



Study of Postcolonial Feminism: When Humans Are Displaced in the Novel *Bumi Manusia Dan Anak Semua Bangsa* by Promedya Ananta Toer

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Abstract

Research shows that women were victimized during the colonial period. This type of research is library research using qualitative descriptive methods with postcolonial feminism studies. The data from this research are in the form of words and sentences related to the displacement of women in the realm of colonialism. The results of the research show that women in the novel *Bumi Manusia dan Anak Semua Bangsa* by Promedya Ananta Toer, the study of Postcolonial Faminism, experienced oppression and resistance by women against Dutch colonialism, including marginalization, freedom and sexual harassment.

Keywords: *Evicted; Feminism; Postcolonial; Marginalization*

Introduction

Women and men have many very prominent differences. That in the article, women are superior to men in several aspects, including: women are quicker at mastering and processing words well than men. Meanwhile, when it comes to making decisions, men are wiser than women. However, things were different in ancient times where women were seen as weak and a burden. So there are many claims that men are superior to women. This shows that the principle from ancient times that limited women in their activities was indeed true. The idea that women and men are not the same is very basic, because women have more power than men. Therefore, in society women are categorized as weak and limited creatures. This view is shown in the Dutch colonial era, many women were considered useless, lustful, babu, and bought and sold.

The displacement of women during the Dutch colonial period proved the male view that the uselessness of women was described by the famous poet, Promedya Ananta Toer. He is a well-known and legendary writer, many literary works have been born, one of the most famous works of Romance is the

Buru Island tetralogy, of which there are four serials *Bumi Manusia* (1980), *Anak Semua Bangsa*, one of about the life of women in the past who wanted justice or equality in society.

The Bumi Manusia and Anak Semua Bangsa novels describe Dutch colonial events in the indigenous population, especially women who were treated inhumanely, lustfully and were inferior to men who had high dignity. Women are also considered as a subaltern group, what is subaltern? In postcolonial studies it is interpreted as a group that does not have freedom of expression, is oppressed and the lower class.

So freedom according to John Stuart Mill (1996) . Namely inner freedom, individual freedom and freedom in interacting with fellow human beings. Freedom is an absolute thing that must be obtained by someone, to obtain it is not easy without great motivation and hard work to fight for. That dilemma is what women in Dutch colonialists feel . The turbulent pressure on women who are not given the freedom to express their ideas and ideas. It is regrettable that women themselves cannot maintain their dignity as human beings who have the right to live freely and peacefully in society. This is what happened, the colonialists at that time arbitrarily controlled and oppressed women, both physically and mentally, without mercy.

John S. Mill classifies freedom. *The first is* freedom which includes the realm of inner power, awareness which demands freedom of conscience in the broadest sense, namely freedom of thought and feeling, absolute freedom of opinion and sentiment for all things practical or speculative, scientific, moral or theological. Freedom to express and announce his opinion. *The second is* freedom related to individual power and the *third is* freedom related to other people. Of the three categories of freedom John S. Mill experienced individual freedom someone implies the existence of an accountability, because basically individuals are inseparable from their social relations.

Wirasandi in the scientific journal renjani (2019) Feminism is an ideology or women's movement that demands emancipation or equal rights and justice with men. Feminism comes from the Latin, femina or woman. This term began to be used in the 1890s, referring to the theory of equality of men and women and the movement to obtain women's rights. Currently international literature defines it as a distinction against women's rights based on equality of women and men. The treatment received by women at that time, through women's thoughts, feminism was born as a vehicle to prioritize and fulfill women's aspirations to obtain human rights, all people have equal rights regardless of faith, race, status, religion. , gender and class. The gap is caused by different treatment between individuals or groups with each other. The gap that emerged at that time had an impact on women's lack of freedom to live in their own country, as if this country was a prison for her. Response and observing events that occurred in the midst of society at that time. A group of people think that they are the highest rank among other people. This is what women strive for, that peace can be enjoyed by everyone, especially women themselves.

