

## The Representation of the Eastern Nation in the Novels by Pramoedya Ananta Toer

**Sariban, Iib Marzuqi,**

M.Pd, Indonesian Language and Literature Education Programme Faculty of Teacher and Training Education The University of Islamic Darul Ulum Lamongan, East Java Indonesia

### Abstract

The study on the eastern as a representation of the eastern nations attractive done to build the resurrection of the eastern nations. The dichotomy of the nation's eastern and western spawned perception that the east developed while the west advanced. Based on this background, the focus of this study was to describe the prototype of the east in the narrative novels by Pramoedya Ananta Toer, or Pram. To be able to describe the prototype of the east through story novels Pram, used postcolonial theory. As a theory, postcolonial produced statements regarding dialectic colonizer-colonized. Postcolonial theory referred to a set of theoretical and critical strategies used to examine the culture, including literature of colonies former European colonies. As a theory, postcolonial developed a theory based approach to history. The historical approach considered the relevance of literature as a social document. The essence of literature was imagination and imagination had a social and historical context. The historical approach was selected by researcher for novels by Pram as a source of data research showed an overview of unique history of Indonesia in the period of colonization. The data source of this research was four novels by Pram: *Bumi Manusia*, *Anak Semua Bangsa*, *Jejak Langkah*, and *Rumah Kaca*. Those four novels written by Pram as a colonized people who represent the Eastern nations. The research of operationalization of postcolonial theory in literary texts illustrated by efforts to study literary text data that relates to consciousness colonized on the colonizers. The approach of postcolonial studies conducted with qualitative research approach with interpretative methods. The applicability of qualitative interpretative approach in postcolonial studies is part of cultural studies. The key study of culture was the practice of meaning which was constructed through sign language as the medium of literature. Cultural studies centered on the representation of how the world was constructed to and by us.

The results showed that the nation of Indonesia as a representation of eastern nation has its strengths and weaknesses. The strength of the east was the taste strongly defended his fate on squeezing power of the other party. East had the ability to fight collectively against other parties who threaten east people. In the post-colonial era like today, this type of behavior was the ability to build area of the eastern nations to equal the west. The second strength was the collective consciousness of the east people to put science as the first perspective in building civilization. Meanwhile, the weakness of eastern nation was a nation that is easily exploited and identity crisis. East economies with limited knowledge and western utilized for extending the future of western domination. West believe that the east was utilized when the east need help making sense of dependence east continues nourished by the West. The second weakness, eastern nations did not have the confidence. Defeat the east by the west were indeed caused by the east who always feel the second and western put as the first. The progress of East could only be realized through self-confidence and self-belief that the east commensurated with the west.

**KEYWORDS:** Representation of the Eastern Nations, Novels by Pramoedya Ananta Toer

### A. INTRODUCTION

The view differs between the eastern and the western nations. That manifests East Asia and western Europe manifests similar binary opposition colonized-colonizers, developed-advanced, and weak-strong. If it is pulled back, the mobilization of the people of Europe to Asia, especially Southeast Asia initiated by the western dokmatisasi in conditioning the east. Discourse built continuously by the West in the scientific studies.

The core of Western thought which is packed with scientific term it is made frames Eastern people to be always in the grip of the West.

The impact studies, known as oriental orientalism made the West to condition the East. Western thought bore a certain view of the Eastern nations. The worldview that according to Said (2010) gave birth to good judgment and poor self-Easterners.

Western view is very useful for the east. By knowing the self-assessment against the East, nations in eastern or Asian knowing his situation. This self-understanding is very useful to build a national identity of Eastern people as a colonized people. Identity colonized people can be seen from the views of the nation's invaders. This identity is a great asset in the ex-colonial nations in realizing the potential of civilization and nationalism nation.

The Awareness of East in building nationalism found in the novels by Pramoedya Ananta Toer (Pram). Pram's works encourage the revival of the East. Therefore, Pram regarded as the author of the influential in Asia. Pram's reputation internationally can be seen from the awards obtained since 1988: Freedom to Write Award from the PEN American Center, United States; 1989: Award of The Fund for Free Expression, New York, United States; 1995: Award of Wertheim Wertheim Foundation, Leiden, The Netherlands; 1995: Ramon Magsaysay Award Ramon Magsaysay Award Foundation, Manila, Philippines; 1996: UNESCO Madanjeet Singh Prize from UNESCO, Paris, France; 1999 Doctor of Humane Letters from the University of Michigan, Madison, United States; 1999: Chancellor's Distinguished Honor Award from the University of California, Berkeley, USA; 1999: Chevalier de l'Ordre des Arts et des Letters from Paris, France; 2000: New York Foundaion, United States; 2000: Grand Prize Cultural Fukuoka, Japan; 2004: Pablo Centenario Naruda, Republica de Chile (Toer 2006: 537-538).

Pram's life is full of controversy. Over the years, Pram as a political prisoner. He was jailed by the government of the colonial period, the Government of the Old Order and the New Order government. Some prisons once inhabited is Salemba Prison (1965-1969), Nusakambangan (1969), Buru (1969-1979); Banyumanik Magelang (1979), and declared free on December 21, 1979, though should be required to report to the Jakarta Military Command East twice a week for two years (Toer, 1997: vii).

Pram's works reveal that many Indonesian relations with the occupation is four novels are often referred to as the Buru tetralogy novel. Those four novels are *Bumi Manusia*, *Anak Semua Bangsa*, *Jejak Langkah*, and *Rumah Kaca*. Novel entitled *Bumi Manusia* describes surrounding the picture of Indonesia in 1898 and 1918, which at that time was a landmark national revival. *Anak Semua Bangsa* tells about storytelling character recognition on the environment countrymen. *Jejak Langkah* tells about the birth of modern indigenous organizations. *Rumah Kaca* tells about the Dutch East Indies colonial government's efforts in creating human Indies, as colonies, in accordance with the wishes of the colonial state.

A study of Pram's creation is relevant with postkolonia theory. Post-colonial theory is closely linked with colonialism, imperialism, orientalism, and various studies related to power. This theory is a recent development in the study of literary texts. There is a relationship between colonialism and nationalism (Ratna, 2008: 50). Postcolonial analysis is expected to help in the discovery of nationalism awareness in order to sustain the unity of the nation. This is relevant of using the postcolonialism theory in an effort to build awareness of the colonial peoples nationalism.

The relation among colonizer and colonized, and the impact of post-colonial summarized in post-colonial studies. Studies of colonialism is a study that's new to the study of how colonialism applied to a nation. This study has important figures, such as: Edward W. Said, Homi K. Bhaba, and Gayatri Chakravorty Spivak. The three academics put up the stiff resistance against the Western view that has been mastered Eastern societies. Cultural studies of colonialism attract researchers to analyze the strategies implemented by the colonial government and the phenomenon of colonialism. Therefore, the research by using postcolonial theory be important in uncovering fenome colonialism.

