

**A POSTCOLONIAL ANALYSIS ON NOVEL
“ROBINSON CRUSOE” BY DANIEL DEFOE**

THESIS

BY

**AGUS MAIMUN ZUBAIR
NIM: 01320013/S-I**



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES AND CULTURE
STATE ISLAMIC UNIVERSITY OF MALANG**

2005

**A POSTCOLONIAL ANALYSIS ON NOVEL
“ROBINSON CRUSOE” BY DANIEL DEFOE**

THESIS

**Presented to
State Islamic University of Malang
In Partial Fulfillment of the Requirements
For the Degree of SARJANA HUMANIORA (S. Hum)
Written by**

**AGUS MAIMUN ZUBAIR
NIM: 01320013/S-I**



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES AND CULTURE
STATE ISLAMIC UNIVERSITY OF MALANG**

2005

CERTIFICATE OF AUTHORSHIP

Here, I

Name : Agus Maimun Zubair

NIM : 01320013

Address : Sampih Rejasari RT/RW 04/08 Kec. Langensari Kota
Banjar Jawa Barat

certify that the thesis I wrote to fulfill the requirement for the degree of Sarjana Humaniora entitled “A Postcolonial Analysis On Novel *Robinson Crusoe* By Daniel Defoe” is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for this thesis if there is any objection or claim from others.

Malang, November 27th 2005

Agus Maimun Zubair
NIM. 01320013

APPROVAL SHEET

This is to certify that the Sarjana Thesis of Agus Maimun Zubair entitled “A Postcolonial Analylis On Novel *Robinson Crusoe* By Daniel Defoe” has been approved by the thesis advisor for further approval by the Board of Examiners.

Malang, November 17th 2005

Approval
Advisor

Acknowledgment by
Head of Language and
Letters Department

Rohmani Nur Indah, M.Pd
NIP 150 327 258

Dra. Syafiyah, MA
NIP 150 246 406

The Dean of
Faculty of Humanities and Culture
State Islamic University of Malang

Drs. Dimjati Achmadin, M. Pd
NIP 150 035 072

LEGIMITATION SHEET

This is to certify that the Sarjana Thesis of Agus Maimun Zubair entitled
“A Postcolonial Analylis On Novel *Robinson Crusoe* By Daniel Defoe” has
 been approved by the Board of Examiners as the requirements for the degree of
 Sarjana Humaniora

Malang, November 25th 2005

The Board of Examiners		Signature
1. <u>Dr. H. Ahmad Habib, M.Si</u> NIP. 130 902 073	(Chair)	1.
2. <u>Dra Galuh Nurrohmah, M.Ed, M.Pd.</u> NIP. 150 289 814	(Member)	2.
3. <u>Rohmani Nur Indah, M.Pd</u> NIP. 150 327 258	(Member)	3.

Approved by
 The Dean of Faculty of Humanities And Culture
 State Islamic University of Malang

Drs. Dimjati Achmadin, M.Pd.
 NIP 150 035 072

MOTTO

Liberte, Egalite, et Fraternite

(Revolution of France)

Dedication:

My Lord Allah al-Mutakabbir, Great Prophet Muhammad SAW. Mom and Dad for their love, advice, care, motivation, model and belief. My Brother and Sisters and all of my family for spirit, togetherness and life education.

The big family of Pesantren LUHUR Malang: Abah Mudlor and his family for spiritual and inspiration.

My little friend Faidul Albab, “lalai Sleding Club”(Sobrut, Tumbu, Fuad, Sugic) and all of Santri Pesantren LUHUR Malang, thanks for spiritual experiences

My intimate friends: Tete Yenny, Sulis, Aan (my Cat), mba Ima, Nikmal for time sharing, Rahma for pray, attention, support, and best spirit, and especially Neng Izza for support, attention and true love

My best friends: Fauzi “Moker” Ahmad Muda and Kormen for togetherness, discussion and inspiration. Thanks all of LKP2M people for letting me to write this thesis in your computer.

My Adventure friends: Busro”Mungil”, Mansur”Toni”, Wahidin” Sogol”, Retno”Ghozin” for love, friendship and adventure.

The big family of PMII UIN Malang especially Rayon Ibnu Aqiel, thanks for organization and political experiences, humanity values, and togetherness.

The 2001 generation of English Department, thanks for love, cheerful, togetherness, and sense of family

ACKNOWLEDGMENT

In the name of Allah, the beneficent and the merciful praise belong to Allah *Jalla wa 'ala*, Lord of Universe who has given us inspiration, so that the writer can finish this study (thesis) successfully. This thesis is intended to fulfill the requirement to achieve the degree of SARJANA HUMANIORA in Faculty of Humanities and Culture at State Islamic University of Malang. Secondly, Sholawat and Salam always given to Prophet Muhammad SAW who had given us Islamic religion.

In completing this thesis "A Postcolonial Analysis On Novel *Robinson Crusoe* By Daniel Defoe, I own many other persons. Without their supports I would be incapable of accomplishing it. I express my sincere thanks to:

1. My father (Kholid) and my mother (Umi Dalilatun) for their love, advice, care, motivation, all of their material and spiritual support during my life
2. My Brother and Sister who always give pray, spirit for finishing this thesis
3. Prof Dr. H. Imam Suprayogo, Rector of State Islamic University (UIN) Malang, who has allowed me to conduct the study and research in this university especially in English Letters and Language Department.
4. My Advisor Rohmani Nur Indah, M.Pd who has given me advices, correction and attentions, until this thesis is finished successfully. And all of my lecturers in State Islamic University (UIN) Malang, who give valuable, love, humanity, knowledge for my future.

5. Prof. Dr. KH. Achmad Mudlor, SH who has given me life education and spiritual. And all of my friends at Pesantren LUHUR Malang who gave me many life experiences.
6. My friends at PKPBA class A3 and The 2001 generation of English Department who accompany me during my studying especially Rahma who always prays for me, give attentions and supports and best spirit.
7. My friend “Shabat” in PMII UIN Malang especially Rayon Ibnu Aqiel who gave me many political and intellectual values in my study at State Islamic University (UIN) Malang.
8. All of my teachers and my friends who always pray me for my successful. Finally, I hope that God will give a gift for their goodness, and also god will always bless what they want in the world of whole their life.

Amin ya robbal ‘alamin

Malang, November 15th 2005

Agus Maimun Zubair

ABSTRACT

Zubair, Agus Maimun. 2005. A Postcolonial Analysis On Novel *Robinson Crusoe* By Daniel Defoe. Thesis. Faculty of Humanities and Culture. English Letters and Language Department. State Islamic University of Malang.

Advisor : Rohmani Nur Indah, M.Pd.

Key Terms : Postcolonial, Hegemony, Colonization

Colonization is a process when one group cannot determine themselves and another group dominates them. The phenomenon of colonization does not happen only in real life but also in written fiction. The example of colonization in the real life is colonization that has done by Dutch to Indonesian people. While, colonization could be found in economics, politics, education, culture and literary work. Daniel Defoe as an English novelist writes colonization process in his novel "Robinson Crusoe".

Related to the phenomenon above, this research aims to answer two following questions; the first is how the colonization reflected in Defoe's *Robinson Crusoe*, and second is how the dominant power dominated the colonized people.

This research is a descriptive qualitative research. The data source of this study is the novel *Robinson Crusoe* by Daniel Defoe. The data of this study are all sentences in the form of written dialogues, monologues and expression, which are collected from novel *Robinson Crusoe*. The steps of data collection are reading and understanding the text, picking up the data dealing with the problems, selecting and classifying the data that were related with the problem of the study. To analyze the data, he presented the data, interpreted the data, evaluated and drew the conclusion.

Based on the findings and discussion of the data, it is concluded that there are colonization that are reflected in Daniel Defoe's novel *Robinson Crusoe*. The major character has been the major colonizer. Hegemony of *Robinson Crusoe* was huge. He could determine everything around him in order to be appropriate for his business. There are many ways to dominate "silent other" that are used by the major character, *Robinson Crusoe*. They are controlling communication channel, confiscated proprietary right, and giving a pseudo positive pleasure.

The researcher hopes that this research can give a new contribution to the readers, especially the students who are interested in postcolonial discourse. Furthermore, it is hoped for further researchers to conduct the research, which not only focuses on reflection of colonization but also on the other aspect of postcolonial.

TABLE OF CONTENT

COVER	i
TITLE SHEET	ii
CERTIFICATE OF AUTHORSHIP	iii
APPROVAL SHEET	iv
LEGITIMATION SHEET	v
MOTTO	vi
DEDICATION	vii
ACKNOWLEDGMENT	viii
ABSTRACT	x
TABLE OF CONTENT	xi
CHAPTER I : INTRODUCTION	
1.1 Background of Study	1
1.2 Problem of Study	4
1.3 Purpose of Study	4
1.4 Scope and limitation	5
1.5 Significance of Study	5
1.6 Definition of Key term	5
CHAPTER II : THEORY OF RELATED LITERATURE	
2.1 Postcolonial Related to Literature	7
2.2 Modernism and Colonial Experience	11
2.3 Postmodernism and Post-colonial Experience	14
2.4 Post-colonial and Theory of Ideology	16

2.5 Postcolonial Reconstruction	18
2.5.1 Literature	18
2.5.2 Meaning	20
2.5.3 Values	21
2.6 Daniel Defoe	21
2.6.1 Biography	21
2.6.2 Works	23
2.7 Previous study	24
CHAPTER III : RESEARCH METHOD	
3.1 Research Design	27
3.2 Data and data source	27
3.3 Data Analysis	27
3.4 Data Analysis	28
CHAPTER IV : FINDING AND DISCUSSION	
4.1 Finding	29
4.2 Discussion	47
CHAPTER V : CONCLUSIONS AND SUGGESTIONS	
5.1 Conclusions	49
5.2 Suggestions	49
BIBLIOGRAPHY	51
APPENDIXES	53
Plot Overview	53
Bukti Konsultasi	56
Curriculum Vitae	57

CHAPTER I

INTRODUCTION

This chapter discusses background of the study, problem of the study, purpose of the study, significance of the study, scope and limitation of the study and definition of key terms.

