

## Orientalism discourse reversal in Budi Darma's *Tarom* short story

*Pembalikan wacana orientalisme dalam cerpen "Tarom" karya Budi Darma*

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### Abstract

This paper aims to examine the short story *Tarom* by Budi Darma with theoretical knife of orientalism. The method in this study uses descriptive qualitative. The data collection technique uses the close-reading method, while the analysis technique uses the dialectical method. Edward Said's Orientalism as a formal object and Budi Darma's short story *Tarom* published by Kompas newspaper is a material object. The results of study suggest that, first, there is a polarization of 'West' and 'East' which is represented by the characters in the short story. The West in this case is depicted Germany and the East shown is Japan. Second, it does not only describe the polarization of the West and the East, but also shows the discourse of resistance. Through the depiction of the *Tarom* character, this short story shows the existence of a Western body with Eastern thoughts. Thus, the short story *Tarom* displays a narrative of reversal of the Orientalism discourse.

### Abstrak

Tulisan ini bertujuan untuk mengkaji cerpen *Tarom* karya Budi Darma dengan pisau teoritis orientalisme. Metode dalam penelitian ini memakai deskriptif kualitatif. Teknik pengumpulan data menggunakan metode pembacaan cermat, sementara teknik analisis melalui metode dialektik. Orientalisme Edward Said sebagai objek formal dan cerpen *Tarom* karya Budi Darma yang diterbitkan koran Kompas sebagai objek material. Hasil penelitian mengemukakan bahwa, pertama, terdapat polarisasi 'Barat' dan 'Timur' yang direpresentasikan tokoh-tokoh di dalam cerpen. Barat dalam hal ini digambarkan Jerman dan Timur yang ditunjukkan adalah Jepang. Kedua, tidak sekadar menggambarkan polarisasi Barat dan Timur saja, melainkan juga menunjukkan wacana resistensi. Melalui penggambaran tokoh *Tarom*, cerpen ini menunjukkan adanya tubuh Barat dengan pemikiran Timur. Dengan demikian, cerpen *Tarom* menampilkan narasi pembalikan wacana Orientalisme.

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## A. Introduction

The expansion of European power in the 19th century over tenths of the world's territory polarized the West and the rest of the world (Young, 2023, p. 2). A fragmented world creates an unequal perspective in which the West is superior—civilized, advanced, cultured, and so on—while the non-Europeans were inferior, backward, and wild. Colonizers control the mindset, life patterns, occupations, attitudes, and even behaviors of the colonized people (Lestari et al., 2019). The binary effect continued to exist even though the colonial period officially ended in the 20th century. The binary relation between West and East does not end by itself. The complexity of this relationship can be seen from the post-colonial movement which has the view that colonialism did not really end as a disappointment over the inability to completely separate itself from Western influence. The issue of binary opposition, dualism, or hegemony, in postcolonial as it is presented, is important in feminist studies, including ecofeminism (Sulatri & Damayanti, 2022). This is due to centuries of colonialization by the West, so that the influence of the West on the East is still strong and traces of it can be seen through cultural products, one of which is literature. In other words, literature is not just an empty text, but more than that, it is the culmination of the poet's ideas towards the social symptoms of society (Sehandi & Bala, 2021). Literary works are basically a reflection of the social conditions of the surrounding community. Authors use literary works to present problems and criticisms packaged through imaginative stories (Tawaqal et al., 2020). Departing from that, this paper will explore a literary work, namely Budi Darma's *Tarom* short story which seems to project the influence of polarization between the West and the East, while also seeking to explore the new discourses it offers.

Postcolonial theories is a set of theories in the fields of philosophy, film, literature, and other fields that examine the legality of culture related to the colonial role (Nur Sakinah, 2014, p. 212). The focus of postcolonial studies itself focus the effects of colonization on culture and societies (Ashcroft et al., 2003, p. 168). One of the pioneers of postcolonialism was Edward Said who wrote a famous book entitled 'Orientalism'. According to Said (1979) orientalism is a science with an interest in dominating nations outside the West. These impacts can be in the form of changes in the social, political, economic, and cultural aspects of a nation. The norms disregard cultural, social, regional, and national difference presented in literature (Barry, 2002, p. 191). Said (Djohar, 2019) argues that "as much as the West itself, the Orient is an idea that has a history and a tradition of thought, imagery, and vocabulary that has given it reality and presence in and for the West. The two geographical entities thus support and to an extent reflect each other".

