



Research Paper

The Construction of the Struggle Against Colonialism in the Poetry "Gugur" by WS Rendra: A Study of Literary Postcolonialism

Agung Rinaldy Malik¹, Arisa Darwis²

¹(a lecturer of Indonesian Language Department Universitas Madako Tolitoli)

¹(a lecturer of Primary Teacher Education Department Universitas Madako Tolitoli)

^{1,2}(a doctorate student of Universitas Negeri Malang)

ABSTRACT: Literature provides an overview of the social reality. One of them is expressed in poetry. The poem "Gugur" by WS Rendra, for example, illustrates the social reality that Ambarawa is still a colonial state. Colonialism at the end of the twentieth century took the form of no real societal sovereignty. As a result, this discussion provides an overview of postcolonial forms in the poem "Gugur". The method employed is a descriptive qualitative approach, with data analyzed using the content analysis method. The results show that this poem describes an elderly person who is still fighting the invaders. The Amabarawa ground soldiers were crawling and could no longer stand straight, but they were still fighting the invaders. Someone went to war against invaders, risking his life, just to defend the land he adored.

KEYWORDS: Postcolonialism, Poetry, Literature

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I. INTRODUCTION

The existence of literature is always linked to the life of society, both the author's and the reader's. Through messages or messages that aim to give meaning to life contained in a literary work, literature can provide valuable things to readers. The reader can better understand his life by reading this message. Literary works are a reflection of authors' creative cultural products [1]. The cultural product takes the form of a depiction of human life, which can take the form of a depiction of life, a social protest, a social criticism, a depiction of community culture, and so on.

Poetry is one of the literary works that reflects the above. Poetry is a literary work with a distinct identity that is not shared by other literary works. In poetry, special markers take the form of strata of norms that include sounds, rhythms, and words [2]. Meanwhile, special markers include language deviations, syntax, diction, imagination, tone, and atmosphere, as well as inner structure, which includes code, theme, feeling, tone, atmosphere, and message [3]. Special markers in poetry make it difficult for the reader to understand. Thus, poetry is a type of literary work that is the most difficult to appreciate and comprehend when compared to other types of literary works (short stories, novels, plays). Scholars are frequently dazzled by the form and language characteristics of poetry. Understanding poetry in depth and carefully, so that readers do not have difficulty understanding poetry.

The specialty of poetry is an ideal norm system that is inter subjective [4]. This statement illustrates that poetry must be considered as a collection of opinions that can be captured through individual spiritual experience. Poetry is one of the literary works that reflects the above description. Poetry essays are composed of beautiful and meaningful words [5]. Then etymologically, poetry comes from the Greek, *Poema* which means to make or *poesis* which means to make. In English it is called a poem or poetry. Poetry means making, because writing poetry means creating a world [6]. So that every poem must have a meaning contained therein. However, special markers in poetry create comprehension difficulties for the reader. Thus, poetry is a variety of literary works that is the most difficult to enjoy and understand its contents compared to other types of literary works (short stories, novels, dramas) [7]. So it is not uncommon for people to have difficulty understanding a poem.

The poem entitled "Gugur" by WS Rendra describes a warrior whose condition is very worrying, his condition is dying helplessly. Poetry is very interesting to study with postcolonial theory. Postcolonial theory is a form of colonial discourse that rationalizes itself through rigid oppositions such as maturity/immaturity, civilized/savage, advanced/developing, progressive/primitive [8]. Postcolonial literature is literature that carries a subversive view of colonizers and colonialism [9]. Postcolonial refers to practices that relate to and challenge social hierarchies, power structures, and colonialist discourses. Postcolonial readings try to explain how a text destabilizes the rationale for colonial power, or how these texts emphasize the effects of colonialism [10]. This theory pays attention to analyzing the colonial era, strongly in accordance with the problems that have been faced by the independent Indonesian nation for more than half a century. Postcolonial is a theory that examines literary works during the colonial period [11]. It is known that during the colonial period many events occurred including colonization and power from the colonized, and back-to-back interactions from the colonialists. This postcolonial theory comes with the aim of analyzing how forms of colonialism, power, and resistance exist in a literary work. Apart from that, this theory also analyzes how mimicry, hybridity, ambivalence are in literary works [12].

