

THE RESISTANCE OF MARGINALIZED PEOPLE IN “KEN AROK DAN KEN DEDES” NOVEL BY GAMAL KOMANDOKO (SPIVAK POST-COLONIAL STUDY)

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ARTICLE INFO

Received: 14-01-2023

Accepted: 24-05-2023

Published: 24-05-2023

Volume: 7

Issue: 1

DOI:

<https://doi.org/10.33019/lire.v6i2.187>

KEYWORDS

*Influence of authorities, resistance,
marginalized people, post-colonial
theory*

ABSTRACT

Literary works has been used as objects of research as well as instruments for studying theories of language and literature. One of the literary works that is involved in linguistics and literature research is novel. This study aims at (i) finding the influence of dominant and arbitrary authorities, (ii) finding the resistance of the marginalized people against the authorities, and (iii) revealing the intelligence of the marginalized in doing an effort to fight against the authorities, in a novel entitled “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” composed by Gamal Komandoko by applying Gayatri Spivak’s post-colonial theory. The present study uses a qualitative approach in which the data source is a novel of “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” telling a coup story in Java. The research data are words, phrases, sentences, and paragraphs, found in Komandoko’s novel, which are in line with Spivak’s post-colonial theory. The researchers used documentation or literature in data collection. For data analysis, the researchers used descriptive analysis technique. From the results of data analysis based on Spivak’s post-colonial theory, the influence of authorities which are dominant and arbitrary, the resistance of the marginalized people against the authorities, and high intelligence possessed by the marginalized to carry out a coup as a form of resistance against the authorities are found in the novel of “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko.

1. INTRODUCTION

In several decades, linguists, literary researchers, and scientists have used literary works as objects of study as well as instruments for studying theories of language and literature. One of the literary works that is quite widely involved in linguistic and literature research is novel. Novel is a literary work that is considered free to explore details of events, atmosphere, and character traits to bring stories to life. According to Brumfit and Carter (1986), in contrast to a short story which is supported by the story density, the integrity of a novel is supported by the theme of the story. Besides that, Kamariah, Tjahjono, and Supratno (2020) argued that novel can be used as a medium



by the writer to display a realistic picture through the elements of its development, such as characters, plots, and settings that are created from the writer's point of view by using the writer's language.

There are many novels whose setting or storyline tells about events that occurred in the past but are identical to events that still frequently occur in the present (Lazar, 1993). A novel entitled "*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*" is a complex political nuanced novel set in the historical background of a large kingdom in Java. This novel contains the story of the first coup that took place in the archipelago, a little cunning coup act. In it there was a murder but the actor of the murder actually managed to get a top position. The coup involved a neatly planned action. What's more, even though someone knew the main culprit's action, there was no valid evidence for the authorities to arrest him.

Ken Arok in the novel was a character who came from the class of *sudra* who later succeeded to become a great king in Java land. Arok's figure was described as a combination of a symbol of military power and a symbol of civilian political ingenuity that was cunning and greedy. It is said that Ken Arok's hands were not directly covered in blood in getting rid of a ruler named Tunggal Ametung in Tumapel. It shows an ingenuity which is according to Lyons (2022) a political tactic is not always synonymous with an open war or a military mobilization. Arok's politic was like a game of chess on a board of pieces that shrewdly carried out his actions. However, he had a desire to fight against colonialism, namely the arbitrary ruler.

The novel "*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*" describes a complex political coup map and becomes a story about the resistance to colonialism that once occurred in Java. This novel simultaneously tells about various forms of domination by the authority, such as slavery, occupation, displacement of residents, and other forms of cultural invasions. Even though the stories in it are such complex, the diversity of these problems is united by the same theme, namely colonialism. According to Bauer (2003), colonialism quite a lot colors the famous literary works in the world. Therefore, the practices of resistance to colonialism will be proven through this research, and the novel can be used as the object of the study as well as the analytical instrument.