This study also attempts to dismantle the cloak of colonialism practices behind a number of literary works as the superstructure of colonial power. The traces of orientalism discourse that are thought to reside in the body of the narrative of Budi Darma's *Tarom* short story seems interesting to highlight considering that more than half a century ago Indonesia was freed from the Dutch colonial period. However, if you read it within the framework of orientalism, you will see traces of colonial influence in it. One of them is the view that the West is superior to the East, the West-East binary opposition. This is as in Zamzuri research (Zamzuri, 2021, pp. 8–9) which shows that body narratives that are attached to a certain identity do not have the authority to move in social space.

Before going any further, it seems that a brief narrative about this short story needs to be reviewed to get an overview and chronology of the story. The short story *Tarom* by Budi Darma tells the story of Tarom Wibowo, a man descended from a Southeast Asian father and a German mother. Tarom has a body like Europeans, such as white skin and blue eyes. Tarom has a friend named Manfred, a German restaurant owner. Once Manfred introduced a beautiful girl from

Germany to Tarom. Her name is Gertrude who works as a flight attendant. Tarom himself was a great writer, famous and often traveled across the country to attend various business. Gertrude really idolizes Tarom. However, Gertrude is told that she looks inferior and shy in front of Tarom. So, Gertrude even showed her interest in Tarom via *Whatsapp* messages, not just one message but even several *Whatsapp* messages from Gertrude. In essence Gertrude wanted to be invited to travel to the locations that Tarom mentioned in his book. Apart from that, there is also a little story about Avilia and Azanil, the pilot and co-pilot that Tarom met in Abu Dhabi. They asked for the famous author's autograph on the books by Tarom, which he said always accompanies them when they fly. Then, the story continues about Tarom sleeping and dreaming that his mother is advising him about Germany and Japan. Then, Gertrude's disappointment or some kind of trauma is told, who is ashamed of her ancestors who were the architects of the holocaust who were vile and cruel. Then, the story ends with Tarom thinking about his mother who is also German.

Departing from thus, it appears that there are themes, dictions, European ideas about the East, and the discourse of Orientalism that are so scattered in the narrative of this short story. For this reason, this paper will explore Budi Darma's *Tarom* short story with an Orientalism view to see how thick the Orientalism discourse is shown from a literary work that was published, or rather published in the *Kompas* newspaper, on August 20, 2017. However, it does not stop there, this paper will then explore the discourse offerings that are presented as an effort to resist and even reverse the discourse of Orientalism. From there this article will roll on.

## B. Research Method

The method used in this research is a qualitative research method. This research is divided into two study objects, namely material object and formal object. The material object is Budi Darma's short story *Tarom*. Meanwhile, the formal object used in this research is Edward Said's Orientalism discourse. The data source used in this study is a Budi Darma's short story entitled *Tarom* which was published in the *Kompas* newspaper on August 20, 2017. In detail, the research data is divided into primary data and secondary data.

The primary data of this research are in the form of words, phrases, sentences and paragraphs as well as dialogues between characters that intersect with the research problem. Meanwhile, the secondary data of this research was obtained from books, introductions to this short story, articles and so on which can sharpen and enrich the analysis of Orientalism discourse and then the reversal of it.

The method of data collection and analysis in this study is divided into the close-reading method and the dialectical method. The close-reading method as explained by Faruk (Faruk, 2012, pp. 168–169) is to read significant linguistic units in the literary text that is the source on the basis of the theoretical concepts used. The data obtained by this method can be added, subtracted, or even removed altogether after comparing the most relevant to the related theoretical concepts, as follows (1) describing the polarization of 'West' and 'East' which is represented through the characters in this short story. (2) from the existing polarization, hierarchical inequality is analyzed through the discourse of Orientalism. (3) furthermore, the author, in this case Budi Darma, attempts to reverse the Orientalism discourse through the short story *Tarom*.

To examine the third problem, namely the reversal of Orientalism discourse, the data collection method used is the dialectical method. This method (Faruk, 2012, p. 169) aligns the parts with the parts with the whole, namely number 1 and 2 theoretical concepts, until a structure with maximum coherence is formed. It is not only literary texts that are the source of the

researched data, but also philosophical of cultural texts that are considered relevant to previous theoretical concepts. From here the research process is explained with the proper procedure.