Research on women in postcolonial feminism studies has been researched by several researchers including: Juanda and Aziz (2018) "*Penyinggkapan Citra Perempuan Cerpen Media Indonesia: Feminism Studies*". depicts women as having no power in living life, but women are symbolized as human beings who are loyal to their husbands and families. Yacub and Tiarazza (2021) "*Narasi Citra Perempuan Dalam Cerpen Racun Untuk Tuan Karya Iksaka Banu: A Study of Postcolonial Feminism*". It is possible to depict the female character in "Poison for Tuan" (RUT) and the author as the narrator who has never experienced colonialism and who has never experienced colonialism while meeting a nyai figure during colonialism. It is possible to have a different impression and imagination. Dwi Susanto (2019) "*Narasi Identitas Perempuan Dalam Gadis Kolor (1939) Karya Seo Lie Piet: A Study of Postcolonial Pessimist Literary Criticism*". The author describes the figure of women as custodians of tradition, resistance to the spirit of materialism and modernization of materialism for eastern spirituality.

Meanwhile, in the context of colonial discourse, women were not given a voice, but were only used as tools for men's groups.

The prominent figure in the oppression of women is Nyai Ontosoroh. This character is the mistress of a Dutch man named Herman Mellema. Nyai Ontosoroh's other name is Sinikem, her own father sold her at the age of 14 to the wealthy Herman Mellema. However, Nyai is a woman who is not arrogant about what she has. She is a loving, intelligent and independent woman. On the other hand, in the colonial era, Nyai were women who did not have human rights or freedom to live their lives, even though the figure of a European child was born from her womb.

Besides that, the hatred towards his father's personality who could sell himself still lingers in his mind until he grows up. This is the motivation that women are not oppressed. To achieve this, Nyai spent time studying, including learning Dutch, commerce, Dutch media, studying Dutch culture and law. She hopes that in time stupidity, oppression, poverty can be reduced, especially for women.

From her experience and knowledge, Nyai was appointed as the leader of the company and as the mother of Robert and Annelies Mellema, as well as the daughter-in-law of the marriage of her son Annelies to Mikke, the main character in the Buru tetralogy. The combination between Nyai and Mikke helped the struggle for rights as natives, even though it was not easy to fight against the Dutch colonial rule.

Nurhadi (2007: 1-2) postcolonial theory is a tool contained in the theory of philosophy, film, literature, and other fields to analyze cultural legality as a colonial role. Postcolonial is parallel to the study of feminism which includes broader studies of the humanities. Postcolonial studies examine the practice of colonialism in literary works as a medium for colonial power. It is thus, that literature has the power to create hogonomies of power. The word feminism, etymologically, comes from the Latin word *famina*, which in English translates to *feminine*, is a symbol of the characteristics of women. Furthermore, the word *ism* at the end becomes feminism, namely understanding women. This term then appeared for the first time in 1895 and it is when it is widely known until now (Izziyana, 2016: 140).

Postcolonial theory and feminism began to attack and fight against the gender/racial/cultural hierarchical principles that occur and accept the formation of poststructuralism which rejects the construction of patriarchal authority or colonialism itself. Postcolonial feminism explains that imperialism eliminates colonialism on women and determines that women are victims of oppression in the colonial period (Gandhi, 2007: 107).

This research is very interesting to be examined. Therefore, the researcher raised the novel *Bumi Manusia and Anak Semua Bangsa* because of the various problems faced by female characters, namely being displaced or marginalized against women, but the fighting spirit that women have to obtain their rights as natives. This is the background for the various problems raised by the author, namely the evicted or marginalized women during colonialism in the novel *Bumi Manusia and Anak Semua Bangsa* by Pramedya Ananta Toer. The usefulness of abstract forms in research on social information during the Dutch colonial period, namely the injustice of women's rights, is illustrated in the novel *Bumi Manusia and Anak Semua Bangsa* by Pramedya Ananta Toer.

