

## Colonial Archive Gaps and Historical Trauma: Reading Krakatau 1883 and the Geger Cilegon 1888 in Postcolonial Consciousness

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### ABSTRACT

The 1883 Krakatoa Eruption and the 1888 Geger Cilegon represent two pivotal events in the colonial history of the Banten region. Nevertheless, within colonial historiography, these occurrences are predominantly depicted through administrative archives that prioritize geological aspects and political stability, often marginalizing local communities' social and cultural experiences. This omission creates a gap in historical narratives that not only impairs our comprehension of the past but also influences the consciousness of postcolonial generations raised amidst distorted archival records. This article examines the role of colonial archives in fostering historical ignorance and trauma transmitted across generations. Employing a qualitative interpretive approach and the frameworks of postcolonial theory, transgenerational trauma, and the social construction of history, this article explores the interplay between archives, historical silences, and the formation of collective memory. The analysis reveals that the exclusion of local voices from colonial archives is not neutral; rather, it serves as an epistemic mechanism that perpetuates this disconnection. These findings underscore that postcolonial historical trauma is not solely inherited through direct memory but also through narrative voids and the inability of subsequent generations to access their history fully. This article contributes to cultural history and postcolonial studies by identifying archival voids as active elements that shape historical consciousness and postcolonial identity in Indonesia.

Keyword: *collective memory, colonial historiography, geger Cilegon, Krakatau, transgenerational trauma.*

### INTRODUCTION

The eruption of Mount Krakatau in 1883 stands as one of the most significant natural disasters in modern history, with profound physical, social, and cultural repercussions. The tsunami waves generated by the eruption resulted in the loss of tens of thousands of lives and significantly transformed the coastal landscapes along the Sunda Strait. In the context of global historical studies, this event is recognized as a pivotal moment that contributed to the emergence of modern global awareness regarding disasters of planetary scale (Winchester, 2003). However, within colonial historical records, the 1883 Krakatau eruption is frequently depicted as an extraordinary geological phenomenon that captivated the international scientific community's attention.

Colonial reports and early scientific investigations of Krakatau predominantly focused on technical elements, such as the magnitude of the eruption, the distribution of volcanic ash, and its effects on global climate and atmospheric systems (Verbeek, 1885). This perspective framed Krakatau as a subject of modern scientific study, yet simultaneously, it obscured the social experiences of the local communities directly impacted by the event. The devastation of coastal communities, the loss of habitable areas, and the collective trauma induced by the disaster are seldom afforded equivalent attention in official

narratives. Consequently, the history of Krakatau is more widely recognized as a scientific phenomenon rather than a human experience.

A comparable methodology is evident in the manner in which colonial historiography documented the events of the 1888 Geger Cilegon. The resistance of the Banten people against Dutch colonial rule is typically recorded as a security disturbance or local rebellion that posed a threat to the stability of the colonial administration. In official reports from the Dutch East Indies government, these events were predominantly framed from the perspective of political and security control, with an emphasis on suppression strategies and the restoration of order, while the social, economic, and spiritual conditions that underpinned the resistance were only briefly mentioned. This framing illustrates the mechanisms by which colonial historiography functions through the dynamics of power, wherein historical narratives are crafted to sustain colonial, administrative, and political agendas. Popular resistance is depicted as an anomaly requiring control, rather than as a historical manifestation of persistent experiences of injustice. As a result, the Geger Cilegon is predominantly recognized as an isolated political incident, rather than as part of the broader historical experience of the Banten people, which was also influenced by the trauma of the post-Krakatoa disaster and oppressive colonial conditions.

The predominance of colonial archives in shaping historical knowledge raises significant epistemological concerns. These archives serve not only as repositories of historical data but also as instruments of knowledge production, operating through processes of selection and exclusion. What is documented is considered significant and worthy of remembrance, while experiences that do not align with colonial interests remain unrecorded. Consequently, history does not emerge as a comprehensive representation of the past but rather as a biased construction imbued with the interests of power (Said, 1978). Numerous postcolonial studies highlight that inequality in colonial historiography not only results in a deficiency of information but also engenders forms of silence with enduring consequences. Spivak (1988) contends that subaltern subjects frequently lack the opportunity to "speak" within the frameworks of colonial knowledge, rendering their experiences as absences in historical narratives. This silence is not merely a passive state but rather the outcome of a systematic process that marginalizes certain voices from spaces of representation.

