

## Resistance and Ambivalence in the Novel *Bumi Manusia* by Pramoedya Ananta Toer

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### Abstract

The novel *Bumi Manusia* is played by characters with strong character and strong principles. With such a character and faced with a shackling situation, these characters naturally resisted. However, ambivalence is sometimes present in every resistance. In this research, the researchers determined the data in the form of words, phrases, and others contained in *Bumi Manusia* and suspected of containing resistance and ambivalence. The data was collected using heuristic technique. After all the data had been collected, the researcher used hermeneutic techniques as a tool for analysis. Using these techniques, the researcher found that *Bumi Manusia* was a novel that told about the topics of the '45 generation including patriarchy, colonialism, and the like. The various forms of subordinates, by many characters, were then responded to with various resistances, both public and hidden. However, not all resistance produced in a perfect form. At some point, resistance would produce ambivalence. In this study, researchers found some resistance data which were also accompanied by ambivalence.

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## INTRODUCTION

Literary work was an illustration of the ongoing culture in the author's environment. In the process of writing, the author of a literary work, whether they realized it or not, would present many things in the process of their society into literary works. However, over time, progress had led to many changes in literary works. Authors did not only convey their works simply and clearly. They often also conveyed their culture and messages in a hidden way and left the meaning freely to the literary audience and readers.

Pramoedya Ananta Toer was one of the authors of literary works who lived in the society of '45 generation. In its social activities, the community produced many problems, including feudalism, colonialism, mindlessness, patriarchy, revolution, resistance, and the like. Indirectly, these problems must also have influenced the literary works of the '45 generation, including Pramoedya Ananta Toer. Pramoedya Ananta Toer would more or less pour out what he encounters in society into the literary works he created.

*Bumi Manusia* was one of the novels written by Pramoedya Ananta Toer. The novel was about all the problems that often arose in the '45 generation such as colonialism, feudalism, and the like. Colonialism, feudalism, and the like were not only practiced by Europeans as colonizers of their colonies, but also by native leaders against each other. With these various pressing problems, the characters in *Bumi Manusia* would certainly carry out various forms of resistance. Moreover, these problems, over time, caused the characters in *Bumi Manusia* to experience physical and mental stress which eventually caused them having a contrarian character.

In *Bumi Manusia*, several characters were portrayed as resistance actors. Minke as the main character was often described as having a rebellious character. Various things that contradicted his principles, he talked about with

journalism and various hidden resistance. Nyai Ontosoroh or Sanikem was a Javanese woman who was a victim of feudalism and patriarchy. She fought these by living independently, learning a lot of knowledge, opposing injustice, and others. Annelies Mellema was a mixed-blood woman who also lived under patriarchy and colonialism. Although she did not put up much public resistance, her disapproval of all forms of subordination was a form of resistance that she did. One of the proofs of resistance in *Bumi Manusia* as follows.

*Dari luar kamarku kudengar ibu menyangkal dan menyangkal tanpa mendapat pelayanan.* (BM: 121).

In the quote (BM: 121), Sanikem's mother was described as making a resistance effort. The treatment of Sastrotomo, her husband who intended to sell their daughter, caused her to be angry and made various denial efforts. Because of his ambition for office, Sastrotomo was described as willing to do anything to achieve his goals. He was even willing to sell his daughter after various disgusting efforts such as offering women to his superiors, seeking the attention of his superiors, seducing his superiors to visit his house, and others he did. Sanikem's mother, who felt embarrassed and pressured by this bad treatment, then made resistance efforts. However, in practice, not all resistance efforts would work perfectly. On some occasions, resistance could be ambivalent. In *Bumi Manusia*, ambivalence was found in the following quote.

*Tidak, aku tak hendak menganiayanya dengan bahasa yang memaksa ia menaruh diri pada kedudukan sosial dalam tatahidup Jawa yang pelik itu.* (BM: 94).