Method

The method used in this research is descriptive qualitative method. The meaning of the data that is examined and the conclusions of the research results are in the form of descriptions and not numbers. And this type of research is library research. First, collect data that has been read, second. Understanding the contents of the reading, and thirdly analyzing the data. The data used in this study are in the form of

words and sentences contained in the *Bumi Manusia and Anak Semua Bangsa novels*. The data sources are *Bumi Manusia and Anak Semua Bangsa* by Pramedya Ananta Toer published in 2018 and Multi Karya publishers relating to the fading of women's rights in the colonial period.

The focus of this research is: *first*, women were used as objects or targets to make ends meet for men in the Dutch colonial. It is illustrated in the novel that women at that time received inappropriate and even inhumane treatment, for example women were made to satisfy lust, abused, and traded. *Second*, in the form of women's resistance to power agents or oppressors of women's rights, it is illustrated that female characters give resistance intellectually, such as studying commerce, Dutch law, mastering the Dutch language and being proficient in writing.

Results and Discussion

In this section, it can be explained that relates to the essence of being displaced by women and the fight against women in the novel *Bumi Manusia and Anak Semua Bangsa* by Pramedya Ananta Toer.

Results

Novel *Bumi Manusia and Anak Semua Bangsa*, written by Pramodya Ananta Toer, tell about the situation of a woman in the Dutch colonial period against natives as an act of oppression and as the domination of the Dutch colonial power. In the novel, the prominent character becomes Nyai Ontosoroh. Nyai Ontosoroh is a woman from the grassroots community, her real name is Sanikem. In Javanese society, he is still marginalized in social strata in a patriarchal Javanese society.

During the colonial period, we knew very few female fighters compared to men, but in reality there were many female fighters such as Raden Kanjeng Kartini, Cut Nyak Dein, Dewi Kartika, Rohana Kuddus and others. However, the reality in the books of historical warriors is few. There are several possibilities that history has no right to the existence of women, women are considered to be under the authority of men and women are not given the opportunity to take part in government.

Lower middle class women in education are not given the opportunity to enter formal education, only those with high status and certain groups can easily enter formal education. Women in the social sphere can be described in the colonial period.

The forms of women's oppression and resistance in the *Bumi Manusia and Anak Semua Bangsa* novels depict the figure of a woman who is stranded to gain freedom for her own homeland. And as a resistance shown by women to obtain their rights as social beings. As a result, from all aspects, such as education, law, politics, economy, religion and race/ethnicity, indigenous peoples do not get justice and freedom in social life.

Discussion

Injustice and Deprivation for Women

Radita Gora in his journal stated that feminism is a flow that continues to develop from time to time which discusses women and a place to get justice for men's treatment. In terms of phenomena in society in terms of thinking for men and women, from the past until now thinking men outperform women in all things, women are asked to be weak. History reveals that during the colonial era, women were considered trash to be traded like goods. If it is damaged, it is thrown away and if it is good, it is

baked, the point is that women are not the same as men. Apart from that, without men, the situation would be different. Such an assumption was ingrained in indigenous women from the Dutch colonial period. In this case, it is clear that mensit in thinking is more likely to damage the morale and motivation of women as God's creatures to feel self-conscious.

Male domination will have a negative impact on women as a way to explore the body for men who are mashers, it is reported that in *Bumi Manusia and Anak Semua Bangsa* novels, women are only men's desires.

In addition, there is another important concern that women are indeed described as human beings who have limitations, weaknesses, use feelings, and are even considered unfit to work, especially in the public sector. Women are considered unable to be responsible for meeting their own economic needs. Therefore, they are required to take care of household chores only.

