

SOCIAL VALUES IN ANANTA TOER'S NOVEL "BUMI MANUSIA"

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Abstract

This research focused on the types of social values reflected in Ananta Toer's novel entitled *Bumi Manusia*. This novel successfully describes not only the cultural revolution in a colonized country but also an objection against the absolute supremacy of cultural and social values. The research was aimed at revealing the kinds of social values in the novel. The data were in the forms of sentences, paragraphs and dialogues referring to social values such as positive and negative social values. The method used in this research is descriptive qualitative method with content analysis technique, that is by analyzing the letters, words, sentences and verses that can explain some social values in this novel. Based on the research finding and discussion, as well as the theory of social values proposed by Notonegoro (2014), the social values are divided into Value of truth, Aesthetic value, Moral value and Religious value. The results show that there are four types of social value in the novel: Value of truth (Justice), Aesthetic value (love), Moral value (encouraging kinship and politeness) and Religious value (patience and faith).

Keywords: justice, love, forgiveness, encouragement, politeness, patience and faith.

1. Introduction

Literary works never start from a social void (Hardjana, 1991: 71). It means that literary works are written on the basis of social life, recounting cultures behind it. Literature is a good composition to describe something about human life that is full of values. One of the literary works in which moral values could be analyzed is novel. The values contained in a novel are not just in the forms of social values. But also educational, religious and cultural values.

A novel is a reflection of the reality of life. Many of writers reflect his works reflecting the reality of life. It can be seen in a novel, short story, essay, polemic and history of Indonesia written by Pramoedya. Pramoedya's works span the colonial period, Indonesia's struggle for independence, the Japanese occupation during the Second World War, as well as the post-colonial authoritarian regimes of Sukarno and Suharto, and are infused with personal and national history. The Dutch government imprisoned him from 1947 to 1949, the Suharto regime from 1965 to 1979.

By the late 1950s, Pramoedya had become sympathetic towards the Indonesian Communist Party. In 1958, he abandoned fiction for essays and cultural criticism that reflect a left-wing viewpoint. By 1962 he had become closely aligned with communist-sponsored cultural groups. As a result, he was jailed by the army in the course of its bloody suppression of a communist coup in 1965. During his imprisonment he wrote a series of four historical novels that further enhanced his reputation. *Bumi Manusia* (1980; *This Earth of Mankind*)

met with great critical and popular acclaim in Indonesia after their publication, but the government subsequently banned them from circulation. These late works comprehensively depict Javanese society under Dutch colonial rule in the early 20th century. In contrast to Pramoedya's earlier works, they are written in a plain, fast-paced narrative style.

"*Bumi Manusia*" is a novel showing the mental turmoil of the characters situated between two cultures, two values, and two understandings. This novel successfully describes not only the cultural revolution in a colonized country but also an objection against the absolute supremacy of cultural and social value. *Bumi Manusia* is the first novel of tetralogy novel written by Pramoedya Ananta Toer. It was published firstly by Hasta Mitra in 1980. On September 2005 in 10th edition, it was published again by Lentera Dipantara. This novel brings the spirit of life. By struggle of life in looking for problem solving. It is possible to get better life. *Bumi Manusia*" is a novel showing the mental turmoil of the characters situated between two cultures, two values, and two understandings. This novel successfully describes not only the cultural revolution in a colonized country but also an objection against the absolute supremacy of cultural and social value. The material object of this research is a novel entitled "*Bumi Manusia*" written by Pramodya Ananta Toer, with the formal object, that is, the description of social relationship between the Java and the European society, or otherwise between the bourgeois and the proletarian. This research adopts the literature sociology approach as the perspective study. Literature sociology is an approach focusing on the relationship between literature works and social values in the life of the author and readers. The discussion and result of this research are conflict, confrontation, as well as social relationship between the bourgeois and the proletarian.

In this research human problems are discussed, as a picture of a deed or the social life of residents' daily needs. A novel is one form of a literary work, presenting a claim that the picture is much more realistic. Social values form an important part of the culture of the society.

Social values are related to human problems. Social values form an important part of the culture of the society. Values account for the stability of social order. They provide the general guidelines for social conduct. Values such as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, democracy etc. guide our behavior in many ways. Values are the criteria people use in assessing their daily lives, arranging their priorities and choosing between alternative course of action.

2. Literature Review

As the study is concerned with a novel, a concept of a novel is to be clarified in this section. Nurgiantoro (in Wulandari, Purwarno, and Manugerren, 2013) explains that the word novel comes from Italian word *novella*, which means a short writing. Novels are fictitious stories intended to give pleasure to the reader by the interesting nature of the events narrated, and of the characters who take part in the action.

