



INTISARI

Objek material dalam penelitian ini adalah roman *Salah Asuhan* karya Abdoel Moeis, sedangkan objek formalnya adalah identitas dan mimikri. Tujuan penelitian adalah mengungkap identitas poskolonial dan mimikri dalam roman amatan. Teori yang dipakai adalah teori poskolonial. Penelitian dilakukan dengan teknik deskriptif kualitatif.

Pokok permasalahan studi poskolonial dalam penelitian ini menyangkut keagenan yang salah satunya mengenai mimikri atau peniruan. Prinsip dasar yang dipakai adalah binarisme antara Barat-Timur, subjek-objek, sang diri-sang lain, penjajah-terjajah, bersuara-diam.

Melalui analisis poskolonial yang menyangkut keagenan dapat diketahui: (1) Relasi yang terbentuk antara penjajah lawan terjajah; (2) identitas poskolonial yang dilakukan oleh tokoh Hanafi dalam rangka menaikkan martabat agar sejajar dengan kaum penjajah, dan (3) peniruan atau mimikri yang dilakukan oleh tokoh tersebut untuk mencapai identitas diri yang diidealkannya.

Hasil penelitian ini menunjukkan (1) relasi penjajah-terjajah dalam roman ini bersifat hierarkis dominatif dan terbilang menarik karena (a) Hanafi bertindak sebagai subjek dalam menghadapi Rapih, ibunya, dan masyarakat Minangkabau; (b) Hanafi sekaligus sebagai objek ketika berhadapan dengan Corrie dan masyarakat Eropa lainnya; (2) permasalahan identitas diri yang dihadapi Hanafi yang menyangkut (a) Hanafi memandang dirinya, (b) orang lain memandang Hanafi, (c) hasrat Hanafi untuk menjadi sang lain, dan (d) tindakan Hanafi dalam pemenuhan hasratnya menjadi sang lain; (3) mimikri, yaitu peniruan yang dilakukan Hanafi melalui (a) mimikri terhadap bahasa, (b) mimikri terhadap mata pencaharian, (c) mimikri terhadap gaya hidup, dan (d) mimikri terhadap sistem kemasyarakatan.

Kata kunci: *identitas, mimikri*



ABSTRACT

The material object of this research is the novel *Salah Asuhan* by Abdoel Moeis. The formal object is identity and mimicry. The research focuses on the question of how the postcolonial identity and the mimicry are expressed in the novel. The theoretical background was provided by the theory of postcolonialism, while the research has been carried out in a descriptive and qualitative way.

The main problem of the postcolonial study in this research relates to one of the themes which are concerned with mimicry or imitation. The argument uses several dichotomies such as conception of East and West, subject versus object, one's self versus the other, the colonizer versus the person who are colonized and the speaker versus the listener.

There are some issues which can be found through the postcolonial analysis. These are as follows (1) the relation which builds up between the colonizer and the colonized persons, (2) the postcolonial identity which the character Hanafi tries to develop by increasing his status to become equal with the colonizers and (3) the imitation or mimicry which is used by this character to reach the identity which he idealizes for himself.

The outcomes of this result are as follows (1) the relationships between the colonizer and the colonized is that of a dominated hierarchy which can be called unique, because (a) Hanafi acts as a subject when he approaches Rapiyah, his mother and the Minangkabau society, (b) Hanafi acts as an object when he approaches Corrie and other European societies. (2) The problem of Hanafi's own identity which relates to (a) how Hanafi looks at himself, (b) how other people look at Hanafi, (c) the desire that Hanafi shows to become somebody different, and (d) the steps which Hanafi takes to fulfill his desire to become somebody different. (3) The mimicry, which means the imitation that Hanafi uses, including (a) mimicry concerning the language, (b) mimicry concerning the view of the livelihood, (c) mimicry concerning his way of life, and (d) mimicry concerning the system of society.

Key words: *identity, mimicry*