Abstract:

Women are so close to idioms such as adversity, oppression, even to the "concept" that is already accepted by most people, that they are "objects" not "subjects" for men. Gender inequality is manifested in various forms of injustice that occur at various levels of society. This study aims to analyze the personality of the female characters, the gender injustice experienced by the female characters, and the value of character education contained in the novel Bumi Manusia by Pramoedya Ananta Toer. This study uses a qualitative descriptive technique. The object of this research is the meaning of the existence of women in the novel Bumi Manusia by Pramoedya Ananta Toer, a review of feminist literary criticism. The data in the research are in the form of dialogues, paragraphs, and narrations contained in the novel Bumi Manusia by Pramoedya Ananta Toer. Based on the results of the analysis and discussion, the data shows that the author describes several female characters who experience gender bias treatment, namely Nyai Ontosoroh, Annelies, Maiko, Min Hwa, and Sie-sie. The novel Bumi Manusia tends to use socialist feminism. Gender injustice experienced by female characters is the marginalization of women, subordination of women, stereotypes of women, violence against women, and double workload against women.

Keywords: feminism; women existence; Bumi Manusia; Pramoedya Ananta Toer

I. Introduction

Indonesian women have the same difficulties and experiences as women in countries that still maintain patriarchy or social structures that place power centered on men. It depends on their respective countries' cultural, economic, social, and political systems. Indonesia is still thick with patriarchal gender ideology that places men or rather the power of a handful of men as the winner of hegemony (Ratnawati, 2018).

The female personality often appears as a symbol of subtlety, emotion, something that moves slowly, sometimes even stops. Women are so close to idioms such as adversity, oppression, even to the "concept" that is already accepted by most people, that they are "objects" not "subjects" for men. Gender inequality is manifested in various forms of injustice that occur at various levels of society. These manifestations of injustice cannot be separated, because they are interrelated and related, and influence each other dialectically (Mishra, 2013; Nawawi et al., 2015; Walby, 2002).

Feminism shows that the existence of the social system of modern society has a lame structure due to a very thick patriarchal culture. This inequality occurs in various aspects of life, especially economics and politics. The novel Bumi Manusia is studied using a socialist feminism approach. Socialist feminism struggles to abolish the property system. The ownership system in
question is the institution of marriage which legalizes the ownership of men over property and the husband's ownership of the wife, the ownership system is then abolished. Socialist feminism uses class and gender analysis to understand gender, especially to understand women (Barretti, 2001; Grande, n.d.; Prügl, 2015; Walby, 2002).

There are still many people who do not understand the term gender and place it in the same position as sex or gender. Sex or gender refers to biological differences, while gender refers to the social construction formed by society in relation to the relationship between men and women regarding their roles and duties so that they are not formed by nature as men and women are distinguished by gender (Acosta-Alzuru, 2003; Walby, 2002).

Literary works in Indonesia since their birth in the early 1920s or known as the Balai Pustaka generation, the authors are dominated by men who create many works, generally telling the lives of female characters. These female figures always experience suffering, mostly due to their powerlessness against the traditional rules that have been attached to most Indonesian people. This weakness often leads to death. For example, literary works began to show the emancipation of women, namely the novel Layar Terkembang by Sutan Takdir Alisyahbana in the 1930s. This novel raises the spirit by awakening women who have experienced oppression (Imran & Evawanti, 2017; Janum et al., 2019).

Novels are complex stories. The complexity of the reality of human life that is raised can be used as enlightenment for humans. Novels can also be used as teaching on events experienced by humans. During the development of this modern era, there is a decline in human morality due to the development of sophisticated technology. This situation makes the novel play an important role in managing life in a better direction because in the novel there are values of life (Imran & Evawanti, 2017; Ratnawati, 2018). A novel is a literary work created from the author's imagination. It is the picture of life because the plot contained in the novel was born through the life experience of either the author himself or others that serves as the idea (Putriyanti, 2019). The novel text is totality as a whole, meaning that the novel has interconnected sections of one another. The elements in question are intrinsic and extrinsic elements. In a novel told of a variety of conflicting characters and one another, the long story makes the novel one of the literary works that is reckoned with other works (Yara et al, 2019).