### C. Results and Discussion

The relationship between the West and the East in the discourse of Orientalism, according to Said (1979), was constructed in Europe in a long history even before the period of imperialism began. In demonstrating that Michel Foucault's ideas could be brought to bear upon the representation of Middle Eastern cultures and societies in European thought, Said coupled his critique of European discourse on the Middle East to issues of representation generally, demonstrating that Western discourse on the Middle East was linked to power, trafficked in racist stereo- types and continually reproduced itself (Burke & Prochaska, 2007). Orientalism provides ideas about the distinction between East and West that affect a wide variety of texts. Such positioning is an act of discrimination and exploitation (Udasmoro & Setiadi, 2021). This awareness of the differences between the West and the East has influenced writers in producing texts in many fields, one of which is literature. Literature is a work of fiction that shift between real and represented worlds of truth and imagination (Thomson, 2010, p. 7). It means that plot intend to present real life situation in a story so it can influence the imagination of readers (Widyantara et al., 2021, p. 260).

In this paper, it will be shown that the short story *Tarom* is a text that is influenced by the awareness of the differences in the polarization of the West and the East. As Said wrote that,

... a very large mass of writers, among whom are poets, novelist, philosophers, political theorist, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, 'mind', destiny, and so on (Said, 1979, pp. 2–3).

#### 1. 'West and 'East' Polarization

The theme carried by this short story is actually about identity and social trauma where the characters in the short story have close cultural links, between Germany (West) and Asia (East). The main character in this short story is Tarom Wibowo. Tarom was born to a German mother and a Southeast Asian father. It is said that Tarom had a friend in Germany named Manfred, who was the owner of a restaurant. Manfred introduces a beautiful German girl named Gertrude to Tarom.

The time setting of this short story is certainly very far from the end of the colonial period, it can even be said to be modern. This can be seen from how easy it is for people to fly between countries, which is clearly impossible during the World War period, let alone the colonial period. This short story implicitly narrates a characterization that tends to focus on the background and identity of the characters. This can be seen in the following quote;

*Laki-laki anak ibu Jerman dan ayah Asia Tenggara pasti mirip ibunya, sedangkan anak perempuan pasti mirip ayahnya. Dan memang, kulit saya putih, mata saya biru, dan setiap kali saya ke Jerman, kebanyakan orang menganggap saya orang Jerman. Karena saya tidak membantah, maka setiap kali saya singgah di restorannya, pasti dia memberi sauerkraut, salad khas Jerman, gratis. Setelah mengetahui nama saya Tarom Wibowo, wajahnya berbinar-binar, lalu mengajak saya masuk ke ruang kecil di bagian belakang restoran (Darma, 2017).*

A son of a German mother and a Southeast Asian father must resemble his mother, while a daughter must resemble her father.

And indeed, my skin is white, my eyes are blue, and whenever I go to Germany, most people think I'm German. Because I didn't argue, then every time I stopped at his restaurant, he would give him *sauerkraut*, a typical German salad, for free (Darma, 2017).

From there appears a general description of a national stereotype, namely Germany. The location of Germany itself is located in the European area, which of course is mostly white people. With this stereotype, Tarom is considered German, even though Tarom himself is not purely German, his father is from Southeast Asia. The description confirms that there is a discourse of Orientalism at work in it and also shows the concepts of superiority and inferiority. Superiority is often associated with colonizers who tend to be white or European. While inferiority is related to colonized or non-European people of color which are characteristic of Asian nations.

Edward Said in his book 'Orientalism' (1979) explains that the West's perception of the East is biased with Western subjectivity, especially in the colonial era. The West sees the East through Western eyes, sizes and culture. The West looks at the East with a foothold to see what and who the East is (Makin, 2015, p. 184). For this reason, it is clear that the West puts itself in a superior position, while the East, as others, other cultures and traditions, is placed in an inferior position. Thus, it is not surprising that stereotypes emerged for both the West and the East about what they were like in the discourse of Orientalism. Oppositional stereotypes between the West (in this case represented by Germany) and the East (represented by Southeast Asia) exist explicitly which give rise to the West being superior, as in the quote, "*Laki-laki anak ibu Jerman dan ayah Asia Tenggara pasti mirip ibunya, sedangkan anak perempuan pasti mirip ayahnya*" (Darma, 2017). In a gender binary relationship, men are placed superior to women. The assumption that Tarom is like a German man because his mother is German is built on the view that there is a Germanic self in German women capable of manifesting in the male image. This means that in terms of gene inheritance, Germany plays a more important role while Asia only plays a minor role. Even though Tarom's father is male but because of Asia, it is associated with female.

