



**WESTERN COLONIZATION**  
**TOWARDS INDONESIAN PEOPLE REFLECTED**  
**IN ANDREA HIRATA'S *THE RAINBOW TROOPS***

a final project  
submitted in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra*  
in English

by  
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REFLECTED IN ANDREA HIRATA'S THE RAINBOW TROOPS*

yang saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelar sarjana sastra ini benar-benar merupakan karya saya sendiri, yang saya hasilkan setelah melalui penelitian, bimbingan, diskusi, dan pemaparan/ujian. Semua kutipan baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber kepustakaan, wahana elektronik, wawancara langsung maupun sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing penulisan skripsi, tugas akhir atau *final project* ini membubuhkan tanda tangan keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab saya sendiri. Jika kemudian ditemukan pelanggaran terhadap konvensi tata tulis ilmiah yang berlaku, saya bersedia menerima akibatnya.

Demikian harap pernyataan ini dapat digunakan seperlunya.

Semarang, 29 April 2015

Yang membuat pernyataan,

  
Mei Ambarwati

*Dream for God will embrace your dreams*

**(Andrea Hirata)**

To

Mother-Father

Brother-Sister

Family and Friends

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Finally, the writer realizes that her final project is not perfect. Therefore, she hopes for criticisms and suggestions for the improvement. She also hopes the final project report will be useful for the readers.

Semarang, 29 April 2015

Mei Ambarwati

## ABSTRACT

Ambarwati, Mei. 2014. *Western Colonization towards Indonesian People Reflected in Andrea Hirata's The Rainbow Troops*. Final Project. English Department, Faculty of Languages and Arts, Semarang State University. Advisor: Bambang Purwanto, S.S., M.Hum.

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The study is about western colonization and its impacts towards Indonesian people as presented in Andrea Hirata's *The Rainbow Troops*. It is related to Indonesian status as a Dutch colony. This study is conducted to describe how western colonialism is represented in the novel and to find out its impacts towards Indonesian people.

This research used postcolonial approach to analyze western colonization and its impacts as reflected in the novel. There are two research methods used in this study, they are library research and descriptive qualitative research. By using library research method, the writer found the previous studies related to *The Rainbow Troops* and by using descriptive qualitative research, the writer found the supporting data to answer the research questions.

The results indicate that there are practices of colonization done by western colonizer towards Indonesian people represented in the novel *The Rainbow Troops*, especially the native of Belitong in a number of field, such as economy, culture, manpower, and language. This condition creates a gap between the dominant and the native, particularly in education and ideological scope. Furthermore, the discrimination in education goes along with economy and bureaucracy, which determines most of Belitong people in submissive position due to their low education level. Indifferent with education, colonialism leaves a unconfident attitude for the people of Belitong in ideology. In this case, inhabitant unconsciously adopted western lifestyle, including their culture and language to apply in daily life.

This study is recommended to the future research related to postcolonialism as it gives deeper understanding to realize the impacts of colonialism towards colonized people.

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# CHAPTER I

## INTRODUCTION

This chapter deals with introduction of the study. It consists of six sub-chapters totally. They are background of the study, reasons for choosing the topic, statements of the problem, objective of the study, significance of the study and outline of the study. The description of subchapters is as presented below.

### **1.1 Background of the Study**

Literature is one of communication media. Through literature, people can do interaction with the others. By using language in literature, people get opportunity to express their idea, and also their way of thinking either in spoken or written form. Sometimes, we find people using written form of language to convey their ideas, for example novel, poems, drama, etc. (Badudu in Hanindita 1985: 138)

As a communication medium, literature provides a role in recording a variety of events to be described from one era to another. In this case, literature has a strong correlation with history. Dealing with it, literature is appropriate and acceptable medium to retell the past period of a nation, such as its buffetings, innings, and deterioration. Among the topics, colonization is one of common issue occurred in our surrounding to be discussed.

Colonization has been a common issue throughout the world for centuries. Started in the sixth century, the European colonization had developed for commanding many colonies in Africa, Asia, America, and a few European countries. It developed evidently a long period of time.

As written in *Chamber Dictionary*, colonialism comes from a Latin word *Colonia* a colony, which refers to land of settlements or colonies (in Bennett and Royle: 2004). It defines the settlement of a state's dependencies overseas that is controlled by colonizer power. Therefore, colonialism means a colonial nation practice in combining its colony under one system of exploitation.

In colonialism, the colonizers as the dominants used their power to control the dominated in completing colonizer's willing. The control could be in the form of physical lands and hegemony or ideology of colonized people. Later, the colonization leaves many effects that are still being seen today. The dominants establish not only economy, but also all life elements that make up the superstructure, such as music, language, art, etc. Meanwhile, the working class (the dominated) adopts the value and belief of the dominant.

Indonesia was one of Dutch colony country. It was under controlled of Dutch colonist. Being under colonial rules for centuries, Indonesia grew up and developed based on Dutch government policy. People of Indonesia lived their lives under the rule of Dutch. They were forced to do their way of live upon the colonizer willing.

As a Dutch post-colonial country, Indonesia got some effects of colonization in alteration of its society. Other than being exploited economically, Indonesia

was introduced to new different ideas and thoughts brought by the Dutch. The ideas and thoughts gave some impacts to Indonesian people. It had brought some changing in various aspect of life. Subconsciously, colonizers had engrafted their influence to the society. Further, it went gradually brought Indonesia to the changes.

The above condition can also be found in the novel entitled *The Rainbow Troops* (English for *Laskar Pelangi*) written by Andrea Hirata. It told about a group of Ikal and his ten classmates in the poor Muhammadiyah Elementary School. Except for their lack of facility school, The Rainbow Troopers lived in the poorest of the poor kampong of the rich Belitong Island. However, Ikal and the Rainbow Troopers hand in hand faced every single of problems lively, including poverty, poor bureaucracy, and social gap in their surroundings.