The selection of the novel by Pramoedya Ananta Toer, entitled Bumi Manusia as the object, was based on two things, among which the novel Bumi Manusia is the first book of Pramoedya Ananta Toer's Buru tetralogy which was written in 1975 while still languishing on Buru Island. Second, the issues discussed in the novel are about gender inequality and the value of education, so it is interesting to study the feminist approach and the value of character education.

II. Research Methods

This study used descriptive qualitative research methods. The qualitative research method is a research procedure that produces descriptive data in the form of written or spoken words about the nature of an individual, situation, or symptom of a certain group that can be observed (Merriam, 2013). This study uses a qualitative descriptive technique. The data analysis technique used is the flow analysis technique as stated by Miles and Huberman (2009: 15-20). The techniques used in analyzing the data include data reduction, data presentation, and data conclusions. This study uses two theories to analyze the novel Bumi Manusia, namely literary criticism of feminism and feminist theory of existentialism.
As a starting point, the feminism method is used to identify pro-feminist and counterfeminist figures. The analysis of profeminism and counterfeminism figures is used to find out which characters agree with the existence of feminism and disagree with the existence of feminism, a series of events that led to the emergence of the spirit of existentialist feminism.

The object of this research is the meaning of the existence of women in the novel Bumi Manusia by Pramoedya Ananta Toer, a review of feminist literary criticism. Literary research data is research material or more precisely, research material contained in the literary work to be studied (Sangidu, 2004: 61). The data in the research are in the form of dialogues, paragraphs, and narrations contained in the novel Bumi Manusia by Pramoedya Ananta Toer.

Sources of data used in this study are library data sources in the form of books on the existence of Sartre and the existence of Beauvoir, books on feminism and literary criticism of feminism, journals about women, transcripts, magazines, and others. The data collection technique used in this research is to record all the dialogues, paragraphs, and narrations about the main characters in the novel Bumi Manusia by Pramoedya Ananta Toer. In detail, data collection techniques can be carried out by: 1) Reading the novel Bumi Manusia by Pramoedya Ananta Toer carefully and thoroughly; 2) Collecting data on the dialogues and paragraphs contained in the novel Bumi Manusia by Pramoedya Ananta Toer; 3) After the dialogues and paragraphs have been recorded, then look for words or sentences that reflect the existence of women in the novel Bumi Manusia by Pramoedya Ananta Toer.

III. Results and Discussion

3.1 How the Author Describes the Feminism of Female Characters in the Novel Bumi Manusia

Women as human beings are together with men in the world. However, their activities and relationships with men are only used to the extent that they support men's activities. Gender injustice against women occurs in the novel Bumi Manusia by Pramoedya Ananta Toer. The female characters who experience treatment that shows gender bias are Nyai Ontosoroh, Annelies, Maiko, Min Hwa, and Sie-sie.

Nyai Ontosoroh as the main female character in the novel Bumi Manusia experienced gender injustice, especially after she became a slave to Tuan Herman Mellema who made her a Nyai. Meanwhile, Annelies, Maiko, Sie-sie, and Min Hwa as the supporting characters also experienced gender injustice. Annelies experienced it when she was a child but did not get an education, experienced rape and double workload. While Maiko, Sie-sie, and Min Hwa experienced it when they were comfort women, they often experienced violence while serving customers as well as from their employers.

Gender inequality occurs in various forms such as marginalization or the process of economic impoverishment, subordination or women are always placed in an unimportant position or under men, stereotypes or negative labeling and labeling, violence both physically and psychologically, as well as double workload experienced by characters. woman. The impact of this gender injustice is that the female characters suffer physically and psychologically. Nyai Ontosoroh plays a very important role in the life of the main character, Minke. Minke retells the story of Nyai Ontosoroh that he heard from Annelise in which he positions Nyai as the storyteller in the novel, as quoted below.

