



## Original Article

### Analysis of Postcolonialism in The Short Story "Lilin" By Sunaryono Basuki KS

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#### Abstract:

The impact of colonialism is not only felt in physical terms, but also in terms of the mentality of the colonized nation. This is what happened to the Indonesian people who were colonized by the Dutch for about three and a half centuries. This study aims to explore the influence of Dutch colonialism as reflected in the short story "Lilin" by Sunaryono Basuki KS. By analyzing the traces of colonialism in these short stories, we can understand the concepts of hybridity, mimicry, and ambivalence as explained in Homi K. Bhabha's postcolonial theory. This research is a descriptive qualitative research with data collection techniques using listening and note-taking techniques. The data of this research is in the form of sentence quotations in the short story "Lilin" that show the use of concepts or representations of postcolonialism theory. The results in this study include (1) the paradigm of Western superiority towards the East and (2) the concept of mimicry.

**Keywords:** analysis, short story, postcolonialism

#### Introduction

Colonialism has left a deep and complex mark on the countries that were once colonized, including Indonesia. For more than three and a half centuries, Dutch colonialism not only affected the political and economic aspects of the nation, but also carved a significant impact on the social and cultural aspects of Indonesian society. This influence is visible in various forms, including in literary works such as contemporary Indonesian short stories. Literary works are the result of the expression of the soul or thoughts of the author or writer who gave birth to them. According to [Damayanti \(2023\)](#), literary works not only present things that are imaginary, but also present parts of the reality of life that are packaged in a unique way. This statement is in line with the opinion of [Awalludin and Nilawijaya \(2021\)](#) who state that literary works are not just an outpouring of feelings and the results of daydreams because they



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are based on the reality found in life. That way literary works can also grow and develop in situations that are influenced by the social conditions of the society of their time. This is like the opinion according to [Damono \(in Sultoni and Utomo, 2021\)](#) that literary works are a reflection of a certain society of their time. Through his writing, the author interacts with the reader as well as with the times and history. Such an interaction relationship will make literary works get more added value. This is what Wallek and Warren said in their classic book published in 1993. In the book, Wellek and Warren emphasize that literary works not only serve as a medium for entertainment but can also be utilized as a learning tool. Literature can be used to provide social criticism and document historical events of its time.

According to [Abrams in Nurgiyantoro \(2009: 4\)](#) in the world of literature there are forms of literary works based on a fact, such as historical or historical fiction based on historical facts, biographical fiction based on biographical information, and science fiction based on scientific facts. These types of fiction, called nonfiction fiction, have become popular among Indonesian literary writers who use history as the basis of their literary works. One example is the short story "Lilin" by Sunaryono Basuki, which is about postcolonialism. By using history as a foundation, Sunaryono Basuki KS tries to explain the impact of colonialism in Indonesia. Postcolonial theory, as proposed by Homi K. Bhabha, is relevant in analyzing this work because it helps reveal aspects of hybridity, mimicry, and ambivalence that arise from the interaction between the colonizing and colonized cultures.

Postcolonialism is an approach in literary criticism that focuses on studies related to the track record of colonialism. In its long history, Indonesia has been part of colonialism or a colonized nation. Thus, many modern Indonesian literary works highlight the track record of events both during colonialism and post-colonialism ([Lestari, 2016](#)). Colonialism as explained by [Loomba \(in Efendi, 2016\)](#) is based on the belief that the colonized are inferior, while the colonial nation is superior because it results in control of indigenous land, trade practices, looting, rebellion, and slavery. Colonization carried out by a foreign nation that is considered superior has a negative impact on the colonized nation in various fields, such as politics, economy, social, and culture. In fact, the impact is still felt today in social life. These impacts are manifested in the form of discriminatory treatment, cultural domination, psychological issues, and lifestyle changes. This is inseparable from postcolonial conditions that have raised several major issues in society, including colonialism and imperialism, colonial discourse, binary opposition, feminism and gender, as well as ideology and identity.

Colonialism in Indonesia involved not only the control of territory and exploitation of natural resources but also the implementation of educational and governmental systems that marginalized local cultures and instilled colonial values. During this period, indigenous people were often forced to work under harsh and unjust conditions, while access to education and better economic opportunities was largely restricted to the colonial elite and a select few indigenous individuals. These practices reinforced a hierarchical social structure that positioned the colonizers as superior and discriminated against the native population, creating inequalities that persisted long after the end of colonialism.