The presence of the invaders West and East to Indonesia can be traced through the causes weakness of the Indonesian people so easily dominated the invaders. The colonization caused by intrinsic factors colonized so that the invaders did power over the

colonized. The causes induced by the colonized themselves need to be seen before the analysis of fenomenan occupation. Those facts can be learned in literary document of the east authors. Through four novels: *Bumi Manusia*, *Anak Semua Bangsa*, *Jejak Langkah*, and *Rumah Kaca Tetralogi Buru*, Pram contributes to scientific research in the understanding of the East on dokmatisasi developed by west. In this scientific paper, described the human prototype of Indonesian as a representation of the East in the story novels by Pram.

## **B. THEORY**

### **B.1 Postcolonial**

Relevant theory for use in analyzing a variety of symptoms including literary cultural happening in the countries of former European colonies are modern postcolonial method (Ratna, 2007: 206). Ashcroft et al. in Ratna (2007: 207) asserts that after the birth of postcolonial theory colonized countries experiencing freedom which includes all the treasures of literature in countries that have experienced colonial rule since the beginning of colonization to the present. Walia in Ratna (2007: 206) states that the first postcolonial studies put forward by Frantz Fanontz with his book entitled *Black Skin, White Masks*, and *the Wretched of the Earth* (1967). Fanontz develops a meticulous analysis of the impact of psychological and sociological caused by colonization. Fanontz concludes that through the colonizer-colonized dichotomy, oriental discourse spawned devastating psychological marginalization to colonized people. Fanontz study was continued through the study of Edward W. Said's *Orientalism* her, Gayatri C. Spivak and Homi K. Bhabha.

When postcolonial theory understood as a set of questions about the reality of systematic colonizer-colonized relationship, according to Faruk (2007: 15-17) who developed the idea of Moore-Gilbert (1997), can be formulated to be seven things. First, the colonized society is a society living in a geographical area occupied, controlled, regulated, controlled and shaped by other societies originating from the geographical area or the other space, especially the people of Europe. Second, the colonized society is a society that thoughts, feelings, attitudes, behaviors, and even her occupied, controlled, regulated, controlled, and controlled by the colonial society through practice, theory and attitude instilled to him by the people of the invaders. Third, the colonial power over the thoughts, feelings, attitudes and behavior of colonized populations may be stronger and last longer than his control over geographic regions colonized populations, can continue even after the occupiers relinquish its control over the geographical area. Fourth, the colonial power over the thoughts, feelings, attitudes and behavior of colonized populations that can be embedded so deep that retains its influence even when the colonized people were attempting to free himself from it. Fifth, The strength and depth of the influence of the colonial power over the thoughts, feelings, attitudes and behavior of colonized due to the strategy of planting power kamouflative and manipulative uses, which among other things can turn power into as if goodness and strategies planting powers that form a configuration practice, theory, and attitudes, as well as in terms of transformative strategy to transform into something else. Sixth, the conditions and trends in over mainly appeared historically in the case of people colonized or ever colonized by the European community for the people of Europe succeeded in developing technologies and strategies are very effective power since the XIX century. Seventh, how strong the influence of the colonial power of the space of thoughts, feelings, attitudes and behavior of colonized populations have never fully understood and thus controlled by the invaders . This reality, make always also open opportunities for the colonized to play the colonial powers in ways that are unpredictable and often incomprehensible or even surprising the invaders themselves.

Postcolonial theory considered relevant in cutting-edge research. Cultural studies of colonialism attracted the attention of researchers in analyzing the strategy adopted by the colonial government, the phenomenon of colonial and indigenous resistance to colonial rule. Research by using postcolonial theory be important in unraveling the phenomenon of colonialism in Indonesia, because Indonesia is a former colony. By utilizing postcolonial theory, researchers can explain: colonial strategy to dominate the colonized

people, the phenomenon of colonized people's behavior as a result of colonial and colonized resistance against colonial nationalism in the form of consciousness.

Postcolonial theory is built on the paradigm of cultural studies which is an offshoot of postmodernism. The paradigm of postcolonial theory states that the colonizers and the colonized has a different culture. Therefore, the nation's point of view different from the way the invaders colonized people. The birth of postcolonial theory studies triggered Edward Said in *Orientalism*, which is how the West viewed Eastern nations according to Westerners perspective. In postcolonial theory, there are concepts of how the colonial or Western nations see colonized or Eastern nations. Orientalism has three terms. First, Orientalism is everything done by orientalists who teach, write, or research on East Asia. This group included is a philologist, sociologist, historian and anthropologist. Second, Orientalism is a style or way of thinking that is based on an ontology and epistemology differences between West and East. The views in this sense is how the West sees the East about: the people, habits, thoughts and way of life. Third, orientalism is a joint institute to cooperate with East Asia. Institutions during the colonial and thereafter at around the end of the nineteenth century was used as the power to dominate, rebuild, and to have power over East Asia (Clifford, 1988: 259).

Core postcolonial paradigm is the power must be resisted. To be in existence, the weak shall provide resistance to strong. East in order to become the East, the East should provide resistance to the West. In order not to continue to be colonized, oppressed should provide resistance against the invaders. Forms of conflict colonizer and colonized is widely represented in literary works written during and after the colonial period. The opposition between the West and the East are represented in conflicts portrayed in literature. Conflict in literature is always there. Budiman (in Herfanda, et al [ed.], 2003: 114) observed that literature always have the space to express conflicts with the cultivation of particular causing meaning to readers .

Faruk (2007: 14-18) sorting postcolonial studies into three things. These three things are postcolonial as a theory or postcolonial theory, the relationship of theory with reality to produce statements regarding dialectic colonizer-colonized, and methods or operations of postcolonial theory. Postcolonial theory according to Faruk (2007: 14-15) who developed the theory Makaryk, Aschroft, Tiffin, divided into four categories. First, the post-colonial or post-colonial theory is a term for a set of theoretical and critical strategies used to examine the culture (literature, politics, history, and so on) from colonies of European countries and relationships Country with the rest divided world. Although it does not have the flow and methods are single, theories of post-colonial that share a common assumptions as follows: (a) to question the negative effects of what are considered to be beneficial imperial power that such statements about the gifts of civilization, the literary heritage of the English, and etc; (b) to raise issues such as racism and exploitation, and (c) to question the position of the subject of colonial and post-colonial (Makaryk: 1993).

Secondly, postcolonial theory involves a discussion of the various types of experiences such as migration, slavery, oppression, resistance, representation, diversity, race, gender, place, and responses to the discourse of the great influence of the imperial powers of Europe such as history, philosophy, linguistics and experience basic in speaking and writing with which the whole of the above manifests. The sense various kinds. Nevertheless, the studies are based on the fact historpris European colonialism and the effects of various materials generated by colonialism. With such understanding, post-colonial theory does not refer to any form of marginality that is not related to the historical process of colonialism (Aschroft, Cs.:1995).

Third, postcolonial theory includes three possible options, namely: (a) the cultural communities who have experienced European colonization, either the effects of colonization still going on at the time of Theory of post-colonial and the possibility of its transformation into forms called neocolonialism ( internal and global), (b) respons of resistance or counter-discourse of colonized populations as well as others against colonialism, without losing attention to the possibility of ambiguity or ambivalence, and (c) all forms of marginality that caused by all forms of capitalism (Lo and Tiffin : 998).