The story of Nyai Ontosoroh begins with her father who was previously only a clerk who longed for a higher position, namely as a clerk. Many ways have been taken by his father ranging from fawning and harming his friends to using shamans and tirakat but his efforts to become a payer have not been achieved. At the age of thirteen Sanikem began to experience seclusion and only knew the kitchen, back room and bedroom. When she was fourteen years old, Sanikem was considered by the community as an old maid. His father had his own plan by rejecting all the proposals that came. Here's the quote.


In addition, his role is also as a storyteller where there is a part where he tells his life so that he becomes a Nyai, where the decision of his father who has sold him to a European businessman, Mr. Herman Mellema, a Dutch entrepreneur in order to get a position as a paymaster, has changed his life from a young girl to a nyai. Nyai and finally Minke got into the problems of Nyai Ontrosoroh's life. Here's the quote.


Through the quote above, there is opposition from Sanikem as a woman who experiences the fate of her daughter being sold by her own parents. But he found self-resurrection. Her defeat in the form of her helplessness in refusing a Dutch concubine (Nyai) named Herman Mellema prompted Nyai Ontosoroh to absorb various currents of Dutch thought, even controlling her master's company, as can be seen from the following quote.

Nyai Ontosoroh lives at Mr. Herman Mellema's house. He must obey, respect, and serve his Master. There, Nyai Ontosoroh was taught to clean herself, make up, and behave as a princess. He obeyed all orders from his master. This can be seen in the following quote.


Nyai Ontosoroh is still the helpless female Sanikem in the novel Bumi Manusia, who experiences the oppression of feudalism and the patriarchal world. She not only lacks knowledge because she can't go to school and comes from a poor family, but also because she believes that women don't need to go to school because her only role is to accompany and serve her husband, give birth and take care of children. Here's the quote.


3.2 Criticism of Feminism Contained in the Novel Bumi Manusia

As a critique of Marxian feminism, socialist feminism emerged. While Marxian feminism assumes that the patriarchal system emerged when society reached the stage of development of capitalism, socialist feminism argues that the patriarchal system existed before capitalism. In addition, socialist feminism has the belief that the system will not disappear even if capitalism collapses. In understanding the various forms of oppression of women, socialist feminism uses class and gender analysis.

At the same time, socialist feminism agrees with liberal feminism which assumes that patriarchy is also another source of women's oppression. Therefore, the solution that must be taken to eliminate women's oppression is to abolish both the patriarchal system and capitalism. The novel Bumi Manusia, tends to use socialist feminism. Socialist feminism struggles to abolish the property system. The marriage institution which legalized the male ownership of property and the husband's ownership of the wife was abolished. Socialist feminism uses class and gender analysis to understand gender (to understand women). At the same time, socialist feminism agrees with liberal feminism which assumes that patriarchy is also another source of women's oppression. Therefore, the solution that must be taken to eliminate women's oppression is to abolish both the patriarchal system and capitalism.

The character Sanikem or Nyai Ontosoroh in the novel Bumi Manusia actually finds that the awakening from his struggle with his Master is actually used to learn to understand life, and little by little more knowledge is absorbed, leading to self-enlightenment in attitudes and principles. At first it was an upheaval and inner rebellion because his father had pawned him. Here's the quote.

It can also be seen in the following quote.


Everything taught by their master, Sanikem or Nyai Ontosoroh, is studied as well as possible. With this intelligence, Nyai Ontosoroh managed to lead the company owned by her husband Herman Mellema. And the ownership of her husband's company Herman Mellema has been taken over by him. Now that Nyai Ontosoroh has a new personality, she doesn't feel like a slave anymore.

3.3 Inequality Gender in the Novel Bumi Manusia
a. Women Marginalization

The fate of Nyai Ontosoroh as a clerk's son who was dissatisfied with his position and wanted a higher position, resulted in his son, Nyai Ontosoroh. To become the most honorable Native, he sold his son to a Tuan BesarPower. Nyai Ontosoroh became a victim of her parents' wishes. Here he is marginalized. This can be proven by the following quote.