2. LITERATURE REVIEW

In short, colonialism is a political-economic phenomenon in which a country expands its power throughout the world. However, the practice of colonialism is not limited to the action of one country that dominates another country. According to Miller (2014), the actions of rulers in an area who oppress their people, drain the people's energy through forced labor, and exploit the natural wealth of the area for the personal interests of the rulers are forms of colonialism. Colonialism cannot be separated from an ambition or a desire to expand power.

The culture of oppressed people usually produces two discourses towards freedom (Frankema & Waijenburg, 2014). The first is the rhetoric of development, which is a foresight that requires freedom from colonial control in order to gain an independent identity. The second is the rhetoric of tradition, namely a backward view that draws on the beliefs, folklore practices, and ideas of the oppressed to forge the bonds among the various kinds of people that make up postcolonial society.

Postcolonial theory is related to its main concept, namely the problem of the relations of "domination-subordination" (Huggan & Tiffin, 2015). This relationship occurs from macro to micro level, from inter-countries to inter-groups of society. In other words, postcolonial theory is a critical theory as a form of a group of postmodern theories. Furthermore, in the postcolonial study there is a heterogeneity because of either the region, the people, or the culture.

Postcolonialism produces two factors, namely the subordination of colonialism power, and a set of deviant practices, which are prominent among those who reject the colonialism (Al-Saidi, 2014). In practice, postcolonialism as a production study and cultural analysis is divided into three approaches, namely historical approach, counter-discursive approach, and economical approach (Ashcroft, 2015). Historically, postcolonial study is related to the culture of a nation that experiences colonialism, and how the indigenous elites perpetuate the patterns of power and domination of colonialism, especially in post-colonial cultural products. Counter discursive shows how the cultural aspects of colonized society reject the hegemony of the authorities. Economically, colonized society is not only based on the cultural conception of third world nations, but based on strata groups that are degraded in capitalist society, namely those who are marginalized either in terms of race, ethnicity, caste, or gender.



Shome (2016) argued the purpose of postcolonial theory development is to fight the residual effects of colonialism. Postcolonial is oriented towards the realization of a new world relations order in the future. Thus, postcolonial is a theory that assumes and at the same time explores the fundamental differences between colonizers and colonized people in addressing the direction of their cultural development. Postcolonial discourse has emerged during the colonial era, but postcolonial theory to provide criticism emerged several time after the colonial era (Praveen, 2016). The postcolonial perspective provides awareness of the importance of national identity, the importance of the values of freedom, and humanism. Therefore, this theory is born to dismantle the power relations that envelop structures dominated and controlled by the colonialists.

Postcolonial study seeks to dismantle phenomena and all forms of structures that occurred in the colonial era. More than that, postcolonial study also analyzes the impact in the present, resulting from colonization (Burkitt, 2016). In general, postcolonialism is a critical theory about the domination, hegemony, and subordination of Western over the East. The three main figures of this theory are Edward Said, Homi K. Babha, and Gayatri Spivak. One of the most famous forms of postcolonial study is “subaltern” proposed by Gayatri Spivak. In that Spivak’s theory, marginalized groups are called subalterns. According to Spivak, in a society system there are levels. With these levels, the term lower class society appears. The lower class society is called the subaltern society or the *sudra* people (Khan, 2019).

In line with that, Farr (2019) argued that subaltern society is lower class society that is marginalized or does not receive attention from the colonial government, and they are at an inferior level. Colonial government, based on Spivak’s theory, is the upper class of society consisting of the *Ksatria* people and the *Brahmana* people (Spivak & Riach, 2020). However, the subaltern can fight to get respect and even equal to the level of upper class society. The resistance of the subalterns in order to gain an award is the object of Spivak’s study.