The analysis will represent the post colonial syndrome which is emerged by colonizer towards Indonesian people as portrayed in the novel. It certainly has correlation with the literature field in which the writer is involved in as a student who is majoring English Literature. Wellek and Warren (1990: 95) state:

Literature is an expression of society. It is common place, trite and vague if it means only that literature depicts some aspects of social reality. A writer inevitably expresses his experience and total conception of life, but it would be manifestly untrue to say that he expresses the whole life or even life of given time completely and exhaustively.

Based on those explanations the writer will provide a discussion related to post colonialism in topic *Western Colonization towards Indonesian People Reflected in Andrea Hirata's The Rainbow Troops*.

## 1.2 Reasons for Choosing the Topic

In this research, the writer focuses on describing western colonialism and its impacts towards Indonesian people as represented in *The Rainbow Troops*. There are some reasons for the writer in concerning that case.

*The Rainbow Troops* has been chosen as the topic of this final project since it is a great novel. It gives us portrait of Indonesia from many aspects of life such as culture, education, politic, social, etc. Different from market's trending topic, *The Rainbow Troops* tells us about nationalism and pride of motherland. Unluckily, those prides uncovers the black side of Indonesia as colonized country coincidentally. In this novel, Andrea Hirata invites us to disclose Indonesian beautiful journey from unusual point of view.

The writer carries out post colonialism in this research because it is common matter to occur in our surrounding. It is an interesting and real case to be discussed. This study will also reveal the impacts of western colonialism since their habit and ideas are adopted in our behavior till today, subconsciously. As a result, it is hoped this final project can be a real contribution to the postcolonial analysis which occurs in our country.

Those are the reasons why the writer will discuss issues of western colonization towards Indonesian people based on *The Rainbow Troops* in the article entitled *Western Colonization towards Indonesian People Reflected in Andrea Hirata's The Rainbow Troops*.

### **1.3 Statements of the Problem**

This discussion is limited by stating these following questions:

1. How did western colonist colonize Indonesian people as represented in *The Rainbow Troops*?
2. What are the impacts of Western colonialism towards Indonesian people reflected in *The Rainbow Troops*?

### **1.4 Objectives of the Study**

The objective of this study can be stated as follows:

1. To describe the colonization of western colonist towards Indonesian people as represented in *The Rainbow Troops*.
2. To find out the impacts of western colonist towards Indonesian people throughout the story of *The Rainbow Troops*.

### **1.5 Significance of the Study**

This research is expected to fulfill the following beneficial:

1. for the writer

To obtain further understanding about everything that is related to the novel particularly using postcolonial approach.

2. for the reader

- 1) To facilitate the readers in understanding novel *The Rainbow Troops* from postcolonial perception.

- 2) To be able to be used as a reference for those who are interested in doing research using postcolonial approach.

3) for the University

To give contribution and to provide useful references for other researchers especially those who interest on the same topic.

### **1.6 Outline of the Study Report**

This final project will consist of five chapters. They are Introduction, Review of related literature, Research Methodology, Analysis, and Conclusion. A brief description of each chapter is presented as follows:

Chapter one is introduction which contains background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, significance of the study, and outline of the study report.

Chapter two is review of related literature. It discusses previous studies about *The Rainbow Troops* and the theoretical background and framework of analysis underlying the study.

Chapter three provides research methodology. It presents research design, research instrument, data collection and data analysis.

Chapter four is dealing with the discussion. It contains analysis of study, in which interpretation and findings are presented.

Chapter five contains conclusions and suggestions dealing with the subject matter based on the analysis of his final project.

The last pages are bibliography and appendices.



## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

This chapter discusses about review of related literature. It focuses on theory used to analyze of western colonization and its impacts towards Indonesian people reflected in *The Rainbow Troops*. It consists of three subchapters namely review of previous study, review of theoretical background, and theoretical framework.

#### 2.1 Review of Previous Studies

In order to find previous studies of *The Rainbow Troops*, the writer did library and website researches. She found some related studies about the novel written in Indonesian language. Instead of the English version, *Laskar Pelangi* has been analyzed in a number of studies.

First, there is *Analisis Stilistika Novel Laskar Pelangi Karya Andrea Hirata* research. It was conducted by Eko Marini in 2010. This study focuses on analyzing the language usage of the novel. The analysis points out the unique use of the chosen words which come from the author's social, culture and education background.

Another research is carried out by Siti Aminah (2008) entitled *Analisis Wacana Pesan Moral dalam Novel Laskar Pelangi karya Andrea Hirata*. The research works out the moral values related to social context represented in *Laskar Pelangi*.

However, because of the lack of research about the English version of the novel, in the preview of previous study, the writer gathers the information only from one source entitled *An Analysis on Idiomatic Translation Strategies in The Rainbow Troops* (2013) by Mg. M, Frennandy Ngestiningtyas. This study discusses about linguistics with focus on strategies used in translation.

Based on some research conducted above, the writer was interested in conducting a research on *The Rainbow Troops* from Post-Colonial point of view entitled *Western Colonization towards Indonesian People Reflected in Andrea Hirata's The Rainbow Troops*.

## **2.2 Review of Theoretical Background**

In this part the writer will discuss theoretical background used in the study of *The Rainbow Troops*.

### **2.2.1 Postcolonialism**

The study of postcolonialism have been developed and been familiar among the researchers since 1950s. During the 1960s, Frantz Fanon, Albert Memmi, George Lamming, and other authors, philosophers, and critics began publishing texts that would become the cornerstone of postcolonial writings (Bressler, 1999:265). Later this study is developed by the other critics, such as Frederic Jameson, Gayatri Spivak, Homi K. Bhabha, and many others.