It can also be seen in the following quote.

“Begitulah, Ann, upacara sederhana bagaimana seorang anak telah dijual oleh ayahnya sendiri, jurutulis Sastrotomo. Yang dijual adalah diriku: Sanikem. Sejak detik itu hilang sama sekali perhargaan dan hormatku pada ayabku; pada siapa saja yang
Based on the quote above, it can be seen that Nyai Ontosoroh experienced a process of marginalization due to gender differences which resulted in poverty. Nyai was sold by her father to an overlord of power for a job title and a few guilders. If this is the case, then the process of impoverishment has actually taken place on the grounds of gender.

Besides being marginalized as a clerk's son, Nyai Ontosoroh also experienced marginalization when Mr. Herman Mellema died, he lost his rights. The court decided that all assets were managed by Mr. Herman Mellema's legal son, namely Maurits Mellema. Custody of his children was also given to Maurits Mellema. This is evidenced by the following quote.

“Berdasarkan permohonan dari Ir. Maurits Mellema, dan ibunya, Mevrouw Amelia Mellema Hammers, anak dan janda mendiang Tuan Herman Mellema, melalui advokatnya tuan Mr. Hans Graeg, berkedudukan di Amsterdam, berdasarkan surat-surat resmi dari Surabaya yang tidak dapat diragukan kebenarannya, menutuskan menguasai seluruh harta-benda mendiang Tuan Herman Mellema untuk kemudian karena tidak ada tali perkawinan yang sah antara Tuan Herman Mellema dengan Sanikem membagi menjadi: Tuan Ir. Maurits Mellema sebagai anak sah mendapat bagian 4/6 x ½ harta peninggalan; Annelies dan Robert Mellema sebagai anak yang diakui masing-masing mendapat 1/6 x 1/12 harta peninggalan. Berhubungan Robert Mellema dinyatakan belum ditemukan baik untuk sementara ataupun untuk selamanya, warisan yang menjadi haknya akan dikelola oleh Ir. Maurits Mellema.”


Based on the quotations above, it can be interpreted that this marginalization of women does not only occur in the workplace, but can also occur in the household, community, or culture and even the State. Marginalization of women has actually occurred for a long time in the household in the form of discrimination against male family members against women. Marginalization is also reinforced by local customs and religion.
b. Female Subordination

The subordination of women here is also experienced by Nyai Ontosoroh, who was considered a low position by her Master Herman Mellema himself when she was a concubine. Mr. Herman Mellema considered him a puppet. This can be seen in the following quote.

“Sayang, sayangku, bonekaku, sayang, sayang.” (BM, 2011: 125)

It can also be seen in the following quote.

“Layani Nyaiku ini baik-baik!” (BM, 2011: 126)

Another subordination experienced by Nyai Ontorosoh when he never received formal education such as school, this happened because his parents thought that women only needed to help at home. This can be proven by the following quote.


Nyai Ontosoroh’s daughter, Annelies as a companion character, also experienced subordination, in this case Annelies experienced subordination when she was expelled from school and did not continue her studies, she also worked at home helping her mother, Nyai Ontosoroh. So that Annelies could not criticize education when she was little like other children. This can be seen in the following quote.


Meanwhile Maiko, Sie-sie, Min Hwa, and the women who were used as sex workers by Ah Tjong at his pleasure house to satisfy the lust of the guests who came to visit. Made to satisfy the appetite of the guests also looked down on a woman. Here’s the quote.


Based on some of these quotes, it can be seen that the position of women is very low compared to men, where many women are used as women who entertain and satisfy the lust of masher. Whereas a woman also has self-respect, the right to live without being a slave to a man’s lust.

c. Female Stereotype

Nyai Ontosoroh here also experiences stereotypes when she holds the status of a Nyai or slave/mistress. This causes negative judgments from the people around him. For more details, see the following quote.


It can also be seen in the following quote.

