

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the analysis and discussion of the research findings, it can be concluded that Taika Waititi's movie's *Jojo Rabbit* (2019) represents postcolonial elements through the concepts of mimicry, ambivalence, and subalternity. The data shows that mimicry is the most dominant form of postcolonialism, appearing 29 times, or 66% of the total data, while ambivalence appears 15 times, or 34%. This dominance indicates that the act of imitating dominant ideology and culture is the primary form of representation of postcolonial identity in the film. Through mimicry, the characters especially Jojo demonstrate how ideological control manipulates individuals into imitating and internalizing the values of those in power. However, this imitation is never perfect and ultimately leads to self-awareness and resistance, symbolizing the psychological process of decolonization. Meanwhile, Jojo's ambivalence toward his imaginary friend, who represents Hitler, illustrates the emotional conflict experienced by colonized subjects vacillating between admiration and rejection of authority.

Furthermore, the concept of subalternity is clearly illustrated through the depiction of children indoctrinated in Nazi ideology. Their voices and identities are shaped by the dominant discourse, preventing them from expressing their thoughts independently. This aligns with Gayatri Spivak's notion that "the subaltern cannot speak," because their consciousness has been colonized by

ideological power. Jojo's rejection of Hitler at the end of the story symbolizes the moment when he reclaims his voice and identity, signifying liberation from mental colonization.

B. Suggestion

Based on the findings and conclusions of this research, the following suggestions are proposed :

1. It is recommended that future researchers expand the scope of their research by analyzing other forms of postcolonial expression beyond the concepts of mimicry, ambivalence, and subalternity. Further research could utilize other postcolonial theories such as hybridity and orientalism.
2. This research can serve as a reference for understanding the application of postcolonial theory not only to literary texts but also to visual and cinematic narratives.
3. The movie of Jojo Rabbit can be used as a learning medium to develop critical thinking, empathy, and historical awareness. Through satire and irony, the film encourages students to question blind obedience to power and to reflect on how ideology shapes moral perceptions.

C. Implication

This research offers several important implications, both academically and for broader social understanding. Academically, the results demonstrate that film functions not only as entertainment but also as a powerful medium for

representing complex issues such as postcolonialism. Through an analysis of *Jojo Rabbit*, it is possible to understand that concepts such as mimicry, hybridity, and the subaltern appear not only in classical literary texts but also in modern visual works. This opens up opportunities for future researchers to further explore film as an object of study in postcolonial studies, thereby making literary studies more contextual and relevant to current developments.

Furthermore, this research demonstrates that the process of mimicry does not always yield power, but can instead reveal the weaknesses and absurdities of the ideologies being imitated. This provides a new understanding that power is not always stable but can waver when confronted with actual human realities. Thus, postcolonial theory can be used as a critical tool for interpreting various forms of power, both past and present. From a practical perspective, this research helps readers, especially students, become more aware of how ideology can influence a person's way of thinking and identity, even from an early age. The film *Jojo Rabbit* demonstrates that individuals can be "products" of larger systems, yet still have the ability to recognize and resist these influences. This is crucial in real life, as society today still faces various forms of cultural and ideological domination.

Furthermore, this research raises awareness that marginalized (subaltern) groups often lack the space to voice their experiences. Therefore, it is crucial for society and academics to pay greater attention to these marginalized voices, both in literature, film, and in social life. Overall, this research confirms that postcolonial studies are not only relevant for understanding colonial history but also crucial for understanding contemporary social and cultural realities.