The short story entitled "Lilin" by Sunaryono Basuki KS covers the story of the Dutch colonial period that once occurred in Indonesia. It was a time when the Dutch controlled Indonesia, which was nothing but a colony. The issues in the short story

"Lilin" are clearly visible, such as the occurrence of refugees, patrols and searches carried out by the Dutch, the illusion of modernity, postcolonial dreams, hopes and disappointments. In addition, the density of characters, stories, issues, points of view, and life experiences in the story is an added value of the short story entitled "Lilin". In the short story "Lilin", the author is able to describe the situation and society of Indonesia during colonialism which is full of paradoxes. This is what the author is able to pack well in his short story which describes the problems of people's lives at that time which are not much different from the problems of society today, such as problems that revolve around the problem of power.

The discussion of this research focuses on the representation of postcolonial resistance in the short story "Lilin" by Sunaryono Basuki KS. Postcolonialism theory is used to analyze how forms of resistance such as mimicry, hybridity, and ambivalence are depicted in the story. Postcolonial theory is used to analyze various aspects of culture in former European colonies, including history, politics, economics, and literature. Postcolonial studies summarize the relationship between colonization and the colonized, as well as the impact of postcolonialism. Important figures in the field include Edward W. Said, Homi K. Bhaba, and Gayatri Chakravorty Spivak, who have presented academic resistance to the dominant Western view of Eastern societies. The study of colonialism examines the strategies used by colonial governments and the phenomenon of colonialism, making it an interesting subject for cultural analysis. Thus, this research combines historical and theoretical approaches to gain a deeper understanding of the impact and manifestations of colonialism in literature, providing insights into how local narratives respond to and overcome their colonial legacies.

In relation to research on the analysis of postcolonialism studies in the short story "Lilin" by Sunaryono Basuki KS, there are several relevant previous studies. Some similar studies were found in research conducted by Yusuf Candra Tri R, Muhammad Viqi Riafi, Aziz Fauzi, Bayu Suta Wardianto (2021), Achmad Sultoni and Hari Widi Utomo (2021), and Theresia Sekar Prabawati and Sudibyoy (2023). The research conducted by [Tri R, Riafi, Fauzi, and Wardianto \(2021\)](#) focuses on analyzing the representation of mimicry, hybridity, and ambivalence within postcolonial studies. This study explores how the analyzed short stories depict resistance against colonial domination and how the characters' identities evolve in a postcolonial context. The research utilizes postcolonial theories from prominent figures such as Homi K. Bhabha and Gayatri Chakravorty Spivak to delve into the various strategies of resistance that emerge within these literary narratives.

The research conducted by [Sultoni and Utomo \(2021\)](#) explores the representation of mimicry, hybridity, and ambivalence in short stories using a postcolonial theoretical approach. This study aims to understand how these elements appear in literary narratives and how they reflect identity struggles and resistance against colonial powers. Using the theoretical frameworks of Homi K. Bhabha and Edward W. Said, this research analyzes how the characters and plots in the examined short stories depict the dynamics of colonial and postcolonial power. Meanwhile, the research conducted by [Prabawati and Sudibyoy \(2023\)](#) investigates the representation of mimicry, hybridity, and ambivalence in short stories using a postcolonial theoretical approach. The main focus of this study is to identify and describe how these elements are portrayed in the narratives and characterizations of the analyzed short stories. Utilizing theories from scholars such as Homi K. Bhabha and Gayatri

Chakravorty Spivak, this research delves deeper into how the interaction between colonial and local cultures creates dynamic hybrid identities. Additionally, this study explores how ambivalence emerges in the relationships between the colonizers and the colonized, and how mimicry is used as a strategy of resistance by the characters in the short stories.