The lack of a cohesive narrative has significant implications for the postcolonial generation. An unevenly inherited history not only influences the comprehension of the past but also shapes the consciousness and identity of the generation that emerges from it. In this context, history is transmitted not as a complete series of narratives but rather as fragments, disconnected archives, and incomplete knowledge. This situation creates an environment conducive to the emergence of latent and transgenerational historical trauma. The concept of transgenerational trauma elucidates the mechanism by which traumatic experiences are transmitted across generations without the necessity of direct memory transfer (Hirsch 2012). Trauma may not always manifest as explicit memories; instead, it often presents as feelings of loss, anxiety, and a disconnection from meaning, which are challenging to articulate. In postcolonial societies, historical trauma frequently remains unprocessed collectively due to the scarcity of available narratives. Consequently, subsequent generations inherit history as a form of recurring ignorance rather than through reflective understanding.

In the context of Indonesian local history, particularly concerning the events of Krakatoa in 1883 and the Geger Cilegon in 1888, the complexity of this issue is pronounced. Both occurrences are extensively documented in colonial archives, yet they are notably absent from narratives reflecting local experiences. History is often presented as data and reports, thereby neglecting its affective and cultural dimensions. This absence has the potential to serve as a source of unconscious historical trauma, which continues to shape the postcolonial generations' perceptions of their past.

Numerous prior studies on Indonesia's colonial history have concentrated on reconstructing events or analysing colonial politics. In contrast, research that foregrounds archival absences as a pivotal issue in the development of historical consciousness remains relatively scarce, particularly those that connect it to the concepts of trauma and collective memory. Nevertheless, comprehending what is omitted from historical records is equally as crucial as understanding what is documented. This article examines the role of colonial archives in creating gaps within historical narratives and how these gaps contribute to the development of trauma and postcolonial consciousness. Employing an interpretative qualitative methodology and drawing upon the theoretical frameworks of postcolonialism, transgenerational trauma, and the social construction of history, this study aims to reconceptualize archival gaps not as mere absences but as active elements in shaping collective memory and postcolonial identity in Indonesia.

## REVIEW OF LITERATURE

### Colonial Historiography and the Production of Historical Knowledge

In Indonesia, colonial historiography emerged within the context of power dynamics between the colonizers and the colonized populace. The compilation of history was not a neutral endeavour to document the past; rather, it was part of a colonial epistemic initiative aimed at organizing, classifying, and exerting control over colonized regions. Within this framework, colonial archives served as the principal basis for the generation of historical knowledge, while simultaneously functioning as tools for legitimizing authority. In his seminal work on Orientalism, Edward Said (1978) elucidates the inherently representational and ideological nature of colonial knowledge. He argues that the realities of colonized societies are portrayed through a colonial perspective, which positions the West as the rational subject and the East as an object necessitating explanation, control, and structuring. This paradigm is similarly observable in the colonial archives of the Dutch East Indies, where historical events were frequently reduced to administrative reports and technocratic observations.

In the context of significant events such as the 1883 Krakatoa eruption, colonial historiography predominantly emphasized scientific and geological dimensions—specifically, the magnitude of the eruption, its global repercussions, and its effects on trade and navigation. In contrast, the social experiences of the local populace, who suffered the loss of family members, homes, and community structures, received minimal attention. Similarly, the 1888 Geger Cilegon is frequently documented as a security disturbance and a threat to colonial stability, rather than as an expression of resistance rooted in the social, economic, and spiritual conditions of the Banten people. Numerous postcolonial historians have emphasized that such historical narratives engender structural distortions in the comprehension of the past. History becomes the possession of those in power, while the experiences of ordinary individuals are omitted from the framework of official narratives. Consequently, colonial historiography not only engenders representational bias but also constrains the scope of knowledge for subsequent generations.

### Colonial Archives, Silence, and the Absence of Local Voices

In contemporary scholarship, archives are increasingly recognized not merely as repositories for documents but as dynamic spaces for the generation of meaning. Michel Foucault (1972) conceptualized the archive as a system that governs what can be articulated, contemplated, and remembered within a specific historical context. Consequently, archives are active and generative rather than passive. Gayatri Chakravorty Spivak (1988), through her inquiry “Can the Subaltern Speak?”

underscores how colonial epistemological structures systematically marginalize subaltern voices. When local communities are deprived of access to mechanisms for recording and archiving, their experiences are rendered historically invisible. This silence signifies not the absence of events but the absence of representation.