Fourth, the theory of postcolonial theory (Said: 1993) is a set of ideas that directing attention to researcher on the relationship between culture and imperialism. Imperialism is defined as the practice, theory, and the attitude of a metropolitan center that controls a distant region with colonialism, namely the construction of settlements in territories distant, as one consequence is almost always necessary.

## **B.2 Orientalism**

Perspective west to east bore the study of Orientalism. In Orientalism, the subjective views of the nation's dominant colonizers. The dominance of the invaders must be balanced against the colonial powers. Colonized people also have the same right to provide insight into the nation's invaders. The views colonizers against the colonized an area of orientalism. View of the colonized against the occupiers is a region of postcolonialism. Therefore, postcolonialism birth triggered by the birth of orientalism.

Orientalism and postcolonialism boils down to power. Orientalism see how the invaders colonized master. Postcolonialism see how colonized conduct resistance against the colonial power. If Orientalism is the dominance of colonial powers, postcolonialism more on how to overcome the domination of colonizing or colonized colonial powers. If Orientalism is a tool to master invaders colonized, postcolonialism as a colonized tool to free themselves from the invaders.

Ratna (2008: 110) noted that studies of Orientalism paradigm Gramscian and Foucaultian the strategy of power. Gramsci's theory of hegemony which is famous with strong belief that domination over the weak can be done through ideology while Foucault believes that knowledge is power tools. Thus, awakened by a variable power of ideology and science.

Paradigm adopted by postcolonial is there is a binary opposition between the strong and the weak. Strong parties dominate the weak. Geographically, Western countries are strong whereas the eastern countries is weak, then it came to pass that the West into an Eastern nation colonizers and colonized people. The colonialism awareness resulted community or nation colonized East (orient) providing resistance to colonial or the West (Occident).

Orientalism and postcolonialism are two sides of the counter currency. Judging from the function and purpose, as if the Orientalist discourse paradoxically contrary to the postcolonial discourse. Orientalist discourse is discourse that represents the ideological system of the West in relation to its function to embed its hegemony against the East. In contrast, postcolonial discourse is discourse that represents the ideological system to cultivate an understanding of the east as well as providing a new self-image of the eastern nation over the western hegemony.

Nations occupiers had a view according to the perspective of the colonized people. The occupiers' view is not entirely true in understanding the colonized people. The views of colonizers against the colonized politically charged for colonized mastery. The Meaning of nations different with states in this context.

Nation refers to the formation of political and cultural representation system where national identity is constantly reproduced as an act of citizens of the nation. Barker (2005: 26) pairs the state and the nation. The nation-state is an apparatus of political and symbolic form that has the dimension of time. Political structures continue living and changing. Symbolic form of national identity continues to create ideas, continuity and tradition. Therefore, every nation has a national identity.

This national identity laid the foundation of the nation views. Because of their distinct identities, their view is different. The view of the western nations as colonial certainly different from the views of eastern nation as colonized. The view that has led to the influence of power relations between nations.

In the colonial history of the world, the nation's colonial empire marked western imperialism began Spanish, Portuguese, French, English, Dutch, and American. These nations have tremendous influence with nations colonies in Africa and Asia. Their influence on Eastern nation continues to the present day.

Western nations have a view of the eastern nations based on the perspective and interests of western nations. Picture of the east by the west is based on the interests of the west to the East. The study of the nation's eastern (orient) or orientalism thus lead to the interests of western powers on the east.

Orientalism is the knowledge of the eastern world that puts everything based east in school subjects, courts, prisons, or handbooks for the purpose of research, assessment, judgment, discipline, or rule on it (Said, 2001: 52). Therefore, Orientalism is a way of writing, knowledge, and studies are made regularly and oriented in an effort to dominate by the imperatives, perspectives and ideological biases, which are considered suitable for the East. East taught, researched, regulated and assessed by means of a particular characteristic or western ways (Said, 2001: 263).

Assessment west to east with the western perspective due to the helplessness of the east towards the west. Strength plays an important role in this regard. Orientalism is thus a form of control over the west to the east. Therefore, Said (2001: 265) states that Orientalism is a political doctrine that is set to the east, since Eastern is weaker than the west. Orientalism because it shows how east is weak in the eyes of the west.

The Said's analysis (2001: 267-268) on the writings of western authors show that the perception of the west to the east are considered as people who had to be helped by western to grow since 1870 until the early twentieth century. Western writers who write about the east as Renan and Marx in the field of ideology; Lane and Sacy in the field of intellectual; and Flaubert and Nerval in the field of fiction, look The East as the area that needs attention reconstruction and even redemption of the west. East was created as an isolated area of the current European progress in the sciences, arts, and commerce. All values of the East whether good or bad appears to be a function of the West's interests to dominate the East.

Said in Ratna (2007: 216) divides oriental studies into three categories. The three categories of oriental studies are (1) as a solely academic study, (2) as an attempt to gain power, (3) as an effort to create a self-image, as a center, by creating a dichotomy latency. This study is the western classical tradition that studied an area by using methods that exist in the eastern region. West basing his thinking on the ontological and epistemological differences between the East (the orient) and the West (the Occident), always overrides the East, a corporation associated with the East, and dominate the East (Ratna, 2005: 247). Therefore, colonial peoples had a different view with the colonized people. Colonial nation believes that colonial peoples must be controlled so that they can be arranged. The arrangement aims to bring the benefits for colonial nation.

The East as a colonized people accommodated (contained) and are displayed in frames that hang (Said, 2001: 52). Southwestern thus prespectives according to his point of view. East of the truth because it is not what is portrayed by the West. The view western states that to obtain power must have the knowledge to power. Foucault (in Sarup, 2008: 110-113) discusses the relationship of knowledge to power. For Foucault, the exercise of power to create and give birth to new knowledge. Instead, knowledge creates the influences of power. Without knowledge, power may not be executed. The knowledge because it is one of the instruments of power.

The West assume that the power can be obtained either legally or illegally. Power can also be used well or not well. Meanwhile, people in the east means Javanese people assume that wherever there is power. The use of power is interpreted as something legitimate. Its real power is not 'used' (in power), but 'there', present, and there is. The ruler does not use his power but let the powers that 'flow' in the ruler himself. For the Javanese, actions that indicate power is 'there by itself' (Suseno, 2001: 111).

The indication of the powers for a ruling such as the presence of a peaceful society and the idea, as led by the ruler. This shows that the power resides in the leader. And vice versa, when the people uneasy and claim their rights in their leaders, the reality shows that the leader had lost power. Power to the East is a gift from God to the subject with power.

Conversely, for the West, the power must be obtained or achieved. Meanwhile, the East Javanese people, power should be accepted. For the western powers are active while the east is passive. This power makes the difference paradigm aggressive colonial nation

against nation colonized. In the case of the Dutch colonization of the Indonesian nation, a study conducted Hefner [ed.] (2007: 49-50) shows that the Dutch policy in Java in the decade after the 1830s have so many eroded royal authority. Nobleman in this time as a representation of the ruler of the Java community. The indigenous aristocracy and the allies when it was identified as opposed to most of Europe through its dominance of the public mind. Since the middle of nineteenth century palaces authority over most of the population has been reduced massively.