The three previous relevant studies above have similarities with this study in the research objectives, namely to find out and describe the representation of mimicry, hybridity, and ambivalence in postcolonial theory or studies contained in a short story used in each study. Based on the description above, the analysis of postcolonialism studies in the short story "Lilin" by Sunaryono Basuki KS needs to be done. Basically, research on the study of postcolonialism in the short story "Lilin" has not been found. Therefore, it can be said that this research has a novelty value that can be seen from its differences with previous research. The novelty of this research can be seen in the presentation of the analysis of the concept of postcolonialism theory in the short story "Lilin" by Sunaryono Basuki KS. Therefore, this research aims to find out and describe the concepts in the theory or study of postcolonialism contained in the short story "Lilin". This research is important to do considering the scarcity of studies on authors, especially those that discuss the short story "Lilin" through the theory of postcolonialism. Thus, the research analysis of postcolonialism studies in the short story "Lilin" by Sunaryono Basuki KS has a contribution. In the scientific field of Indonesian language and literature, the results of this research study can be used as a reference in research with the same topic of analysis regarding postcolonialism in literary works or further research.

## Methods

This research uses a qualitative descriptive method to explore and understand various problems and phenomena in a literary work, namely short stories that are reviewed through postcolonialism studies. This is in line with the opinion of [Moleong \(2016\)](#) which states that qualitative research has the intention and purpose of answering phenomena or problems experienced by the subject, such as actions, behaviors, and motivations described through words, phrases, clauses, and sentences in a narrative. Meanwhile, the data source in this study uses a short story entitled "Lilin" by Sunaryono Basuki KS. The data in this study are in the form of sentence quotations in the short story "Lilin" by Sunaryono Basuki KS that show the use of concepts or representations of postcolonialism theory. In this analysis, the researcher highlights the representation of power relations and cultural identity reflected in the behavior and dialogue of the characters.

The data in this study were obtained through in-depth review and analysis of the short story entitled "Lilin" by Sunaryono Basuki KS. The researcher used listening and note-taking techniques in the data collection stage. In this study, the listening technique was carried out carefully by the researcher who acted as the main instrument. The researcher listens to the use of language carefully to collect relevant data. Although the listening technique is usually associated with oral language use, in the context of this research, the technique is applied to language use in written form. The researcher conducted repeated readings of the short story text to identify significant language elements. This approach is in line with [Mahsun's \(2005: 91\)](#) perspective on tapping techniques in written language use in the listening method. This tapping technique can be applied when a researcher is dealing with language

use in written form, such as in ancient manuscripts, narrative texts, or language in mass media. In this study, the tapping technique is used to listen and record various linguistic and narrative aspects in the short story "Lilin" in order to obtain data that can be processed for further analysis.

According to Mahsun in his book, a listening technique has advanced techniques in the form of listening techniques, free listening, note taking, and recording. Meanwhile, in this study, the advanced technique used after the listening technique is the note-taking technique which helps in recording the relevant forms of the language used in writing. The note-taking technique complements the free listening technique and makes it easier for researchers to remember and collect data findings from the short story "Lilin" by Sunaryono Basuki KS. The next step taken after the process of recording the data findings is complete, namely organizing the findings in accordance with the concepts contained in the theory of postcolonialism.

This study used theoretical triangulation and the Miles and Huberman model analysis technique to validate the data. Data analysis involved three main steps: data reduction, data presentation, and conclusion drawing/verification ([Miles and Huberman in Yusuf: 2014](#)). Data reduction involved selecting, focusing and organizing data relating to mimicry, hybridity and ambivalence. The data that has been reduced is then presented coherently, supported by expert opinions from various references. The final step is conclusion drawing or verification, which involves continuous examination of the data to ensure its suitability to the chosen subject matter, which in this case is the analysis of postcolonialism studies.

## Results

"Lilin" is one of the short stories by Sunaryono Basuki KS. This short story tells the story of someone who tries to become a candle that illuminates the darkness as his grandfather said. This is proven by the main character who works as a lecturer who actually cannot make himself rich. However, the profession does not make him regret it because the teachings of his grandfather are used as an effort in his life to give light or with the intention of providing his knowledge to students.

Meanwhile, the postcolonial theory in the short story Lilin is seen in the content of the short story which discusses the colonial and postcolonial periods in which Indonesia at that time was still oppressed by the colonizers. At the beginning of the story, the short story entitled Lilin conveys the colonization that had occurred during his lifetime. Sunaryono Basuki KS as the author reveals it through the main character who is all-knowing with his storytelling about the events that happened to his family in the past. The diversity of characters and experiences chosen by Sunaryono Basuki KS through the main character's storytelling is amazing and clearly conveyed. Starting from the status of the main character's family who at the time of the Dutch colonization were nothing but refugees from one hamlet to another, the news of the death of Mbah Tahal during the ongoing colonization so that the family (including the father of the main character) was difficult to go to his place because every time the Dutch troops patrolled in and out of the village, the older siblings of the grandmother of the main character who had a Dutch husband, and others.