In a literature research conducted by Santoso (2017), it was mentioned that Ken Arok who came from the *sudra* caste then transformed into a *ksatria*. In another study, it was stated that Ken Arok was also a unique blend of adherent of Shiva, Vishnu, and Buddhism (Firmansyah & Yahmin, 2019). This was reinforced by notes found in several inscriptions that told Ken Arok’



life. It was also explained that in the course of his life, Ken Arok had learned from some teachers with different beliefs (Pane, Manugeran, & Purwarno, 2021).

Another previous research that is relevant to the novel “Ken Arok dan Ken Dedes” by Gamal Komandoko and Gayatri Spivak’s postcolonial study is a study conducted by Alfianto (2017). The researcher wrote that there was domination by the Dutch colonialists who held a superior role over the subalterns in the form of oppression and power. The influence of the colonial domination of the subaltern was found in physical and mental forms. As a result, subalterns experienced physical decay, mental weakness, fear, paranoia, and resentment. The research found subaltern forms of resistance against the invaders in the form of insults, rebellion, and fighting.

Another relevant research has been conducted by Schäfers (2017) and Gagliardi (2019). The results of these two studies show that indigenous groups, especially women, became subaltern because they are marginalized, economically impoverished, and experience sexual harassment. These research are also in line with postcolonial theory and the resistance of the marginalized (subaltern). The two studies find that the domination of the authorities causes misery for oppressed and marginalized people. They do not only feel the loss materially, but also mentally, mindset and culturally.

In contrast to those previous studies, the present research is focused on: (1) the influence of authorities which are dominant and arbitrary, (2) the resistance of the marginalized people against the authorities, and (3) the intelligence of the marginalized in doing an effort to fight against the authorities, in the novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” composed by Gamal Komandoko.

3. METHODOLOGY

This study applies a qualitative approach to determine the truth or falsity of explanations regarding facts that are used as the target object. According to Hansen (2020), a qualitative study is a research that is natural, descriptive, emphasizes process, inductive, uses multiple methods, focuses on context, and emphasizes interpretation in order to find meaning. The findings of qualitative research are not obtained from the calculation of numbers and numerical statistics.

Researchers use a qualitative approach with the following reasons: (1) literary research data does not use numbers, then it is appropriate to use a qualitative research design, (2) the data of this



research is in the form of descriptive data according to the research focus, (3) researchers act as the main research instrument, (4) this research prioritizes processes and products, and (5) this study emphasizes more on describing the meaning of data.

The data source of the current research is a novel entitled “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko. The research data includes descriptive data consisting of words, phrases, sentences, and paragraphs contained in the novel. The data is then analyzed according to the research needs, namely data relating to the influence of dominant and arbitrary authority, the forms of resistance of the marginalized, and the intelligence of the marginalized.

In collecting data, researchers used reading and note-taking techniques. Data analysis was performed using content analysis by searching and analyzing the contents of the novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko. Next, the researchers interpreted the influence of the authority, the resistance of the marginalized, and the intelligence of the marginalized. The procedure or steps for analyzing the data in this study were as follows: (1) the researchers identified the data in the novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko, by coding, (2) the researchers analyzed the data that had been previously identified by using Gayatri Spivak’s theory which had been chosen by the researchers, and (3) drawing conclusions which were a continuation of the presentation and analysis results which were concluded in detail from the results of the study.

4. RESULTS AND DISCUSSION

4.1 The influence of authorities which are dominant and arbitrary

The novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko depicts the dominant and arbitrary authority against marginalized people. In this novel, the dominant and arbitrary ruler is shown by the King of Kadiri, namely *Sri Maharaja Kretajaya*. The first situation can be found in the snippet of the following paragraph as shown in data 1. The plot describes the condition that occurred during the reign of the Kadiri King, while the setting is a small village in the territory of the kingdom.