1.1 Background of The Study

Culture is basic thing in a society. Each society has special culture and those culture almost various. The variety is legal. Because their experiences, view of point, histories are different.

It is wrong if we say that occasionally one culture is estimated to be more primitive than another, this one more superior to that one. Learning a culture is more respectful than B culture. Whereas, all cultures are same in value. The assessment of being more superior, higher, more respectful, culture depends on who the speaker is.

Culture, as E.B. Taylor says, is a complexity, which covers knowledge, art, morality, abilities, habits, that human do as part of society (in Zuhriah, 2004:1). A branch of culture is written culture. It was begun by writing and picture at cave's wall of culture. Ancient people had been writing to express their feeling, and to immortalize their experiences, histories, etc.

Now days, writing culture had born high civilization. One of them was literature. Literature was writing in which expression and form, in connection with

ideas of permanent and universal interest, were characteristic or essential feature, as poetry, romance, biography, essay, etc (in Zuhriah, 2004:2).

Furthermore, talking about literary, it is always related to text studied, although there is basic difference between both of them. As main marker, a text can be called as literary text if those texts contain esthetic value. These esthetics criteria are often become basic standard to appraise literary text. Moreover, some experts had an assumption that literary texts are considered carrying weight or not which is established by contained esthetic value (Fananie: 2003:26).

Effort to understand, realize, appraise literary works not only depend on theories of literature, but also problems out of the text like aspects of politic, social, religion, etc, which often draw basic structure of the produced literary works. In other words it can be stated that actually literary text is very complex works. Because basically, literary work is a reflection of human life with its various dimension. Indeed, literature has psychological function because it immortalizes life experiences. Hussen al-hajj Hasan (in Muzzaki: 2003:6) states that literature was a portrait of human life, phenomenon, ideology and his tradition, meaning of his hope and inclination, expression of his ideal and emotion, and his character reality.

Sociologically, literature is a reflection of culture environment and dialectical text between author and social condition where it made, or an explanation of a dialectical history developed in literary work.(Muzzaki: 2003:7)

Novel was one form of literary work that often tries to reflect human's life and his culture. The author, consciously or unconsciously, besides writing stories,

he also reflected his point of view of culture. James Kauzer says that although you tell someone but actually you tell about yourself (Sumardjo, 2004:123).

Daniel Defoe, an English novelist, became popular because of publishing his novel, *Robinson Crusoe*. This novel was published in 1719 when colonization had done by European countries in America for instance in Spain, Portugal, France, England, and Netherlands since 1650 (Encyclopedia Americana: 1978:265). In *Robinson Crusoe* Defoe told about a shipwrecked man alone on an island. The main character was Robinson Crusoe. On that island Robinson struggled to live. He also declared that the island was his.

Novel used language as a medium. Linguists are aware that language has functions not only as communication tool, but also much more as representative from and showroom of power (Raharjo, 2002:38).

Based on the discourse above, the researcher wanted to investigate about colonization in novel *Robinson Crusoe*. *Robinson Crusoe* was an adventure story. It was exciting adventure, a story of man shipwrecked alone in on an island. It has inspired readers for over 250 years. A film had made on this novel with the same title. Dorren Robert, a commentator from University of Kent, Canterbury noted that there are many published books inspired by *Robinson Crusoe*.

“As long as the first middle of 18th century, except translations, there are many imitations in Germany language (it’s called ‘Robonsonads’), including 40 titles published in Germany. And at the end of the following century there are about 700 versions of Crusoe, including: adaptations, translations, and some English Edition”.
(http://www.republika.co.id/koran_detail.asp?id)

Daniel Defoe, the author, was English novelist, pamphleteer, and journalist. Along with Samuel Richardson, Defoe was considered the founder of

English novel. He achieved literary immortality when in April 1719 he published *Robinson Crusoe*, which was based partly on the memoirs of voyagers and castaways. In the 1720s Defoe had ceased to be politically controversial in his writing.

There are three studies related to this research. First, Rosdjelia Tukang(2002) focused on character of Robinson Crusoe. Secondly, Maratun Nafi' ah (2003) focused on the element of setting of *Robinson Crusoe* novel. Thirdly, www.wmich.edu/dialogues/texts/robinsoncruse.html#notes focused on mimicry, ambivalence and hybridity of *Robinson Crusoe* novel.

Based on discourse above, the researcher would like to investigate *Robinson Crusoe* using postcolonial theory. It is necessary to study it as an intellectual contribution in field of literary work.

1.2 Problem of the Study

Based on the background of the study above, the problems were formulated as follow:

1. How is the colonization reflected in Defoe's *Robinson Crusoe*?
2. How did the dominant power dominate the colonized people in this novel?

1.3 Purpose The Study

Purpose of the study was to find out the answer the problem, they were:

1. To explain how colonization is reflected in Defoe's *Robinson Crusoe*

2. To explain the dominant power dominate the colonized people in this novel

1.4 Scope and Limitation

The study of *Robinson Crusoe* by Daniel Defoe related to two aspects of postcolonial, namely how colonization is reflected in Defoe' *Robinson Crusoe* and how the dominant power dominate the colonized people in this novel. This study does not deal with other aspects of postcolonial like ambivalence, hibridity, mimicry, etc.

1.5 Significance of The Study

This study would be significant theoretically and practically. Theoretically, it would be profitable contribution to postcolonial literary criticism progress and a material of knowledge to enrich scientific horizon, an in put material in literary lecture. Practically, it would be useful for next researcher. It can be compared as their consideration and reference when they are conducting the study related to this topic.

1.6 The Definition of Key Term

To avoid ambiguous words in the sentences, the researcher lists concepts of meaning in many terms deal with the study as follow:

1. Postcolonial: an intercultural criticism and also discourse that reflected from it. It was a movement to subvert the concept and assumption that western culture was higher than eastern culture
2. Hegemony: the power exercised by one social group over other, the ideological/ cultural domination of one class by another, achieved by engineering consensus through controlling the content of cultural forms and mayor institution.
3. Colonization: a process when one group cannot determine them selves, another group dominates them.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter discusses some theories that support the study. The discussions are about the results of reviewing the sources of information that are related to the topic discussed in this thesis.

2.1 Postcolonial Related to Literature

Literary works (Endaswara, 2004:178) was a reflection. Literary works may be born after and before colonial. Literary works, which are born in colonialism era, of course would be different from it that is born after colonial (postcolonial). Postcolonial study itself cannot be separated from aspects of colonial: “colonizer” and “colonized”.

Post colonialism was a variant of postmodernism. The grand theory of postmodernism was “deconstruction”, to deconstruct modernism linearity. To return a conscious need that outside of hegemony discourse, there were still another (Kutha, 2004:152-153). Postmodernism showed a concept of culture relativity. There was no culture superiority, central-no central, and no western-orient.

Characteristics of postmodernism (Hutcheon in Kutha, 2004:154) are rejection to one central, absoluteness, grand narrative, and single thought. Structuralism representatives of modernism have a basic theory: *binary opposition* and post structuralism has a basic theory: *deconstruction*. Post structuralism’s vision is equality.

Postcolonial is metamorphosis of modernism that cannot be released from postmodernism theory: deconstruction-colonizer and colonized. Realized or not, people have different view of an object; which depends on what paradigm people use (Covey, 1997:12). There was no absolutely objective history. History was a reconstruction, a selection and then was reconciled a domination groups.

Colonizer was a historian himself, wrote histories for western purpose, to clear an easier way to exploit their colonies (Kutha, 2004:215-216), Postcolonial analysis, beside to investigate hidden aspect to know how the power works, also can deconstruct discipline, the institution and ideology as the background.

Language, literary, and culture were effective media used by colonizer.

Roswanto said that physical imperialism and colonialism by west to orient was the end. But in economical, political, educational, cultural field that process have been still working and felt by majority of oriental countries (in Dahlan, 2001:50)

In order to present more clearly, it is necessary to provide a brief explanation of post colonial. Post colonial according to Laura E. Donalson is:

“Postcolonial encompasses all the cultural affected by the imperial process initiated European imperial aggression. We also suggest that it is appropriate as the term for the new cross-cultural criticism which has emerged in recent years and for the discourse through which this constituted. Post-colonialism as a set of discursive practices, prominent among which is resistance to colonialism, colonialist ideologies, and their contemporary form and subjective legacies (Sinaga, 2004:13)

In *The Philosophy of History*, Hegel stated that Africans had no history; it was the same as Marx who had seen that India also had no history. So, according to them, the west must come with *destructive mission* to make something new grow: to destruct old Asian society and to make material basics of the west over

the world of Asia grow. Actually, it is the beginning of problems ideologies which growth in west with its claim of freedom, are still framed in Eurocentric. Western knowledge have been made in order to conceptually everything about life could be rounded up in *a grand narrative*, and did not let “the other” present freely and being out of their explained frame. The west-with their equipments: scientists, philologists, library collections, prestigious institutions, and intellectual published- is the man who have to representative the oriental totally. It is the true meaning of *Orientalism*. John Lye said that,

“The western concept of the oriental is based on the Manichean allegory (seeing the world as divided into mutually excluding opposites): if the west is ordered, rational, masculine, good, then the orient is chaotic, irrational, feminine, and evil. Simply to reserve this polarizing is to complicit in its totalizing and identity destroying power (all is reduced to asset of dichotomies, black or white, etc)”.
(<http://www.brocku.ca/English/courses/4F70/postcol/html>)

So, post colonial approach has aim to breaking up, dissolving and methodologically as well as critically reconceiving the unitary field hit here by orientalism, historicism, and what could be called essentialist universalism. In this case post colonial mean to deconstruct concept and authority of the west and reject to be framed by the west. On other word, post colonial is liberation from everything uniformity of imperialism.

