BOOK REVIEW

Fiksyen Pascakolonial: yang Menjajah dan Dijajah.

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Fiksyen Pascakolonial: Yang Menjajah dan Dijajah by Rahimah A. Hamid (2018), published by Dewan Bahasa dan Pustaka, is a comparative research on Malaysian and Indonesian postcolonial literature. This book has been printed twice, in 2010 and 2018 respectively, with the difference being in the latter’s more aesthetic book cover. This was most probably due to the fact that the first printing of the book impacted its audience within that time frame, thereby increasing its current commercial value.

The book consists of eight chapters. Chapter 1 is titled “Bab Dua: Pendahuluan”, the second chapter is titled “Bab Dua: Sejarah Imperialisme-Kolonialisme Barat di Malaysia dan Indonesia” with the sub-title, Orientalisme: Sekilas Pengalaman Malaysia dan Indonesia. The third chapter is titled “Bab Tiga: Teori Kesusasteraan Pascakolonial” and has 4 subtitles that explains, at first glance, the project of the author in this chapter. The fourth chapter, “Bab Empat: Penjajahan Politik dalam Karya Keris Mas dan Mochtar Lubis”, has 5 subtitles. The fifth chapter, “Bab Lima: Penjajahan sosio Budayadalam Karya Keris Masdan Mochtar Lubis”, is divided into 3 subthemes. The sixth chapter, “Bab Enam: Penjajahan Ekonomi dalam Karya-Karya Keris Mas dan Mochtar Lubis”, has two subthemes. The seventh chapter, titled “Bab Tujuh: Strategi Bahasa Keris Mas dan Mochtar Lubis dalam Menolak Wacana Kolonial”, is divided into 4 subitles and the final chapter, titled “Bab Lapan: Penutup”, concludes the whole project.

The introduction of this book provides a clear, precise and thorough explanation of the author’s objectives of this project. The second chapter lays
the foundation for the comparative analysis that Hamid sets out to achieve in this book. It discusses Edward Said’s theory of Orientalism, but the author localizes the experience by including the Indonesian and Malaysian colonial experiences. The third chapter is an in-depth discussion and explanation of the theoretical framework that will be used to analyze the selected Malaysian and Indonesian authors and their works. It discusses postcolonialism, the stress model and the principles of comparative study. The fourth chapter discusses political colonialism in the works of Keris Mas and Mochtar Lubis. This includes the local institution of the penghulu or headman, race and the white man’s burden and the mimicry strategies and ambivalence that was introduced by Homi K. Bhabha. The ideal ideology of Indonesia’s Melayu Raya that transpired into Indonesia Raya later is also explored, in addition to the colonial law. The fifth chapter concentrates on the sociocultural context of colonialism, which is either very much neglected by many postcolonial researchers or labelled differently. It also concentrates on issues of education, feminism, the colonialism of norms and the destruction of humanity and familial values. It touches upon the identity crisis that is faced by colonized subjects. The sixth chapter discusses imperialism or economic colonialism in the works of both Keris Mas and Mochtar Lubis. It also examines the relationships between the employer and employee as well as poverty and class conflict. The seventh chapter analyzes Keris Mas and Mochtar Lubis’ linguistic strategies in deconstructing and debunking colonial narratives. The last chapter concludes the discussion of the Malaysian and Indonesian postcolonial project. The selected writers have been portrayed as being the voice of the people that instigated change and independence in their respective countries. By the end of the last chapter, the author emphasizes that her research is a comprehensive research on the selected writers and their works.

Overall, I assert that this book has succeeded in thoroughly researching on both South East Asian writers and their works. This book is a stepping stone for further research on other postcolonial texts from both countries due to its meticulous investigation of the history of both nations, the cultural values that have been instilled in their people as well as their colonial oppression under Western rule. This book can also be used for cross-cultural studies on South East Asian colonialism or postcolonialism.