Data 1

Para petani dan peladang terbiasa bertani dan berladang dalam kebisuan dan ketundukan serta ketaatan semu..... Bagian kecil, bahkan sangat kecil dari hasil garapan boleh mereka nikmati.... Sementara itu bagian terbesar dari hasil mereka harus diserahkan ke Kadiri sebagai upeti bulu bhakti, pengisi lumbung-lumbung kerajaan Kadiri. Semuanya dilakukan sebagai pertanda pengakuan akan kekuasaan dan keserakahan Sri Maharaja Kretajaya yang sesungguhnya sangat mereka benci dan ingkari. (GM: 12)

Farmers and cultivators are used to farming in silence and submissiveness and pseudo obedience..... They may enjoy a small, even very small part of the results they cultivate.... Meanwhile, the biggest part of their income had to be handed over to Kadiri as a tribute for bhakti, filling the granaries of the Kadiri kingdom. Everything was done as a sign of recognition of the power and greed of Sri Maharaja Kretajaya which they really hated and denied.

The arbitrariness of the highest authority is also used by subordinate leaders to oppress the common people and gain their own benefits. Other characters that reflect arbitrary rulers are the representatives of the Kadiri King. This can be seen in the following data 2. The plot describes the condition that occurred during the reign of the Kadiri King, while the setting is a district controlled by Kediri, namely Tumapel. Every district is led by a leader called *Akuwu*, on the appointment of Kadiri King. The representative of the King of Kediri to lead Tumapel is Tunggul Ametung.

Data 2

Akuwu Tunggul Ametung dan para perwira tinggi Tumapel hidup serba berkecukupan, serba berlebihan. Prajurit-prajurit Tumapel pun hidup makmur berkecukupan. Namun, tidak bagi rakyat kebanyakan. Para petani Tumapel menjerit mendapatkan remah kecil hasil usahanya setelah hasil terbesarnya harus disetor ke kas pakuwon. Begitu pula pedagang yang harus memeras keringat kuat-kuat hanya untuk mendapatkan sisa kecil hasil usaha mereka. Begitu pula dengan para nelayan, buruh, dan pekerja lainnya. Semuanya hidup dalam kondisi serba memprihatinkan (GM: 38-39).

Akuwu Tunggul Ametung and the high-ranking officers of Tumapel live a life of abundance and excess. The Tumapel soldiers lived a prosperous and sufficient life. However, not for most people. The Tumapel farmers screamed for small crumbs from their work after the biggest results had to be deposited into the Pakuwon treasury. Likewise traders who have to sweat hard just to get a small remainder of the results of their efforts. The same goes for fishermen, laborers and other workers. All of them live in appalling conditions...

The story snippet in data 1 and data 2 is in line with Spivak's theory about the dominance of authority over subalterns, namely oppression in the form of an obligation to hand over most of the work to the authority. In fact, it is not only the highest authority who acts arbitrarily, but also his



representatives who take advantage of the opportunity to seek personal gain. On the other hand, the subalterns can only remain silent because they are helpless in the face of arbitrariness against them.

This is in line with Spivak's thought that the subalterns here are weak people. They become a marginalized people because they are unable to go against the orders of the higher strata, namely the authorities. Then the situation was exploited by some authorities for personal gain. The domination of the rulers over the people from lower castes who are free to impose their will on the people or the weak seems very clear.

4.2 The resistance of the marginalized people against the authorities

Spivak proposed the concept from the opinion of historians that subalterns had the potential to had structuralism thoughts to carry out rebellions. Spivak's concept deals with the subaltern's attempted rebellion. The character of the subalterns who want to rebel against arbitrary rulers is shown by the people of Tumapel. An example of this can be seen in the following story snippet as shown in data 3.

Data 3

"Itulah sebabnya kami ingin bergabung dengan kalian. Pimpinlah kami untuk melawan Akuwu! Tumbangkan penjilat pantat Dhandhang Gendhis itu! Syukur-syukur engkau bisa memimpin kami untuk menumbangkan Dhandhang Gendhis. Telah muak kami menjadi jajahan Kadiri!" (GM: 174)

"That is why we wanted to join you. Lead us to fight Akuwu! Get that ass-licker of Dhandhang Gendhis down! Thank God you can lead us to overthrow Dhandhang Gendhis. We are fed up of being colonized by Kadiri!"