Deterioration domination empire intentionally created this colonial impact on the new power shift. This fact is confirmed by the analysis from Kartodirdjo (1972) quoted Hefner [ed.] (2007) that the leaders of *pesantren*-based rural and mystical leader of the people is the biggest beneficiary of the legitimacy of the nobility who were shrinking in the twentieth century. As a result, Muslim leaders compete with popular nationalists to fill the vacuum of power domination nobles kept crushed by European colonizers. Hefner [ed.] (2007: 50-51) concludes that the final peak power of kings in Indonesia occurred after the war of independence. After the war of independence, the role of the local nobility in the new government officially removed everywhere except Yogyakarta. Only in this area, the *sultan* recognized invaders became a hero of the national struggle and until now this area gets preferential treatment in the unity of the Republic of Indonesia.

### C. METHOD

Postcolonial as a theory have a method that can be developed in postcolonial research procedures. Methods postcolonial directs research in efforts to reveal or expose the colonial power operation hiding from the theory, attitude and practice that does not contain or pretense and political power; revealed the colonial powers operating behind the practice, attitudes and theories colonized populations who seemed to have free or lead to the liberation efforts of the colonial power; express resistance operations colonized is behind the theory, attitude and practice which seemed to obey the rule of invaders; directions formulated confirms the position of the theory and post-colonial criticism as community empowerment activities colonized (agency) and activity as the elimination of all forms of colonialism (decolonization).

Relations with the colonized colonizer gave birth to two possibilities. The first possibility is interpreted tolerance colonizers domination by colonial peoples. As a result, colonizer and colonized have a relationship of mutual understanding and prevent conflicts. Colonized not colonizers as a subject saw the master object colonized. Inversely, the second possibility that colonized realizes it's colonized by the invaders. Because of the awareness of their nations colonized, colonized people resisting. Resistance colonized against the colonizers can be either physical resistance as well as resistance intellectual writing. Therefore, awareness, protest and revolt colonized voiced through literary texts. This is the meeting place of this research.

Postcolonial literary studies, according to Spivak and Gandhi (Endraswara, 2003: 177) related to subaltern studies. This study is a postcolonial studies that occurred in South Asian countries, especially India, spearheaded by Spivak (Morton 2008: 155). Subaltern studies are studies that depressed people should speak, should take the initiative, and staged over their voices are silenced. The voices subaltern found in many literary works of literature colonial era and after. Therefore, researchers' approach in researching the literary text uses a historical approach because the purpose of this study revealed the relationship colonizer and colonized in a historical context. Ratna (2007: 66) states that the historical approach to consider the relevance of literature as a social document. The essence of literature is imagination and imagination have a social and historical context. The historical approach selected researchers for novels by Pram as a source of research data shows an overview the history of the nations of Indonesia during the Dutch colonization.

Operationalization of the theory of postcolonialism in research literary texts illustrated by efforts to study literary text data that relates to consciousness colonized on the colonizers. The approach postcolonial studies conducted with qualitative research approach (Miles: 2007) with interpretative methods (Saragih: 2004). There is a strong reason the use of qualitative interpretative approach in postcolonial studies that are part

of cultural studies. Barker (2004: 8); Denzim and Lincoln (1994: 2-3); and Ratna (2005: 9597) states that the key of cultural studies is the practice of meaning which constructed through sign language. Understanding the culture means to understand the meaning of language. Cultural studies centered on the representation of how the world is constructed to and by us. Representations have certain materials such as: sound, inscriptions, objects, books, magazines, television programs, and so forth. These materials are produced, used, and understood in a particular social context. Meaning contained in languages, objects, and behaviors. Written text did not produce the same meanings readings, both for the reader the same or different at different times. Literary text presents an empty space to be filled by the reader. In charging that meaning, interpretation of the reader absolutely necessary.

The data source is the text of the study as a result of colonial indigenous products. The text in question is four novels by Pramoedya Ananta Toer. The four novels are: *Bumi manusia*, *Anak Semua Bangsa*, *Jejak Langkah*, and *Rumah Kaca*. The four novels written by Pram as indigenous peoples who represent the colonized as a result of the Dutch colonial. Pram tetralogy novel was chosen as the data source for the novels represented the Dutch occupation of the Indonesian nation set in the Java community. In addition to a novel source of data, the researchers also used data source bibliography of books, magazines, and publication of research results that represent Western imperialism against the East. This data source in the form of literature that describes the Dutch East Indies in the Dutch colonial period late eighteenth century until the beginning of the nineteenth century.

This research data in the form of text data source in accordance with the formulation of the problem. The research data obtained by researchers from the data source novel tetralogy by Pram. The research data in the form of words, phrases, sentences, paragraphs, and discourse in the source data in the form view of the occupiers against the eastern nations. Data collected by technical read, see, and note (BSC). The data collection technique was stated by Ratna (2010: 245-246). Reading as the data collection of the text of the novel is done by giving attention totally focused on the object. The process of reading by giving full attention to the object is called the process of listening. Reading and listening is a set of techniques to obtain the valid data followed by activities in recording the data. Because the process of data acquisition techniques through read, see, and take notes, the technique is called the technique of read, see, record or BSC.

Data analysis based on the typology techniques (Patton, 1987: 150; Setiyadi, 2006: 256). Data that has been analyzed by the system of grouping data based on categories of research objectives that has previously been determined by researchers. Based on these categories, the researchers perform inductive data analysis.

Inductive analysis begins with the presentation of data, interpretation of data, and inference to produce the research findings. To arrive at an inductive analysis, data analysis technique used is based on qualitative data analysis techniques developed by Miles (2007: 15-20). The data analysis technique includes three stages. The three stages are: data reduction, data presentation, and conclusion.

Data reduction is the process of selecting and focusing on the data source that appears in the novel text data source. In the reduction process of this data, researchers conducted a category or data grouping from the reading process tetralogy of novels by Pram that describe: (1) mental colonized people, (2) the ideology of the invaders, (3) the impact of colonization, (4) view of the invaders, (5) view of the colonized, and (6) the national consciousness of the colonized nations. Data reduction is not a separate analysis of the data. Data reduction is part of the data analysis process. Choices investigators about the data portion is used, which is discarded, the patterns of which summarizes a number of scattered parts, what things are developing, it is an analysis options. Data reduction is a form of analysis that sharpens, classify, direct, dispose of unnecessary, and organize data so that the conclusion can be drawn (Miles, 2007: 16).