Edward said in *Orientalism*, with using discursive approach of Michael Foucault, affirmed that the orient was the product of the west representation, which initially the aim was to dominate, but in fact implied situation and condition of western human. European culture got power and identity according to based on oriental world.

Furthermore, orientalism also has opened ethnocentrism whereas prejudice of the west to “the other”, which put a fence the orient with essential approach so being an object that must be told in plot and logic of western thought.

Facing this case, according to Said, something has to be opened is condition of “silent other” who are false to be representative, losing power of resistance, and death without critical consciousness, and then forget their capability as subject of history. For Said, the most important thing is how to effort talking from particularity and ethnocentrism, opening critical space to undermine totality system, doing reading contrapuntally.

In other hand, said rejected nativism as problem solving of colonial and imperialism, because it was just a proof of succeeds structure of dialectical European ideological confrontation. So, actually he wanted to leave politics which to hate and blasphemy the west, and went out from superficial provincialism and nationalism.

Said imagined alternative humanism which could pass humanism which not be enslaved in a mud hole of ethnics or nation over, but universally extend, still able to opposite but also defend locality with western world. So, it will appear new articulations of local culture which affirm being differences. Derrida called it *differance* (Selden, 1991:88). With this articulation there will be opportunity to get the moment of enunciation which problematizes any easy understanding of culture.

In case above, however, there is effort to relate between the native culture element of the west, without being binary, then finding ourselves as hybrid. The

hybrid in this scene is *the minority figure who is a native and yet not a native*. The hybrid strategy can be gone by using mimicry, hazy mimicry on *colonial inheritance* which not only hate it but also pass it over while exploit that colonial inheritance. Different with anti-colonial who draw extreme line, the pioneer of post colonial had focused to an interaction which full of ambivalent and contradiction, but directly given opportunity and space in any parties (especially native and colonized) to speak and defend power of critics themselves.

From this case, appears what something called *post-colonial discourse*.

2.2 Modernism and Colonial Experience

Modernism and experiment of artistic format of dominated bourgeois ideology that were done suddenly, such as realism in the end of 19th century, most of them were a discovery product of another cultural format of non-European. Beside had different esthetic and cultural format, that cultural forms disturbed general assumption of European culture itself radically. European people was demanded to realize that actually their culture was just part of some ways to understand realities and to organize many different representations in social practice and art.

In this case, the encounter with African culture that happened in a period which was called “struggle of African” between 1880’s and 1890’s occupied the most important position. When brutally oppressed ‘primitive culture’ that found in western and oriental Africa, the dominant European culture precisely imported to European region viewpoints of alternative world which was possessed by the

'primitive culture', namely in kind of masks, carving, African jewelry, and another artifacts that most of them were stored in underground rooms of European anthropological and ethnological museums. Those materials, later, were showed off in early 20th decades, became inspirations for modernists and had motivated them to create certain images about forms of alternative arts which were radically not realistic.

Movements that provided the basic for interest to collect artifacts of primitive cultures actually had done for long years ago, being rooted in viewpoint of pre-romantic which had care to multicultural "ur-volk" of European countries. In newer format, this interesting was clearly showed by primitive movement that appeared in the end 19th centuries. These movements appeared caused by discovery stimulus of some kind of cultures which had different cultural artifact. Although, I actually was not a new thing, but inside values of art had radically different principle with basic assumption of European esthetic. European claimed about nuance universality and art function became was destroyed by these alternative cultural artifacts. The geographical position of this society which was beneficial made them became a party of important component of movement that question cultural ideas which appeared at this moment. They included one of many new marker of being "the other" that functions as positive or negative power in cultural concepts, itself, "unique" and European values. This case was reflected in all products of arts at the end of 19th century and early 20th century, such as in poetry of Russian symbolic poet, Blok, music of Smetana and Dvorak, art of Bakst and Goncharow. Together with works of art from some similar cultures, like Guinea,

archipelago of South Sea, India and Inuit northern American, Maori New Zealand and Australian Aborigine, artifact of African culture were considered as examples of culture which were still defended primitive and indigoes motivations that were inside mankind. That art reflected a step in development of a civilized art. But this viewpoint had been competed since early by another vision that was more radical, more frightened and complex, which considered primitive art as part of expressive from “another side” of European spirit that was “civilized” as “bad side” of human. It was something expressed by works like *heart of Darkness* by Conrad, and *After Us, The Savage God*, Yeat’s notes conclusion after reading *Ubo Roi* by Jarry.

The Yeats’s comment had an important significant; because he was a main figure in primitivism movement who effort to find origin and source of culture. In his comment to Jarry, implicitly he differenced finding legal origin culture with alternative finding frightened face of “the other” in primitive culture, face of “wild and primitive animal”. In spit of finally aware, the other intimidate to sank “Highly European Civilization”

When main texts of modernism were formatted, especially modernism texts that aimed at possibilities to doing modernity deconstruction to stability and authority, encountering the others, namely non-European cultures, were a crucial encountering. Since that time, finding cultures which development basis that were essentially different with European culture became central factor which was very influenced in effort to produce and reproduce European art itself. In this case, appearance and involved of post-colonial art with European art format had been

not differential part of a radical process that influenced development of European and non-European cultures.

2.3 Postmodernism and Post-colonial Experience

Beside to ask an objective categories question that was inside European history discourse, critical revision to political history also exposed the process of their establishment more than a specific culture, not something universal. Hayden White (1973) has showed how some European thinkers like Vallery, Heidegger, Sartre, Levi-Strauss, and Foucault had been doubtful claims of being an objective historical consciousness. Beside that, they also pressured fictively *European historical reconstruction*. In other direction, the same challenge to epistemological status and cultural function of historical thought was also appeared by philosophy of Anglo-American.

Support to monocultures thought related to writing of modernism and theories of post-structuralism literary, namely what called *an authority crisis* of Europe:

“Postmodernism usually was estimated as cultural authority crisis, especially authority that belongs to western European culture and its institutions. In fact that hegemony of European culture pointed to this condition actually was not something new, because at least since middle of 1950’s we have realized the important to confront different cultures using other mediums, not through domination and subjection”. (Owen, 1983: 57)

However, apart from it’s theoretically contribution about otherness, structuralism and post-structuralism European-American had special inclinations which had many similarities with western historical consciousness to exploit

dominate the other. Only, these inclinations were concealed under fact that it showed and a cultural saving effort at the same time.

In other hand, critical formats of latest American literary were basically influenced by European through adopted Derrida's and Foucault theories by American critics. Now day's American society begin to realize that their post-colonial their selves have provided basis to state the same subversive viewpoint about language and culture. Comparing with postmodernism and post-structuralism that were claimed as decent ring powers which tore down categories of universal authority, post-colonial have been begun to be accepted as something essentially legal majority of subversive character in works of American literary along historical development. Those works were subversive to European authority with its form and hopes.

Beside that, it's important to be noted that most American critics now days begin to see being possibility to re-read works of American literary metonymically. As subversive format and appropriated to canonic English literary, its appearance has preceded some viewpoint of postmodernism. Those works were also centered to their post-colonialist their selves. As a consequence, avowal post-colonialist as part of establishment history of America then was not 'a badge of shy' but become their unique and difference marker, a difference that had been a potential of creative power in American culture.

2.4 Post-colonials and Theory of Ideology

Works of Marxist critics like Louis Althusser, Michel Pecheux, Michel Foucault, and Fredric Jameson had a special relevancy in seeing problem of relation between language and literary practice which was often stated by post-colonial critic. Those works were also relevant to study problem of identity establishment in distinguish self-the other forced by imperialism.

Foucault effort to create historical modes which lifted human as subject in our culture (Foucault: 1982) based on perception about relationship between construction of ideology and structure of regime power. Clearly, this case reflected seminal definition stated by Althusser in his familiar essay, *Noted toward an Investigation* (1970). In his essay Althusser appeared his ideas that nothing to deny that subject were appeared by ideology; we just become a consciousness subject by construction power which was in imaginer subjection, and ideology appeared those individual s as subject.

Michel pecheux enlarged and developed this definition in process of subject creating by ideological practices, and hold research comprehension into semantic and linguistic field. Pecheux mentioned there were three ways or types how subject were constructed. Firstly, type of good subject, namely produced by identification. In Althusser's word, they agreed pleased discursive formulation which formatted them.

Secondly, type of bad subject, namely appeared subject from 'counter identification practice'. They including this type rejected images that were offered to them and on the contrary hey returned it to them who offered. In this type,

return left steps of linguistic: “what do you mean crisis of oil?”,” Your social knowledge?” (Pecheux, 1982: 157). We can add, ”your literary values, your esthetic, your civilization”. The second type was very radical and important type. But According to Pecheux, finally this type will be limited. Implicitly, they stored challenge of ‘counter determination’ in their selves, namely that they might be not careful in stating what they reject about their selves with affirmed symmetry between them. As marked by Pecheux, counter determination like this was still in thought forms which they want to reject.

Thirdly, type of dis-identification. This type was a product of political and discursive practice which use and reject dominant ideologies. The third Pecheux’s modality showed that although not able to be avoided; the dominant ideology could be transformed.