As cited in Bennett and Royle (2004:220), Ashcroft, Griffiths and Tiffin state that the term 'postcolonial' should be seen as covering 'all the culture affected by the imperial process from the moment of colonization to the present

day'. Meanwhile, in Bressler (1999:265) argues postcolonialism "can be defined as an approach to literary analysis that concerns itself particularly with literature written in English in formerly colonized countries."

Postcolonialism is often called third-world literature by marxist critics. According to Young in Rukundwa and Aarde (2007), the term "Third World" has been widely used to distinguish between the developed and the undeveloped or underdeveloped continents.

Postcolonial criticism is built from the colonial experiences of colonized people who engaged in liberation struggles around the world, particularly in the colonized countries of Africa, South and South East Asia and Latin America. It is born out of the colonized peoples' frustrations, their direct and personal cultural clashes with the conquering culture, and their fears, hopes, and dreams about the future and their own identities (Bressler, 1999:265). Only after colonization occur and the colonized people have had time to think and then to write about their oppression and loss of cultural identity does postcolonial theory come into existence.

Postcolonialism is concerning itself with diverse a numerous issues to discuss such subjects include universality, difference, nationality, postmodernism, representation and resistance, ethnicity, feminism, language, education, history, place, and production. In its interaction with the conquering culture, the colonized or indigenous culture is forced to go underground or to be obliterated.

In short, postcolonialism is used to investigate what happens when two cultures clash and the struggle that occurs when one culture is dominated by another.

#### 2.2.1.1 Dominant and Subaltern

Speaking about postcolonial study, colonial literature cannot be apart from the term the third world. It stands to reason that postcolonial research focuses on hegemony and counterproductive and a number of appeal against subaltern (colonized) towards dominant (colonizer). In this point, the dominant is always subject, arrogant, superior, gaining control towards the native (colonized). As a result, the subaltern is always bent in submission, imitative, and less creative.

Otherwise, Spivak, as cited in Endraswara (2013:177), points out colonial literature has strong correlation with subaltern studies. She concludes that for 'the true' subaltern group, whose identity is its difference, there is no subaltern subject that can 'know and speak itself'.

Guha (in Spivak, 1995:26) proposes a dynamic stratification grid describing colonial social production.

1. Dominant foreign groups.
2. Dominant indigenous groups on the all-India level (in that case, India is the colonized group).
3. Dominant indigenous groups at the regional and local levels.
4. The terms 'people' and 'subaltern classes'.

Subalternity is part of the unfairness of the colonization. It is clearly defined in many colonial discourses, western is the dominant and consider the natives as the subaltern. The colonized people are not given any opportunity to speak and convey their opinion because they are reputed as not having any knowledge and quality to speak.

From the statements above, it seems that dominance always has two sides; those are the powerful dominant and the weak subaltern. Postcolonialism apparently tries to compare those two sides that according to Hegel (in Endraswara, 2013:180) will remain master-and-slave relationship.

#### 2.2.1.1 Mimicry and Hybridity

The main problem over the colonized in their struggle against the colonizer is mimicry (Endraswara, 2013:177). Naipaul (in Bennett and Royle, 2004:220) points out 'The presence of the colonial other imitating the white male colonizer disrupts the authority of the colonizer's language, and [reveals] an inherent absurdity in the colonial enterprise'.

Homi K. Babha (1994:86) states that mimicry is a constructed around ambivalence of two opposite things that is stricken by indeterminacy. It means mimicry appears as the representation of a difference in a process of denial. He points out mimicry as a sign of double articulation; a complex strategy of reform, regulation and discipline, which appropriate the Other (the native) as it visualizes power. Furthermore, it is also the sign of inappropriateness, a difference or disobedience which coheres the dominant strategic function of colonial power,

observance, and poses an imminent threat to both ‘normalized’ knowledge and disciplinary powers.

For Bhabha himself, the colonizer controls the imagination and the aspirations of the colonized. Bhabha argues that there is a fundamental ambivalence in the act of colonial appropriation: the colonizer at once desires and fears that the colonized be like him (or, less frequently, her). According to him, such authority simultaneously renders the colonial presence ambivalent, since it only comes about by displacing those images of identity already held by the colonized society. Therefore, Bhabha (in Bennett and Royle, 2004:220) describes colonial mimicry as ‘almost the same, but not quite’.

Bhabha (1985:34) points out the reference of discrimination is always to a process of splitting as the condition of subjection: a discrimination between the mother culture and its bastards, the self and its doubles, where the trace of what is disavowed is not repressed, but repeated as something *different*—a mutation, a hybrid. For the colonial hybrid is the articulation of the ambivalent space where the rite of power is enacted on the site of desire, making its objects at once disciplinary and disseminatory—or, in Bhabha’s mixed metaphor, a negative transparency. Most post-colonial writing has concerned itself with the hybridised nature of post-colonial culture as a strength rather than a weakness. Bhabha assumes hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal. He says hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity

effects. According to Bhabha, the phenomenon unsettles the mimetic or narcissistic demands of colonial power but reimplicates its identifications in strategies of subversion that turn the gaze of the discriminated back upon the eye of power.

Hybridity occurs in post-colonial societies both as a result of conscious moments of cultural suppression, as when the colonial power invades to consolidate political and economic control, and when settler-invaders dispossess indigenous peoples and force them to 'assimilate' to new social patterns (Ashcroft, Griffiths, and Tiffin, 1995:183). In addition, it may also occur in later periods when patterns of immigration from the metropolitan societies and from other imperial areas of influence (e.g. indentured labourers from India and China) continue to produce complex cultural palimpsests with the post-colonised world.