The workings of the data analysis in this study using qualitative interpretative technique or interpretation Postcolonial as a tool of analysis. Postcolonial interpretation methods included in the interpretive approach. According to Saragih (2004: 22),



interpretive approaches rely on pluralism and variety of social reality that must be accepted in its meaning. In the process of interpretation, how the hermeneutic or interpretation is used. Hermeneutic is a way of working or the method of interpretation (Palmer, 2005: 149). Mechanical hermeneutical circle is built to tap into the meaning of texts: jumping back and forth between the totality conceived through concreting parts and parts that are understood by the totality of what gives meaning. This method, according to Gadamer hermeneutics appears in an event. The fact is a text. With the historical horizon and hopes, text reader would merge the horizon for creating new wealth, new truth, a new history, a new understanding and a new meaning (Hadi, 2008: 129). Thus, data analysis methods developed by researchers to seek in building a new meaning on the novel text data and historical data in accordance with the purpose of research.

## D.DISCUSSION

Representation of the east as a national identity in the novels by Pram can be grouped into two social identities. Both of these identities can be understood as a binary opposition constructive and destructive social identity. Constructively, people east as a nation that has the tenacity of life and have the awareness to acquiring knowledge. Destructively, the East as a nation that has a weakness for easily exploited and tend to experience what is called an identity crisis

### D.1 Persistence and Awareness of Science

#### D.1.a Persistence

The stories of eastern from western people version have a contribution to the cultural development of the East. There are two things to be noted in these contexts. The difficult to give up character and awareness of the changes for the better marks revolution of East people towards high civilized nation.

Myth persistence and does not easily give up the nation's east unfold in war colonial period. The West people as representation occupiers feel resistance given the local people in the Indian knows no surrender and despair. The Acehnese, for example, is known as a nation that is resilient and not easily give up. They are not familiar with fighting a losing battle. They never gave up despite losing.

The Acehnese have a special way of war. Despite the defeat, they still fight with all means at their disposal. Acehnese never know the word surrender, thus an opponent who does not have the iron will be wiped out before the people of Aceh. The greatness of the people of Aceh looks at novel Bumi Manusia following Pram. "People tempered from a limestone area will be annihilated in Aceh" (Toer, 1980: 52). In addition to not give up easily, the people of Aceh have tremendous courage in the face of invaders. All means adopted to knock out an opponent. Actions reckless and uncalculated sporadic opponents do. Vigor to fight the invaders paralyze not only held by men. They fought not know the age, sex, and state. Women, children, and the sick is eager to fight because they believe killed the enemy is a useful thing for the people. "Breaking the means of the Company: bridges, roads, wire tilgrap, trains and rails, poisoning drinking water, raiding, bamboo mines, ambushes, stabbing unexpected, security in the barracks. Victims of the Acehnese in the war: children, grandparents, sick people, pregnant women, and people are helpless just lucky if killed *kompèni*" (Toer, 1980: 52-53).

Because of the tenacity of the people of Aceh, Jean Marais judging the people of Aceh as the bully, tough, hard as steel, and the nation deed. Persistence people of Aceh is also owned by the people of Bali and other areas in the fight against the invaders. People of each region tenaciously against the Dutch colonialists. The area of the defeat, other areas to build strength. Defeat other areas did not dampen the struggle of people of other regions. They actually build a winning spirit. Thus the resistance struggle that has led to the slogan of nationalism of Indonesia: *Hilang satu tumbuh seribu*.

The persistence of the East is also evident in the war tirelessly in Bali, Lombok and other areas. War of the Balinese people show their heroism. Although people exhausted by guns and cannons Dutch, they never give up. "The battle to topple the kingdom of

Klungkung, Bali kingdom of ends, running for more than forty days. Klungkung fall, but Lombok rise against "(Toer, 1985: 245).

Lombok folk story persistence of mouth is still we hear today when we meet a tour guide there. The extreme war place in the story believed located on the highway along the front of the Hotel Lombok Raya which is adjacent to the tomb of a general Dutch that believed killed by guns troops of a hero in Lombok.

In the context of Bali, figures Ter Haar wrote to Minke about the resistance of Bali people. Although they have been defeated Netherlands with the thousands victims of men bodies, women and babies, they retreated to form a resistance to form *Toh Pati* fortress and carry out guerrilla attacks that never resigned in order to maintain the area Klungkung, Denpasar controlled after the Company.

Only with simple weaponry spear and a dagger, they crush the Netherlands already modernized so that Holland should lower a lot of troops. Subjecting Klungkung must go through *Toh Pati*. Who knows how many more years *Toh Pati* would be inaccessible. One great nation facing modern army without flinching. One nation that should be proud. Wrote Ter Haar as a representative view of the western nation to nation. "King of Klungkung had ordered everyone, men, women, and children to *nyikep*, gun in hand, until the final. Ki Gong Sekar Sandat have sounded pounding and Keris Andal Andal-royal I Pecalang and I Tan sometimes been unsheathed, as a sign of the kingdom is ready to fight." (Toer, 1985: 209).

That picture of persistence and not giving the colonized peoples in the fight against the invaders. Characters heroism, daring to die, do not give up easily, and never afraid of anyone except God, is the character of this nation. This nation in history has a mental illness do not easily give up. Mental work hard and never give up easily this is the basic capital of a nation that wants to go forward.

Tenacity people of Aceh and Bali in the history of the war against the colonial teaches us that this nation is a great nation that gives everything what is owned for the honor of his nation. Such characters need to earn a place in the current state of the nation's collective that seemed lazy and do not have a competitive spirit like at this point.

Limitations makes the soul 'fighter' appears and wants to be a winner. History demonstrates how our war tools are very minimal compared to occupiers who already know about rifles and gunpowder technology. Rural farmers who had never known the technology of warfare dared to against the invaders who fully armed.

If the people are uneducated realize their persistence through physical sacrifice, scholars have great ideas about awareness to the importance of getting an education. It looks at propaganda Boedi Utomo (BO) that education is believed by the colonized people were able to improve civilization, culture, degrees, and honors over the dominance of western colonial peoples.

Javanese proverb that *the clever control of fools* is jargon that to be true. So as not controlled and have honor to live as the degree of the invaders, the answer is 'education'. "With the Java BO we will repair fate together. We will increase our civilization and culture, we will raise the degree and the honor of our nation. Not all children can get a place in *Angka Satu* school, especially in ELS. We will build for themselves with their own strengths schools for children." (Toer, 1985: 249). Findings on Eastern persistence as a colonized representation in the form of physical struggle and ideals as a nation. Persistence Eastern nations bore the slogan "*hilang satu tumbuh seribu*".

#### D.1.b Awareness of Science

The story of the resurrection of the eastern studied in detail by Kahin (1952) in the book entitled *Nationalism dan Revolution di Indonesia*. In his dissertation, Kahin notes that the resurrection of the East who represented Indonesia caused the pillars of language and religion. The East people are encouraged to beat the West was also fueled by the motivation of the Japanese victory against Russia in the early 19th century. Japan as the Asian nation scholarly knowledges.

Pram through his tetralogy invites his nations and colonized people to rise in modernity through the awareness of science. Form of modernity is the awareness and ability out of ignorance towards the mastery of science. It was realized that Europe is able

to master the colonial peoples because Europe has been able to master the science while colonized still far behind from scientific civilization. Dropping a colonized people to the science world is described by Pram on novel entitled *Anak Semua Bangsa*. "Human beings are still human Natives middle age, may also be ancient, it could be the stone age. But if the native Indian, one per cent only, has mastered the European science- it is not need one cent, one-tenth percent of humans that have been changed will be able to make such changes to the state, and also change the nation "(Toer 2009: 406).