The story snippet in data 3 is in line with Spivak's concept that subalterns rebel as an effort to fight against the domination of the authorities. In fighting the domination of the authorities, they need someone who can act in a real way to uphold the rights of the subaltern group.

Another form of the marginalized people's resistance against the arbitrariness of the authorities can be seen in the following snippet of conversation as shown in data 4.

Data 4

"Upeti itu milik rakyat Tumapel. Sudah seharusnya dinikmati rakyat Tumapel sendiri. Arok memang menjarah upeti itu, namun sebagian besar upeti itu diberikan kepada rakyat Tumapel terutama mereka yang miskin, papa, dan sengsara dalam hidupnya." (GM: 237).



“The tribute belongs to the people of Tumapel. It should be enjoyed by the Tumapel people themselves. Arok did indeed plunder the tribute, but most of the tribute was given to the people of Tumapel, especially those who were poor, destitute, and miserable in their lives.”

The novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko told that Mahaguru Dang Hyang Lohgawe and Ken Arok did not like the rulers. In that novel, Ken Arok is called *Batara Guru* in order to overthrow the domination of an arbitrary ruler. Here is a snippet of the conversation that is shown in data 5.

Data 5

“Menurut laporan sanditilik. Sri Kretajaya begitu jumawa dengan menyebutkan ia tak akan kalah melawan siapapun juga kecuali Batara Guru”.... “Benar.” menyahut pula Kalasewu. “Apa tidak sebaiknya Yang Mulia Arok kita gelari Batara Guru untuk melawan kecongkakan Sri Kretajaya?”.... “Selama itu hanya gelaran, kiranya tak mengapa, Anakku. Asalkan engkau tak menggunakannya untuk selamanya. Gelaran itu hanya untuk memberi pelajaran bagi Sri Kretajaya agar tak berlaku congkak dalam kehidupan ini....” (GM: 237).

“According to the *teliksandi*’s report. Sri Kretajaya was so arrogant by saying that he would not lose against anyone except *Batara Guru*”.... “Right,” Kalasewu also answered. “Shouldn’t our Honorable Arok be called *Batara Guru* to fight Sri Kretajaya’s arrogance?” “As long as it’s only a title, I don’t think it matters, my son. As long as you don’t use it forever. The event is only to teach Sri Kretajaya a lesson not to act arrogantly in this life....”

The dialogue excerpt in data 5 shows that the marginalized people plan a strategy to fight against a king who treats his people arbitrarily. The data shows that there is a form of resistance carried out by marginalized people. This is in line with Spivak’s postcolonial theory.

4.3 The intelligence of the marginalized in doing an effort to fight against the authorities

The novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko tells about a group of low castes endowed with intelligence. Ken Arok was a smart man who came from the *sudra* caste. He has gained knowledge from many teachers. He can very easily capture all the knowledge given by his teachers. One of his teachers was Ki Tantripala at the Kapundungan hermitage. While studying with Tantripala, Ken Arok was still called Temon. Here’s a snippet in the following data 6.

Data 6

Perihal Temon, Tantripala kerap menyayangkan kenapa anak itu begitu nakal lagi kerap membuat onar. Jika ia tak begitu nakal umpamanya, menjadi brahmana pun



akan mudah dicapai Temon. Ia luar biasa cerdas dan keajaiban di mulutnya itu, oh, Jagad Dewa, adalah tanda istimewa (GM: 163).

Regarding Temon, Tantripala often regretted why the boy was so mischievous and often caused trouble. If he weren't so naughty, for example, even becoming a brahmin would be easy for Temon to achieve. He is extremely intelligent and the miracle in his mouth, oh God, is a special sign....