**Table 1. Biner Gender**

| World | Represented | Describe | It means |
|-------|-------------|----------|----------|
| West  | Germany     | Men      | Superior |
| East  | Asia        | Women    | Inferior |

So, it's not a problem because Tarom's father is a man and his mother is a woman who is so superior to his father, but rather the association that the German (West) nation is imaged as a man who is hierarchically of better quality even though the gender is female (Tarom's mother). In that way, it was as if the white-skinned and blue-eyed Tarom had descended only from his German mother. Because the West is seen as stronger, as well as strong, as well as strong men, while the Eastern qualities are considered weak subordinate qualities (as well as women who are considered weak), bad and other negative associations.

Budi Darma's *Tarom* short story, apart from telling the story of Tarom, this short story also alludes to the story of two characters, namely a pilot named Awilia and a co-pilot named Azanil. The two names do not seem to refer to Western Europeans but are closer to Arabic names. It can also be seen in the story section that Tarom found out about them from a magazine. Moreover, Tarom met the two people when they were in Abu Dhabi. It can be assumed that there is a stereotype inserted that the two people are Arabs. Here's the quote,

*Awilia dan Azanil sama-sama mengirim lamaran ke Akademi Penerbangan Airbus di Toulouse, Prancis, sama-sama diterima, dan lulus juga bersama-sama, masing-masing dengan nilai tinggi. Setiap terbang mereka tidak mau dipisah, dan meskipun Awilia ingin gantian menjadi kopilot, Azanil selalu menolak. “Yang muda harus menghargai yang tua,” katanya bergurau (Darma, 2017).*

Aulia and Azani both sent applications to the Airbus Aviation Academy in Toulouse, France, both were accepted, and graduated together, each with high marks. Every time they fly, they don't want to be separated, and even though Aulia wants to be the co-pilot, Azanil always refuses. “The young should respect the old,” he joked (Darma, 2017).

Moreover, the quote, more precisely in this part, “*Yang muda harus menghargai yang tua*” seems to explain the value of honor in older people. The value of politeness is a traditional Eastern culture. And the quote, *Awilia dan Azanil sama-sama mengirim lamaran ke Akademi Penerbangan Airbus di Toulouse, Prancis, sama-sama diterima* (Darma, 2017) shows the East needs to be internalized science from the West (in this case France). The East on the other hand is submissive to the West because it has internalized the discourse through mediums such as education and cultural products. “. . . *the way the consent of the subordinate (or ‘subaltern’) sectors of society is ‘solicited’ in the domain of ‘civil society’ through such channels as education and cultural practices*” (Moore-Gilbert, 1997, p. 37). Thus, the exposure of the Orientalism view in this short story is increasingly visible by presenting the Eastern nation which is always objectified. And what was also clearly visible was when Tarom had a dream while on the plane.

*Buah tidur adalah mimpi: ibu saya bercerita mengenai bangsa Jerman dan bangsa Jepang, dua bangsa besar dan sama-sama tolohnya. Bangsa Jerman sangat setia kepada manusia bernama Hitler, dan bangsa Jepang sangat patuh pada keturunan Dewi Matahari, yaitu Kaisar Hirohito. Karena ketololannya, atas hasutan Hitler, bangsa Jerman dengan penuh semangat merusak dunia, demikian pula bangsa Jepang, bukan oleh hasutan manusia. Ingat, kata ibu saya, dalam PD I Jerman dikalahkan oleh Jepang, dan semua tawanan perang Jerman diperlakukan dengan sangat baik oleh Jepang, bahkan lebih baik daripada serdadu Jepang sendiri (Darma, 2017).*

The fruit of sleep is a dream: my mother told me about Germans and Japanese, two great and equally stupid people. The Germans are very loyal to the human named Hitler, and the Japanese are very obedient to the descendants of the Sun Goddess, namely Emperor Hirohito. Because of his stupidity, at the incitement of Hitler, Germans were eager to destroy the world, as well as Japanese, not by human incitement. Remember, my mother said, in World War I Germany was defeated by Japanese, and all German prisoners of war were treated very well by Japanese, even better than Japanese soldiers themselves (Darma, 2017).

What can be explained here is the contrast between the two nations, namely Germany and Japan. Using a military perspective in looking at this comparison, it will be difficult to see that Japan is inferior to Germany. However, another reading that tries to be presented in a comparison of the two nations. First, Germany is a Western European nation, meaning a nation that is considered cultured, rational, and advanced. For that reason, in this short story it is stated that Germany is loyal to its leader who is a human named Hitler, more specifically in this section, ‘*Bangsa Jerman sangat setia kepada manusia bernama Hitler*’ (Darma, 2017). While the Japanese seem very traditional and ancient, even irrational because they worship the Sun Goddess, more details in the quote, ‘*... dan bangsa Jepang sangat patuh pada keturunan Dewi Matahari, yaitu Kaisar Hirohito*’ (Darma, 2017).