*"Tidak bisa begitu," bantahku, "aku seorang Raden Mas, tak bisa diperlakukan asal saja begini,"* (BM: 172).

In the quote (BM: 94), Minke was initially described as rejecting the existence of Javanese culture which was vulnerable to hierarchical feudalism. He didn't want Annelies, his wife, who had European personality to be corrupted just because she followed feudal Javanese culture. However, on another occasion as illustrated in the quote (BM: 172), Minke actually used

feudalism that prevailed in Javanese culture. In a state of urgency, he utilized his *raden mas* rank to save himself. This condition was certainly an ambiguity. Instead, he experienced an ambivalence of action when dealing with feudal behavior.

Research on ambivalence had been carried out by several researchers, as well as resistance. Palmberger (2019) with the research "Relational Ambivalence: Exploring the Social and Discursive Dimensions of Ambivalence—The Case of Turkish Aging Labor Migrants" explained the ambivalence experienced by Turkish migrants in facing retirement. Past considerations in migrating and future views such as where to spend the rest of life and how to manage it often involved ambivalent feeling. Waluyo, Fitriana, & Veronika (2021) with a study entitled "Heroes in The Resistance to Nature and Environment Destruction in *Dhemit* by Heru Kesawa Murti" described the figure of a hero in resistance to the destruction of nature and the environment in the manuscript *Dhemit* by Heru Kesawa Murti. The various natural destructions carried out by Rajegwesi were resisted by forest-dwelling spirits with various appearances. Setiowati, Subyantoro, & Setyaningsih (2023) with their research "Mimicry and Resistance in Tere Liye's *Anak Nusantara* Novel Series" described the radical and passive resistances of the characters in facing colonialism. The characters did various reconnaissance and improved education to avoid any subordinate behavior. Musa, Supriyanto, & Doyin (2022) with a study entitled "The Resistance to the Hegemony of Power in *Di Kaki Bukit Cibalak* Novel by Ahmad Tohari" described various resistances to hegemony of power in leadership activities in society. Various resistances such as shamanism and others were carried out in the novel.

These studies described two separate things, ambivalence and resistance. Resistance was considered to be perfect and run without any ambiguity of feelings. In fact, every power would definitely cause to resistance and every resistance could not be separated from ambivalent feeling. Moreover, resistance was carried out by the

colonized. The colonized during the colonial period always occupied a disadvantageous position and place in carrying out resistance. Their position was completely wrong in doing anything. Thus, ambivalence would be found in every resistance carried out by the colonized.

At present, physical colonization has indeed ended. Colonizers had returned to their homeland. However, in essence, the problems in the living system of the former colonial society still remained imprinted and shackled. Various thoughts, inferiorities, and the colonized ways of life often still applied and continued to be perpetuated by the former colonized nation until now. Therefore, even though colonialism had been gone for decades and both colonial and colonized societies may also be finished, research on postcolonialism could not be simply dismissed. This research could become an intermediary for the emergence of public awareness in eliminating inferiority and the colonized way of life.

Based on this, in this study, researchers described the forms of resistance contained in Pramoedya Ananta Toer's *Bumi Manusia* using various techniques. These forms were expected to be an illustration for the former colonial society to fight against all forms of inferiority that were still shackling to this day and resulting in the fading of identity and the loss of nationalism. Nonetheless, in every resistance, imperfections were bound to exist. Ambiguities would be found. Therefore, in conducting resistance, people also needed to consider the existence of ambivalence.

## METHODOLOGY

This study used a postcolonial approach. According to Day and Foulcher (2008), the postcolonial approach was an approach used to understand the lingering effects of colonialism in texts. The effects of colonialism were manifold. In this study, resistance and ambivalence were one of the effects of colonialism. The data in this research were in the form of words, phrases, clauses, sentences, collections of sentences, and discourses that allegedly contained resistance and

ambivalence. The determination of this data referred to the rule that research was called scientific if it had clear material objects (Supriyanto, 2021). The data that had been determined then the researchers collected using heuristic techniques, data collection techniques by understanding aspects of language. After all the data was collected, the researchers analyzed the data using hermeneutic techniques. According to Ratna (2015), the hermeneutic technique was a technique of understanding hidden or deliberately hidden meanings in literary works.