The results in this study show that there is a representation of the concept of a theory of postcolonialism in the short story "Lilin" by Sunaryono Basuki KS. In

addition, there are also research results that are only limited to providing a description of the colonial period that occurred with its various problems and influences. The results of research on the analysis of postcolonialism and its influence during the colonial period in the short story "Lilin" by Sunaryono Basuki KS can be seen in several data excerpts as follows.

#### The Paradigm of Western Superiority over the East in the Short Story "Lilin"

In the short story "Lilin" by Sunaryono Basuki KS the superiority of the Dutch as a western nation is very visible by colonizing and controlling the Indonesian people. This is as expressed by the author in the following quote.

1. *"Meanwhile, in Bululawang we are refugees. Since the Dutch tried to reconquer Indonesia, we moved from one refugee village to another."*

In this quote, the author portrays the Dutch as the superior party with their efforts to control Indonesia. This is what makes the natives or local indigenous people flee.

2. *"Mbah Tahal died while we were still living in Bululawang and the news of death was delivered by a relative in a state of war. Dutch troops were patrolling in and out of the village all the time. And my father, he said later, had to come to Sutojayan where Mbah Tahal lived. Unfortunately, when he got there, there was a Dutch patrol, and trembling, wearing a sarong and bare-chested, my father lit a waiting fire in the kitchen during a search. Thankfully, there was no suspicion and my father survived the operation. The next day the burial took place."*

In the quotation above, the author shows the Dutch as superior with the activities of the Dutch troops who always patrol in and out of the village and search. This makes the natives as the inferior party have to secretly enter the village, including when there is sad news such as that experienced by the father of the main character when Mbah Tahal died.

3. *"A photo of Mbah Putri with Mbah Ning, my maternal grandmother's older sister who was married to a Dutch highway construction engineer, but they had no children until her Dutch husband moved to Makassar and then disappeared somewhere, maybe back to his country and we don't know the news."*

Meanwhile, in the quote above, the Dutch, who were considered the superior party during the colonial period at that time, are seen in the way the author describes one of the characters who is a native who has a Dutch husband, but is soon abandoned. This reflects the colonial era, where there was exploitation of indigenous women known as "babu" and "nyai". These indigenous women were often forced by Westerners to take care of their households and lives while in Indonesia. Not only were they burdened with household chores, but they were also often victims of forced marriages or used as sexual favors by the colonizers. This condition shows the injustice and oppression experienced by indigenous women during the colonial period, where they were treated as objects and deprived of their basic rights as human beings. This practice reflects the unequal power relations and gender inequality that occurred during the colonial period, as well as how colonial domination affected the social and cultural structures of indigenous people.

#### The Concept of Mimicry in the Short Story "Lilin"

In the short story "Lilin" by Sunaryono Basuki KS, there is the concept of

mimicry which is a phenomenon or cultural process of the colonial to enter the dominant power. This causes a desire or feeling that arises to resemble the colonizer even though it is not completely the same. Some quotes that show the concept of mimicry in short stories are as follows.

1. *"What is clear is that in Pakisaji Village, he left a very large land, on which stood two houses, one of which his grandmother lived in until the time of her death, while the other which was said to have beautiful Dutch architecture was destroyed by Dutch bombing in July 1947, along with the bombing of two giant oil tanks which were said to be the Netherlands' own oil supplies."*

In the quote above, the author presents the concept of mimicry in the theory of postcolonialism through the imitation of Dutch culture as seen from the building of his house with Dutch architecture.