**Table 2. Represented Germany and Japan**

| World | Represented | Loyal to        | It means   |
|-------|-------------|-----------------|------------|
| West  | Germany     | Human Leader    | Rational   |
| East  | Japan       | The Sun Goddess | Irrational |

Indirectly, the difference in rationally explains that there is an oppositional hierarchy of these relations. Germany with this discourse shows that Germany is a more rational and civilized nation because it does not worship gods who are clearly denial of rationality and logic. Believing in the myths of gods and goddesses shows a classical view as in ancient Greece, which still believed in gods before rational thinking and philosophy grew to erode these traditions. Especially in this quote, "... *semua tawan perang Jerman diperlakukan dengan sangat baik oleh Jepang, bahkan lebih baik daripada serdadu Jepang sendiri*" (Darma, 2017). It was as if there was a discourse to favor Germany over Japan. German prisoners of war were treated well by the Japanese even better than the Japanese themselves. Again, an affirmation of the Orientalism discourse about the polarity of the West which is always superior to the East is raised.

## 2. Orientalism Discourse Reversal

In the previous sub-chapter, the Orientalism discourse contained in the *Tarom* short story by Budi Darma has been described which shows the polarity and power of the West over the East. However, the short story that was published in the *Kompas* newspaper did not come to the reader's court by not offering anything as an effort to carry out resistance.

The content of efforts to resist the hegemonic shackles of the West seems to indicate that this short story can be said to be a postcolonial short story. Although in terms of publication time and the setting of the story, it is far from colonial and post-colonial times, the impact of the discourse on the position of the West over the East has resulted in the discourse of the Orientalism being shown thickly in this short story. This can be seen from Tarom who a descendant of a is cross between two races, Southeast Asia and Germany. However, the interesting thing is that Tarom's father married a German woman, a Western nation. Commonly known in colonial society, the father of the West and the mother of the East, who was commonly called *Nyai*.

In a patriarchal culture, men must be placed in a higher order than women. However, the discourse became shaky due to Tarom's father being able to fuck, fuck and straddle Europeans (men have power over women's bodies, one of which is depicted during sex). Thus, in fact this short story also raises a reversal of the discourse of Western power over the East which wants to strengthen the position of the East.

At the beginning of the story, it is explained about Tarom's physical form, which is like a westerner, has white skin, blue eyes as in this quote, "*dan memang, kulit saya putih, mata saya biru, dan setiap kali saya ke Jerman, kebanyakan orang menganggap saya orang Jerman*" (Darma, 2017). ("and indeed, my skin is white, my eyes are blue, and every time I go to Germany, most people think I'm German" [(Darma, 2017)]). However, the body of the Westerner was named *Tarom Wibowo*. A name that is very attached to the names of Southeast Asia (East), while Europeans are usually familiar with names such as Immanuel, Robert, Thomas, George, Jacques, and various other European names.

Tarom's body here can be seen as a form of resistance body. Not a fight in the form of European political power, but a name and body that undermines European power which has white skin and blue eyes. The presence of a European body with the name East is a form of rejection and opposition to Western powers that shape the discourse of a person's physical form, that those who are beautiful and handsome white. This means that white (Western) skin is noble, superior and better than colored (Eastern) skin. However, the discourse was shaken when the body of the West came with the name of the East, namely *Tarom Wibowo*.

Furthermore, what becomes interesting to discuss is that Third World society is always synonymous with hardship, misery, poverty. However, *Tarom* is described as a great book writer

who is famous and successful so that Tarom has many affairs in various countries, both East and West. This includes a narrative that dismantles the established East locality which is seen as a domesticated society, but Tarom is presented with its active nature and breaks the passive view of Asia. Tarom is an intellectual like the figure of Kiai that gave resistance effort in the colonial era. This is as in Rosyid's research (2021, pp. 33–35) which shows the role of Kiai in fighting colonial oppression.

Moreover, Tarom became the idol of a beautiful German girl named Gertrude. In the short story narration, Gertrude is described as shy and looks weak in front of Tarom. At first he knew Gertrude through a friend named Mafred. This can be seen in the following short story quote;

*Setelah mengobrol sebentar, dia berbisik: "Di sini ada gadis Jerman, Gertrude namanya. Pramugari darat. Kalau mau dia bisa menjadi pramugari udara. Terbang ke mana-mana. Seperti saya, dia malu jadi orang Jerman"* (Darma, 2017)

After chatting for a while, he whispered: "There is a German girl, her name is Gertrude. Ground stewardess. If she wanted, she could be an air stewardess. Fly everywhere. Like me, she is ashamed to be German" (Darma, 2017).

