hari keempat itu, dengan berpakaian Eropa (orang menamakannya: pakaian Kristen ) dengan membawa tas berisi kertas tulis, botol air dan sedikit makanan kering, aku pergi sendiri ke jurusan selatan.” (*Anak Semua Bangsa*: 231)

Based on the data above, Minke, who likes to wear clothes like Europeans, shows that He is doing mimicry of European dress styles. Minke, as an educated native, often wears European-style clothing so that he looks equal to Europe.

## Conclusion

The stories presented in the literary works written by Pramoedya Ananta Toer are closely related to the nuances of colonialism. The same is true for what is presented in the novel *Anak Semua Bangsa*. A study of the novel shows that many aspects of mimicry are found. Mimicry contained in the novel *Anak Semua Bangsa* includes mimicry towards language, mimicry for transportation, mimicry for lifestyle, mimicry for arts, and mimicry for dress styles.

Mimicry to language is shown by Minke's use of Dutch in everyday communication. He prefers to use Dutch rather than Malay which is commonly used by natives like himself. Mimicry to the means of transportation is shown by Minke using a bendi as a means of transportation. Bendi is a means of transportation which during the colonial period was widely used by the Dutch or priyayi natives. Mimicry to lifestyle is illustrated through Minke's habit of reading newspapers which is usually done by Europeans. Mimicry to art can be seen in Minke's habit of ordering paintings which are typical of European or Dutch culture. Minke and Nyai Ontosoroh perform the mimicry of dress style. Both of them wore clothes befitting Europeans in their association.

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