Indeed hybridity, rather than indicating corruption or decline, may, as Bhabha (1985:34) argues, be the most common and effective form of subversive opposition since it displays the 'necessary deformation and displacement of all sites of discrimination and domination'.

### ***2.2.2 Colonialist Literature***

According to JanMohamed (1985:18), colonialist literature is an exploration and a representation of a world at the boundaries of 'civilization,' a world that has not (yet) been domesticated by European signification or codified in detail by its ideology. That world is therefore perceived as uncontrollable, chaotic, unattainable, and ultimately evil. In order to gain the desire to conquer and dominate that world, the imperialist configures the colonial realm as a

confrontation based on differences in race, language, social customs, cultural values, and modes of production.

JanMohamed (in Ashcroft, Griffiths, and Tiffin, 1995:7) stresses the importance of the literary text as a site of cultural control and as a highly effective instrumentality for the determination of the 'native' by fixing him/her under the sign of the Other. He also explains how these literary texts contain features which can be subverted and appropriated to the oppositional and anti-colonial purposes of contemporary post-colonial writing. Further, JanMohamed (1985:19) divides colonialist literature into two broad categories: the 'imaginary' and the 'symbolic.'

The emotive as well as the cognitive intentionalities of the 'imaginary' text are structured by objectification and aggression. In such works the native functions as an image of the imperialist self in such a manner that it reveals the latter's self-alienation. Because of the subsequent projection involved in this context, the 'imaginary' novel maps the European's intense internal rivalry. The 'imaginary' representation of indigenous people tends to coalesce the signifier with the signified (JanMohamed, 1985:19).

Writers of 'symbolic' texts, on the other hand, are more aware of the inevitable necessity of using the native as a mediator of European desires. Grounded more firmly and securely in the egalitarian imperatives of Western societies, these authors tend to be more open to a modifying dialectic of self and Other. They are willing to examine the specific individual and cultural differences between Europeans and natives and to reflect on the efficacy of European values,



assumptions, and habits in contrast to those of the indigenous cultures. 'Symbolic' texts, most of which thematize the problem of colonialist mentality and its encounter with the racial Other, can in turn be subdivided into two categories (JanMohamed, 1985:19). The first type, represented by novels like E.M. Forster's *A Passage to India* and Rudyard Kipling's *Kim*, attempts to find syncretic solutions to the manichean opposition of the colonizer and the colonized. The second type of 'symbolic' fiction, represented by the novels of Joseph Conrad and Nadine Gordimer, realizes that syncretism is impossible within the power relations of colonial society.

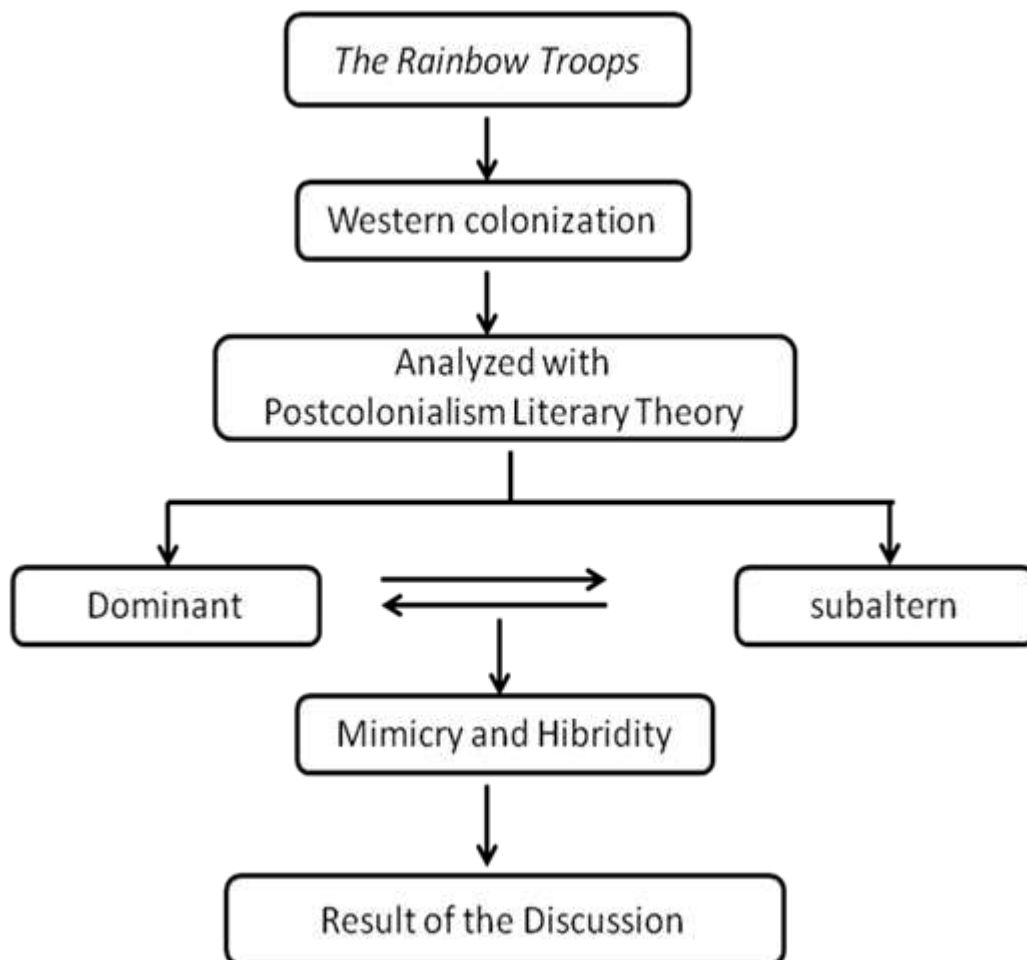
Hence, the ideological function of all 'imaginary' and some 'symbolic' colonialist literature is to express and to deliver the moral authority of the colonizer and to cover the pleasure the colonizer derives from that authority by positing the inferiority of the native.