Modernity is characterized by the mastery of science. Pram as a representation of the colonized feel Europe has undergone rapid progress in modernization. European curiosity as felt and that feeling to be shared to the nation that still do not realizing yet about the importance of mastering science. Longing modernity Pram as a colonized people to like Europe. "Modern! With that word quickly bigger and multiply themselves like bacteria in that Europe. (At least one might say). So let me join them in using that word, though I did not fully explore its meaning "(Toer, 1980: 4).

Pram desire for such a Europe is the way to liberation of colonized nations that do not constantly occupied Europe. Pram tetralogy novel draws readers to have the spirit of building science colonized people that have the same status as occupiers. Versatility colonized deliver the nation out of the colonial power. Therefore, Pram uses provocative language 'captured knowledge'. "Take the science of their (colonial) until you're as clever with them. Knowledge use it later to lead your people out of the darkness of this inexhaustible "(Toer 2006: 252). The tradition of doing science knowledge among colonized people have been implanted in the tetralogy novel by Pram. Pram invites his people to welcome the twentieth century as the century of science in an effort to be liberation of colonized nations on colonization. However, Pram seems strange in the midst of his people who still adhere to the tradition of modernity inhibitors. Modern optimism and pessimism that would be achieved tangled state of colonized people inhibitors tradition of modernity.

Minke was described by Pram in loneliness. Minke left Surabaya to Batavia in order to study at STOVIA. He felt alone in facing the modern century, the century of science. Minke loneliness and pessimism in the face of this nation due to a colonized people still in the shackles of tradition. Colonized is still paying a tribute to someone because of the blood of nobility, not because of science. Eastern aware of knowledge is a step that must be done in an attempt to get free of themselves from colonialism. This view is in line with the thinking of Foucault stating that knowledge is power.

## **D.2 Easy Utilized and Identity Crisis**

### **D.2.a Utilized Easy**

Quantitatively, the number of Western people in colonial times fewer than the number of Eastern people. Because the numbers are few, the West has limited power. It encourages Southwestern harness Eastern people. Eastern people as colonized by a Western power utilized for the benefit of colonization projects.

The utilization for the benefit of war as well as infrastructure development projects in the colony. Occupiers crackdown as rebels and to improve economic development with the use of colonial invaders in other regions. To crush the rebels in Aceh and Bali, for example, sent troops from Java. Infrastructure outside Java was also built by the Javanese workers.

It is seen through the letters one of the characters Legium Mangkunegaran Yogyakarta who refused were sent to Bali and Lombok Bali because of the awareness that the nation is the brother nation of Java. People in Java was considered the human resource potential for the invaders. The number of workers who are many and expertise possessed by the people in Java used for the conquest of colonizer colony outside Java as well as the construction of roads and bridges outside Java. "We refuse to compete with fellow countrymen. If it does not start right now, Your Honour, there would be no end to the Nation of Java used to conquered brother outside Java. For too many of our compatriots were killed in Aceh, on Sumatra Minangkabau in Sumatra Batak lands, in the land of Bugis, then Bali and Lombok will now anyway. If forest clearing, make fields,

fields to mine, make roads, plantations, indeed Java hands willing to do throughout the Indies. There are no steel bridge outside Java that is not done by the hands of Java "(Toer, 1985: 257).

Deployment of Java's outer islands of Java can be traced since colonial times. Since colonial times, the Javanese population has been mobilized to the outer islands by colonizers favor of the occupation. Naturally when post colonized, the Javanese population to the islands outside Java. In the global context, this fact reinforced by the recent findings that the Austronesian-speaking people have similar DNA with the inhabitants of Madagascar in East Africa.

Utilization of the East by the West conducted through politics pitting. Implanted hatred and hostility with the Javanese population outside Java. Pitting is also done in a small scope, such as pitting between villages. In this way, the colonial war with each other. When their strength depleted, it can easily crush the invaders colonized. "In North Celebes master he fights villages with each other. By bribes cigar on the heads of the village, Van Der Wijck breathed hostility and a conflict. Village-by-village fell into his hands by using only a few dozen soldiers *kompenni* mediator." (Toer, 1985: 209-210).

The West used Eastern economic weakness as a strategy of divide. Economic powerlessness village leaders cause them easily influenced and deceived by the invaders. This fact gives a valuable lesson colonized people that the economy is an important factor that should be built whenever willed absence invaders. It is because of the fragility of the economy and the provision of assistance, colonized utilized invaders.

The West on the other hand do not want to against the east due east large amounts quantitatively. Therefore, western eastern splitting forces in small groups. Group- The small groups hostile to each other so that the strength persuaded by colonized split. Most sided with the colonists as invaders economic aid. Those invaders is utilized to fight non-cooperative groups.

Eastern did not realize that manipulated by Western. Their consciousness raised after whole strength colonized destroyed. When the rest of the colonized strength weakened, the invaders are expressive control of the colonized. West is the manager of war or controlling powers colonized small. Colonized with all the limitations of knowledge, economy, and yet the awareness of nationalism nation easily exploited invaders to extend the period of colonization. West believe that the East is utilized when the colonized needs help invaders. Dependence taste colonized against the colonizers were kept nourished by the invaders. The aim is the colonized need help. Any help given from the West always has consequences to dominate the Eastern for Western interests.

### **D.2.b. Identity crisis**

Eastern people have felt inferior for a long time on West so East people do not have good self confidence. In the context of the more extreme, the phenomenon is called the symptoms of an identity crisis. As a result, East admired West. Admiration is due to the perception of East that West has a degree steeper than the colonized. Inferior flavor is what makes indigenous admiring invaders. Admiration is what drives the colonized dressed to imitate the invaders. This example is commonly called *Mimicry*. *Mimicry* east to west can be seen: "Yes, that's him, natives who prefers European clothes, act like *sinyos-sinyos*. Ride the tram also chose white class, the first class "(Toer, 1980: 2).

Admiration colonized against the colonizers include appearances admiration of invaders, occupiers lifestyle, or way of thinking invaders. The above data shows that colonial admire their lifestyle or taste of invaders. Colonized also admire the physical appearance of the invaders who are considered to have ideal physical shape. "It appears that European face thin and sharp. Lengung-head shape has a beautiful arch. God did not let anyone most on one part and on the part of the other shortcomings. The nose is tip shiny reflecting light. So spiky as though God was intentional in order to form a line of raw elbow for all nations of men "(Toer, 1985: 227).

Eastern people assume that physical Westerners more beautiful than the entire human race. It is for the colonized is the nature of God were given to the Europeans. It is like a squeeze of Minke character when viewed the face of Frischboten figures, women jurists Europe. Natives also admire the husband and wife relationship of Europe. Natives

of Europe considers marriage built on mutual respect between husband and wife. Meanwhile, there is a tendency on native marriage enslaved husband and wife. Minke admired figures partner concord between Frisch and Hendrik. "I admired harmony spouses Europe. The boy did not enslave his wife, the woman did not subjugate themselves to their husbands just as the upper class countrymen"(Toer, 1985: 227).