Ken Arok's specialty was that he easily and quickly absorbed all the knowledge taught by his teacher, was recognized by the teacher, Tantripala. This can be seen in the following conversation.

Data 7

Betapa terperanjat serta kagumnya Tantripala mendapati Temon mampu menyerap ilmu rahasia itu hanya dalam hitungan hari, padahal dirinya perlu bertahun-tahun waktu untuk menguasainya ketika ia belajar dulu "Telah engkau serap semua ilmu yang ada pada diriku," kata Tanripala, "Bahkan ilmu rahasiaku pun telah kuturunkan padamu" (GM: 163-164)

How surprised and amazed Tantripala was to find Temon able to absorb this secret knowledge in just a matter of days, even though it took him years to master it when he studied first.... "You have absorbed all the knowledge that is in me," said Tanripala, "Even my secret knowledge has been passed down to you"

Another Ken Arok's teacher named Mpu Palot at the Turyantapada hermitage also acknowledged his intelligence. This can be seen in the data 8 below.

Data 8

Seperti halnya Tantripala, Mpu Palot juga terkesan dengan kecerdasan Arok dan kesungguhannya dalam menerima ilmu. (GM: 209).

Like Tantripala, Mpu Palot was also impressed by Arok's intelligence and sincerity in receiving knowledge.

Ken Arok's next teacher, Dang Hyang Lohgawe, acknowledged Ken Arok's intelligence, as shown in the following data 9.

Data 9

"Siasat cerdikmu menunjukkan kualitasmu selaku pemimpin besar, Anakku," Dang Hyang Lohgawe menepuk-nepuk bahunya. Wajah tua itu menunjukkan kelegaan dan kebanggaan yang menyamudera. "Sungguh aku berharap pada Hyang Dewata Agung, semoga aku masih diberi-Nya umur panjang hingga sempat menyaksikan peristiwa agung itu." (GM: 280-281).

"Your clever strategy shows your quality as a great leader, my son," Dang Hyang Lohgawe patted him on the shoulder. The old face showed a sea of relief and pride. "I really hope that Hyang Dewata Agung may give me a long life so that I can witness this glorious event."



In data 6 to 9, it is explained that Ken Arok is a smart and shrewd man. With his attitude like that, it seems that he can be a man who is brave and firm in his convictions. This attitude can make him strong and able to fight against the authorities who act arbitrarily, namely Tunggul Ametung, an accomplice of the king of Kadiri.

The intelligence of the marginalized in overthrowing arbitrary rulers can also be seen in the following quotations as shown in data 10.

Data 10

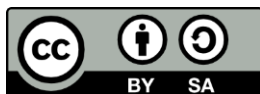
Para prajurit Kadiri di barisan depan terkejut mendapati wanita-wanita bertubuh molek berenang-renang tanpa busana. Mereka bercanda memamerkan kemolekan, kemulusan tubuhnya, seolah mengundang kedatangan para prajurit untuk turut bersenang-senang dengan mereka. Tanpa diberikan aba-aba, sekitar lima puluh prajurit Kadiri di barisan depan itu bergegas memasuki kali Brantas dengan gembira untuk mengejar wanita penggoda birahi itu. Mendadak terdengar teriakan memilukan dan jeritan menyayat hati. (GM: 385-386).

The Kadiri soldiers in the front row were surprised to find beautiful women swimming around naked. They joked about showing off their beauty, their smooth bodies, as if inviting the soldiers to join them in having fun. Without being given a signal, about fifty Kadiri soldiers in the front row rushed into the Brantas River happily to chase the seductive women. Suddenly there was a heartbreaking scream and a day-breaking scream.

In Spivak's concept, subalterns are people who are inferior, powerless, and their voices are ignored (marginalized). However, they have the intelligence and ingenuity to be able to seize power and fight arbitrary rulers. This novel tells about the actions of the rulers who are dominant and arbitrary. In addition, this novel also tells about a resistance carried out by the lower castes against the domination of the authorities.