## RESULTS AND DISCUSSION

### 1. The Novel *Bumi Manusia* as a Resistance Tool by Pramoedya Ananta Toer

Pramoedya Ananta Toer was one of the writers of the '45 generation. In terms of presentation, this generation of writers had fundamental differences with the modern generation of writers. If modern writers sometimes left the meaning freely to readers, '45 writers did not. According to Teeuw (1997), writers of the '45 generation tended to have presentation characteristics that made their work not easily misunderstood. They displayed many messages that they wanted to convey so that one of the essences of literary works of that era could be realized. According to several people and groups at that time, literary works had the essence and necessity of devoting their works to the development and development of the country and the struggle to defend oppressed people by colonialists and capitalists. This was certainly accompanied and caused by the problems of the majority of that era, which were very vulnerable to the existence of colonialism, capitalism and the like.

Based on this description, the researcher concluded that the many literary works produced by Pramoedya Ananta Toer were a form of his struggle in rejecting and fighting all the problems of that era, which led to the development and development of the country and resistance to colonialism and capitalism. Pramoedya Ananta Toer had done a lot of rejection and resistance to

all forms of subordination, both injustice, dwarfing thoughts, feudalism, colonialism, capitalism, and others. This was evidenced by the following points.

First, in his confession, Pramoedya Ananta Toer said that writing for him was fighting back. All of his books had been used as a medium to invite resistance (Toer, 2018). Second, Pramoedya Ananta Toer, in several biographies, was described as a contrarian person. This could be seen when he sued for the honorarium he received from the publisher through the courts; kept in his trouser pocket a propaganda warrant for resistance to police action before being arrested; replacing the word "Mastour" with the word "Toer" in its name as a form of resistance to feudalism, because according to Pramoedya, the word "Mas" in "Mastour" strongly reflected feudalism; and others (Toer, 2006). Third, the novel *Bumi Manusia* was a novel about capitalism, colonialism, the subordination of women, and others. The characters who acted out the story also had strong principled characters, fighters, resisters, and so on. With such characters and faced with many impartial problems, resistance would certainly be found.

### 2. The Depth of Resistance in the Novel *Bumi Manusia* by Pramoedya Ananta Toer

Literary work was one of the entities produced by the author through several events. The author was part of a group of people that the group called society. As part of society, the author of a literary work would indirectly present all or part of his/her processes of living in society into the literary works. Various problems in society could become their concern and they poured it into the literary works. Therefore, it was not impossible that literary works contained utterances that contained the author's message.

In *Bumi Manusia*, there were also many speeches that contains messages that the author, in this case Pramoedya Ananta Toer, wanted to convey. However, among all these utterances, resistance became the most dominant speech. The author, through several characters and scenes, tried to describe resistance efforts against all subordinating efforts, such as colonialism,

feudalism, mindlessness, subordination of women and natives, capitalism, and others.

### 3. Forms of Resistance in the novel *Bumi Manusia* by Pramoedya Ananta Toer

Resistance in the novel *Bumi Manusia* by Pramoedya Ananta Toer was found in many quotes. These quotations contained various types which in this study were divided into two types, public and hidden resistance. The two types were as follows.

#### a. Public Resistance

Public resistance was a type of resistance that involved interaction between two or more parties involved. This resistance was sometimes carried out by involving violence, organization, revolutionary potential, not individualistic, and so on. The public resistance in the novel *Bumi Manusia* was as follows.

*"Pendapat umum perlu dan harus diindahkan, dihormati, kalau benar. Kalau salah, mengapa dihormati dan diindahkan? Kau terpelajar, Minke, seorang terpelajar harus juga belajar berlaku adil sudah sejak dalam pikiran, apalagi perbuatan. [...]"* (BM: 77).