### **2.3 Theoretical Framework**

This research is discussing about a post colonial condition specifically on the topic entitled *Western Colonization towards Indonesian People Reflected in Andrea Hirata's The Rainbow Troops*. Because it is about western colonization, so the writer applies postcolonialism literary theory that focuses on that phenomenon.

By using this theory, the writer can prepare a detailed description of the phenomenon which is going to be analyzed, and then make some research problems that can be answered not only by some explanations of the relevant theories, but also supported with clear evidences from some quotations of the

novel. In brief, it can be seen from the diagram below:



1.1 Flow chart of Framework of Analysis

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

In order to gather an in-depth understanding of the discussion about to be presented in the next chapter, in this chapter the writer provides some subchapters including research design (contains type of data and role of the researcher), research instrument, procedures of collecting the data, and technique of data analysis.

#### **3.1 Research Design**

The object of this study was western colonization in Andrea Hirata's novel *The Rainbow Troops*. Related to the topic of the study, the writer took the characters, conflicts, settings, and analyzed the result with the concept of colonialism. The character taken was especially the main character, since he was the narrator.

This study belonged to qualitative research. According to Huberman and Miles in Juwita (2013:33), qualitative data is usually words rather than numbers. The qualitative data were the sources of well-grounded, rich description and explanations of processes in identifiable context of words, sentences, utterances, and dialogues. In addition, characteristic of this research is focusing in process and significance of the subject (Mujiyanto 2011:23). By using qualitative method, the writer would identify the object of the study to be in line with the topic of the study.

The analysis was supported by library research method which was based on the data taken from the novel, books, autobiography of authors, journals, articles, essays, and other sources that could be accessed via internet. Library research is a research conducted to find supporting materials related to the study (Lazuardini, 2013:22). By using library research method, the writer found the previous studies related to the novel.

Besides, this research also used postcolonial approach of Bressler. According to Bressler (1999:265) postcolonial approach was an approach to literary analysis that concerns itself particularly with literature written in English in formerly colonized country. The writer used the approach to analyze the hegemony of western colonization and its impacts in Indonesia as represented in the novel through the elements of the novel.

### ***3.1.1 Type of Data***

In this sense, all data were qualitative. They referred to essences of people, objects, and situations. This research focused on data in the form of words. The words were based on observation and documents. The data focused on intrinsic elements of the story dealing with western colonization and its impact towards Indonesian people.

### ***3.1.2 Role of the Researcher***

In this research, the writer had roles as the data collector and data analyzer. The important data of the novel were collected in order to gain relevant reference as the object of the study. By recording the information found, it can capture the

author's exact words and see them in their exact context (Ellison 2010:49-50). Then, the writer acted as a data analyzer. In this role, the collected data were analyzed, including the supporting data which related to the study.

### 3.2 Research Instrument

In conducting this study, the writer used observation sheets to get the data. This observation sheets were made of the chosen citation in the script. It revealed the literal meaning of the citation, how that meaning took part in the story, and how that meaning related to the study. It was expected to get into a better understanding to the study of the story. This observation sheets also explored certain elements to study.

The observation sheets were in table form to get the data. The table could be seen as follows:

No	Citation	Chapter	Page/Line	Answer Number

### 3.3 Procedure of Collecting the Data

In collecting the data, there are four steps carried out by the writer, they were:

#### *a. Reading*

The first step of conducting this research was reading. Reading the novel properly is important to get the whole idea of the story. In order to understand the content comprehensively, this step was conducted several times.

*b. Identifying*

The next step done by the writer was identifying. In this procedure, the writer determined interesting points of the novel. From the points, a topic was decided to discuss further. This step was done by marking the novel's sentences or paragraphs related to the topic of study. For the novel *The Rainbow Troops*, the writer underlined the related sentences or paragraphs and wrote down the page number.

*c. Inventorying*

After identifying, the writer did data inventorying. All the identified data were listed and arranged into an observation sheet. The observation sheets were formed in table with citation, chapter, and page/line of the citation.

No	Citation	Chapter	Page/ Line	Answer Number
1.	The Indonesian government took over PN from the colonial Dutch.	5	31/24	1
2.	The Indonesian government took over PN from the colonial Dutch. And not only were the assets seized, but also the feudalistic mentality. Even after Indonesia gained its freedom, PN's treatment of its native employees remained very discriminatory. The treatment differed based on caste-like groups.	5	31/25	2

*d. Classifying*

Classifying the data was a next procedure after inventorying. In this procedure, the data would be sorted its relevancy which the relevant data could be used to support the study related to the topic discussion whereas the irrelevant data were eliminated.

### **3.4 Technique of Data Analysis**

Data analysis is very important because it includes the process of analyzing the data from the literary work. In analyzing the data, the process was done in to steps as follows.

*a. Interpreting*

After having the overall data, the writer would interpret and categorize them to lead to the findings. The data were interpreted and categorized into groups of data that showed the colonization done by western colonizer and the impact of it towards the Indonesian people.

*b. Analyzing data*

This procedure was done to explore the data in post colonial point of view. In this step, the data were analyzed to find representation of post colonialism described in the story. In analyzing the data the writer would use some citations from the overall data. The citations were taken from the novel and had been listed and categorized before. Then, with the supporting data taken from some reference books, those data collection was analyzed.

The whole analysis of the novel was discussed in the fourth chapter while the conclusion of the discussion was presented in the fifth chapter. Furthermore, the synopsis of the novel and the supported data were attached in the appendixes.