The Pecheux’s concept above gave two things useful for post-colonial studies. First, the concept enables to understand appropriation of subjective. So, we were able to recognize that effects appeared by practices like education and civilization mission, were located at the pre-being meaning produced by discursive formation that has always been over there. Secondly, Pecheux’s formulation was very useful because he gave attentions to authority subject in order to place its pressure to meaning and discourse that was formed inside and through a material struggle. For Peachux, meaning was not located at nucleus, but linguistic meaning produced by involved language position as a marker in social, politic and cultural struggle. In this case, at was a clear illustration and will repeat in post-colonial discourse since early appearance of imperial-colonial relationship.

2.5 Post-colonial Reconstruction

Theories of post-colonial literature based on a linguistic viewpoint that affirmed language practice was more important than linguistic codes, variant language was more important than standard language. Beside that, post-colonial writing and indigoes theory, offer a non European centric perspective larger related to traditional question about theory. What kind of writing that appropriate to or categorized as “literature”, how do text state meaning”, with what kind of criteria do text can or should be valued; through practice of criticism, how do text dig up formatted process of useful, how far do universal statement of European theories can be applied to non European literature which are developing.

2.5.1 Literature

The definition of everything should be including canon have been changed by writers who tried to unite and adapt formats of traditional imaginative expression into latest condition covered English language. African literature can be a clear example. Product of the traditional orally stories offered alternative ways to understand structure of story. Beside influence structure and character of novels written in English at that continent, this encountering also has entered variety of showing art format of story.

Every writer might be enlarging borders of genre. But the writer who united formats took from other tradition will clearly articulate constant appreciation that we made about something including literature category. Majority of English literature formats have developed in an isolated historical environment

for culture of post-colonial countries. In other hand, that European format actually created a basic can be used to develop indigoes literary written in English. Use of local tradition became more be realized and intentionally. It's visible, for example, in using traditions taken from inheritance of orally showed art and religious epic in India novel, *Orature* and proverb in western African novel and appearance of various formats of ritual from indigoes statement, like stories in Australian. Clearly, wherever they were, pre-colonial tradition primitive formats became an important thing. Those formats were used as identify expression and new value their selves at liberation period. A poet and novelist Of Ghana, Kofi Awoonar, stated that artist must go back to their traditional sources to get inspiration. His works fully used traditional format. For example, *sang of Death*, begin with asking to sorrow family, then develop to reason why they were sad, or care of said it self, and ended by order or asking (Colmer, 1997:6). The aim of using traditional format according to Awoonar was to tolerate motifs and available formats into an artistic comprehensive thing, so the artist finally was returned to community desire, to resolution, effort to returning peace and silent (Awoonar, 1993:88).

Using of traditional format not only limited in shortly poetry. Salman Rushdie in his novel, *Midnight's Children*, also used traditional format. Rushdie reproduced traditional technique that was available in India orally story.

2.5.2 Meaning

In post-colonial text interpretation event located at an important position. While history of European literary theories showed it self as a place where three exchange elements of meaning -language speaker as writer and listener as reader- were locked in a contest of meaning gladiator struggle. The true post-colonial text showed that the condition actually not simple.

Not as oral discourse, the central problems in this study are omnipresence. To be able into understand written meaning as limited achievement of its participant was not a simple thing. It caused interpretation event occupied social space while is available between measure of writing and reading, A discursive space where writer and reader as social actors are not never meet each other.

So, perspective which is taken by post-colonial literary is problem of distance. Post-colonial literary showed that being writer and reader who are not present. They showed a situation which is in several things showed an ambivalent communication.

Post-colonial works showed a clear statement when English appropriation have not only drawn a standard locality format, but also created a discourse. This is an illustration of English constitution where viewpoint of a standard code was dig up by practice that constructed English itself. But, however, whatever happened momentum demolition was not an eternal postponement. The possible happen is meaning appearance that has functioned inside and through variety and using word, not through opposite.

2.5.3 Values

Post-colonial literary explicitly explained that, same as meaning, the value was not only intrinsic quality, but also a relationship between object and taken special criteria to relate both of them. For example, a society that has close relationship with oral tradition evaluated a literature using a different ways with society that lived in written tradition.

For Homi Bhabba (1984:100) evaluation process that was available in universal and national theories was and affirmation process for mimetic. These theories state a strong mimetic viewpoint about relationship between text and given reality which was formatted before.

As result, viewpoint above enlarge into empirical thought that universal and national criticism discourse circulated and proposed same question about different of discrimination and colonial, and this case was a controlling factor which essentially initiate their practice.

2.6 Daniel Defoe

Here is an explanation about Daniel Defoe, consist of short biography and his works.

2.6.1 Biography

Daniel Defoe (1660-1731) English novelist, pamphleteer, and journalist, was famous the author of *Robinson Crusoe* (1719), a story of a man shipwrecked alone in on an island. Defoe was considered the founder of English novel.

Defoe was born as the son of James Foe, a butcher of Stroke Newington. He studied at Charles Morton's Academy, London. Although his Nonconformist father intended him for the ministry, Defoe plunged into politics and trade, traveling extensively in Europe. In the early 1680s Defoe was commission merchant in Corn hill but went bankrupt in 1691. In 1684 he married Mary Tuffley, they had two sons and five daughters.

Defoe earned fame and royal favor with satirical poem "The True born Englishman" (1701). In 1702 Defoe wrote his famous pamphlet *The Shortest Way with Dissenters*. Himself dissenters he mimicked the extreme attitude of High Anglican Tories and pretended to argue for the extermination of all Dissenters. Nobody was amused; Defoe was arrested and pilloried in May 1703.

When Tories fell from power Defoe continued to carry out intelligence work for the Whig government. In his own days Defoe was regarded as an unscrupulous, diabolical journalist.

Defoe was one of the first to write Stories about believable characters in realistic situation using simple prose. He achieved literary immortality when in April 1719 he published *Robinson Crusoe*, which was based partly on the memoirs of voyagers and castaways, such as Alexander Selkirk. During the remaining years, Defoe concentrated on books rather than pamphlet. Among his works are *Moll Flanders* (1722), *A journal Of The Plague years* (1722) and *Captain Jack* (1722). His last great work of fiction, *Roxana*, appeared in 1724. In the 1720s Defoe had ceased to be politically controversial in his writings, and he

produced several historical works, a guide book and the *Great Law of Subordination Considered* (1724), an examination of the treatment of servant.

He died on 26 April 1731, at his lodgings in Rope maker's Alley, Moorfields. (<http://www.online-literature.com/defoe/> Available 1th October 2005)

2.6.2 Works

Defoe was a very productive author. He wrote many politics, economics, moralizing, supernatural, history and biography, crime and even novel. In all, Defoe published, including his pamphlet about 250 works. Here is the list of his works: I Politics: A General History of the Union of Great Britain (1709), The Secret History of The White staff (1714), II. Economics: An Essay on the South Sea Trade (1712), A general History of Trade (1713), A Tour thro the Whole Island of Great Britain (1724), The Complete English Tradesman (i) (1726) (ii) (1727), A Plan of the English commerce (1728), III. Moralizing: The Family Instructor (i) (1715) (ii) (1718), Religious Courtship (1722), IV. Supernatural: A True Relation of the Apparition of One Mrs. Veal (1706), The Political History of the Devil (1726), A System of Magic (1727), V. History and Biography: A History of the Wars of Charles XII (1715), Memoirs of the Duke of Shrewsbury (1718), The History of Peter the Great (1723), The Great Law of Subordination Considered (1724), VI. Crime: The King of Pirates (1719), A General History of the Most Notorious Pirates (1724) and (1728), A Narrative of All the Robberies, Escapes, Et Cetera, of John Sheppard (1724), VII. Novels: Robinson Crusoe (1719), Memoirs of A Cavalier and Captain Singleton (1720),

Moll Flanders (1722), A Journal of the Plague Year (1722), Colonel Jacque (1722), The Fortunate Mistress or Roxana (1724) (Tukang, 2002:15)

2.7 Previous Study

As the past part of this chapter, some scientific writing had made by students that conducted studier in this area will be discussed below as the additional references.

Maratun Nafi'ah (2003) studied the elements of setting, setting of place and time. She focused on getting intrinsic element. She could found everything she had been looking for, using structuralism theory. Settings are York, Yarmouth, Africa, Guinea, Brazil, Yorkshire, Lisbon, Dover, and Island. (England-Island) An annalist had analyzed *Robinson Crusoe*. Maratun Nafi'ah (2003) studied the elements of setting. She focused on getting intrinsic element. She could found everything she had been looking for, using structuralism theory. Unfortunately, she did not develop her finding. There was no follow up after showing her finding on her thesis she did not make relation data and another concept. For example, why did not author choose those setting not another? Why did Defoe choose England not Germany? Why did Defoe choose eighteen century as the setting, not twenty century, etc. What were author's motifs behind his work? So we can see, study which Nafi'ah had done look break down on just showing data off. She drops out of answer "what" question. Whereas, structuralism study will be interesting if the studier beside answer what question but also can answer "why" question. Not only have that, to explore answered of

why question will give wisdom and insight. A student, for example, came late. The lecturer had two different choices of response. Firstly, depend on what question. May be the student would be punished, did not allow to follow the lecture. That response was not wise. Secondly, depend on why question. What: a student came late, why: he accompanied a traffic victim to a hospital. I was sure the lecturer would give a wise response after knowing what some thing behind a visible data: coming late of student. It result of asking why question.

Like tip of the iceberg, what question was top of mountain. It can be seen, located in up of sea. Why question was the body of Ice Mountain. It was not able to be seen, bigger than the top, located in under of the sea. That was the personification between structuralism and post structuralism approach. Because of that, I think it will be getting much wisdom and more perspective if *Robinson Crusoe* would be analyzed using “why” question approach. A theory covered what and why question was postmodernism. The grand theory was “deconstruction”, to deconstruct motif behind “visible tip of the ice berg” the text. Part of postmodernism was postcolonial. Basic theory of postcolonial was *colonizer* and *colonized*. *Robinson Crusoe*, beside published in colonial era the author, Daniel Defoe was also a British. England at that time was well known as a colonizer nation who had large colonies. Furthermore, setting that Defoe chosen was in colony region (Brazil, Africa, Pacific archipelago, etc). Color of colonial was clear enough, dealing with intrinsic-extrinsic factor of *Robinson Crusoe*.