Value

Values are expected to be followed for judging and evaluating social interaction, goals, means, ideas, feelings and the expected conduct. Without such evaluating standard, it would be difficult to judge individual behavior or social action. Values aim to integrate expected individual behavior and social action. It tends to forestall tension and as such having tension management role. It can be stated that social value is a concept in a society about something

that is considered good and not good. Value is a benchmark in acting and interacting well with the individual or society. (Herimanto and Winarno, 2011)

2.1 Social Value

Social value is the quantification of the relative importance that people place on the changes they experience in their lives. Some, but not all of this value is captured in market prices. It is important to consider and measure this social value from the perspective of those affected by an organization's work.

Social derived from *latin socius* which means a friend or comrade; it should not commit while logos, so are defined as of science which relates to the life of the people (Abdulsyani, 1994: 2). Man is basically a social creature who has epiphanies to keep coming back to relating to a fellow or lives with others. The relationship between fellow human results in a pattern of social interactions, producing such views on social interactions of good and evil. This view is humanitarian values for fear of a massive procedures and the pattern of thought. (Soekanto, 2010: 103)

2.2 Types of Social Values

Notonegoro (2014: 74) states that social values are divided into four types as follows:

1. Religious value

It is considered containing philosophy, philosophy life that can be believed to be the truth, such as values in the holy bible. Such as patience for trials and faith.

2. Moral value (ethical value)

It is the value of about good and bad human actions based on universal grade. The values will be universal even though every society has different values. In its application a bit of having the difference is a distinctive characteristic of a particular society in cultural pattern, namely responsibility, discipline, forgiveness, encouraging kinship and politeness.

3. Aesthetic value

This value is something based on the value of judgments towards beauty such as beauty of form, beauty of color, beauty of sound, and beauty of motion.

4. Value of truth (logical value)

Value of truth is a value sourced from the truth or failure of all things based on facts or of evidence scientifically. This value is sourced from the logic and empirical line, termed justice.

3. Research Method

Bogdan and Biklen (1992: 30) state that qualitative research is descriptive. Qualitative means to find out how a theory works in different phenomena whose data are collected in the forms of words rather than numbers. In this research, qualitative descriptive method is applied. It is basically interpretative research to purposefully read the novel in answering to the research problems. This type of research also begins to be increasingly used in the field of sociology and this is in line with the points of discussion in this study, that is social values in the novel *Bumi Manusia*. The method used is to reveal that social values are informed by a person's prevalent perceptions and learning provided both in the family and in his or her close kinship group, and by exposure to the predominant socio-historical environment and influences of the times into which he or she is born, being raised, and comes of age.

4. Result and Discussion

4.1 Religious Value

Religious values are ethical principles founded in religious traditions, texts and beliefs. In contrast to personal values, religious-based values are based on scriptures and a religion's established norms.

4.1.1 Faith

Faith and fear of God is a very important thing. The proving of one's faith is by administering the teachings of the Lord. Whether it is keeping his commandments or avoiding all his prohibitions. Man must live his life in accordance with the provisions set by the Lord. Then they can be said to obey his commandments. The conversation between Minke and Annelis tells about the marriage in accordance with Islamic teachings, namely the presence of witnesses and guardians. This proves that there is still a trust in God enforcing his provisions. This statement explains how Islamic laws are ruled out. Minke and Annelies have legitimate marriage according to Islam, in no way recognized by the Law of the European Council. They assume that the marriage is not legitimate because it is still underage. It is very noticeable how Europeans do not appreciate Islam at all (Toer : 298 : 331).

4.1.2 Patience

Patience is the ability to endure a long wait calmly or dealing with annoying problems without frustration. Many of the world's greatest thinkers have emphasized the importance of patience. For Aristotle, patience is bitter but the fruit it bears is sweet. For Tolstoy, it is one of the two most powerful warriors, with the other being time. The humans always meet trial from God in their life. The trial is the ways of the God to try someone's faith. The trial will depend on how much. The expressions of Annelies with Nyai ontosoroh are that Annelies is patient to the lord. He shall willingly go to Netherland by the Governess, Mr. Mellema. For leaving her, Annelies understands that Nyai Ontosoroh and Minke lament to defend it and God's planning is to leave them. Then he is patient and defenseless to the fact (Toer: 351).

4.2 Moral Value

Moral value is the standard by which we define right and wrong. They can come from ourselves, family, community, religion, government, or any other entity that influence the thoughts of the individual.