Humans had thoughts and views that were able to predict everything based on nature and habits. This predictions could be uniform among many people and at some point led to a common view. However, not all of these habits would actually occur as usual. There were many factors in this world that could make things work differently and not as they should. Therefore, to fully believe in the general opinion was foolishness. As for ignorance, in colonial discourse it was very subordinated to natives. Jean Marais through quotes (BM: 77) tried to resist the general view that Minke believed in as a native. According to him, as an educated person, he needed to do justice, both in thought and deed. Acts of justice in mind, including not accusing a matter according to the general view without knowing firsthand about the matter. As for fairness in action, it included doing what should be done and leaving what should be left behind.

*Ayah dan ibu masih duduk di tempat semula. Ibu menolak berganti pakaian.* (BM: 121).

In the quote (BM: 121), the Sastrotoomo family was described as giving up and selling their daughter, Sanikem, as a Nyai. As a form of farewell, Sastrotoomo and his wife then made an effort to symbolize farewell by wearing their best clothes before taking their child to Herman Mellema, a Dutchman who would accept her as a Nyai. The ceremony was rejected by Sastrotoomo's wife. Even though the patriarchal culture made her powerless to refuse the decision to sell his daughter, symbolically and willingly, at least she was able to do something as a form of her impartiality towards Sastrotoomo's decision to sell Sanikem.

*Tidak benar. Aku tak suka jadi pejabat. Aku lebih suka bebas seperti sekarang ini.* (BM: 157).

In several quotes, Minke was described as having a dislike of feudalism in Javanese culture. This dislike did not only apply to social practices in a society that formed a hierarchy. Minke also applied to the principles that formed the concept of his ideals. Therefore, in several quotes, Minke strongly refused to become a high-ranking Javanese official, who in practice was very vulnerable to feudalism activities.

The feudalism of Javanese high officials was illustrated in several quotes in *Bumi Manusia*. In some quotes, these high-ranking officials were described as allowing slipping activities, speaking harshly to the hierarchs below them, hitting their heads which in Javanese culture was considered as impoliteness, and so on. These arbitrary activities were certainly carried out in consideration of their position in social life which had a higher hierarchy.

*"[...] dulu kau ikut dengan pendapat umum yang mengutuk nilai dan susila Nyai-Nyai. Apa kataku dulu? Jangan ikut-ikutan jadi hakim tentang sesuatu yang kau tak ketahui dengan pasti. [...]"* (BM: 272).

Believing in something without knowing the details firsthand was ignorance. Ignorance in all matters was very subordinating. Therefore, this condition must be resisted in order to reject and fight against the discourse on indigenous ignorance created by the colonizers.

Humans had thoughts and views that were able to predict everything based on nature and

habits. These predictions based on nature and habits could be uniform among many people and at some point led to a generalized view. However, not all of these habits would actually occur as usual. There were many factors in this world that could make things work differently and not as they should. Therefore, to fully believe in popular opinion is foolishness. Jean Marais through a quote (BM: 272) tried to resist the general view used by Minke in viewing values and morals of Nyai. According to him, as an educated person, he needed to visit, witness, and consider the truth that happened in the values and morals of Nyai Ontosoroh, which may not be in accordance with the general view of Nyai.

*"Para Siswa, nama keluarga hanya satu kebiasaan saja. Sebelum Napoleon Bonaparte muncul di panggung sejarah Eropa, leluhur kita, semua saja, juga tak punya nama keluarga,"* (BM: 320).

During the colonial era, surnames were one of the distinguishing features between natives and Europeans, which were always followed by racist treatment. Natives were always identified without surnames, while Europeans are the other way around. The surname was taken from a piece of the name of the father or mother of the owner name. This made Europe, a nation that had an easy position in creating and spreading colonialist discourses, spread the discourse that natives who did not have surnames were people whose were not recognized by their fathers. The discourse was certainly subordinative and did not actually occur.