The notion of archival silence has gained significance in the interpretation of Indonesia's colonial history. This silence does not stem from a lack of experiences worthy of documentation but rather from the exclusion of such experiences from the colonial epistemic framework. In this regard, colonial archives not only documented history but also engendered a structured ignorance concerning the experiences of the colonized populace. The scholarly discourse on archives and colonialism elucidates that the absence of indigenous voices has enduring repercussions. The historical narrative inherited through biased archives results in a fragmented comprehension of both past and present. Consequently, postcolonial generations are raised with a historical knowledge replete with gaps, where significant events are recognized as factual occurrences yet remain disconnected from their social and emotional contexts.

### **Transgenerational Trauma and the Inheritance of Historical Memory**

Trauma studies offer a crucial framework for comprehending the enduring effects of omissions in historical narratives. Cathy Caruth (1996) characterizes trauma as an experience that eludes complete representation at the time of its occurrence, subsequently manifesting as disconnection, repetition, and latent symptoms. Trauma does not invariably present itself as conscious memory; rather, it disrupts the structure of meaning. Marianne Hirsch (2012) introduced the concept of post-memory to elucidate how subsequent generations inherit memories of traumatic events they did not directly experience. These memories manifest through fragmented narratives, symbols, images, and silence. In the postcolonial context, historical trauma is frequently transmitted without sufficient language to articulate it.

Numerous studies suggest that colonial trauma is not solely perceived as explicit physical violence but also encompasses the loss of narrative and the erasure of collective experience. When history is transmitted through fragmented archives, trauma arises not only from the event itself but also from the subsequent generations' inability to comprehend the origins of the suffering that influences their lives. In examining the Krakatau eruption of 1883 and the 1888 Geger Cilegon, historical trauma can be conceptualized as trauma that remains unprocessed. While these events are documented in colonial archives, the absence of local narratives has led to the transmission of trauma as a lack of meaning in contemporary contexts. Trauma is not a tangible memory but rather an emotional detachment and disruption in historical continuity.

### **Collective Memory and the Social Construction of History**

The concept of collective memory offers an additional lens through which to examine the interplay between archives, trauma, and historical consciousness. Maurice Halbwachs (1992) posited that memory is not merely an individual phenomenon but is constructed within a social context. The processes of remembering and forgetting are significantly influenced by the prevailing social structures and dominant narratives. In postcolonial societies, collective memory is frequently shaped by official historical narratives disseminated through educational systems, archives, and state institutions. When these narratives are rooted in colonial historiography, collective memory perpetuates the same biases and omissions as in the past. Consequently, local history remains as incomplete knowledge, while the experiences of the populace are marginalized from the collective memory. Studies on the social

construction of history show that history is not an objective reflection of the past, but rather the result of negotiations between different interests and narratives. In this context, the absence of archives cannot be understood as a technical failure, but as part of the social process that determines what deserves to be remembered and what may be forgotten.

### **The Position of This Study in the Existing Literature**

Upon reviewing the literature, it is evident that there exists a significant interrelation between colonial historiography, archival silence, transgenerational trauma, and the development of collective memory. Nevertheless, research that explicitly identifies the absence of colonial archives as an influential factor in shaping postcolonial historical consciousness remains relatively scarce, particularly within the context of local Indonesian histories such as the Krakatau eruption of 1883 and the 1888 Geger Cilegon.

This article addresses the existing gap by proposing an interpretation that highlights the absence of archives as not merely a deficiency of information, but as an epistemic mechanism influencing how postcolonial generations comprehend the past. By integrating postcolonial theory, transgenerational trauma, and collective memory, this study aims to expand the discourse on colonial history beyond mere event reconstruction to encompass an understanding of the epistemic and psychosocial impact of uneven historical narratives.

### **METHOD**

This study utilized a qualitative descriptive methodology, emphasizing critical postcolonial analysis. This approach was selected to examine how the absence of colonial archives and the suppression of historical narratives influence collective memory and postcolonial consciousness within society, particularly in relation to the 1883 Krakatoa Eruption and the 1888 Geger Cilegon.