The Eastern People admire Europe, especially France, as the country an ideal place to live a society. It is seen through the speech of Nyai Ontosoroh when she wants to visit France with Jean Marais, after both married when said goodbye to the Minke's house. Nyai Ontosoroh said, "I've heard and I read there is a country (France) where everyone is equal before the law. Unlike in the Indies. Said the fairy tale as well: the country brings up, uphold and glorify freedom, equality, and fraternity. I want to see the mythical land in reality. Is there really a human being on the earth's beauty like that "(Toer, 1985: 198).

Natives who have tasted the life of Europe found the Indies is a country that is less secure for life. It is seen through a letter by Maysoroh who has lived in France for Minke. Maysoroh, Jean Marais, and Nyai Ontosoroh leave Indies and live in the country Jean in France. Described modernization of European and Indian primitiveness. Such letter by Maysoroh in the novel entitled *Jejak Langkah*. Indian life as a representation of the east are considered as urban jungle. Strong winner. *Asu Gede Menang Kerahe*. The view is what drives Nyai Ontosoroh Minke ordered to take a paid security for the survival of the daily publishing field that is making progress. Indian is described as a nation are lawless freebooters. The winning wrestling physical power. Indian was drawn as a place that is not good for entrepreneurs to develop their business due to interference thugs. "You obtain the form to declare the contents of your heart. Even so I worry about your safety. Life in the jungle is indeed Indies. Remember you're on a named of Darsam? Without him our company would not have the way. White, brown, and yellow Bandits, will always disturb and undermine (Toer, 1985: 238).

The use of violence by thugs services has become a tradition in the colonial society. Henk Schulte NORDHOLT in *A Genealogy of Violence* explore services usage history thugs in society invaders. Due to the limitations of power to keep the colony too spacious, colonists relied jarigan thugs to maintain the dignity of even running the government in the villages. In return, the thugs free to operate as long as it is not openly violate the law and order. Colonial countries cooperate with each other both criminal and strengthens. This kind of relationship pattern fosters violence in the process of state formation (Juliawan within 11-12 Years Base Number 52, November-December 2003: 65).

East's impersonation pattern against West that has been overshadowed by their admiration mediated by Indo group. Indo Group considers that Dutch civilization emulated by the indigenous Indo through intermediaries, either way they dress, make a home, sewing clothes, comb, even whistling. This view was stated Hans Hadji Moeloek (HHM) an Indo-born Parakan that HBS was finished in Semarang. HHM appointed the Government to be a consulate in Jidda. Native mimicry is not directly mimicry but mimicry through intermediaries or mediation. The intermediary is Indo group, because indo born into a half of European and a half of Natives, a Dutch father and Natives mother. "Indies Natives took from Europe through the few of Indo group. No Indo group, in there the influence of European jammed. Indo small group numbers to enter European civilization in the life of the Native "(Toer, 1985: 275).

Eastern people also admire western people because of his wealth, virtue, and intelligence. The indicators of someone called great because it has a lot of wealth, beneficial for many people, and intelligence. Admiration colonized visible through a sympathetic figure Minke to figure Raffles are considered to have similar properties with Wedana Mangga Besar, Thamrin Mohammed Thabrie known as a generous, devout Muslim, and influential among the regents, although Thamrin just a wedana with low education of Dutch language mastery and limited knowledge. "Raffles famous as the clever and wise. Perhaps due to the similarity was also (Thamrin) as wise as he is. "(Minke said to Thamrin). (Toer, 1985: 185). "In addition to a picture of the Queen over the entrance (pavilion) also posted an image similar to the British Lieutenant Governor General of Java, Sir Thomas Stamford Raffles. The influence of a great mister because of

his wealth, virtue, perhaps intelligence. (Toer, 1985: 183). Although in practice the occupation in the colonies of very paradog that they do tyrannical power, colonized people still admire them because of his civilization. For the colonized, the invaders are teachers also destroyer. Occupiers regarded as a teacher for inspiring progress of science. Occupiers considered destroyer for repression against the colonized. Therefore, Minke said: "Europe as a teacher and as a destroyer" (Toer 2006: 237).

Dutch as a representation of the West regarded as the destroyer because it does not leave a space of freedom of thought in the morning colonized. Colonized suffered psychological trauma as a result of pressure invaders. Minke do not get a place in the history of his nations. Minke has struggled through the issuance of notes in the field for fighting for the universal values of humanity. Minke struggles the concept of equality of man on earth. The earth is God's gift to man for all men have the same rights. Novel *Bumi Manusia* marks the concept of equality of man on earth through the central figure of Minke. Minke is kept under surveillance by the Pangemanann Police Commissioner in the novel of *Rumah Kaca* as a reflection of our national heroes were forgotten.

After being arrested and exiled to Ambon for five years because of Medan and Syarikat Islam is considered dangerous, Minke figures released on bail willing to sign a statement of willingness not to organize. Minke rejects it. For the consequence, Minke live in the shadow of oppression and murder by the invaders. Her home in the city has switched hands into the House of Pangemanann Police Commissioner. His wife, Princess Kasiruta, has eliminated its identity by colonial powers. His possessions in the form of lodging, stores, and the company collected the hard work has been endorsed by the invaders. He also had been exiled with his colleagues on the organization of Islamic States. Post-discharge to Ambon, Minke do not have anything else. He continued colonial supervised. All colleagues are prohibited from receiving Minke as a guest. Doctors also prohibited from providing care for Minke. The tragic fate ultimately befell Minke. Minke death are systematically designed invaders. In a funeral where no comrades who pay their last respects, except Gunawan, loyal subordinates in Syarikat Islam, and Pangemanann, a police spy who greatly admired Dutch Minke. Even the written name on his tombstone was always removed by the colonial power.

Minke as a symbol of our national heroes who have never known people because of systematic efforts colonial nation, both white or brown colonial. Pangemanann feels the very bitter of Minke's life. Very deep sympathy towards Minke makes Pangemanann always imagined useless as a human life. Colonial make Minke lost everything: honor, wealth, social status, life, and even suppression to the grave. Colonial also has destroyed the identity of lonely Pangemanann for the task of overseeing Minke not in accordance with his conscience. "How different is the Indian nations of the European nations, especially France. In France every person who gives something new to humankind itself gets its rightful place in the world and in history. In the Indies, the Indian nations, it seems everyone is afraid not have a place and scrambling to overcome it "(Toer 2006: 448).

Thus, admiration colonized to colonizer occupiers include physical appearance, clothing attribute invaders, occupiers lifestyle, husband-wife relationship invaders, as well as cultural invaders. The admiration mark the characteristics of Western nations as occupiers. From the other side, it makes the admiration of the Eastern people losing its identity as a nation.

## **E. Closing**

Academic reading of stories novels by Pram produce a prototype representation of Eastern people. Representation prototype of Eastern people can be grouped into two poles. The first pole, the east has the internal strength in themselves to make East Nations have strength prototypes become a great nation. The second pole, the East has internal flaws in them that makes Eastern nation mired by Western powers in a prolonged cycle.