Magda Peters, through a quote (BM: 320) tried to resist Robert Suurhorf's mockery of Minke regarding his surname. History recorded that the origin of the use of surnames was started by the Chinese and Jews who used surnames. The Europeans at that time had not yet used it. Napoleon Bonaparte as a leader who felt the use of surnames was important in administration, then made it mandatory. People who did not have one were given makeshift names. This meant that the use of surnames was not a European characteristic. The beginning of its use was actually initiated by Asian nations.

*"Orang Eropa sendiri yang merasa totok 100% tidak pernah tahu berapa prosen darah Asia mengalir dalam tubuhnya ..."* (BM: 321).

The *Regering Reglement* policy by the Dutch government in 1854 which was implemented in the Dutch East Indies made racism even more formalized. Unfair treatment was increasingly befalling natives who were considered inferior, including Minke. Minke in the quote (BM: 321) experienced racism by Robert Suurhorf simply because he was born and raised by natives. However, Magda Peters, through a quote (BM: 321) tried to resist that Europeans who were proud and confident that they were Europeans, never know how many percent of Asian or African blood flowed in them.

In the historical records, Asian armies once invaded Europe and may have left descendants. In 1219, Genghis Khan and his Mongols army arrogantly expanded their colonies into Europe (Iqbal, 2010). The Ottoman Empire led by Muhammad Alfatih, in 1453 AD also ruled Eastern Europe after defeating Byzantine forces and subduing Constantinople (Nasution, 1985). Conversely, European countries had also colonized Asia and Africa for many years, possibly leaving descendants. Therefore, the possibility of mixed ancestry was certainly large and Europeans could not boast that they were of pure European descent.

*Kesempatan itu kupergunakan untuk menulis laporan yang lebih besar tentang kejadian tersebut, diumumkan oleh S.N.v/d D.* (BM: 408).

As one of Surabaya's richest tycoons, Mellema's unnatural death shocked the Surabaya public. Many newspapers broadcasted the news and guessed at the perpetrators involved in his death. Minke and Ontosoroh, who were at the scene of the incident, also became the targets of news and accusations from journalists. Based on the ethical behavior of the natives and Nyai circulating in society and becoming a public view, the journalists accused Minke and Ontosoroh in such way. They argued that Nyai usually had bad manners and were willing to do anything to control their master's property. Natives, too, were seen by colonial discourse as pretentious, cunning, and suspicious (Said, 2016). These news

and discourses were certainly unfounded and betrayed legal justice. Minke, who was not detained by the police, countered all the writings with writing as well. With his various arguments, he reported the true incident and then announced it in the *SNv/d D* newspaper as a counter of untrue news circulating.

b. Hidden Resistance

Hidden resistance was a type of resistance that was carried out slowly, secretly, and sometimes disorganized. This resistance was also sometimes carried out irregularly, is individualistic, had no revolutionary potential, and so on. The hidden resistance in the novel *Bumi Manusia* was as follows.

*"Apa Mas lebih suka aku bicara Jawa?"*

*Tidak, aku tak hendak menganiayanya dengan bahasa yang memaksa ia menaruh diri pada kedudukan sosial dalam tatahidup Jawa yang pelik itu.* (BM: 94).

Minke had a view that Javanese culture was a culture that implemented very complicated feudalism. In it, hierarchical divisions that at certain times glorified stratified groups and individuals still occurred. When dealing with high-level groups and individuals, the use of language must be adjusted. There must also be respect for them. Likewise, when dealing with kings, a slipping gait must also be applied. This condition certainly subordinated groups low-strata and inferior groups. Minke, with his thoughts, tried to reject that kind of culture. He did not want Annelies, who was accustomed to a free European lifestyle, to entered into such a complicated Javanese culture.