Other study on *Robinson Crusoe* has been done by Rosdjelia Tukang. Different with Nafi'ah, Tukang focused on characters of Robinson Crusoe during

his life and adventure. Robinson Crusoe was a brave man, an adventurer, and a hard worker.

Then, a similar study had done by www.wmich.edu/dialogues/texts/robinson_cruse.html#notes used post colonial perspective but published only in an article and it just also focused on Mimicry, Ambivalence and Hybridity in *Robinson Crusoe* novel. Robinson Crusoe was more isolated when he declared a king in the island.

Along time, studier who researched *Robinson Crusoe* just only studied structuralism aspect, structure constructed *Robinson Crusoe* text. It's true that many students have written studies on *Robinson Crusoe*. However, many points of them still need to be expanded upon or reconsidered.

According to observation held to some studies above, it can be stated that the topic in this study "A Post colonial Analysis On *Robinson Crusoe* By Daniel Defoe" was not studied yet especially focused on kinds of colonial and how dominant power influence the text. Because of that it is necessary to study it as an intellectual contribution in field of literary work.

CHAPTER III

RESEARCH METHOD

In this chapter, the writer of this study discussed the aspects related to research method. They are: research design, data and data source, data collection, and data analysis.

3.1 Research Design

In this study, the researcher applied the descriptive qualitative study. It means the researcher wanted to describe the data systematically, factually, accurately. Qualitative method is used because the data could not be presented into statistical procedure or number. The essence of this descriptive qualitative study related to the meaning of how people make sense of their lives, and their structure of the world especially those taken from *Robinson Crusoe* novel.

3.2 Data and data source

The data source of this study was the novel of *Robinson Crusoe*. All of the data were in the form of written dialogue, monologue and expression, which collected from *Robinson Crusoe*.

3.3 Data Collection

To collect the data of this study, the textual observation was used, since the data source of this study was *Robinson Crusoe*. While the steps were: reading the text repeatedly and carefully in order to comprehend the portrayal of Defoe's

ideas, picking up the data dealing with the problems would be investigated, selecting and classifying the data which were related with the problems of the study.

3.4. Data Analysis

After collecting the data, analysis was begun, while the steps were: presenting the data according to the problem of the study and categorizing the data based on the finding.

Then, the researcher interpreted the data above by referring to the researcher's point of view and some references of literary and postcolonial theories. Later on, the researcher drew the conclusion according to previous chapter, which gave the detail description, related to postcolonial perspectives.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the writer would like to describe about the kind of colonial that found in Daniel Defoe's novel, *Robinson Crusoe* and how dominant power influence the text in this novel.

4.1 Findings

Data 1

"...That I should never settle to anything with resolution enough to go through with it, and my father had better give me his consent than force me to go without it; that I was now eighteen years old, which was too late to go apprentice to a trade, or clerk to an attorney; that I was sure if I did, I should never serve out my time, and I should certainly run away from my master before my time was out, and go to sea; and if she would ..."(p.9)

From data 1, it was found that Crusoe disagreed with his father suggestion. His father forbade him to sail because Crusoe was still eighteen years old. In this case, father of Crusoe plunged his hegemony in front of Crusoe, as colonizer, tried to determine Crusoe's future. In simply word, Crusoe was a "silent other"

Data 2

"...He swam so strong after the boat, that he would have reached me very quickly, there being but little wind; upon which I stepped into the cabin, and fetching one of the fowling-pieces, I presented it at him, and told him had done him no hurt,

and if he would be quiet would do him none, 'But,' said I, 'you swim well enough to reach the shore, and the sea is calm; make the best of your way to shore, and I will do you no harm; but if you come near the boat I'll shoot you through the head, for am resolved to have my liberty.' So he turned himself about, and swam for the shore, and I make no doubt but he reached it with ease, for he was an excellent swimmer. (p.24)

From data 2, it was described how Crusoe forced and intimidated Moor in order not to come with boat where Crusoe and Xury were. In this case, Crusoe showed hegemony in front of Moor. Crusoe was able to freely intimidate and force Moor. Crusoe forced Moor to be in accordance with Crusoe's planning. In this condition Moore became a colonized man and Crusoe became a colonizer.

Data 3

I could have been content to have taken this Moore with me, and have drowned the boy, but there was no venturing to trust him, When he was gone I turned to the boy, whom they called Xury, and said to him, 'Xury, if you will be faithful to me I'll make you a great man; but if you will not stroke your face to be true to me,' that is, swear by Mahomet and his father's beard,' I must throw you into the sea too,' The boy smiled in my face, and spoke so innocently, that I could not mistrust him, and swore to be faithful to me, and go all over the world with me. (P.24-26)

From data 3, it was described how Crusoe repeated to force and threaten. Crusoe forced and threatened Xury. "Xury, if you will be faithful to me I'll make a great man, but if you will not stroke your face to be true to me, that is , swear by

Mahomet and his father's bread, I will throw you into the sea..". That Crusoe's attitude was a description how he was showing his domination. His position as captain made him easy to determine everything he wants. Xury was not given a chance to choose or bargain Crusoe's policy. Crusoe seemed determined Xury's life. In this case Xury was a silent other. Crusoe was a colonizer and Xury was a colonized man.

Data 4

"...For who would have supposed we were sailed on the southward to the truly barbarian coast, where whole nations of Negroes were sure to surround us with their canoes, and destroy us; where we could ne'er once go on shore but we should be devoured by savage beasts, or more merciless savages of human kind?"
(p.26)

From data 4 above, there was a description which forced a group into corner, inflicted a loss upon another. The utterance *the truly barbarian coast* was a viewpoint of West as colonizer to native as being colonized. There was an effort to control being colonized by colonizer through utterance media.

The stranger (colonizer) was described as a civilized man and the Native (being colonized) was described as an uncivilized man (barbarian).

Data 5

"...Says he, 'if wild mans come, they eat me, you go away.' 'Well, Xury,' said I, 'we will both go; and if the wild mans come, we will kill them, they shall eat

neither of us. 'So I gave Xury a piece of Rusk bread to eat, and a dram out of our patron's case of bottles which I mentioned before;'" (p.28)

Same as data 4, in data 5 there was also a controlling effort by the dominant power. In this case, if in data 4 Crusoe used utterance *the truly barbarian coast*, in data 5 Crusoe used word *wild man*. The word *wild man* was a chosen word by colonizer and a European colonial rhetoric to Native. In fact, wild refers to Crusoe's which perspective was not guaranteed the same as Native's perspective. Perhaps, the definition of wild according to Crusoe was different with theirs. From data 5 above, it was found language colonization. Crusoe was a colonizer and the Native was a colonized group.

Data 6

"...He offered me also sixty pieces of eight more for my boy Xury, which I was not to take; not that I was not willing to let the captain have him, but I was very not to sell the poor boy's liberty, who had assisted me so faithfully in procuring my own..." (p.35)

From data 6, it was found an utterance *my boy Xury*. Crusoe called Xury boy. Crusoe chose diction *boy* not *friend* as if word *boy* was to describe Xury was still little, fool, and know nothing. Actually, if he used word *friend*, for example, it would be more appreciative and equal..

It was clear that Crusoe tried to show his hegemony upon Xury through *my boy* designation. Crusoe did not let Xury express himself. Crusoe as the

dominant power determined the actualization of Xury. Xury was the “silent other” (being colonized) and Crusoe was the colonizer.

Data 7

“With this design we changed our course, and steered away N.W.by W. in order to reach some of our English islands, where I hoped for relief; but our voyage was otherwise determined; for being in the latitude of 12 degrees 18 minutes, a second storm came upon us,...” (p. 42)

In data 7, it was found words, “...our English islands...”. There was no explicit explanation about what it refers to.. Crusoe just said, “*For being in the latitude of 12 degrees 18 minutes...*” According to the location of island where Crusoe lives, it can be concluded that our English islands was not England. It means the colonies of England spread at Pacific Ocean. As if Crusoe wanted to say, that islands belong to England. In fact, there were inhabitants lived in that island, like Indian tribes in America and aborigine tribes in Australia. Actually they were the legal owner of the islands. From data 7 it was described how the dominant power (Crusoe) showed his hegemony.

Data 8

“My thoughts were now wholly employed about securing my self against either savages, if any should appear, or wild beasts, if any were in the island; and I had many thoughts of the method how to do this, and make what kind of dwelling to make, whether I should make me a cave in the earth, or a tent upon the earth;

and, in short, I resolved upon both, the manner and description of which it may not be improper to give an account of” (p.58)

In data 8, it was told that Crusoe tried to build a defense to protect the native attack. Crusoe used word *either savages* to call the natives in order to control them. Crusoe as the dominant power built freely a bad images of *the other*. Indirectly, Crusoe also built a good image of himself.

Same as data 4 (the truly barbarian coast), in data 5 (wild man), and word *either savages* in data 8 described how the stranger (Crusoe) was more civilized than the native. It was clear that Crusoe colonized the natives through word *either savages*. The native as being colonized (silent other) and Crusoe as colonizer

Data 9

“Accordingly, the next day, I went to my country house, as I called it; cutting some of the smaller twigs, I found them to my purpose as much as I could desire; where upon I the next time came prepared with a hatchet to cut down a quantity, which I soon found, for there was great plenty of them. These I setup to dry within my circle of hedge, and when they were fit for use, I carried them to my cave;” (p.104)

Data 9, it was found an utterance, *I went to my country house*. It can be concluded that Crusoe declared the island as his own. A page was inscribed in the history of colonialism. Crusoe’s attitude above reflected the way of thinking of colonialists that always consider the island they meet as their own, as Columbus did when he found America Island. He declared it as Spain’s. There was no space for native to speak. Crusoe was a reflection of the dominant power.