2. *"In the photo, Pakde Juri wore a suit with full buttons and was decorated with a watch chain that was fashionable at the time. In his house, Mbah Tahal has crates of blue ceramic plates made in China."*

The quote above illustrates the concept of mimicry through cultural imitation and the way of dressing of the indigenous people who imitate the lifestyle of people from Western nations. *"In the photo, Pakde Juri is wearing a suit with full buttons and adorned with a watch chain that was fashionable at the time,"* shows how the indigenous people adopted elements of European fashion to show status or modernity. Meanwhile, *"In his house, Mbah Tahal has crates of blue Chinese-made ceramic plates,"* shows the tendency to collect items that are considered valuable and stylish by Western standards, even though they come from other Asian cultures.

This mimicry is not only limited to aspects of appearance, but also includes mindsets and behaviors that reflect the influence of colonialism. Mimicry in this context can be interpreted as an attempt by indigenous people to gain recognition or acceptance in a Western-dominated social system. However, such mimicry is often imperfect and can create ambivalence, where the indigenous people's original identity remains visible even though they try to imitate the colonizers' culture. Through this process of mimicry, complex cultural interactions occur and sometimes lead to feelings of division between the original identity and the identity imposed by colonial domination.

## Discussion

### The Paradigm of Western Superiority over the East in the Short Story "Lilin"

Colonialism is a domination that refers to the assumption that the colony or colonized society is inferior to the colonial or colonizer. This is inseparable from all forms of control exercised by immigrants or colonials over the places they visit. This statement is often referred to as colonization. Colonization or colonialism has occurred in various countries. Some have felt it for centuries, as has Indonesia. That way the impact felt is quite pronounced. In fact, it is still felt today in social life. According to [Efendi \(2016\)](#), the relationship between colonization and colonized as well as the impact of post-colonization is summarized in a study of postcolonialism. This is confirmed by [Tri R et al \(2021\)](#) who state that postcolonialism is not only seen as a periodization, but also interpreted as an approach theory.

Postcolonialism is a movement that criticizes and opposes the construction of Eastern knowledge as a product of knowledge based on colonial ideology and

interests. Colonial discourse creates a separation between West and East, majority and minority, periphery and center that results in hierarchy and opposition with Europe considered as the pioneer of civilization that has the right to colonize and dominate others. This dominance of colonialism still has an impact on the governance of newly independent nations that only distributes to the rest of the world. The collapse of colonialism did not eliminate its impact significantly and the impact is still felt in the unfair treatment of women by the masculine class, the working class, and farm laborers in colonized countries. This is in line with the opinion of [Prabawati and Sudibyo \(2023\)](#) who state that the view of Western superiority is still influential and certainly has an impact on the former colonial society in various fields of life.

The postcolonialism approach in literary studies explores the impact of colonial imperialism on colonized countries. It challenges the concept of Eastern discourse that is driven by power, mode, and traditional support in the name of knowledge transfer that creates stereotypes and myths about the East that are different from the West. This colonial discourse creates hierarchical oppositions and oppositions with the West considered dominant and powerful, while the East is considered colonized and marginal. The West maintains the idea that they are the pioneers of high civilization and have the right to colonize and dominate other nations. The postcolonial approach demands a rethinking of knowledge and understanding of the East that is influenced by colonial interests.

Postcolonial theory in this research is very important because it can be used as a tool and reference to reveal the phenomenon of colonialism that occurred in the short story "Lilin". This is because it appears in the content of the short story "Lilin" which discusses the colonial period in which Indonesia at that time was still oppressed by the colonizers. This statement is in accordance with the opinion of Day and Foulcher ([in Fatimah, 2014](#)) who state that postcolonial can be understood as a study of how literature reveals traces of colonial encounters, namely confrontations between races, nations, and cultures in conditions of unequal power relations. At the beginning of the story, the short story entitled "Lilin" conveys the colonization that had occurred during his lifetime. The following excerpt from the short story shows the influence of these times.

*"Meanwhile, in Bululawang we are refugees. Since the Dutch tried to reconquer Indonesia, we moved from one refugee village to another."*

The quote above shows that the Dutch colonization period also happened to the main character's life. It is also added in the quote that his family at that time became refugees in their own country who had to move from one hamlet to another because the Dutch succeeded in controlling Indonesia. Evidence that the Dutch intend to fully control Indonesia is also seen in the story where Dutch troops always patrol in and out of the village regularly. This can be seen in the following quote.

