The Analysis of Character Education and Cultural Values as Portrayed in Pramoedya Ananta Toer’s *Bumi Manusia* and *Anak Semua Bangsa* Novels

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**Abstract**

This applied research aims to describe the character education and cultural values contained in the novel *Bumi Manusia* and the *Anak Semua Bangsa* novel by Pramoedya Ananta Toer with descriptive qualitative research methods. The research instrument was a researcher who was equipped with a set of postcolonial theories, character education, and cultural values. Research data were collected using observation and documentation methods. The collected data is then analyzed using qualitative descriptive techniques with postcolonial theory, character education, and cultural values. In the *Bumi Manusia* and *Anak Semua Bangsa* novel, many strong characters are important for character education and cultural values in high schools and universities. In both novels, the strong character of the young character Minke has eight characteristics, namely modern human, nationalist, independent (independent), creative, intellectual, broad-minded, very respectful to his parents and teachers, honest, caring, and sympathetic to the people below (small people); full of brotherhood to others, democratic, independent, adaptive to European culture, anti-colonial, anti-feudal, resistance and humanist, it is important to be used as material for character education and cultural values. In addition to the young character Minke, the characters of Nyai Ontosoroh are independent, hard-working, tough, open, confident, brave, modern, liberal, rational, resolute, care for the underprivileged, strong and tough, independent, nationalist, anti-colonialist, anti feudalism, resistance but humanism, can also be used as material for character education and cultural values.

**Keywords:** Education, Character Education, Cultural Value, Literature

**Introduction**

Character education and cultural values basically can be done or implemented in various fields of life, especially informal educational institutions. The vehicle or the media also varies. One of them is a vehicle or media literary genre of the novel. This is according to the main function of literature, namely to teach, meaning to teach including teaching moral or cultural characters and values.

The object of this research is character education and cultural values for several reasons as stated earlier. The subject is the novel *Bumi Manusia* and the novel *Anak Anak Bangsa* all by Pramoedya Ananta Toer. The high quality of extra aesthetics, especially the content of its cultural values, is supported by the high quality of aesthetics, especially the character aspects of characters formed by cultural values. Therefore, the novel *BM* and *ASB* are very precisely examined from the aspect of character education and cultural values. In analyzing character education and cultural values that emerge from the novel *BM* and *ASB*, a review or a postcolonial approach was chosen in this study. This is due to the emergence of the characters and cultural values in the novel *BM* and *ASB* as a form of response to the situations and events experienced by the figures during the Dutch colonialism or as the impact or impact of colonial practices in the Dutch East Indies.

Postcolonial analysis in this study uses the method of deconstruction to dismantle the colonialism relations constructed in the novel *BM* and *ASB*, the processes and forms of resistance. This method begins by identifying the binary opposition that exists in the text, then reversing it to show the contradiction or blurring of the hierarchy.
or boundary between the two according to the principle of deconstruction. Said (1979) argues that two important things form the basis of post-colonial theory, namely (1) East-West binary opposition, colonizers as the center of attention; and (2) the nature of anngitian (construction) of the dichotomy. Said's reversal of binary opposition eventually led to an idealization of the postcolonial discourse, namely that the nature of the postcolonial discourse was resistance, suit or rejection of oppression (Budianta, 1998: 3 in Lahpan, 2002: 16-17).

Research on character education and cultural values in BM and ASB novels is also supported by the results of Javanese cultural value research conducted by Suroso (2014), Saryono (2008), Santosa, et al (2012), Mertisan (2013), Dermawan (2016), (2017), (2018). From the results of research that are relevant to these cultural values, it can be concluded that Javanese who is good at accepting and criticizing Javanese culture is in the form of lifestyle, behavior, and mindset. In the context of the colonial era, Javanese can do mimicry/imitation or accept European culture, especially Dutch culture. However, in certain situations, it can also be resistant or against or criticize it. People who are respected try to be someone's example of stability, not only through rank, power, and descent but also through wealth. The Javanese try to create a harmonious life with many things based on the ethics of wayang and the teachings of their ancestors.

**Method**

The research entitled "Character Education and Cultural Values in BM Novels and ASB Novels by Pramoedya Ananta Toer: Postcolonial Review" uses qualitative research methods which are also called descriptive research (Bogdan and Biklen, in Moleong, 2011: 2). The selection of qualitative (descriptive) research methods is in accordance with the nature of BM novels and ASB novels as study material. Descriptive methods in this study are used to describe character education and cultural values in BM novels and ASB novels.