### **Types and Approaches of Research**

This research adopts a qualitative and interpretative framework, conceptualizing history not merely as a collection of objective facts but as a discursive construct shaped by power dynamics, archival materials, and memory practices. This perspective allows the researcher to interpret history as a contested site of meaning, where official colonial narratives and local memories transmitted across generations engage in a dynamic interplay.

The analytical framework of this study is based on three main perspectives.

1. postcolonial theory to examine how colonial archives shape hierarchies of knowledge and marginalize local voices
2. the concept of transgenerational trauma, to understand the inheritance of traumatic experiences through narratives, rituals, and silence; and
3. the social construction of historical memory, which views collective memory as the result of social, cultural and political processes.

### **Sources and Data Collection Techniques**

The data for this study were derived from two principal sources. The initial source is an extensive literature review, which incorporates colonial archives, official reports from the Dutch East Indies government, and academic literature that examines the 1883 Krakatau Eruption, the 1888 Geger

Cilegon, colonial historiography, and historical memory. This literature review systematically explores how these events are depicted in dominant narratives and highlights the elements that are either marginalized or neglected.

Second, comprehensive interviews were conducted with a singular key informant, specifically the community leader Ki Sunda Labuan (Basit Joma). He is a descendant of the survivors of the 1883 Krakatau Eruption and actively participates in the preservation of local memory through community rituals and social practices. The choice of a single informant is not aimed at achieving statistical generalization; rather, it serves as a representative source of memory that illustrates the continuity of collective memory across generations. Within the traditions of qualitative research and memory studies, such informants are recognized as memory bearers who document historical experiences beyond official archives. The interview was conducted using a semi-structured approach to facilitate the informant's development of narratives, recollections, and personal reflections concerning the 1883 Krakatau event, the haul Kalemak ritual, and perspectives on the absence of both colonial and modern state roles in disaster memory management.

### **Data Analysis Techniques**

The data analysis employed thematic and interpretative readings. Library materials and interview transcripts were meticulously reviewed to discern key themes, including archival silence, the inheritance of trauma, rituals of remembrance, and the tension between official narratives and local memory. These themes were subsequently analysed through the lens of postcolonial and transgenerational trauma theoretical frameworks to elucidate the power dynamics inherent in the construction of history and memory. Interviews were not regarded as isolated evidence of historical truth but rather as cultural narratives that illuminate how history is experienced, remembered, and interpreted by local communities. This methodological approach integrates the experiences of the subjects as a fundamental component of the analysis, while still emphasizing the necessity of critically examining sources and historical contexts.

### **Research Limitations**

This study does not seek to comprehensively reconstruct empirical history; rather, it aims to investigate the mechanisms of silence and absence within colonial historical narratives and their influence on postcolonial consciousness. Consequently, the findings of this research are conceptual and reflective, with a focus on theoretical contributions to the fields of memory studies, historiography, and postcolonial studies.

## **RESULTS AND DISCUSSION**

### **The Absence of Colonial Archives and the Fragmentation of Local History**

The gaps in colonial archives can be understood as a form of epistemic violence, namely, a process in which certain knowledge systems actively erase or obscure the experiences of colonized subjects (Spivak, 1988). Within this framework, archives are not neutral; rather, they function as instruments that determine the boundaries of what can be known and remembered. The absence of local experiences in colonial archives is not merely a lack of documentation but the result of power relations that govern the production of historical knowledge.

Examination of colonial archives and historical literature reveals that the 1883 eruption is predominantly depicted as a global-scale natural event. Official colonial narratives situated Krakatoa within the framework of modern science, focusing on geological, meteorological, and climatological observations, while insufficiently addressing the social experiences of local communities directly impacted. In colonial reports, the coastal communities of Banten and Lampung are frequently portrayed as mere victim statistics or recipients of administrative aid, rather than as historical subjects with complex traumatic experiences.

In the records of the Geger Cilegon 1888, a similar condition was observed. Colonial archives predominantly portrayed the event as a threat to governmental order and stability. The rebellion was primarily framed as a security issue, while the social, economic, and spiritual contexts of the community—including the experience of suffering following the Krakatau disaster—were not accorded equivalent attention. This selective narration illustrates how colonial archives functioned, resulting in a history that is both partial and imbalanced.