These two things are in line with Spivak's postcolonial theory. Furthermore, in this novel researchers find something new and unique, namely the intelligence possessed by the lower caste or marginalized people. The lower caste (or subaltern in Spivak's study) can be seen in the character of Ken Arok and Tumapel people. The arbitrary authorities are characterized by an Akuwu named Tunggul Ametung, several high-ranking officials who supported the Akuwu for seeking personal gain, and the king of Kadiri Sri Kretajaya as the supreme ruler at that time.

The involvement of religious people in the struggle for power is also clearly discussed in this novel. The existence of an *Akuwu* named Tunggul Ametung as the representative of the King



of Kediri in Tumapel Pakuwuan showed the ambition and influence of the nobility. The blessing from the *Brahmana* that Ken Arok received to overthrow the *Akuwu* and the daily life of the *Brahmana* were proof of their wisdom as well as the ambition they showed.

The very discriminatory pattern of communication between castes can be seen from the way of addressing, such as “*Yang Mulia*” (Your Majesty), and “*Yang Agung*” (Your Highness). Besides that, discriminatory acts are also seen in the treatment experienced by the *sudra* caste, the lives of slaves employed arbitrarily, farmers and traders forced to hand over most of their work as tribute to the authorities, and the fate of the common people oppressed by the authorities who are ambitious to enrich themselves. There are many sad facts related to colonialism shown in this novel. This habit is still a source of pride for some people nowadays.

The high strata of society (*Brahmana* and *Ksatria*) had the power so that they could take arbitrary actions against the lower strata of society (*Sudra*). This triggered the emergence of groups from the *sudra* caste who tried to fight so that they could be equal to the *ksatria* and *brahmana*. In a research conducted by Kholifatu and Tjahjono (2020) it was found that this lower caste community group is usually marginalized.

The novel entitled “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” is a literary work that can be used as a medium to analyze the Gayatri Spivak’s postcolonial theory. Ken Arok’s background was a person who came from *sudra* caste whose origin was unclear. Therefore, through this study, the authors want to provide some academic benefits that are expected to enrich knowledge in the fields of language and literature.

This study can add references to marginalized people or what Gayatri Spivak’s study calls subalterns, which are reflected in literary works. Secondly, this study is expected to be able to find new forms of resistance and intelligence of the marginalized. Thirdly, this research can contribute to readers, namely the marginalized (subaltern in Spivak’s theory) as a literary study that does not stop at the description of the resistance of marginal groups, but knows the intelligence they have. The last, as a practical significance, it is hoped that this research can provide input for the government in making policies related to efforts to eliminate acts of colonialism which are still appearing in some groups of people.



5. CONCLUSION

Based on the result of data analysis and discussion of the resistance of the marginalized in the novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko, researchers provide the following conclusions. Firstly, the influence of the arbitrary authorities on the marginalized (subaltern) in the novel “*Ken Arok dan Ken Dedes (Pertumpahan Darah Menuju Singgasana)*” by Gamal Komandoko is very dominant. The dominating authorities are *Ksatria* caste (Kadiri King, Akuwu Tunggul Ametung, and supported by several officials). Secondly, the resistance of the subalterns carried out by Ken Arok against Tunggul Ametung obtained results, namely by increasing Ken Arok’s degree from being a *sudra* to being a *ksatria*. He succeeded in overthrowing arbitrary authorities and restoring order to the universe. Thirdly, the marginalized (subaltern) have intelligence as an effort to fight against the authorities. The way they do this is by cleverly staging a coup.

Furthermore, this research is expected to contribute to literary criticism in Indonesia. This study can enrich references in learning language and literature. In addition, the research results can be used to assist the government in making policies related to efforts to deal with the effects of colonialism which is still developing in Indonesian society.

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