Descriptive research in terms of the type of problem being investigated, techniques and tools used in the study, and the place and time of the study, consisting of methods, surveys, continuous descriptive methods, case study research, work and activity analysis research, action research, library research, and documentary (Nasir, 1985: 65). According to the above basis, this research belongs to descriptive research, literature, and documentaries that utilize written sources (books, reports, articles, and other written documents) that have relevance to the title of the study. In accordance with the type, this study uses qualitative data, that is data that can only be measured indirectly through observation or investigation (Hadi, 1981: 66) whose source of data is the subject of research data, namely documents. The documents referred to in this case are BM novels and ASB novels by Pramoedya Ananta Toer published by PT. Hasta Mitra, Jakarta.

In accordance with the characteristics of qualitative research, the research instrument is the researcher himself. In this case, the researcher in question is a researcher who has been equipped with a set of concepts, rules, postcolonial theory, character, character education, and cultural values. As mentioned earlier, this research is included in library research. Therefore, the data collection is done by observation. The steps are (1) reading BM novels and ASB novels carefully and repeatedly, (2) identifying and classifying data on aspects of character education and cultural values, and (3) recording all the results of identification and classification of data into cards data. After being collected, the data were analyzed with qualitative descriptive techniques based on postcolonial theory, character education and cultural values. Because it is related to space and time, the postcolonial interpretation requires information on historical data that can present the socio-cultural and political situation of the Dutch East Indies colonial era from the end of the XIX century to the beginning of the XX century.

The results of the analysis and interpretation must be accountable theoretically and methodologically to ensure the objectivity of the results. For this reason, the results of the research will be presented and discussed with other literary experts who are competent with research problems through FGD (Focus Group Discussion) of postcolonial literature.

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Results and Discussion

Character Building

Character education in the novel Bumi Bumi dan Anak Anak All Nations can be found through character analysis of Minke and Nyai Ontosoroh, because these two characters have very strong characters. The results of the analysis of the characters of these two figures are then interpreted to get the content of character education and cultural values.

1. Modern Thinking

Modern characters seem attached to Minke figures because Minke figures are attached to eight characteristics of modern humans. Minke understands the concept of the modern’s word, accepts new things and is open to science. He obtained these two characters through the idealization process of European education (the Netherlands), his association with liberals and rational people such as Nyai Ontosoroh and Magda Peter whom he admired. This Minke character can be understood from the following text.

_Betapa aku berterima kasih pada semua dan setiap orang yang berjerih payah untuk melahirkan keajaiban baru ini. Berita-berita dari Eropa dan Amerika banyak menawarkan penemuan-penemuan baru. Kehebatannya menandingi kesaktian para satria dan dewa nenek moyangku dalam cerita wayang (BM: 3)._ 

Although not understanding the meaning of the modern’s word, Nyai Ontosoroh shows the views, attitudes, and actions of modern humans. Nyai Ontosoroh has an attitude ready to accept new things, new experiences, and open to innovation and change towards progress. Because of this attitude, Minke discovered many new things in Nyai Ontosoroh that Minke had never known before.

_Mama semakin bicara ... Bagiku bukan saja aku menjadi semakin yakin pada kepatutan dan kekayaan Belandanya, juga terlalu banyak hal baru yang tak pernah kuketahui dari guru-guruku keluar dari bibirmu. Mengagumkan. (BM:33)_

Nyai also has and can form opinions on issues and issues that arise in his family which are a big problem in the Dutch East Indies such as the issue of human rights, discrimination on the grounds of race and injustice (BM: 311). Nyai life is always future-oriented. Therefore, he studied European civilization with Mr. Mellema, self-taught learning to be independent, not dependent on anyone, raising dairy cows, studying commercial law, banks to how to lead companies in Europe. (BM: 198 and 211). Nyai believes that she can learn to master the environment to achieve goals. He learned informally to Mr. Mellema about what was desired by Mr. Mellema. Eventually, what he learns and does in a year can restore his self-esteem, even if he feels equal to Mr. Mellema. (BM: 76). As his joy began to grow in Nyai, Mr. Mellema began to depend on Nyai Ontosoroh. Nyai Ontosoroh has begun to master Mr. Mellema. In Minke language, humans and the environment are in the hands of Nyai, including Minke himself.