4.2.1 Politeness

Politeness is one of the central features of human communication. It is a human phenomenon, yet expressed differently in different cultures. Politeness is communicated both verbally and nonverbally.

Politeness is very important with the elders in Java customs, and this has been taught since early time of one's life. Children have high respect to the elders, especially to their parents. Minke also reflects this attitude, showing great respect to parents, though his mother does not stay with him (Toer: 121).

4.2.2 Encouraging the Kinship

This refers to the pattern of social relationships. Kinship is the most basic principle for placing individuals into social groups, roles, and categories. The basic type of kinship is the same as the nativity. Kinship is the most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption. Relationship is at times a difficult matter, especially when there is a difference in conservation. But, such a problem should be soon solved, especially in a family.

In Miriam De La Croix's letter, the daughter of Mr. Assistant of resident Herbert De La Croix it is stated that the Miriam's family could feel that Minke is a native. Miriam's family admires strongly Minke, especially Mr Herbert. Though they are coming from different social and cultural background, they are trying hard to establish a good kinship (Toer: 187).

4.2.3 Forgiveness

Forgiveness is a conscious, deliberate decision to release feelings of resentment or vengeance towards a person or group who has harmed us, regardless of whether they actually deserve our forgiveness. Forgiveness is the mental and/or spiritual process of ceasing to feel resentment, indignation or anger against another person for a perceived offense, difference or mistake, or ceasing to demand punishment or restitution.

It is common that in every relationship, there must be some differences with various factors, such as differences in principles or ideologies but through the attitude of forgiveness, all could be solved. Forgiveness actually is a blessing and this blessing should be well used to get harmony.

From the dialogue between Nyai Ontosoroh and Dr. Martinet, it is seen that Dr. Martinet is guilty and says sorry to Nyai Lontorsoh because he cannot give any help to Nyai Ontosoroh's family. Dr. Martinet can only help Annelies by anaesthetizing her to sleep, but he cannot help her not going to Netherland. Although Dr Martinet is unable to help, but there is a desire to make an apology. Dr Martinet sees Annelies as his family. In his mind, he must defend her, but he has limited power as the European laws want Annelies to be parted from Nyai Ontosoroh (Toer: 329-330)

4.3 Esthetic Value

Aesthetics is a branch of philosophy that deals with the nature of art, beauty and taste, with the creation or appreciation of beauty, with theories and conceptions of beauty or art, and with tastes for and approaches to what is pleasing to the senses and especially sight.

4.3.1 Love

It probably goes without saying that the love of parents is essential to a child's well-being. God has made children to need parental love, and He has built into parents the ability to give this love so that family life does not get complicated. The figure of parents, especially mother will fight for their children who is in danger, even the risk of losing dignity. Nyai Ontosoroh defends Annelies from the trial of separating mother from daughter, Nyai ontosoroh insists on preventing her daughter from being taken over by Mellema because Annelies is Mellema's descendant. All this could be done because of love. Love has a strong power that could even break the walls of all difficulties (Toer: 282).

4.4 Value of truth

Value of truth is the property of sentences, assertions, beliefs, thoughts, or propositions that are said, in ordinary discourse, to agree with the facts or to state straightforwardly.

4.4.1 Justice

It is a concept on ethics and law meaning that people should behave in a way that is fair, equal and balanced for everyone. The term may be applied in reference to a particular event or situation. Social injustice is highly noticeable between Indonesian and European. The Europeans occupy high position, while the indigenous are placed in the low par and even persecuted. Therefore the indigenous always lose when facing the European.

Minke and Nyai Ontosoroh experience the same matter; they face social injustice among the Europeans. They cannot do anything and they cannot even voice out their rights, though they are in the right position. All the laws and local rules are designed in such a way to give benefits to the Europeans (Toer: 272).

5. Conclusions

Some conclusions are drawn as follows:

Ananta Toer through his novel *Bumi Manusia* talks about social values. There are four significant social values experienced and implemented by the major characters.

1. Religious value: patience and faith. Patience and faith are highly needed by everyone to face all the difficulties in life.
2. Aesthetic value: love. Every human needs love. For instance, children need compassion from parents, while parents are obliged to give such love.
3. Moral value (ethical value): Politeness, encouraging the kindship and forgiveness are a set of principles agreed upon by the language community to create a mutual and respectful relationship.
4. Value of truth (logical value): Justice, a concept on ethics and law that means that people should behave in such a way to get and give justice.

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