Data 10

“Beside, after some pause upon this affair, I considered that if this land was the Spanish coast, I should certainly, one time or other, see some vessel pass or repasts one way or other; but if not, then it was the savage coast between the Spanish country and Brazils, which are indeed the worst of savages; for they are cannibals or men-eaters, and fail not to murder and devour all human bodies that fall into their hands” (p.105)

From data 10, it was found an utterance that reflects how the dominant power freely lowered *the other*. Everything related to other was always measured with framework of the dominant power. All matters that were not appropriate with their framework, experiences, histories, were considered as fool, savage, wild and uncivilized. In data 10 Crusoe said, *“for they are cannibals or men-eater...”*. Nevertheless, actually he himself did not know what cultural value beyond the tradition of eating human bodies was. Crusoe considered himself as was more civilized than the natives.

Data 11

“...That this would justify the conduct of the Spaniards in all their barbarities practiced in America, and where they destroyed millions of these people; who, however they were idolaters and barbarities, and had several bloody and barbarous rites in their customs, such as sacrificing human bodies to their idols, were yet, as to the Spaniards, very innocent people; and that the rooting them out of the country is spoken of with the utmost abhorrence and detestation by even the

Spaniards themselves at this butchery, a bloody and unnatural piece of cruelty, unjustifiable either to God or man; and such, as for which the very name of a Spaniard is reckoned to be frightful and terrible to all people of humanity,... ”
(p.161)

From data 11 Crusoe considered Spaniards and American people as barbarians, uncivilized and not modern. In fact, it did not guarantee that Crusoe's concept of civilization was appropriate to theirs. Crusoe forced them to follow the concept of civilization that he offered. Crusoe claimed that values he brought were universal values that every people agreed with it.

The justification above was a special characteristic how the dominant power plunged his hegemony. In this case, Crusoe portrayed as a dominant power (the colonizer) and Spaniards and American people as the “silent other” (being colonized)

Data 12

“...To milk my she goats, and manage my little flock in the wood, which, as it was quite on the other part of the island, was quite of danger; certain it is, that these savage people, who sometimes haunted this island, never came with any thoughts of finding anything here, and consequently never wandered off from the coast; and I doubt not but they might have been several times on shore after my apprehensions of them had made me cautious,” (p.164)

From data 12, it was found that Crusoe called the native with a lowered designation, *that these savage people*. Crusoe considered people who were beside

him or not appropriate with his ideology was categorized as uncivilized people. Crusoe deemed they were absent and he did not consider their existences. They were the “silent other”. Crusoe was a colonizer and the native people were colonized.

Data 13

“...I was surprised with seeing the light of some fire upon the shore, at a distance from me of about two miles, toward the end of the island, when I had observed some savage had been, as before. But not on the other side; but, to my great affliction it was on my side of the island” (p.170)

From data 13 Crusoe used word *savage* again to call the native. Crusoe chose *savage* to built an image that they (natives people) were savage and uncivilized. In other words, Crusoe wanted to say that he was a civilized man. There was a controlling to native people by Crusoe through communication way. The native was colonized and Crusoe was as a colonizer.

Data 14

“...I beckoned him again to come to me, and gave him all the signs of encouragement that I could think of; and he came nearer and near, kneeling down every ten or twelve steps, in token of acknowledgment for my saving his life. I smiled at him, and looked pleasantly, and beckoned to him to come still nearer. At length he come close to me, and then he kneeled down again, kissed the ground, and laid his head upon the ground, and taking me by foot, set my foot upon his

head. This, it seems, was in token of swearing to be my slave forever. I took him up, and made much of him, and encouraged him all I could...” (p.190)

Data 14 showed how Crusoe treated the powerless man. Although implicitly Crusoe gave him a smile, actually that smile was a happiness smile of colonizer. Crusoe considered weakness of other showed that Crusoe himself was strong. It was reflected in the sentence, ” *This, it seem, was token of swearing to be my slave forever”*.

Data 15

“...I understood him in many things, and let him know I was really pleased with him. In a little time I began to speak to him, and teach him to speak to me; and, first, I made him know his name should be Friday, which was the day I saved his life. I called him so far the memory of the time. I likewise taught him to say master, and then let him know that was to be my name. I likewise taught him to say Yes and No, and to know the meaning of them...” (p.193)

From data 15, it was found how the process of colonization happened. Crusoe required a native who had been helped by him to call himself *Friday* and Crusoe *Master*. Crusoe also taught Friday the English language.

The colonization happened. Why did the native must call himself Friday, a strange vocabulary of his culture? Why did he must call Crusoe Master not friend? Crusoe did not give the native a chance to determine himself. Crusoe tried to control him through word *Friday* and *Master*. Both words came from Crusoe’s culture not native’s.

Data 15 showed how the colonizer culture (English) was impressed higher than native's (other). The native was the "silent other".

Data 16

"But I was not content with this discovery; but having now more courage, and consequently more curiosity, I take my man Friday with me, giving him the sword in his hand, with the bow and arrows at his back," (p.194)

From data 16, it was found that Crusoe really colonized Friday unconsciously. Crusoe did not regard Friday as a friend, as student but as a slave. By the sentence *"I takes my man Friday with mes"*. Crusoe was a colonizer and Friday was a colonized man.

Data 17

"But I needed none of all this precaution; for never man had a more faithful, loving, sincere than Friday was to me; without passions, sullenness, or designs, perfectly obliged and engaged; this very affections were tied to me, like those of a child to father; and I dare say he would have sacrificed his life for the saving mine, upon any occasion whatsoever. The many testimonies he gave me of this put it out of doubt. And soon convinced me that I needed to use no precautions as to my safety on his account" (p.196)

From data 17, it was found that Crusoe was succeeding in dominating Friday. *"...his very affections were tied to me..."* Crusoe tried to cover his colonization to Friday through describing their relation, *"like those of a child to a*

father...” In fact there was a controlling effort done by Crusoe to Friday. Crusoe was a colonizer and Friday was colonized.

Data 18

“...And this made me very melancholy sometimes, in reflecting, as the several occasions presented, how mean a use we make of all these, even though we have these powers enlightened by the great lamp of instruction, the Spirit of God, and by the knowledge of His Word added to our understanding; and why it has pleased God to hide the like saving knowledge from so many millions of souls, who, if I might judge by his poor savage, would make a much better use of it than we did” (p. 196)

From data 18, it was found how Crusoe taught Friday to do activities of “civilized people” as if Crusoe said that Friday culture was not civilized. So, through teaching Friday to make bread, for example, Crusoe felt he had made Friday more civilized. The important idea here, as if Crusoe with all activities wanted to declare that his culture was more civilized than native’s.

Data 19

“The next day I set him to work to beating some corn out, and sifting it in manner I used to do, as I observed before; and he soon understood how to do it as well as I; especially after he had seen what the meaning it was, and that it was to make bread of; for after that I let him see me make my bread, and bake it too; and in a

little time Friday was able to do all work for me, as well as I could do it myself”
(p.199)

Data 19 showed how Crusoe wanted to know how far Friday had mastered English language. Implicitly Crusoe invited Friday to discuss his nation, but implicitly Crusoe want to measure how far his influence that he plunged influence Friday. In other words, Crusoe want to know how far English culture influence native culture was. Thus, Crusoe was able to prepare the following strategies to control Friday forever.

Data 20

“I had a mind once to try if he had any hankering inclination to his own country again; and having learned him English so well that he could answer me almost any questions, I asked him whether the nation that he belonged to never conquered in battle? At which he smiled, and said, ‘ yes, yes, we always fight the better... ” (p.200)

Data 20 showed how Crusoe began to plunge the religious knowledge to Friday. European colonists had three missions in their colonization: gold (wealth), glory (pride), and gospel (religion spread).

Apart from the truth of Christ for Christian, data 20 showed how as if Crusoe said that just only his religion was trustiest. Moreover, he considered Friday’s belief about god was wrong. Therefore, it was necessary for Crusoe to Christianize him. The important idea here, Crusoe regarded Friday as a wrong man in belief because of not appropriate to Crusoe’s belief.

Data 21

“I described to him the country of Europe, and particularly England, which I came from, how we worshipped God, how we behave to one another, and how we traded in ships to all parts of the world. I gave him an account of the wreck which I had been on board of, and showed him, as near as I could, the place where she lay; but she was all beaten in pieces before, and gone.... I asked him what it was he studied upon. At last says he, ‘me such boat like come to place at my nation”
(p.208)

From data 21, it was found how Crusoe told Friday about his adventures, trading, plantation, and European countries. Crusoe actually wanted to show his intensity in front of Friday. This is as if Crusoe said that he was more civilized than Friday. Crusoe colonized Friday’s experience and history.

Data 22

“I go there, Friday!” says I; “what shall do there?” he turned very quick upon me at this: “You do great deal much deal,’ says he; “you teach wild mans to be good, sober, tame mans; you tell them know God, pray God, and live new life.”
“Alas! Friday,” says I, “thou knowest not what thou sayest. I am but an ignorant man myself. “Yes, yes,” says he, “you teachee me good, you teachee them good”
“No, no, Friday,” says I, “you shall go without me; leave me here to live by myself, as I did before” (p.211)

From data 22, it was found that Crusoe called *wild man* to native people. This is as if Crusoe wanted to say that he himself was not a wild man. The wild

men were the native people, not him. This way was the special way of colonizer to plunge his hegemony. Crusoe called native (the other) using his framework.

Crusoe made a definition according to his ideology.