_Dalam pada itu, aku masih mengherani hebatnya nyai seorang ini : manusia dan lingkungan memang berada dalam menggamannya. Juga aku sendiri (BM:36)._

Nyai Ontosoroh also respects the dignity and dignity of other human beings, except for those who do not respect the dignity and dignity of others. Nyai showed this attitude to Minke, company workers, Mr. Mellema, and Juffrouw Magda Peters.

2. Independent

Minke is a type of young man who is independent or free in the sense of not wanting to govern and not wanting to be governed. He did not want to rule in the position of traditional ruler like B regent because he knew that position was only as an agent of the colonial ruler. However, he also did not want to be governed by the power of feudalism let alone colonialism. This character was shown by Minke when he rejected his father's ambitions as well as his mother's hopes of becoming a regent. This issue appears explicit in the following excerpt text.

3. Creative students

Minke is a type of young man who is good at using existing things to create something new. He is good at using the skills or mastery of the Dutch language to create writings about total relations, Indo, and Indigenous people who call for humanity. He is a type of student who has a creative character. His creativity in the field of literacy spawned writings, one of which was discussed by his Dutch language and literature teacher (Magda Peters) in the classroom, uit het schoone, Leven Van een mooie Boerin. Because of this writing, Minke received praise and sympathy from her Dutch language and literature teacher.

4. Antifeudal

Regent B, Minke’s father showed a feudalist character to Minke. This is seen when he had to crawl into the halls and had to bow down to his father (Regent B).

Facing the treatment of his feudal father, Minke only dared to protest and give a curse in his heart. Although inwardly, the way Minke protests above has shown Minke as a young student who is antifeudal.

5. Anticolonial

As a resistance figure, Minke uses the European education she obtained in E.L.S. and H.B.S to establish or undermine the order of colonialism and feudalism which bound the people. Minke’s resistance to her suspension from the school (H.B.S) by Mr. H.B.S through her writings on Totok, Indo, and Indigenous, received support from ethics such as Magda Peters and journalists Kommers and Nijman. Likewise, when fighting against the injustice of the White Court, Minke received sympathy and help from the Dutch, as shown in the following quote.

6. Independently

Even though he is still an H.B.S. student and funded by his parents, Minke has learned to live economically independent by working as a salesman who sells products in the European-style furniture industry of Jean Marais.

Aside from being a furniture salesperson, Minke also works as a critical freelance journalist and advertisement writer in the Indies newspaper, both Dutch-speaking and Malay-speaking. This was stated by Minke in BM: 307.
Mertuaku mengambil koran dari atas meja. Di dalamnya termuat tulisanku dan ulasan dari redaksi.

Minke's choice of work as a furniture seller, freelance journalist, and advertiser in addition to self-study is also in accordance with her life's attitude of wanting to be free, not governed and not ruling, even though she was projected to be regent by her parents.

7. Be honest and Open

In E.L.S and H.B.S., Minke had a greater opportunity to absorb Dutch and European cultural values. As a native, Minke must adjust, associate, behave and imitate the customs (customs) in everyday relationships both at school and outside of school. In the BM novel, Minke is honest, openly expresses his heart, hopes to ask what he likes, and gets along freely, an attitude, behavior, and habits that had existed in the Natives, in his day. This is stated based on facts in the following text fragments.


8. Friendly, Polite, and Humble

Minke figures mingled with all social layers of the Dutch East Indies: with Nyai Ontosoroh, Magda Peters, Jean Marais, B Regent's Father, his mother, de La Croi's family, Kommers, and Trunodongso. In his association, he always showed a friendly, polite and humble attitude, even though he came from a respected Javanese family (priyayi ageng), the son of Regent B and European-educated students. This kind of attitude, because it is driven by the understanding of humanism that resides in him. In association, thoughts, attitudes, and behavior always consider aspects of humanity, putting people in positions of dignity and dignity.

Tentu kau muridku yang paling berhasil. Telah lima tahun aku mengajar bahasa dan sastra Belanda .... Tak ada di antara muridku dapat menulis sebaik itu, dan diumumkan pula. Tentunya kau sayang padaku, bukan? Tak ada guru lebih kusayang, Benar itu, Minke? Sejujur hati, Juffrouw. (BM:197)

9. Caring and Sympathizing with the Lower People (poor people)

Minke is very concerned and sympathetic to the lives of people under the peasants who are being oppressed. In his journalistic writing, Minke reported the suffering of the peasant people named Trunodongso. The report is based on the results of Minke's investigation of Trunodongso and family. The results of the investigation are reflected in the following text excerpts, among others.