## **CHAPTER V**

### **CONCLUSIONS AND SUGGESTIONS**

In this chapter, there are two subchapters; those are conclusions and suggestions of the discussion. Conclusion of the discussion conveys the answer of problems statement generally. Meanwhile, suggestions of this study deliver suggestions for a better research in the future.

#### **5.1 Conclusions**

From the discussion on the previous chapter, the writer draws some conclusions as follows. The Dutch colonization in Indonesia had been occupied since the seventh century. As long as three-hundred-fifty years, Indonesian people, especially the native of Belitong lived under Dutch control. The dominancy could be seen in a number sector of Indonesian life, such as manpower, economic, language, and culture. From the manpower area, it is described that Dutch colonizer took benefit in practicing slavery by employing colonized people with low salary. In economic, Dutch oppressed the promising economic resources set to the profit of them, including mining sector. Meanwhile, the colonizer infused its influences in language through daily interaction with the local people in order to emphasize Dutch existence in Belitong Island. Moreover, Dutch intruded Indonesian culture along with the entry of western way of life. The most perceptible feature among them was the presence of Victorian architectures in the middle of Belitong modest houses.

On the other hand, the occupation of Dutch colonizer left behind some side-effect towards the native inhabitant. The novel *The Rainbow Troops* shows it in the form of changes and trends in the society even after Indonesian independence. The Dutch colonization created discrimination and unconfident attitude towards the occupant of Belitong, both PN staff and the native. The discriminative between the high and the low class societies determined one's position in education, economy and bureaucracy aspects where the high class got better treatments than the low one. Furthermore, the occupant of Belitong Island remains an unconfident attitude to Belitong people. In this case, the native unconsciously adopted western manner, including the culture and language as futuristic and sophisticated things to apply in daily life.

In short, Dutch colonization took control Indonesian people in various scope of life in compliance with their interest in obtaining more profit. In a row with the occupation, Dutch policy run out some impact formed in a number of areas which occurred even after the Dutch left Belitong.

## **5.2 Suggestion**

After doing research, the writer would like to present contribution by giving some suggestions towards the readers and the following researchers. Here, the writer brings up some suggestions based on the result of this study.

More discussion of the novel *The Rainbow Troops* is needed, for it will give the readers some values and knowledge from another point of view. The following researchers should do the analysis in broader about this novel because there are still a lot of aspects that can be researched. In addition, the researcher

had to determine which approach one's should use to analyze deeper in order to gain more understanding about the topic of the study.

Hopefully, this final project can be a useful reference for the next research related to the topic. Also, it may become another point of views in doing literary research.

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## Appendix 1

### Synopsis of *The Rainbow Troops*

*The Rainbow Troops* (English for *Laskar Pelangi*) was a group of Ikal and his ten classmates in the poor Muhammadiyah Elementary School. The school wouldn't even exist, if the teachers hadn't been able to round up ten students—the minimum requirement for government approval. Yet, the government still has the power to close down the school. The threat of closure (manifested in Mister Samadikun, the school inspector) always hangs over the students and their dedicated teachers. The two teachers, the veteran Pak Harfan and the 15-year-old Ibu Muslimah, are not paid for their teaching. They do it out of a love for education. After teaching, they must put in long hours to support themselves.

The school itself replicates their own dire situations. Except for their lack of facility school, The Rainbow Troopers lived in the poorest of the poor kampong of the rich Belitong Island. The kampong was inhabited by copra coolie, PN Tin (a state-owned company) labor, and other blue-collar workers whose families were unlikely to be educated. They had lived in misery even from the seventh generation before them. Thus, poverty had become their life companion.

Meanwhile, the different life was occupied by PN staff. Prosperity and welfare was about to run over them eternally. Grandiose house with luxurious furniture was a part of their custom. Along with it, good facility and professional teachers of PN School brings the children into well-educated and well-mannered person. This condition emphasized the practice of dominance even after the ruin of colonization between Dutch and Indonesian people.

However, Ikal and the Rainbow Troopers hand in hand faced every single of problems lively, including poverty, poor bureaucracy, and social gap in their surrounding.

## Appendix 2

### Overall Data Finding

No	Citation	Chapter	Page/ Line	Answer Number
1.	The branch of an old <i>filicium</i> tree shaded me.	1	1/2	2
2.	The Indonesian government took over PN from the colonial Dutch.	5	31/24	1
3.	The Indonesian government took over PN from the colonial Dutch. And not only were the assets seized, but also the feudalistic mentality. Even after Indonesia gained its freedom, PN's treatment of its native employees remained very discriminatory. The treatment differed based on caste-like groups.	5	31/25	2
4.	The highest caste was occupied by PN executives. They usually were referred to as Staff. The lowest caste was comprised of none other than our parents, who worked for PN as pipe carriers, hard laborers sifting tin or daily paid laborers. Because Belitong had already become a corporate village, PN slowly assumed the form of a dominant hegemonic ruler and, fitting with the feudalistic design, the caste of a PN worker automatically bled over into non-working hours.	5	32/5	2
5.	The Staff—almost none of whom were		32/14	2