In this short story, Gertrude is described as a German national who has a beautiful face and is also a flight attendant. In general terms, of course, being a flight attendant is not easy, there are many conditions that must be met, such as height, weight, and the main requirements are of course a beautiful face and a slender body shape.

The problem that arises then is Gertrude, a beautiful flight attendant from Germany who feels inferior to an Asian, Tarom. From here, it can be seen that the offer of this short story to the discourse of Orientalism has mastered the mentalities and minds of most people. Moreover, it is said that Gertrude even begged Tarom, as in this quote, "*Kalau kamu ke Berlin, ajaklah saya. Tunjukkanlah tempat-tempat yang kamu tulis dalam buku-buku kamu. Dan kalau pulang, saya ikut ke Surabaya*" (Darma, 2017). Gertrude really admired and fell in love with Tarom, because why would Gertrude be willing to beg to come with Tarom if not for falling in love. Because only people who fall in love are willing to give up everything to the person they love, and that's how Gertrude is.

Budi Darma's *Tarom* short story shows the shock of the history of the Europeans that hit the psychology of their nation. At the end of the story, Gertrude reveals that she comes from a family that is involved in the atrocities of Nazi, at that moment Tarom also thinks that his mother is German, so he understands it. Here's a quote that proves it:

*Setelah mereka pergi, dengan sangat hati-hati saya berkata kepada Gertrude mengenai kisah kematian Hitler. Setelah Hitler yakin kalah, dia dan banyak pengikut setianya bertekad bunuh diri bersama Hitler. Pada titik itulah, salah satu arsitek holocaust yang sangat keji dan seharusnya ikut bunuh diri bersama keluarganya melarikan diri.*

*Gertrude menunduk, lalu berkata: "Saya tahu siapa dia. Martin Bormann namanya. Darah saya kotor. Saya keturunan Bormann."*

*Pikiran saya melayang ke ibu saya* (Darma, 2017).

(After they left, I very carefully told Gertrude the story of Hitler's death. After Hitler was convinced of defeat, he and many of his loyal followers committed suicide with Hitler. It was at that point that one of the most vicious architects of the holocaust and who should have committed suicide with his family fled. Gertrude lowered her head, then said: "I know who he is. His name is Martin Bormann. My blood is dirty. I am a descendant of Bormann".

My thoughts drift to my mother (Darma, 2017).



Right at this last touch, this short story twists the discourse of Orientalism by showing the social trauma of the German people as a result of Nazi and Hitler in the past which has drowned the German people into a inferior and passive nation.

#### D. Conclusion

*Tarom* short story describes the conditions of postcolonial discourse that intertwined even though the colonial period or even the period right after colonialism had long ended. However, the impact of the expansion of Western power that ruled the East for centuries gave rise to a view of the superiority of the West over the East. This is illustrated by *Tarom's* character that is said to be like his mother who is a German because the German (Western) nation reflects strength, power and greatness. Simply put, Germany is synonymous with men in terms of power. Then, other images such as the comparison of Germany that rational and cultured because it is loyal to a human leader, while Japan (representing the East) is considered irrational and uncultured because it worships the Sun Goddess, something that is metaphysical.

In addition to describing the discourse of Orientalism, this short story also offers a counter discourse to the discourse of Orientalism which previously considered the East to be low, inferior, passive, uncultured and so on. The impact of this discourse has caused the binary opposition that divides the world into polarization between the West and the East to be shaken. As for what had previously been established that the West was superior to the inferior East, then the discourse was reversed by this short story by featuring a character named 'Tarom'. 'Tarom' is like a German person with white skin and blue eyes, but he has the name 'Tarom Wibowo' which is identical to the *Timur* (East) name. This proves that the body of the West can be owned by the East. Moreover, Gertrude, a beautiful flight attendant from Germany, fell in love with 'Tarom' and felt inferior to him. Similarly, Tarom's Asian father was able to straddle Tarom's German mother. Moreover, the psychological trauma of Gertrude and Manfred who are not happy to be born of German descent. This proves that the East is able to reverse its position, out of the confines of Orientalist discourse. His position is no longer under the West, now equal and even exceed it.

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