Data 23

“...Like what we call in England a shoulder-of-mutton sail, to go with a boom at bottom, and little short sprit at the top, such usually our ships ‘longboats sail with, and such as I best knew new how to manage; because it was such a one as I had to the boat in which I made my escape from Barbary, as related in the first part of my story” (p.213)

Data 23 showed how Crusoe called *barbarian* for people who was not appropriate to his interest and business. This is as if Crusoe said that he himself was not Barbary. The utterance *Barbary* was an utterance of the dominant power to lower another group. Crusoe here represented the dominant power.

Data 24

“My island was no peopled, and I thought myself very rich in subjects; and it was a merry reflection, which I frequently made, how like a king I looked. First of all, the whole country was my own mere property, so that I had an undoubted right of dominion. Secondly, my people were perfectly subjected. I was absolute lord and lawgiver; they all owed their lives to me, and were ready to lay down their lives, if there had been occasion of it, for me. It was remarkable too, we had but three subjects, and there were of three different religions. My man was a Protestant, his

father was a Pagan and a cannibal, and the Spaniard was a Papist. However, I allowed liberty of conscience throughout my dominions. But this is my the way”
(p.225)

Data 24 showed how Crusoe regarded the island where he lived as his own island. Moreover, he considered himself as an absolute king. From data 26, it was found that Crusoe’s colonization was perfect. Everything he wanted had been reached in an island where was not the place he came from. Data 24 also described that Crusoe really had a way of thinking of colonizers. They always admit that strange islands belong to theirs. They were not conscious that there were people who lived in the strange islands. For example, Columbus claimed the American island belong to Spain whereas they were Indian tribes before coming over there. The Englishmen claimed the Australian island belong to theirs. In fact, the Aborigine tribes had been for long years ago.

Data 25

“Under these instructions, the Spaniard and the old savage, the father of Friday, went away in one of the canoes which they might be said to come in, or rather were brought in, when they came as prisoners to be devoured by the savages”
(p.232)

Data 25 showed how Crusoe with his power called Friday’s father *the old savage*. Crusoe still regard Friday’s father as savage, but not Friday. There was discrimination. Perhaps, Crusoe called Friday’ father the old savage because he was not fully influenced yet, while Friday was. The colonizers named people or

group who have not been dominated with a negative designation (savage). While those who have been dominated by the colonizer addressed with a pseudo positive pleasure (Friday). Crusoe has been done both ways of naming in order to control both of them.

Data 26

' Well,' says I, ' my conditions are but two. 1. That while you stay on this island with me, you will not pretend to any authority here; and if I put arms into your hands, you will, upon all occasions, give them up to me, and do no prejudice to me or mine upon this island; and in the meantime, be governed by my orders, 2. That if the ship is, or may be, recovered, you will carry me and my man to England, passage free' (p.238-239)

From data 26, it was found that Crusoe was really representative of the dominant power, not only in front of native but also in front of other sailor. He used his power in the island to stress the sailors. He determined absolutely what he wants from the sailors. Crusoe was a colonizer and the sailors were colonized.

Data 27

"When they had all declared their willingness to stay, I then told them I would let them into the story of my living there, and put them into the way of making it easy to them. Accordingly I gave them the whole history of the place, and of my coming to it, showed them my fortifications, the way I made my bread, planted my corn, cured my grapes; and in a word, all that was necessary to make them easy. I told

my story also of the sixteen Spaniards that were to be expected, for whom I left a letter, and made them promise to treat them in common with themselves” (p.259)

Data 27 described how Crusoe still tried to plunge his hegemony in the island although he would leave it. He told people about everything related to him himself, in order to make them follow him. Crusoe did not believe them in struggling to live. This is as if they will not be able to be more civilized without him. In other words, Crusoe hoped his hegemony would persist in dominating them although he was physically absent.

Data 28

“ In this voyage I visited my new colony in the island, saw my successors the Spaniards, had two whole story of their lives, and of the villains I left there; how at first they insulted the poor Spaniards, how they afterwards agreed, disagreed, united, separated, and how at last the Spaniards were obliged to use violence with them; how they were subjected to the Spaniards; how honestly the Spaniards used them; a history, if it were entered into, as full of variety and wonderful accidents as my own part; particularly also as to their battles with the Caribbean, who landed several time upon the island, and as to the improvement they made upon the island itself; and how five of them made an attempt upon the mainland and brought away eleven men and five woman prisoners, by which, at my coming, I found about twenty young children on the island” (p.286)

Data 28 showed that Crusoe visited the island where he ever lived. His journey to the island was in order to monitor how far he has influenced people who lived on the island. Crusoe was really representative of the dominant power.

4.2 Discussion

Overall data, it can be concluded that the colonizer always wanted to be higher than being colonized. The colonizer always tried to dominate "silent others". Strategies used to dominate "silent others" were unseen, thus they were unconscious that they were colonized. Furthermore, "silent others" let colonizer to colonize them because of their *inferiority complex* (Roswantoro, 2001: 7).

Based on data finding, it is found at the majority Robinson Crusoe became colonizer (data 2 until data 28). Robinson Crusoe became a being colonized only in data 1, as the colonizer was Robinson Crusoe's father. Crusoe became colonizer for Moor (data 2), for Xury (data 3 and 6), for Spaniards and American people (data 11), for the sailors (data 26) and for the Natives (data 4, 5, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, and 28).

Hegemony of Robinson Crusoe was huge. He could determine everything around him in order to be appropriate for his business. There were many ways used by Robinson Crusoe to dominate "silent other". According to Tzvetan Todorov's concept that succeed of colonization was based on ability to control communication channel (in Ashcroft, 2003:108). Crusoe's domination to communication channel made him easy to control those being colonized. Namely,

to intimidate/ to force (data 2, 3, and 10), to build images (data 4, 5, 6, 8, 11, 12, 15, 16, 17, 18, 21, 22, 23, 24, 25, 27, and 28) that he himself was more “higher”.

Besides controlling communication channel, Robinson Crusoe colonized “silent other” through confiscated proprietary right (data 7 and 9) and giving a pseudo positive pleasure (data 14 and 17). Confiscated proprietary right means occupying other properties. In this case, Crusoe stated that he was the owner of the island. Whereas, giving a pseudo positive pleasure refers to the way Crusoe treated the powerless man by giving compliment that implicitly putting him to “silent other” position.

CHAPTER V

CONCLUSION AND SUGGESTION

After analyzing the data, the conclusion and suggestion dealing with the finding of the research are presented as follows:

5.1 CONCLUSION

Based on the result and discussion that have been presented in chapter IV the following conclusion is drawn.

First, colonization is reflected in Daniel Defoe's novel *Robinson Crusoe* that the major character has been the major colonizer. Hegemony of Robinson Crusoe was huge. He could determine everything around him in order to be appropriate for his business.

Second, the dominant power used many ways to dominate "silent other" that are used by the author in novel *Robinson Crusoe*. They are; controlling communication channel, confiscating proprietary right, and giving a pseudo positive pleasure.

5.2 SUGGESTION

Based on this research, some suggestions concerning the topic of this study can be given to letters students, readers and other researchers who want to conduct further research in the same field.

First, the researcher suggests to students who learn postcolonial discourse to pay attention the reflection of colonization and ways used by dominant power. Because it is important in learning postcolonial discourse is as basic analysis.

Secondly, the researcher suggests the lecturer of English letters to communicate the result of this study to the student. Because it can contribute the knowledge the reflection of colonization found in novel *Robinson Crusoe* and also the ways that used by the dominant power to dominate others.

BIBLIOGRAPHY

- Ashcroft, Bill, Gareth Griffiths, Helen Tiffin. 2003. *Menelanjangi Kuasa Bahasa: Teori dan Praktek Sastra poskolonial*. Yogyakarta: Penerbit Qalam
- Barker, Chris. 2005. *Cultural Studies: Teori dan Praktek*. Yogyakarta: Bentang
- Covey, Stephen. 1997. *Seven Habits of Highly Effective People*. Jakarta: Binarupa Aksara
- Dahlan, Muhidin M (ed). 2001. *Postkolonialisme: Sikap Kita Terhadap orientalisme*. Yogyakarta: Penerbit Kanisius
- Defoe, Daniel. 2003. *Robinson Crusoe*. New Delhi: Rohan Book Company
- Encyclopedia Americana Vol. (1978). *Americana Corporation. International Headquare: Danbury, Connecticut*
- Endaswara, Suwardi. 2004. *Metode Penelitian Sastra: Epistemologi, Model, Teori dan Aplikasi*. Yogyakarta: Pustaka Widyatama
- Fananie, Zainuddin. 2003. *Telaah Sastra*. Surakarta: Muhammadiyah University Press
- Fillingham, Lydia Alix. 2001. *Foucault Untuk Pemula*. Yogyakarta: Penerbit Kanisius
- Jary, David, Julia Jary. 1991. *Harpercollins Dictionary of Sociology*. New York: Harpercollins Publisher
- Kutha Ratna, Nyoman. 2004. *Teori, Metode, dan Teknik Penelitian Sastra: Dari Structuralism Hingga Poststructuralism*. Yogyakarta: Pustaka Pelajar