The term postcolonial is applied to literary works that recount various events that occurred in a country [13]. Indonesia was one of the countries that experienced colonialism. Indonesia is a country that has felt the sting of colonialism. For hundreds of years, the Indonesian people have been aware of this bitter taste. The colonization experienced by the Indonesian people over that long period of time destroyed the Indonesian people's original character. The colonialism events experienced by the Indonesian people, the authors who are also part of the Indonesian society try to express or express these events in a work through their creative process. Furthermore, postcolonial, according to Ratna, pays attention to analyzing the colonial era [13]. Ratna believes that postcolonialism is closely related to Indonesia's problems. As a result, there are many unresolved issues concerning the Indonesian nation's history. Because postcolonialism is inextricably linked to history, it is possible that postcolonial analysis is no different from social history, movement history, and various issues concerning nationalism.

Several studies related to postcolonial studies of literary works have been carried out by Hafid which discusses Dutch discrimination in Abdoel Moeis's *Wrong Upbringing Novel* [14]. In his research, discrimination against the Dutch people is illustrated by how the Dutch mastered and instilled the ideology that the Dutch are a civilized, well-mannered, advanced and dignified nation. The forms of discrimination by the Dutch against the Indonesian people were ethnic/racial discrimination, gender discrimination, and customs or culture discrimination. The impact of discrimination by the Dutch against the Indonesian people is depicted through the figures Hanafi and Corrie, where they were ostracized, humiliated, abused, and eventually died. Discrimination experienced by Corrie (a Western woman) because she married an indigenous man. The discrimination that Hanafi receives because he is married to a Western woman, and demeans the culture, customs, and dignity of his own nation.

Talanggai also conducted a comparable study. The findings of this study explain the extent to which colonialism's legacy has influenced civilized society and resistance to colonialism in Indonesia, particularly in the novel *Matahari Terbit di Utara* [15]. Besides. Patahullah conducted additional postcolonial research in their article titled *subaltern* in Felix K's novel *Orang Oetimu* [16]. Nesi examines Gayatri C. Spivak's postcolonialism. According to Patahullah, the colonialists' forms of subaltern resistance were aimed at ending all forms of violence, oppression, marginalization, and obtaining full freedom rights.

Therefore, it is not an exaggeration if the poem entitled "Gugur" by WS Rendra is chosen for discussion using postcolonial theory. The selection of this poem is based on the content of the poem which describes the form of colonization with postcolonial theory.

II. METHOD

This research is a qualitative research. Through the design used, research can determine the truth or falsity of explanations regarding the facts that are used as the target object. Qualitative research is research that is natural, descriptive data, emphasizes process, is inductive, uses multiple methods, focuses on context, and emphasizes interpretation in order to find meaning [17]. Qualitative research is a type of research whose findings are not obtained from calculation results.

The use of this qualitative method is for the following reasons: (1) literary research data does not use numbers, so it is appropriate to use a qualitative research design, (2) this research data is in the form of descriptive data according to the focus of the research, (3) the researcher acts as a research instrument, (4) this research focuses more on processes and products, and (5) this research places more emphasis on describing the meaning of data because basically qualitative research places more emphasis on the meaning of data.

Furthermore, the method of data analysis is to use the content analysis method. Ratna argues that the main principle of the content analysis method is the interpretation of the contents of the message contained in the poem entitled "Gugur" by WS Rendra. In addition to using the content analysis method, this study uses the

descriptive analysis method. The descriptive analysis is a method that uses facts which are then followed by analysis. The description method can be used because it can be converted by other methods.

III. DISCUSSION

In the era of the 70s postcolonial emerged as a scientific study. Postcolonial studies in Europe were marked by the publication of Orientalism by Edward Said. Then other books appeared which were still related to the Western perspective in looking at the East. Edward Said's works such as *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World* (1981) and *Culture and Imperialism* (1993) are books that study Orientalism. Furthermore, the book by Bill Ashcroft, Gareth Griffiths, and Helen Tiffin entitled *The Empire Writes Back* (1989) is a book that is a reference to postcolonial theory.