*"Mbah Tahal died while we were still living in Bululawang and the news of death was delivered by a relative in a state of war. Dutch troops were patrolling in and out of the village all the time. And my father, he said later, had to come to Sutojayan where Mbah Tahal lived. Unfortunately, when he got there, there was a Dutch patrol, and trembling, wearing a sarong and bare-chested, my father lit a waiting fire in the kitchen during a search. Thankfully, there was no suspicion and my father survived the operation. The next day the burial took place."*

The quote above illustrates the form of Dutch control over Indonesia as a colony at that time, namely by patrolling in and out of the village regularly. This action was



carried out to secure the colony from the threat of other nations who also intended to colonize Indonesia, as well as to defend their power from the Indonesian people who tried to fight or defend their country. This tight surveillance created a stressful and uncertain situation for the indigenous population, who had to be constantly aware of the presence of Dutch troops. This made it difficult for the family of the main character, namely his father, to go to the place where his parents died because at that time Dutch troops were conducting routine patrols.

This story illustrates how strict the supervision and control carried out by the Dutch over Indonesian society during the colonial period. Indigenous people lived in conditions that were limited and full of threats, where they had to always be vigilant and careful in their every action. The strict surveillance and routine patrols carried out by Dutch troops were not only aimed at maintaining their power, but also at suppressing the spirit of resistance of the Indonesian people who were trying to fight for their independence. This shows how much psychological and physical pressure the indigenous population had to face under the Dutch colonial regime.

In addition, the Indonesian people who were oppressed by the colonizers during the colonial or postcolonial period were many native women who were married, but not married. In fact, many were abandoned afterwards. This is what happened in the story in the short story entitled "Lilin" as follows.

*"A photo of Mbah Putri with Mbah Ning, my maternal grandmother's older sister who was married to a Dutch highway construction engineer, but they had no children until her Dutch husband moved to Makassar and then disappeared somewhere, maybe back to his country and we don't know the news."*

The quote above shows the things that colonizers or westerners often do to the natives. This can be seen in the older sister of the main character's grandmother who has a Dutch husband, but then is just left alone. This kind of thing did happen a lot during the colonial period. In fact, at that time there was a term called "nyai" used by Westerners for native women who were only married, but not married. Not much different from a babu, a woman chosen to be a "nyai" is also ordered to spend the day taking care of the household and serving the desires and lust of her master. Worse, a nyai could be expelled at any time when the master or employer was bored. This is what made indigenous women at that time considered the lowest position and labeled as seducers of men. The practice of nyai and concubinage allowed for vertical mobility for native women. Although they had become the wife of a European man, it did not change their appearance or even their position in the eyes of others.

### The Concept of Mimicry in the Short Story "Lilin"

The concept of postcolonialism in literature, as explained by [Homi Bhabha and reviewed by Sultoni and Utomo \(2021\)](#), includes three main aspects: mimicry, hybridity and ambivalence. Mimicry refers to the process by which the colonized imitate or adapt elements of the colonizer's culture. This process often results in forms of expression that blur the boundaries between the colonizer and the colonized, creating a form of "imitation" that is not quite the same and is often accompanied by irony or covert resistance. Hybridity, meanwhile, refers to the crossing or mixing of cultures between the colonizer and the colonized, resulting in a new cultural entity that is a combination of both and does not fully belong to either party. This phenomenon reflects power dynamics and identity negotiations in colonial and post-colonial contexts. Ambivalence relates to the uncertainty or duality in the colonized's

search for identity that is caught between the indigenous culture and the colonizer's culture. This ambivalence reflects the awareness of colonization as well as the struggle to define oneself amidst conflicting influences. These three concepts provide a critical framework for understanding the complex relationship between culture and identity in a post-colonial context.

In this research, the concept of postcolonialism according to Bhaba will only be discussed in relation to the concept of mimicry. This is because in the data source used, namely the short story "Lilin" by Sunaryono Basuki KS, the concepts of ambivalence and hybridity are not found. Mimicry according to Bhaba relates to rules, changes, and disciplines that adjust to the "other". The concept of mimicry is also a response to the power of colonial discourse. The concept of mimicry is an imitation by a group of natives towards Europeans (Dutch colonials) or other colonizers who can be considered more dominant and superior, especially in matters of lifestyle. This is in line with [Efendi's \(2016\)](#) opinion that mimicry is a cultural process of the colonizer to enter the dominant power or the process of resembling the colonizer, but not completely the same. This statement is also reinforced by [Bhabha's \(1994\)](#) opinion, which calls mimicry a desire from one subject to become another subject that is almost the same. The following are the forms of mimicry contained in the short story "Lilin" by Sunaryono Basuki KS.