	Belitong-Malays— lived in an elite area called the Estate.			
6.	The occupants of the house ate dinner wearing their best clothes—they even put on their shoes for the meal. After placing their napkins on their laps, they ate without making a peep while listening to classical music, maybe Mozart's Haffner No. 35 in D Major. And no one put their elbows on the table.	5	34/5	2
7.	Her father, a Mollen Bas, head of all the dredges, sat beside her.	5	34/23	1
8.	The PN School was Belitong's most discriminating club. That school only accepted children of the Staff who lived in the Estate. There was an official rule that regulate which rank of employees could enroll their children at the PN School. And of course, on the gate hung that warning not to enter unless you had the right.	5	37/12	2
9.	This meant that the children of fishermen, pipe carriers, daily paid laborers or hard laborers sifting tin, like our parents, and especially native children of Belitong, didn't have the least opportunity to receive a good education.	5	37/18	1
10.	Like the hanging gardens of Babylon built for the tyrant Nebuchadnezzar III for worshipping the god Marduk, the Estate was a Belitong landmark built to continue the dark dream of spreading colonization. Its goal was to give power to a few people to oppress many, to	5	38/2	2

	educate a few people in order to make the others docile. The worshiped god was none other than status, status built through the unjust treatment of the poor native inhabitants.			
11.	It would be an exaggeration to call our village a slum, but it would not be wrong to say it was a laborers' village shadowed by an endless eclipse since the dawn of the industrial revolution. Belitong Island, one of the first places in Indonesia occupied by the Dutch, had been oppressed for seven generations, when suddenly, in the blink of an eye, hundreds of years of the drought of misery were drenched in one night by a rain of torment: the arrival of the Japanese. My father vividly recalled the storm.	6	40/1	1
12.	After three-hundred-fifty years, the Dutch said "good day" and the Japanese yelled "sayonara".	6	40/14	1
13.	The Chinese-Malays, as they sometimes are called, have lived on the island for a long time. They were first brought to Belitong by the Dutch to be tin laborers.	6	41/15	1
14.	As for the Malays, they lived like puppets—controlled by a small and comical but very powerful puppet master called a siren. At seven o'clock every morning, the stillness shattered. The siren roared from the PN central office. Immediately, PN coolies bustled about, emerging from every corner of the village to	6	41/16	1

	line up along the side of the road, jumping and jamming themselves into the backs of trucks which would bring them to the dredges.			
15.	Unlike at the Estate, when eating, the PN coolies were not accompanied by Mozart's <i>Haffner No. 35 in D Major</i> . Their meals were accompanied by bickering, husbands complaining about the menu—always the cheapest fish for breakfast, lunch, and dinner... In the midst of their terrible fight at the dinner table, a calm back sound entered and harmonized the lyrics of their whimpering children, lined up neatly like boards in a fence, asking their parents to buy them new scout uniforms.	6	42/24	2
16.	The economic strength of Belitong Island was dominated by the Staff living in the Estate. The businessmen receiving concessions from the tin exploitation lived in Jakarta, and the conspirators receiving bribes were none other than the politicians.	6	43/1	2
17.	Mister Samadikun glared at her and snapped, "Call me <i>Mister!</i> "  It was common knowledge: He didn't want to be called Pak Samadikun. Maybe it was an influence from his Dutch teachers, or perhaps it was to maintain his authoritative image, whatever the reason was, one thing was clear: he wanted to be called Mister.	10	88/20	2
18.	<i>PAPILIO blumei</i> , the captivating tropical black butterflies with blue-green stripes, visited the	12	111/1	2

	tips of the <i>filicium</i> leaves... they were followed by other species...Their Latin names, respectively, are <i>Colias crocea</i> and <i>Colias myrmidone</i> . To the untrained eye, both are equally flawless in their beauty, which is implied by their elegant names.			
19.	While the PN School kids rode their blue bus to Tanjong Pandan for recreation, visited the zoo or museum, or went on verloop—Dutch for vacation—with their parents to Jakarta, we went to Pangkalan Punai Beach.	16	149/5	1
20.	IB is the local way of saying EB, emmer bager, Dutch for dredges.	21	211/8	1
21.	since the Kheks were brought to Belitong by the Dutch to be mining coolies back in the seventeenth century.	22	232/7	1
22.	In 1922, the Dutch named satam billitonite.	25	254/26	1
23.	That’s a picture of the Eiffel Tower, Ikal. It’s in Paris, the capital city of France,” Lintang said, his tone a bit surprised. “Paris is a city of smart people; artists and scholars live there. They say it is a beautiful city. Many people dream of living there.	27	268/20	
24.	The building closest to us was like a castle. From the castle came an odd music that I now know is classical music.	38	373/11	2
25.	Those homes were left behind by the colonial Dutch. Their architectural style is Victorian,” explained Flo....	38	374/1	1
26.	I looked hopelessly at the three letter sacks marked Union Postale Universele while the still attractive woman was complaining.	44	418/10	2

27.	<i>“Hoe vaak moet ik je dat nog zeggen!”</i> She dumped her words on me and turned to leave.	44	418/18	2
28.	Whenever faced with uncertainty, I often ran to the most beautiful place I knew—the one I had discovered in childhood when an enormous love attacked me for the very first time. The place is a beautiful village with flower gardens surrounded by grey stone fences and trails in the woods shaded by plum tree branches. Oh, Edensor, the nirvana of my imagination.	44	420/19	2

### Appendix 3A

#### List of the Data Supporting Statement Problems Number One

No	Citation	Comment
1.	The Indonesian government took over PN from the colonial Dutch.	Colonized in economical aspect
2.	Her father, a <i>Mollen Bas</i> , head of all the dredges, sat beside her.	Colonized in language aspect
3.	It would be an exaggeration to call our village a slum, but it would not be wrong to say it was a laborers' village shadowed by an endless eclipse since the dawn of the industrial revolution. Belitong Island, one of the first places in Indonesia occupied by the Dutch, had been oppressed for seven generations, when suddenly, in the blink of an eye, hundreds of years of the drought of misery were drenched in one night by a rain of torment: the arrival of the Japanese. My father vividly recalled the storm.	Evidence of Dutch colonization
4.	After three-hundred-fifty years, the Dutch said "good day" and the Japanese yelled "sayonara".	Evidence of Dutch colonization
5.	The Chinese-Malays, as they sometimes are called, have lived on the island for a long time. They were first brought to Belitong by the Dutch to be tin laborers.	Colonized in manpower aspect
6.	While the PN School kids rode their blue bus to Tanjung Pandan for recreation, visited the zoo or	Colonized in language aspect