*"Kau tak perlu perhatikan Robert. Dia benci pada semua dan segala yang serba pribumi ..."* (BM: 95).

In 1854, the Dutch government created the *Regering Reglement policy*, which distinguished the groups occupying the Dutch East Indies into three classes, white, including Europeans, Japanese and Americans; easterners, including Arabs, Chinese, and Indians; and natives including the indigenous people of the Dutch East Indies (Hosniyah: 2016). This group division created a racial system in the Dutch East Indies which was then followed by the bad treatment

and discourses that accompanied it. Natives were discussed as a nation that was conservative, backward, uncivilized, and so on, while whites were advanced, modern, and civilized. This then influenced the literary work in the quote. Robert, who felt he had European blood, always looked down on everything related to natives, including Minke. Therefore, Annelies, as someone who was always in contact with Robert, understood his nature and resisted by simply ignoring him.

*Aku didik kau secara keras untuk bisa bekerja, biar kelak tidak harus tergantung pada suami, kalau--ya, moga-moga tidak--kalau-kalau suami itu semacam ayahmu itu.* (BM: 109-110).

The elimination of women's rights, one of which was the neglect of responsibility in providing a living, according to Marwan, Nuryatin, & Doyin (2019), was emotional violence which caused a subordinated state. This was often done by patriarchal subjects towards women who were always seen as objects.

Patriarchal culture always placed women as the inferior party. They were always placed as a helpless party who just stood by and left their destiny to men, both husbands and fathers. When the husband or father wanted, anything must happen. Through her strict upbringing, Ontosoroh tried to resist this condition. She tried to mentally shape of Annelies, his daughter, as a form of resistance to the subordinating patriarchal culture. This effort was made so that one day if her husband left responsibility, she would be able to try and support herself without depending on her him.

*Aku tertinggal di atas kursi bermandi air mata, gemetar tak tahu apa harus kuperbuat.* (BM: 124).

The patriarchal culture that prevailed in Javanese society had resulted in the shackling of women's roles and functions. This affected in women's mentality and feelings being subordinated and stunted. However, the patriarchal subject wanted, all the female subject could do was surrender and fear. Therefore, when getting subordinative treatment, the thing that women were able to do was to fight back behind closed doors.

In the quote (BM: 124), Sanikem was described as having been handed over to Mellema

by Sastrotoomo as Nyai. In the general view of the colonial society, Nyai was considered the lowest and worst title. This caused Sanikem's interiority to respond to the situation by crying and trembling. As for crying and trembling, it was a way for a subject who occupied an inferior position to reject all subordinative actions carried out by the superior subject.

*Memang ada terniat dalam hati untuk lari. Tapi pada siapa aku harus melindungi diri? Apa harus aku perbuat setelah itu? Aku tak berani.* (BM: 126).

In addition to native discourses that were always resigned, what needed to be rejected for discourse made by colonizers was natives were considered stupid. In the quote (BM: 126), Ontosoroh was sold by his father to a Dutch merchant named Herman Mellema. This made her depressed and gave rise to the intention to run away as a form of resistance. However, the discourse that befell the natives and had to be resisted was not only an attitude of resignation in the face of colonization. The assumption and discourse that natives were stupid also befell them. Therefore, when intending to run away, Ontosoroh made considerations as a form of resistance to the discourse of stupidity. If she was desperate to leave Herman Mellema's house and was not accepted into his parents' house, what might happen to her were starving, homelessness, and dying. So, the right choice in carrying out resistance was to stay to collect as much capital as possible from the company and learn everything from Herman Mellema to become strong. That power, one day, could be a release from the shackles of a subordinate situation as a Nyai that had been afflicting her.

#### **4.Forms of Ambivalence in the Novel *Bumi Manusia* by Pramoedya Ananta Toer**

Ambivalence was a form of ambiguity that involved two feelings at once in the same thing. On the one hand, individuals and groups rejected something. However, on the other hand, this was exactly desired by the individual or group. These conditions was certainly ambiguous and contradictory. In *Bumi Manusia*, ambiguous feelings and actions were found in several quotes. The quotes were as follows.