The absence of these archives does not merely signify a lack of data; it shapes a specific understanding of the past. History is perceived as a sequence of significant events disconnected from the everyday experiences of society. In this context, the absence of archives operates as an epistemic mechanism that disrupts the relationship between historical events and their social meanings, thereby creating an emotional distance between the postcolonial generation and the past.

### **Local Memory as an Alternative Archive**

In contrast to colonial archives, which are characterized by their administrative and technocratic nature, the local memory of the Ki Sunda Labuan community offers an alternative method of historical documentation and transmission. Interviews with local community leaders reveal that the Krakatau event of 1883 is not merely recalled as a "volcanic eruption," but rather as a cosmic event that significantly altered the community's way of life.

This memory is perpetuated through oral narratives, symbols, and ritual practices that are consistently transmitted across generations. One significant form of commemoration is the Kalembak haul ritual, conducted as an expression of reverence for ancestors and as a remembrance of the disaster. In this ritual, history is not presented as a chronological narrative but rather as an emotional and spiritual experience that is reawakened. This indicates that, for the local community, history is not distinct from daily life but is interwoven with social and religious practices.

Local memory practices, exemplified by the Kalembak haul ritual, can be conceptualized as a form of cultural memory (Assmann 2011), wherein collective memory is preserved through recurring rites, symbols, and social practices. Unlike written archives, cultural memory is performative and affective, facilitating the continuity of historical meaning even in the absence of formal documentation. However, as observed by Nora (1989), this type of memory is susceptible to marginalization when it lacks institutional recognition as an official *lieu de mémoire* (memory site).

This form of local remembrance functions as an alternative archive, addressing the void left by official narratives. Nevertheless, this alternative archive is inherently fragile due to its lack of institutional legitimacy. In instances where the state—be it colonial or postcolonial—fails to acknowledge or document these remembrance practices, local memory remains peripheral to historical discourse. This

situation perpetuates the predominance of colonial archives as the primary source of historical knowledge, despite their inability to fully encapsulate the experiences of the populace.

### **Inherited Trauma through Silence**

The findings derived from the interviews suggest that the trauma associated with the Krakatau eruption of 1883 has not been transmitted through detailed narratives of violence or physical suffering. Instead, it has been conveyed through silence and symbolic repetition. Respondents indicated that subsequent generations are aware of Krakatau as a significant historical event, yet they do not always possess a comprehensive understanding of the actual experiences of their ancestors. This lack of knowledge is perceived not merely as an absence of information but as a profound sense of loss that is challenging to articulate.

From the perspective of transgenerational trauma, this condition illustrates that trauma can be inherited in the absence of an explicit narrative. Trauma manifests as latent tension within a community's relationship with its historical context. Silence emerges as the primary medium for the transmission of trauma, particularly when there is a lack of language or institutional frameworks to reflectively articulate past experiences.

Silence as a medium for conveying trauma aligns with Caruth's (1996) perspective that trauma functions through the disruption of representation. Trauma is not invariably communicated as an explicit narrative but rather through the absence of sufficient language to articulate past experiences. In this context, the lack of local narratives in colonial historiography sustains the traumatic condition, as postcolonial generations are deprived of a meaningful framework to comprehend the origins of their collective suffering.

The lack of a unified narrative significantly influences society's understanding of the 1888 Geger Cilegon. In local collective memory, the resistance is not entirely distinct from the experiences that followed the Krakatau eruption. The community's suffering, injustice, and losses fostered a psychosocial environment conducive to the emergence of resistance. However, this connection is absent in colonial historiography, resulting in the postcolonial generation inheriting history as a series of disconnected fragments.

### **Negotiation between Official Narratives and Local Memories**

The findings of this study reveal a tension between the official narrative, as preserved in colonial archives, and the local memory that persists within the community's social practices. The official narrative presents a structured, chronological, and quantifiable history but lacks an affective dimension and subjective experience. In contrast, local memory is abundant in emotional significance but lacks formal legitimacy as a historical source of information.

This tension creates an ambivalent space for post-colonial consciousness. On the one hand, the postcolonial generation is taught to refer to official archives as sources of historical truth. However, they inherit local memories that are not fully recognized within formal knowledge structures. This ambivalence reinforces the disconnect between history as knowledge and as an experience. In this context, the absence within colonial archives serves not only as a remnant of the past but also as a pressing issue in the present. When local history is inadequately represented, the perpetuation of trauma

and a disconnection in meaning persist. Consequently, history fails to function as a medium for collective reflection and instead becomes a remote and alien narrative.