	museum, or went on verloop—Dutch for vacation—with their parents to Jakarta, we went to Pangkalan Punai Beach.	
7.	IB is the local way of saying EB, <i>emmer bager</i> , Dutch for dredges.	Colonized in language aspect
8.	since the Kheks were brought to Belitong by the Dutch to be mining coolies back in the seventeenth century.	Colonized in manpower aspect
9.	In 1922, the Dutch named satam <i>billitonite</i> .	Colonized in language aspect
10.	“Those homes were left behind by the colonial Dutch. Their architectural style is Victorian,” explained Flo....	Colonized in arts aspect (architecture)
11.	I looked hopelessly at the three letter sacks marked <i>Union Postale Universele...</i>	Colonized in language aspect
12.	It had been built by the Dutch, and the people of Belitong called it <i>Zaal Batu</i> , or <i>stone room</i> , Sungai Liat Mental Hospital was very old. It had been built by the Dutch, and the people of Belitong called it <i>Zaal Batu</i> , or <i>stone room</i> , because the walls in the examination rooms were made of stone.	Colonized in language aspect

### Appendix 3B

#### List of the Data Supporting Statement Problems Number Two

No	Citation	Comment
1.	The branch of an old <i>filicium</i> tree shaded me.	Unconfident in language aspect
2.	The Indonesian government took over PN from the colonial Dutch. And not only were the assets seized, but also the feudalistic mentality. Even after Indonesia gained its freedom, PN's treatment of its native employees remained very discriminatory. The treatment differed based on caste-like groups.	Discrimination in bureaucracy aspect
3.	The highest caste was occupied by PN executives. They usually were referred to as Staff. The lowest caste was comprised of none other than our parents, who worked for PN as pipe carriers, hard laborers sifting tin or daily paid laborers. Because Belitong had already become a corporate village, PN slowly assumed the form of a dominant hegemonic ruler and, fitting with the feudalistic design, the caste of a PN worker automatically bled over into non-working hours.	Discrimination in bureaucracy aspect
4.	The Staff—almost none of whom were Belitong-Malays— lived in an elite area called the Estate.	Discrimination in bureaucracy aspect
5.	The occupants of the house ate dinner wearing their best clothes—they even put on their shoes for the meal. After placing their napkins on their laps, they ate without making a peep while listening to classical music, maybe Mozart's Haffner No. 35 in D Major. And no one put their elbows on the table.	Unconfident in cultural aspect



6.	The PN School was Belitong's most discriminating club. That school only accepted children of the Staff who lived in the Estate. There was an official rule that regulate which rank of employees could enroll their children at the PN School. And of course, on the gate hung that warning not to enter unless you had the right.	Discrimination in education aspect
7.	This meant that the children of fishermen, pipe carriers, daily paid laborers or hard laborers sifting tin, like our parents, and especially native children of Belitong, didn't have the least opportunity to receive a good education.	Discrimination in education aspect
8.	Like the hanging gardens of Babylon built for the tyrant Nebuchadnezzar III for worshipping the god Marduk, the Estate was a Belitong landmark built to continue the dark dream of spreading colonization. Its goal was to give power to a few people to oppress many, to educate a few people in order to make the others docile. The worshiped god was none other than status, status built through the unjust treatment of the poor native inhabitants.	Discrimination in bureaucracy aspect
9.	Unlike at the Estate, when eating, the PN coolies were not accompanied by Mozart's <i>Haffner No. 35 in D Major</i> . Their meals were accompanied by bickering, husbands complaining about the menu—always the cheapest fish for breakfast, lunch, and dinner... In the midst of their terrible fight at the dinner table, a calm back sound entered and harmonized the lyrics of their whimpering children, lined up neatly like boards in a fence, asking their parents to buy them new scout uniforms.	Unconfident in cultural aspect

10.	The economic strength of Belitong Island was dominated by the Staff living in the Estate. The businessmen receiving concessions from the tin exploitation lived in Jakarta, and the conspirators receiving bribes were none other than the politicians.	Discrimination in economical aspect
11.	Mister Samadikun glared at her and snapped, “Call me <i>Mister!</i> ”  It was common knowledge: He didn’t want to be called Pak Samadikun. Maybe it was an influence from his Dutch teachers, or perhaps it was to maintain his authoritative image, whatever the reason was, one thing was clear: he wanted to be called Mister.	Unconfident in language aspect
12.	<i>PAPILIO blumei</i> , the captivating tropical black butterflies with blue-green stripes, visited the tips of the <i>filicium</i> leaves... they were followed by other species... Their Latin names, respectively, are <i>Colias crocea</i> and <i>Colias myrmidone</i> . To the untrained eye, both are equally flawless in their beauty, which is implied by their elegant names.	Unconfident in language aspect
13.	“That’s a picture of the Eiffel Tower, Ikal. It’s in Paris, the capital city of France,” Lintang said, his tone a bit surprised. “Paris is a city of smart people; artists and scholars live there. They say it is a beautiful city. Many people dream of living there.”	Unconfident in ideological aspect
14.	“ <i>Hoe vaak moet ik je dat nog zeggen!</i> ” She dumped her words on me and turned to leave.	Unconfident in language aspect
15.	Whenever faced with uncertainty, I often ran to the most beautiful place I knew—the one I had discovered in childhood when an enormous love attacked me for the very first time. The place is a beautiful village with	Unconfident in ideological aspect

	flower gardens surrounded by grey stone fences and trails in the woods shaded by plum tree branches. Oh, Edensor, the nirvana of my imagination.	
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