

CHAPTER I

INTRODUCTION

1.1 Background of Study

Colonialism is taken from the word *colonia* (Latin/Roman), which originally means collection, settlement, or Communities overseas. However, the word *Colonialism* is more related to the condition of stronger nation domination over the weaker nations. *Colonialism* occurs when a strong nation considers gaining material interest from other nations, or to show their superiority toward other nations. The practice of *Colonialism* incorporates with the act of mastering or governing a territory of weaker nation by exploiting its natural and human resources in long term arrangement. The practice of colonialism gives impacts that are not only material, but also psychological one toward people in the occupied territories. One of impacts is the creation of superior image attached to the colonizers, and inferior image to the colonized society. *Colonialism* is the development of the power of a state on the territory and people outside of their borders, often to seek economic dominance of the resources, manpower, and market the region. The term also refers to a set of beliefs used to legitimize or promote this system, especially the belief that the moral of the colonizers greater than that colonized. (Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin, 2003: xxi)

The ‘Colonial period’ is not a historical experience felt only by a few countries. It became a collective experience which becomes part of the journey

almost for all countries in the world. Edward Said says that legacies of history be a witness that four-fifths of the earth's surface and two-thirds of the earth's population had experienced colonialism (Day, 2008: 3). The impacts of colonialism are then recorded by many historians and studied as a part of the state formation in almost all regions in the world. As a result, the Western idea of colonialism always represents that East is inferior to the West, which this historical phenomenon, also the former colonial practices, are recorded in many *Post-Colonial* writings.

Post-colonial studies cannot be separated from Edward Said's *Orientalism*. *Orientalism* is a style of thinking that is based on the *Ontological* and *Epistemological* distinction made between "East" (the Orient) and (almost always) west (Said, 1978: p-3). The distinction occurs as the impact of Eastern 'inferior qualities' as they own some beliefs which based on mystical things, and also their race characteristics, that those conditions lead to the stereotypical view of the East, or the so-called *East Idea* or *Orientalism*.

Edward W. Said (1978, p. 17) added that:

Orientalism is not a mere political subject matter or field that is reflected passively by culture, scholarship, or institutions; nor is it a large and diffuse collection of texts about the Orient; nor is it representative and expressive of some nefarious "Western" imperialist plot to hold down the "Oriental" world. It is rather a distribution of geopolitical awareness into aesthetic, scholarly, economic, sociological, historical, and philological texts; it is an elaboration not only of a basic geographical distinction (the world is made up of two unequal halves, Orient and Occident) but also of a whole series of "interests" which, by such means as scholarly discovery, philological reconstruction, psychological analysis, landscape and sociological description, it not only creates but also maintains; it is, rather than expresses, a certain will or intention to understand, in some cases to control, manipulate, even to incorporate, what is a manifestly different (or alternative and novel) world; it is, above all, a discourse that is by no means in direct, corresponding

relationship with political power in the raw, but rather is produced and exists in an uneven exchange with various kinds of power, shaped to a degree by the exchange with power political (as with a colonial or imperial establishment). Indeed, my real argument is that Orientalism is-and does not simply represent a considerable dimension of modern political-intellectual culture and as such has less to do with the Orient than it does with “our” world.

According to the quotation above, Edward Said stated that until this day, everyone experience their own struggle to fulfill their identities as a representation of whether they were born on East (Orient) or West (Occident). The researcher chooses *Sang Pencerah* (2011) movie as the main object of this study since the movie contains many elements regarding the impacts of colonialism which can be analyzed by *Orientalism* theory coined by Edward Said.

1.2 Problem of the study

How Orientalism concept is manifested in “*Sang Pencerah*” the movie?

1.3 Objective of Study

To reveal the Orientalism concept as they are manifested in “*Sang Pencerah*” the movie.