### **Implications for Postcolonial Consciousness**

Postcolonial consciousness, formed under conditions of uneven archives, tends to be ambivalent, as Bhabha (1994) argues, where the postcolonial subject exists between acceptance of dominant narratives and a sense of alienation from their history. In this case, the absence of colonial archives shapes what is known and how the subject understands themselves in relation to the past.

This discussion affirms that postcolonial consciousness is shaped not only by what is known about the past but also by what remains unknown. The absence of colonial archives creates a condition in which postcolonial generations grow up with an incomplete history, making it difficult to build a reflective relationship with their collective experience. By placing local memory as a source of analysis, this study demonstrates that efforts to understand colonial history must go beyond official archives. Local memory is not intended to replace archives but to open up space for critical readings of their limitations. In this context, the absence of archives should be understood as an entry point for reading the trauma and historical ruptures inherited across generations.

### **Limitations and Future Research**

This study acknowledges several limitations that warrant consideration. Primarily, the reliance on a single primary informant during the interview process was not intended to yield empirical generalizations regarding the collective memories of communities impacted by the 1883 eruption. Instead, the interview is conceptualized as a source of representative memory, facilitating a theoretical exploration of the interplay between archives, silence, and trauma, rather than serving as comparative statistical data.

Second, this study prioritizes the analysis of discourse and memory over the detailed empirical reconstruction of historical events. As a result, the examination of the 1883 Krakatau eruption and the 1888 Geger Cilegon is not intended to establish a comprehensive historical chronology but rather to explore the epistemic and psychosocial effects of an imbalanced historical narrative.

Given these limitations, further research can be conducted by involving more informants from various affected areas to enrich the perspectives on local memory. Comparative research between communities has the potential to reveal variations in how trauma and memory are transmitted across generations. Subsequent studies could explore the roles of educational institutions, media, and cultural policies in reproducing or challenging the dominance of colonial historiography within the historical consciousness of postcolonial societies.

### **CONCLUSION**

This article elucidates that colonial archives serve not only as repositories for historical documentation but also as epistemic instruments that actively influence the interpretation and dissemination of the past. In examining the 1883 Krakatau Eruption and the 1888 Geger Cilegon, it becomes evident that colonial historiography generates biased narratives by prioritizing technocratic, administrative, and security dimensions, while marginalizing the social and cultural experiences of local communities. This

omission is not merely a deficiency of data but is indicative of a power dynamic that dictates what is considered worthy of remembrance and what is permitted to fade from collective memory.

Through a critical examination of colonial archives and local memory, this article contends that postcolonial history is transmitted not solely through documented records but also through what remains unrecorded. The local memory of the people of Kisunda Labuan illustrates how history persists in ritual practices, oral traditions, and cultural symbols that are continually invoked across generations. Such memory serves as an alternative archive, preserving the affective and spiritual experiences of the community, even if it does not attain formal recognition within the framework of official knowledge.

The findings of this research underscore that historical trauma within a postcolonial context is not invariably transmitted through the explicit recollection of violence or physical suffering. Rather, trauma manifests through silence, fragmented narratives, and disrupted meanings. When postcolonial generations are raised with an incomplete historical understanding, trauma emerges as a sense of loss that is challenging to articulate, yet it continues to shape their engagement with the past. In this regard, the absence in colonial archives directly contributes to the development of transgenerational trauma in the following ways.

By integrating postcolonial theory, transgenerational trauma, and collective memory, this article offers a conceptual contribution by positioning the void in the archives as an active factor in shaping postcolonial consciousness in several ways. This approach broadens the study of colonial historiography beyond merely analyzing representations to encompass the epistemic and psychosocial impacts of distorted historical narratives. The article asserts that efforts to comprehend Indonesia's colonial history must include a critical examination of what is silenced, erased, and inherited as silence.

This study advocates for an interdisciplinary approach to the examination of postcolonial history and culture, emphasizing the importance of not solely relying on written archives. Instead, it highlights the significance of incorporating local memory and cultural practices as valuable sources of historical knowledge. Consequently, history is reconceptualized not as a static compilation of past facts but as a dynamic process of negotiating meaning within the interplay of archives, memory, and collective consciousness.

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