- Muzzaki, Akhmad. 2003. *Thesis: Eksistensi Sastra Arab Jahihi: Tlaah Karakteristik Aspek Intrinsik dan Ekstrinsik*
- Nafiah, Mar'atun. 2003. *Thesis: An Analysis Te Element and Types of Setting in The Roinson Crusoe Novel by Daniel Defoe*
- Raharjo, Mujia. 2002. *Relung-Relung Bahasa*. Yogyakarta: Aditya Media
- Said, Edward W. 1985. *Orientalism*. Bandung: Penerbit Pustaka
- _____. 1995. *Kebudayaan dan Kekuasaan: Membongkar Mitos Hegemony Barat*. Bandung: Mizan
- Selden, Ramana. 1991. *Panduan Pembaca Teori Sastra Masa Kini*. Yogyakarta: Gajah Mada University Press
- Sinaga, Martin Lukito. 2004. *Identitas Poskolonial” Gereja Suku” Dalam Masyarakat Sipil” Studi Tentang Jaulung Wismar Saragih dan Komunitas Simalungun*. Yogyakarta:LKiS
- Tukang, Rosjelia. 2003. *Thesis: The Character of Robinson Crusoe in he Life and Adventure of Robinson Crusoe by Daniel Defoe*
- <http://www.brocku.ca/English/courses/4f70/postcol.html>.
- <http://www.wmich.edu/dialoues/texts/robinsoncrusoe.html#notes>
- <http://www.online-literature.com/defoe/Available> 1st October 2005
- http://www.republika.co.id/koran_detail.asp?id
- <http://www.sparknotes.com/lit/crusoe/summary.html>

Appendix

Plot Overview

Robinson Crusoe is an Englishman from the town of York in the seventeenth century, the youngest son of a merchant of German origin. Encouraged by his father to study law, Crusoe expresses his wish to go to sea instead. His family is against Crusoe going out to sea, and his father explains that it is better to seek a modest, secure life for oneself. Initially, Robinson is committed to obeying his father, but he eventually succumbs to temptation and embarks on a ship bound for London with a friend. When a storm causes the near deaths of Crusoe and his friend, the friend is dissuaded from sea travel, but Crusoe still goes on to set himself up as a merchant on a ship leaving London. This trip is financially successful, and Crusoe plans another, leaving his early profits in the care of a friendly widow. The second voyage does prove as fortunate: the ship is seized by Moorish pirates, and Crusoe is enslaved to a potentate in the North African town of Sallee. While on a fishing expedition, he and a slave boy break free and sail down the African coast. A kindly Portuguese captain picks them up, buys the slave boy from Crusoe, and takes Crusoe to Brazil. In Brazil, Crusoe establishes himself as a plantation owner and soon becomes successful. Eager for slave labor and its economic advantages, he embarks on a slave-gathering expedition to West Africa but ends up shipwrecked off the coast of Trinidad.

Crusoe soon learns he is the sole survivor of the expedition and seeks shelter and food for himself. He returns to the wreck's remains twelve times to

salvages guns, powder, food, and other items. On shore, he finds goats he can graze for meat and builds himself a shelter. He erects a cross that he inscribes with the date of his arrival, September 1, 1659 and makes a notch everyday in order never to lose track of time. He also keeps a journal of his household activities, noting his attempts to make candles, his lucky discovery of sprouting grain, and his construction of a cellar, among other events. In June 1660, he falls ill and hallucinates that an angel visits, warning him to repent. Drinking tobacco-steeped rum, Crusoe experiences a religious illumination and realizes that God has delivered him from his earlier sins. After recovering, Crusoe makes a survey of the area and discovers he is on an island. He finds a pleasant valley abounding in grapes, where he builds a shady retreat. Crusoe begins to feel more optimistic about being on the island, describing himself as its “king”. He trains a pet parrot, takes a goat as a pet, and develops skills in basket weaving, bread making, and pottery. He cuts down an enormous cedar tree and builds a huge canoe from its trunk, but he discovers that he cannot move it to the sea. After building a smaller boat, he rows around the island but nearly perishes when swept away by a powerful current. Reaching shore, he hears his parrot calling his name and is thankful for being saved once again. He spends several years in peace.

One day Crusoe is shocked to discover a man’s footprint on the beach. He first assumes the footprint is the devil’s, then he decides it must belong to one of the cannibals said to live in the region. Terrified, he arms himself and remains on the lookout for cannibals. He also builds an underground cellar in which to herd his goats at night and devises a way to cook underground. One evening he hears

gunshots, and the next day he is able to see a ship wrecked on his coast. It is empty when he arrives on the scene to investigate. Crusoe once again thanks providence for having been saved. Soon afterward, Crusoe discovers that the shore has been strewn with human carnage, apparently the remains of cannibals' feast. He is alarmed and continues to be vigilant. Later Crusoe catches sight of thirty cannibals heading for shore with their victims; one is killed. Another one, waiting to be slaughtered, suddenly breaks free and runs toward Crusoe's dwelling. Crusoe protects him, killing one of the pursuers and injuring the other, whom the victim finally kills. Well-armed, Crusoe defeats most of the cannibals onshore. The victim vows total submission to Crusoe in gratitude for his liberation. Crusoe names him *Friday*, to commemorate the day on which his life was saved, and takes him as his servant.

Finding Friday cheerful and intelligent, Crusoe teaches him some English words and some elementary Christian concepts. Friday, in turn, explains that cannibals are divided into distinct nations and that they only eat their enemies. Friday also informs Crusoe that the cannibals saved the men from the shipwreck Crusoe witnessed earlier, and that those men, Spaniards, are living nearby. Friday expresses a longing to return to his people, and Crusoe is upset at the prospect of losing Friday. Crusoe then entertains the idea of making contact with the Spaniards, and Friday admits that he would rather die than lose Crusoe. The two build a boat to visit the cannibal's land together. Before they have a chance to leave, they are surprised by the arrival of twenty-one cannibals in canoes. The cannibals are holding three victims, one of whom is in European dress. Friday and

Crusoe kill most of the cannibals and release the European, a Spaniard. Friday is overjoyed to discover that another of the rescued victims is his father. The four men return to Crusoe's dwelling for food and rest. Crusoe prepares to welcome them into his community permanently. He sends Friday's father and the Spaniard out in a canoe to explore the nearby land.

Eight day later, the sight of an approaching English ship alarms Friday. Crusoe is suspicious. Friday and Crusoe watch as eleven men take three captives onshore in a boat. Nine of the men explore the land, leaving two to guard the captives. Friday and Crusoe overpower these men and release the captives, one of whom is the captain of the ship, which has been taken in a mutiny. Shouting to the remaining mutineers from different points, Friday and Crusoe confuse and tire the men by making them run from place to place. Eventually they confront the mutineers, telling them that all may escape with their lives except the ringleader. The men surrender. Crusoe and the captain pretend that the island is an imperial territory and that the governor has spared their lives in order to send them all to England face justice. Keeping five men as hostages, Crusoe sends the other men out to seize the ship. When the ship is brought in, Crusoe nearly faints.

On December 19, 1686, Crusoe boards the ship to return to England. There, he finds his family is deceased except two sisters. His widow friend kept Crusoe's money safe, and after traveling to Lisbon, Crusoe learns from the Portuguese captain that plantations in Brazil have been highly profitable. He arranges to sell his Brazilian lands. Wary of sea travel, Crusoe attempts to return to England by land but it threatened by bad weather and wild animals in northern

Spain. Finally arriving back in England, Crusoe receives word that the sale of his plantations has been completed and that he has made a considerable fortune. After donating a portion to the widow and his sister, Crusoe is restless and considers returning to Brazil, but he is dissuaded by the thought that he would have to become Catholic. He marries, and his wife dies. Crusoe finally departs for the East Indies as a trader in 1694. He revisits his island, finding that the Spaniards are governing it well and that it has become a prosperous colony.



DEPARTEMEN AGAMA
UNIVERSITAS ISLAM NEGERI (UIN) MALANG
FAKULTAS HUMANIORA DAN BUDAYA
 Jl. Gajayana No. 50 Malang Telp. (0341) 551354, fax (0341) 572533

NAMA : Agus Maimun Zubair
 NIM : 01320013
 FAK/JUR : Humaniora dan Budaya / Bahasa dan Sastra Inggris
 PEMBIMBING : Rohmani Nur Indah, M.Pd
 JUDUL SKRIPSI : A Postcolonial Analysis On Novel *Robinson Crusoe* By Daniel Defoe

BUKTI KONSULTASI

NO	TANGGAL	MATERI KONSULTASI	TANDA TANGAN PEMBIMBING
1.	9 April 2005	Pengajuan Judul	1.
2.	25 April 2005	Seminar Proposal	2.
3.	3 Mei 2005	Konsultasi Bab I	3.
4.	6 Oktober 2005	Bab I, II dan III	4.
5.	13 Oktober 2005	Revisi Bab I, II dan III	5.
6.	28 Oktober 2005	Acc Bab I, II dan III	6.
7.	30 Oktober 2005	Bab IV dan V	7.
8.	16 November	Acc Bab IV + Bab V	8.
9.	2005	Acc Keseluruhan	9.
	17 November 2005		

Malang, 17 November 2005
 Mengetahui,
 Dekan Fakultas Humaniora dan
 Budaya

Drs. H. Dimjati Ahmadin M.Pd
 NIP. 150 035 072

CURRICULUM VITAE

Name : Agus Maimun Zubair
Birth date : Ciamis, December 21st 1983
Sex : Male
Address : Sampih Rejasari RT/RW
04/08 Kec. Langensari Kota
Banjar Jawa Barat
Civilization : Indonesia

EDUCATIONAL EXPERIENCES:

1. 1989-1995 SDN Sampih Rejasari- Banjar-West Java
2. 1995-1998 MTsN Langensari- Banjar-West Java
3. 1998-2001 MAN Majenang Cilacap-Central Java
4. 2001-2005 UIN Malang-East Java

ORGANIZATIONAL EXPERIENCES:

1. 1997-1998 Member of OSIS MtsN Langensari
2. 1999-2000 Head of OSIS MAN Majenang
3. 1999-2000 Member of IPNU Majenang
4. 2001-2005 PMII Rayon Ibnu Aqiel UIN Malang
5. 2005-2006 Member of Journalistic in Pesantren Luhur
Malang

Malang, November 27th 2005
The writer,

Agus Maimun Zubair