Palulungan, et al (2020: 4) state that competing and working for women with men are considered destructive to nature. that women who work and compete with men are considered to violate nature. In the state and society, the head of the household and earning a living is dominated by men. Exemplified in the colonial period, women had to struggle to maintain their own dignity and that of others. Self-esteem is the main capital to become a competitive and innovative human being in living life in this world. It is depicted in the character of Nyai struggling for her children even though she gets a lot of insults from others. The author gives an illustration that instilling respect for others is habituated from an early age.

Figures of women who are oppressed for their rights as natives who should have freedom and have the same rights as men. Bumi Humans reminds us that women's self-esteem must be upheld, as was experienced by Nyai Ontosoroh who was sold by her own parents. He was sold for the sake of a moment by his parents, for him he has no parents, hence the feeling of revenge that is growing in him.

Butler (1990:19) argues that intimate relations or sex, which became a culture in colonial society, made women reluctant, but women's restraint became a way for men to obtain pleasure. Sexual harassment is a form of bullying women in the form of physical and mental violence. This treatment is a deviation against women. In the colonial realm, women were used as objects to fulfill men's desires. This was experienced by indigenous women during the Dutch colonial period. For them, native women were free to own, whereas women from the Dutch group could not be owned by native men.

In general, women are colonized and will not be separated from a life of poverty. On the contrary, the colonizers are getting richer from the results of the colonization of a colonized country. Domination of women will lead to inequality in women and many burdensome conditions for women as control of life for men. (Buberwa, 2016:2). That was what women experienced at that time when poverty and hunger, forced labor was characteristic of the natives only getting a bite of rice, most of it was confiscated by the Dutch colonialists. Likewise, women did not have an economy to support their daily lives, many of them were traded to fulfill the desires of the Dutch and even made concubines for government officials.

Mery Wollstonecraf (Turner: 2012) revealed that oppressed women must rise from their oppressors. In this colonial era, women were marginalized in society compared to men, that women were weak and oppressed. This novel tells the story of Nyai Ontosoroh who is not allowed to attend formal education like the children of officials in the Dutch colonial circles. The injustice that was experienced by Nyai Ontosoroh was also experienced by other indigenous women who were strata socially down. As a result, many of the women were fooled by the Dutch colonialists and many native women were illiterate.

Forms of Oppression and Resistance in *Bumi Manusia* and *Anak Semua Bangsa* Novels

Hidayati (2018) the reality is that when gender justice is caused by religious differences, the majority of religious adherents make arbitrary decisions. Pram reported that the Minke figure was not recognized by colonial law, which had a legal husband and wife relationship according to the Islamic religion. The suppression of rights in marriage is not given freedom according to the religion adopted by indigenous peoples.

Rights as natives that every citizen should not be forced to follow the rules that are determined in principle by their respective religions.

Judging from the explanation above, the Dutch and the natives received different treatment in obtaining education. The difference can be seen that people with white skin and black skin and children of officials and children of poor natives get special treatment. This is what causes many natives to be illiterate or illiterate because access to education is not intended for natives.

There is a conflict between Nyai as a woman who gets treated as a daughter and is sold by her own parents. But things have changed since marrying Herman. Even so, she was helpless when her child Annelisa was taken by force from her hands. However, Nyai still tried hard to fight back even though she lost. Nyai Ontosoroh is depicted saying to Minke,

"We have fought, son. Nyo, to the best of your ability, with the utmost respect." (Toer, p.535)

Nyai fight against the fate of being a girl who is sold to be a Nyai, against hypocrisy and tyranny in her own home, against the colonial system and law itself which is arbitrary in making decisions that can have a negative impact on others.

Conclusion

Based on the research results, the researcher draws the conclusion that the novel *Bumi Manusia and Anak Semua Bangsa* by Pramedya Ananta Toer depicts the figure of an indigenous woman who received unfair treatment during the Dutch colonial period. The conclusions can be described as follows: *first*, the oppression of women by the Dutch colonialists which is reflected in the figures of Nyai and Annelisa. *Second*, variety the resistance shown by Nyai against Dutch colonialism against native families and women.

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