Internal strength of the east is the taste strongly defended his fate on squeezing power of the other party. East has the ability to fight collectively against other parties who threaten the eastern people. In the post-colonial era like today, this type of behavior

is the ability to build the region's nations of Eastern equivalent of the West. The dichotomy of developed and emerging countries in this context shifted to the ideals embodiment of correspondences as the country developed, civilized, and has a role in global expediency. In the context of the region, Asian countries must play a role in global issues. The second is a constructive force collective consciousness Eastern people to put science first as a perspective in building civilization. Human development becomes important in creating a culture bookish knowledge as the decreasing reserves of natural resources. Therefore, the approach to literacy, education, research, and engineering into the basic obligations of the strength of Asian nations in building the nation toward regional science forward.

The East weaknesses can be noted as a nation that is easily exploited and identity crisis. Southwestern understood as controlling small forces in the East. East with limited knowledge and used Western economies for future extend the Western domination. West believe that the East is utilized when East needs help. Dependence eastern flavor continues nourished by the West to East in need of assistance with the consequences Eastern utilize for the benefit of the West. The second destructive problem that is not productive to the nation forward area is a shadow inside Eastern nations that do not have the confidence. It is the duty of state and society building behavior of the nation to have a confidence. Believing themselves to be able to do the best for themselves, a nation will be independent. Independence is what makes Eastern nation as a nation that is strong, resilient, prosperous, happy, civilized, and to give global benefits.

## REFERENCES

- Ashcroft, Bill, dkk. 2003. *Menelanjangi Kuasa Bahasa: Teori dan Praktik Sastra Postkolonialisme*. Yogyakarta: Qalam.
- Barker, Chris. 2004. *Cultural Studies: Teori dan Praktik*. Yogyakarta: Kreasi Wacana.
- Clifford, James. 1988. *The Predicament of Culture Twentieth-Century Ethnography, Literature, and Art*. Harvard University Press.
- Denzim, Norman K. dan Yvonna S. Lincoln (ed.) 1994. *Handbook of Qualitative Research*. London: Sage.
- Endraswara, Suwardi. 2003. *Metodologi Penelitian Sastra : Epistemologi, Model, Teori, dan Aplikasi*. Yogyakarta : Pustaka Widyatama.
- Faruk. 2007. *Belenggu Pasca-Kolonial: Hegemoni dan Resistensi dalam Sastra Indonesia*. Yogyakarta: Pustaka Pelajar.
- Faruk dkk. 2000. *Perlawanan Diskriminasi Rasial-Etnik: Konteks Sosial-Ideologis Kritik Sastra Tionghoa Peranakan*. Jakarta: Yayasan Indonesia Tera.
- Hadi W.M., Abdul. 2008. *Hermeneutika Sastra Barat dan Timur*. Jakarta: Pusat Bahasa Depdiknas.
- Hefner, Robert W. (ed.). 2007. *Politik Multikulturalisme: Menggugat Realitas Kebangsaan*. Yogyakarta: Kanisius.
- Herfanda, Ahamdun Yosi, dkk [ed.]. 2003. *Sastra Kota: Bunga Rampai Esai Temu Sastra Jakarta*. Yogyakarta: Bentang.
- Juliawan, Hari B. 2003. *Wajah Murung Masyarakat Pascakolonial dalam Basis Nomor 11-12 Tahun Ke-52, November—Desember 2003*.
- Kahin, George McTurnan. 1952. *Nasionalisme dan Revolusi di Indonesia*.
- Miles, Matthew B dan A. Michel Huberman. 2007. *Analisis data Kualitatif: Buku Sumber tentang Metode-Metode Baru (diterjemahkan oleh Tjetjep Rohendi Rohidi dari judul *Qualitative Data Analysis*)*. Jakarta: UI Press.
- Morton, Stephen. 2008. *Gayatri Cakravorty Spivak: Etika, Subaltern dan Kritik Penalaran Postkolonial (Diterjemahkan oleh Wiwin Indarti (terjemahan)*. Yogyakarta: Pararaton.
- Palmer, Richard E. 2005. *Hermeneutika: Teori Baru Mengenai Interpretasi. (Diterjemahkan oleh Musnur Hery dan Damanhuri Muhammed dari judul asli *Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, Northwestern University Press, Evanston, 1969)*. Yogyakarta: Pustaka Pelajar.

- Patton, Michael Quinn. 1988. *Qualitative Evaluation Methods*. London: SAGE Publications.
- Raffles, Thomas Stamford. 2008. *The History of Java* (diterjemahkan oleh Eko Prasetyaningrum dkk). Jakarta: Narasi.
- Ratna, Nyoman Kutha. 2010. *Metode Penelitian Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya*. Yogyakarta: Pustaka Pelajar.
- \_\_\_\_\_. 2008. *Postkolonialisme Indonesia Relevansi Sastra*. Yogyakarta: Pustaka Pelajar.
- \_\_\_\_\_. 2007. *Teori, Metode, dan Teknik Penelitian Sastra. Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar.
- \_\_\_\_\_. 2005. *Sastra dan Kultural Studies: Representasi Fiksi dan Fakta*. Yogyakarta: Pustaka Pelajar.
- \_\_\_\_\_. 2003. *Paradigma Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar.
- Ricklefs, M.C. 2008. *Sejarah Indonesia Modern 1200-2008*. Jakarta: PT Serambi Ilmu Semesta.
- Said, Edward W. 2010. *Orientalisme*. Yogyakarta: Pustaka Pelajar.
- \_\_\_\_\_. 2003. *Kekuasaan, Politik, dan Kebudayaan*. Jakarta: Pustaka Prometheus
- \_\_\_\_\_. 2001. *Orientalisme*. Bandung: Penerbit Pustaka
- Sarup, Madan. 2008. *Panduan Pengantar untuk Memahami Poststrukturalisme dan Posmodernisme*. Yogyakarta: Jalasutra.
- Suseno, Franz Magnis. 2008. *Etika Kebangsaan Etika Kemanusiaan: 79 Tahun Sesudah Sumpah Pemuda*. Yogyakarta: IMPULSE (Institute for Multiculturalism and Pluralism Studies).
- \_\_\_\_\_. 2001. *Etika Jawa: Sebuah Analisa Filsafat tentang Kebijakan Hidup Jawa*. Jakarta: PT Gramedia Pustaka Utama.
- Toer, Pramoedya Ananta. 1980. *Bumi Manusia*. Jakarta: Hasta Mitra.
- \_\_\_\_\_. 1985. *Jejak Langkah*. Jakarta: Hasta Mitra.
- \_\_\_\_\_. 1997. *Nyanyi Sunyi Seorang Bisu 2*. Jakarta: Lentera
- \_\_\_\_\_. 2009. *Anak Semua Bangsa*. Jakarta: Lentera Dipantara.
- \_\_\_\_\_. 2006. *Rumah Kaca*. Jakarta: Lentera Dipantara.