Initially, postcolonial theory was a theory of the field of study in the fields of philosophy, film, literature, and other fields. This theory examines cultural legality related to colonial principles. Postcolonial is synonymous with the study of feminism which covers the wider field of humanities studies. In addition, postcolonial is commensurate with postmodern studies or post-structuralism.

The approach to postcolonial theory in the poem entitled "Gugur" by WS Rendra is very relevant. The relevance is shown by the texts of the poem describing postcolonial forms. According to Taufiq postcolonial literary texts have power relations which include several aspects, namely ideological, political, socio-economic and cultural aspects [18]. In addition, the postcolonial form of power provides dominating power which often subordinates other forces. The impact of the ruler's behavior causes structural and cultural suffering for the people. Finally, the people who are oppressed to fight against power.

*Ia merangkak
di atas bumi yang dicintainya
Tiada kuasa lagi menegak
Telah ia lepaskan dengan gemilang
pelor terakhir dari bedilnya
Ke dada musuh yang merebut kotanya*

He crawled
on the earth he loves
There is no power anymore
He has released brilliantly
the last bullet from his rifle
Into the chest of the enemy who captured his city

Based on the poem, WS Rendra depicts the state of Indonesia with heartbreak. About an elderly person who is still fighting the invaders. The condition described by WS Rendra is that of Amabarawa land soldiers who, while crawling, are no longer able to stand straight but are still fighting the invaders. Someone fought the invaders to the point of bloodshed, all for the sake of Ambarawa's land.

*Ia merangkak
di atas bumi yang dicintainya
Ia sudah tua
luka-luka di badannya
Bagai harimau tua
susah payah maut menjeratnya
Matanya bagai saga
menatap musuh pergi dari kotanya*

He crawled
on the earth he loves
He is old
the wounds on his body
Like an old tiger
painstakingly trapping him
His eyes are like a saga
watched the enemy leave his city

It is described that he is very tough, he does not easily give up against enemies even though he has many wounds on his body. He doesn't want help getting to his favorite city, even if it's his own child. He continued to crawl towards his favorite city. How WS Rendra describes an old officer who crawls, struggles to fight for independence with wounds on his body.

Sesudah pertempuran yang gemilang itu
lima pemuda mengangkatnya
di antaranya anaknya
Ia menolak
dan tetap merangkak
menuju kota kesayangannya
Ia merangkak
di atas bumi yang dicintainya
Belum lagi selusin tindak
maut pun menghadangnya

After that glorious battle
five young men picked him up
including his son
He refused
and keep crawling
to his favorite city
He crawled
on the earth he loves
Not to mention a dozen acts
death confronted him

In the stanza above, it is described how the old officer had gone through a bloody battle. Exhausting battle. After the battle he was injured, wanted to be picked up by some youths, but the man still refused and crawled back to his beloved city. "He crawls on the earth he loves" explains how much he loves his country. His love for his land is described in the stanza above

*Ketika anaknya memegang tangannya,
ia berkata:
"Yang berasal dari tanah
kembali rebah pada tanah.
Dan aku pun berasal dari tanah
tanah Ambarawa yang kucinta
Kita bukanlah anak jadah
Kerna kita punya bumi kecintaan.
Bumi yang menyusui kita
dengan mata airnya.
Bumi kita adalah tempat pautan yang sah.
Bumi kita adalah kehormatan.
Bumi kita adalah juwa dari jiwa.
Ia adalah bumi nenek moyang.
Ia adalah bumi waris yang sekarang.
Ia adalah bumi waris yang akan datang."*

When his son took his hand,
He said:
"That comes from the ground
back down on the ground.
And I also come from the land
the land of Ambarawa that I love
We are not bastards
Because we have a land of love.
Earth that feeds us
with its springs.

Our earth is a legitimate other place.
Our earth is honor.
Our earth is the soul of the soul.
It is the earth of the ancestors.
He is the earth's inheritance now.
He is the inheritance of the earth to come.