Based on this quote, this stereotype against women has happened everywhere. Many government regulations, religious rules, culture and customs of society were developed because of these stereotypes. However, until now stereotypes are still thick in people's lives.

d. Violence against Women

Violence against women is caused by the inequalities of power that exist in society. Annelies, Maiko, Min Hwa and Sie-sie are characters who experience violence in this novel. Annelies experienced violence when she was raped by her own brother, namely Robert Mellema. Robert Mellema did this without Annelies' consent. Annelies herself is her younger sister. However, Robert Mellema did not care about Annelies' feelings and pain. The following quote is evidence of the rape.


It can also be seen in the following quote.


e. Double Workload on Women

Nyai Ontosoroh experienced this double workload on women, she took care of all her household needs, starting from work, raising children, and also serving all the needs of her husband Herman Mellema. This can be proven by the following quote.


After the arrival of Maurits Mellema, Mr. Herman Mellema is no longer working, he is only busy with himself appearing and disappearing at will. Nyai Ontosoroh could do nothing but be burdened with factory work and take care of Annelies and Robert Mellema. In addition to housework, he has to take care of and lead the company, administration, and so on. This can be proven by the following quote.

Seeing the increasing number of jobs, Nyai Ontosoroh left some matters to Annelies. So Annelies also experienced a double workload. This can be seen in the following quote.

“Apa pekerjaanmu sesungguhnya?”

Based on the quotations above, gender bias is often reinforced and is caused by the view or belief in society that jobs that are considered by society as a type of "women's work" are considered and valued lower than jobs that are considered as "men's work" so that the type of "work for men" women” are not taken into account in the country's economic statistics. Basically, gender bias is a view and attitude that prioritizes one particular gender, for example being more in favor of men than women. For example, men are more competent, more capable than women, so that men are considered more capable of bearing heavy burdens and have potential as leaders.

IV. Conclusion

Personality of the female character in the novel, Nyai Ontosoroh has a good personality even though she is a mistress. Sanikem's mother has a beautiful personality, is good at taking care of herself and still respects her husband. Annelies has a gentle, obedient personality, and does not like to argue with what her mother says. Sarah the eldest and Miriam the youngest are intelligent, forward-thinking, critical, courageous to express their opinions, and are typical of modern women. Trunodongso's wife has a kind, motherly and loyal personality. Minke's mother is a Javanese woman with a gentle personality, motherly, patient, skilled at making batik, and wise in responding to the behavior of her children.

Second, the author describes the feminism of female characters in the novel, the author describes several female characters who experience gender bias treatment, namely Nyai Ontosoroh, Annelies, Maiko, Min Hwa, and Sie-sie. Nyai Ontosoroh as the main female character in the novel Bumi Manusia experienced gender injustice, especially when she was thirteen years old, she experienced seclusion from her father and after she was sold by her father to become a slave to Mr. Herman Mellema who made her a Nyai. Annelies, Maiko, Sie-sie and Min Hwa as supporting characters also experience gender injustice.

Third, the analysis of feminist criticism in the novel Bumi Manusia tends to use socialist feminism. Socialist feminism is seen when Nyai Ontosoroh has found her resurrection from her struggle with Tuan Herman Mellema. This is where Nyai Ontosoroh succeeded in leading the company owned by Mr. Herman Mellema. And the ownership of her husband's company Mr. Herman Mellema has been taken over by Nyai Ontosoroh. Fourth, the gender injustice experienced by the female characters of the novel is experienced by female characters, namely the marginalization of women, subordination of women, stereotypes of women, violence against women, and double workloads against women. Fifth, the value of character education contained in the novel Bumi Manusia. The novel Bumi Manusia, is able to present the value of character education in several characters, namely Nyai Ontosoroh, Minke's mother, Annelies Mellema, Herman Mellema, Jean Marais, and Minke. The educational values that should be imitated by readers of the novel Bumi Manusia are responsibility, love for the homeland, religion, tolerance, friendship, hard work, independence, and love of peace.
References