*Tidak, aku tak hendak menganiayanya dengan bahasa yang memaksa ia menaruh diri pada kedudukan sosial dalam tatahidup Jawa yang pelik itu.* (BM: 94).

*Ya setiap kali ujud Jawa disakiti orang luar, perasaanku ikut tersakiti. Aku merasa sepenuhnya Jawa. Pada waktu ketidaktahuan dan kebodohan Jawa disinggung, aku merasa sebagai orang Eropa.* (BM: 220).

In relation to Javanese civilization, Minke also experienced contradictory conditions. On the one hand, he hated the cultures that prevailed in his nation that was far from science and knowledge. He also hated feudalism which was perpetuated by his superiors and his fellow men which resulted in an inferior state for his people. However, in the quote (BM: 220), Minke was described as being hurt by the fact that Java, its culture, was alluded to and belittled by Herbert de la Croix, a Dutchman who served as assistant resident B. This was an ambiguity of feelings, apart from hating Javanese culture, Minke was also hurt when Java was insulted. Nonetheless, both can be understood as a form of Minke's love for Javanese forms. He did not want Java as his nationality to be hurt by subordinating forms such as feudalism, backwardness, stupidity, mockery, and others.

*"'Aku? Ha-ha. Untukku—hanya dewi berdarah Eropa tulen!'"* (BM: 21).

*Sekaligus menjadi jelas sikapnya selama ini. Ia mencintai Annelies tanpa sepengetahuanku* (BM: 476).

Racial discourses of West and the East did not only affect the concept of life of Eastern nations. Western nations and peranakans were also influenced at one time and tried to assert their superiority by drawing a boundary between the West and the East. They did not want their group's existence to be disrupted by Easterners' attempts to occupy their superior position. Therefore, in the quote (BM: 21), in front of Minke, Robert Suurhorf was proud and refused to admit that he also wanted Annelies as his lover. He did not want his superiority to be shattered just because he loved a peranakan girl, which put him in the same position as Minke. However, this situation turned out to be



contradictory to the quote (BM: 476). During Minke's wedding to Annelies, Suurhorf actually put a ring on Annelies' hand and kissed her hand. It was known that Suurhorf also often sent letters to Annelies which were not even public and even answered by Annelies. Based on these conditions, Minke then concluded that Suurhorf loved his wife. This condition was certainly contrary to his previous confession, which rejected Annelies because she was an Indies and Dutch peranakan.

*Di Eropa sana, orang sudah membikin mesin yang lebih kecil dengan tenaga lebih besar, [...] Ya Allah, dan aku sendiri belum lagi tahu membuktikan apa listrik itu* (BM: 13).

*Aku sendiri menjadi heran betapa orang Eropa, guruku, pengadabku, bisa berbuat semacam itu* (BM: 422).

In *Bumi Manusia*, Minke showed contradictory behaviour in responding to the presence of Europe in the Dutch East Indies. As a native who received a European education, Minke greatly admired the nation's knowledge and progress. Various advances had made life so easy and fast. However, on the other hand, the majority of Europeans who carried out colonization and racism activities in the Dutch East Indies caused Minke to oppose this treatment. Many things from Europeans contradicted their teachings regarding civilization

## CONCLUSION

The novel *Bumi Manusia* by Pramoedya Ananta Toer described the life of the colonized in the face of colonialism in their country. The novel was played by several characters who had strong principles, stubbornness, resistance, and oppose all forms of subordination. With these characteristics and faced with various subordinated circumstances, the characters in *Bumi Manusia* made many resistance efforts, both public and hidden. Public resistance was carried out when the conditions and power of the colonized were able to reach the colonizer's position, while hidden resistance was carried out when the condition and power of the colonized were in the opposite position, which was difficult to reach the position of the colonizer.

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