"What comes from the ground returns to the ground", which means we should not be arrogant and haughty because in our rights we will return to the land, because it comes from the land. Return also described by WS Rendra in the stanza above love man that to Ambarawa, the earth that suckles with eye the water. How about WS Rendra describe that earth. This is A honor, soul And earth This This is inheritance grandma ancestor And naturally will inherited later to period front

*Hari pun berangkat malam
Bumi berpeluh dan terbakar
Kerna api menyala di kota Ambarawa*

*Orang tua itu kembali berkata:
"Lihatlah, hari telah fajar!
Wahai bumi yang indah,
kita akan berpelukan buat selama-lamanya!
Nanti sekali waktu
seorang cucuku
akan menacapkan bajak
di bumi tempatku berkubur
kemudian akan ditanamnya benih
dan tumbuh dengan subur*

*Maka ia pun berkata :
"Alangkah gemburnya tanah di sini!"*

*Hari pun lengkap malam
ketika menutup matanya*

The day goes to night
The earth sweats and burns
Because the fire was burning in the city of Ambarawa

The old man again said:
"Look, the day has dawned!
O beautiful earth,
we will hug forever!
Sometime later
a grandson
will plug the plow
in the earth where I bury
then the seeds will be planted
and thrive

So he said:
"What a loose soil here!"

The day is complete night
when he closes his eyes

In this *Gugur* poem 'Ia' is often mentioned, several times the repetition of 'Ia' is clarified. The word 'He' here is described as an officer who is old, but still enthusiastic and never gives up for the sake of the Indonesian homeland. And there are the words 'crawl', 'death', 'closes his eyes'. These three words describe the chronology

of the story in the poem *Gugur*, where the warrior, even though he is dying, continues to crawl towards his beloved city, Ambarawa. Even though in the end death picked him up.

When viewed from another element, i.e. concrete words on rhyme According to the concrete word writer, there is on the word "he" because it is repeated 11 times. The word 'Ia' refers to an aged officer twilight, but still Spirit And abstinence surrender for the sake of Indonesia's homeland and keywords on poetry There are words like "crawl," "death," and "closing his eyes" on the list. Those three words describe a poem's chronology story, in which the officer is dying and continues to crawl to Ambarawa, despite the fact that death is blocking him. This capable of concretizing or giving a clear picture about atmosphere in poetry.

WS Rendra's poem depicts his heartbreak over the state of the land he loves. About an elderly person who is still fighting the invaders. How WS Rendra describes the condition of the Amabarawa land soldiers, who, while crawling, are no longer able to stand straight but continue to fight the invaders. One fights to the point of bloodshed against invaders, only to fight for the land that loved him.

IV. CONCLUSION

The approach to postcolonial theory in the poem entitled "*Gugur*" by WS Rendra is very relevant. The poem's texts describing postcolonial forms demonstrate its relevance. Power relations in postcolonial literary texts include ideological, political, socioeconomic, and cultural aspects. Furthermore, the postcolonial form of power provides dominating power that frequently subordinates other forces. The people suffer structural and cultural consequences as a result of the ruler's behavior. Finally, oppressed people must fight against power.

Gugur's poetry describes a warrior whose condition is very concerning; he is dying helplessly. He is very tough, and despite his many wounds, he does not give up easily against his enemies. Even if it's his own child, he doesn't want help getting to his favorite city. He continued to crawl towards his favorite city, but death caught up with him before he arrived in Ambarawa. Before he died, he said, "What comes from the ground returns to the ground," which means we shouldn't be arrogant, because we will, in essence, return to the ground, because we are made of the ground. 'Ia' is frequently mentioned in this "*Gugur*" poem, and the repetition of 'Ia' is clarified several times. The word 'He' refers to an officer who is old but still enthusiastic and never gives up for the sake of the Indonesian homeland, and there are words like 'crawling,' 'death,' and 'closing his eyes'. These three words describe the chronology of the story in the poem "*Gugur*", in which the dying warrior crawls towards his beloved city, Ambarawa. Despite the fact that he was eventually picked up by death.

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