*"What is clear is that in Pakisaji Village, he left a very large land, on which stood two houses, one of which his grandmother lived in until the time of her death, while the other which was said to have beautiful Dutch architecture was destroyed by Dutch bombing in July 1947, along with the bombing of two giant oil tanks which were said to be the Netherlands' own oil supplies."*

The quote shows that there is a concept of mimicry or imitation of Dutch culture carried out by the main character's family, namely his grandfather named Mbah Tahal. This is because in the story excerpt it is mentioned that Mbah Tahal has two houses, one of which has Dutch architecture. According to [Tri R et al \(2021\)](#), the form of building or architecture has its own style in each place because it characterizes the origin or culture of the local environment. Through the concept of mimicry by referring to the imitation of Dutch architecture by the house belonging to the main character's family, the author tries to show that the owner of the house is a noble family or native official at that time who has a high social position in society. In addition, mimicry in the short story "Lilin" can also be seen in the following quote.

*"In the photo, Pakde Juri wore a suit with full buttons and was decorated with a watch chain that was fashionable at the time. In his house, Mbah Tahal has crates of blue ceramic plates made in China."*

The short story excerpt above shows the mimicry of the way of dressing of Pakde Juri who is the Pakde of the main character. In the story, the mimicry of Pakde Juri's way of dressing can be seen in a photo that shows him wearing a suit with full buttons and decorated with a clock that was fashionable at that time. This way of dressing was more often worn by people from the Dutch nation at that time. This is in line with the opinion of [Tri R et al \(2021\)](#), which states that the style of dress or appearance has long been a differentiator for various groups or types of society. In fact, it is used as a social symbol in classifying the class of society. According to [Mesita et al \(2020\)](#), the social strata between the natives and the westerners during the colonial period can be seen through the way they look or their style of dress. From this statement, it can be seen that the westerners had quite an influence on the way the

natives dressed.

Thus, the two short story excerpts above contain the concept of mimicry or imitation carried out by the colonized against the colonizer. According to Homi Bhabha, mimicry arises because of the process of denial of difference, in which the natives try to form an identity that resembles the colonizers. This process is not only a cultural adaptation but also a reflection of the desire to reduce the social and cultural distance between the colonizer and the colonized. This view is in line with [Utomo \(2021\)](#), who state that mimicry occurs due to a false sense of admiration from the colonized nation to the colonizer, which results in the colonized nation seeing itself as inferior or less than the colonizers. This phenomenon reveals the complex power dynamics and asymmetrical relationship between colonial and local cultures, where the colonized tend to mimic the colonizer in an attempt to achieve validation or acceptance. This mimicry, while seemingly an attempt to equalize, actually reflects the insecurity and instability of the colonized's identity that is constantly confronted with the superiority of colonial culture. In a literary context, this concept of mimicry can be seen through characters and narratives that depict identity struggles and cultural adaptation efforts that are often accompanied by internal and external conflicts.

### Conclusion

Based on the discussion above, it can be concluded that in the short story entitled *Lilin* by Sunaryono Basuki KS, there is a representation of the concept of postcolonialism theory which consists of three aspects, namely mimicry, hybridity, and ambivalence. However, this study only managed to find the concept of mimicry in a short story entitled *Lilin* by Sunaryono Basuki. The form of mimicry is in the form of how the natives dress to resemble the colonizers and the architecture of the native houses that resemble Dutch buildings. In addition, the analysis of postcolonialism studies in the short story "*Lilin*" by Sunaryono Basuki KS also provides a depiction of the colonial period that occurred with various problems and influences, such as the paradigm of Western superiority over the East that includes.

### Suggestion

The results of this study can be used as teaching materials in teaching Indonesian in schools or teaching literature in the realm of postcolonial approaches/theories. In the scientific field of Indonesian language and literature, the results of this research study can also be used as a reference in further research. In addition, it can fulfill the need for references for researchers who will examine the same topic of analysis.

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