The investigation report by Minke was published in the newspaper. That way, according to Minke, smart people and big people will read, become aware of and investigate the practice of oppression. Minke's concern and sympathy for the peasants is carried out with this advocacy in the Children of All Nations novel seen on page 179.


10. Nationalists

In the Children of All Nations novel, Minke's political awareness is getting stronger after gaining knowledge, experience, and enlightenment from her closest people from various social layers such as Nyai Ontosoroh, Jean Marais, and Kommer. It cannot be denied, the political awareness that gave rise to the resistance of a Minke was much influenced by the thought and attitude of Nyai Ontosoroh who was anti-colonial. In addition to contributing to Minke's political awareness, especially anti-colonial attitudes, Nyai Ontosoroh also invited and guided Minke
to go down directly to visit her people (Indigenous) in the villages (Tulangan). This is what nourishes the soul and nationalist attitude to Minke through familiarity with the problems of his people (Natives).


Political awareness that gave rise to resistance in Minke was also influenced by Jean Marais, a man from France who was his best friend. Jean wanted Minke to write in a language understood by her people. Therefore, he urged Minke to write in Malay. Besides Jean, Kommer also urged Minke to write in Malay. Kommer’s insistence above, seen in the following text excerpt.

Takkan lama, Tuan Minke, sekali Tuan Minke mulai menulis Melayu, Tuan akan cepat dapat menemukan kunci. Bahwa Tuan mahir berbahasa Belanda, memang mengagumkan. Tetapi bahwa Tuan menulis Melayu, bahasa Tuan sendiri itulah tanda kecintaan Tuan pada negeri dan bangsa sendiri. (ASB:116).

Kommer's thoughts and arguments that urged Minke to write about the suffering of the Malays (Natives) in Malay could be accepted by Minke, even Minke considered Kommer as his life counselor and national teacher for him. This issue is evident in the following quotation.


11. Resistance to the Colonialists

Minke's resistant character began to emerge shortly after she interacted with Nyai Ontosoroh, a woman of personal character and admirable character: liberal, rational, smart, hard, assertive, and had self-esteem that was not crushed by oppression, instead arose because of oppression. The above personality has a big influence on the formation of the character or personality of a Minke, so that it becomes a person who is resistant to feudalists and colonialists. Minke's first resistance or resistance to the practice of Dutch colonialism, he did when he heard firsthand his people (Indigenous) insulted by Miriam de la Croix as shown in the following quote.


Mirian views the ancestors of Minke (native) as stupid or stupid. This humiliation cannot be accepted by Minke. Then Minke took the fight as shown in the quote.


The next radical resistance Minke did when the white court of the Netherlands seized Minke's property and Nyai Ontosoroh, namely Annelies. With a pen Minke wrote, called, made a speech, complained, howled, groaned, incited, and formed public opinion on colonial cruelty and injustice. With the support of newspapers such as S.N.v/dD, Minke's resistance can be disseminated to the public. This radical resistance using textual production resulted in the Betawi Supreme Court issuing a fatwa that the marriage of Minke and Annelies was legal, and could be justified. (BM: 309-312).

12. Humanists

Openness to European knowledge (way of thinking) led Minke to become an adherent of humanism which in his day was seen by Europeans as a conscience, ancestor and at the same time European civilization. European humanism that grew in Minke was discovered and announced by Magda Peters in H.B.S as shown in the following quote.
Mengharukan. Menyentuh nurani waras. Lebih dari itu, benar ternyata humanism Eropa yang tidak dikenal dalam sejarah Pribumi Hindia sudah mulai tumbuh dalam diri Max Tollenaar, murid para hadirin sendiri ...Minke (BM:265).

13. Open, Confident, Courageous, and Free

Like Minke, the association of Ontosoroh as Indigenous and Mr. Mellema the European Totok in the relationship between mistresses and Mr mistresses at the Borders Buitenzorg made him practice European (Dutch) attitudes and ways of life and permeate European cultural values (Dutch) as part of his daily life. day as taught or exemplified by Mr. Mellema to him. In social relations, Nyai is open, confident, brave in expressing opinions, accustomed to hanging out freely, and behaves like European women's habits. The above reality is deduced from the reality of the following text.


14. Versatile Can

Nyai Ontosoroh has an attitude of being ready to accept new things, new experiences, and open to innovation and change towards progress. That is why he always learns about new things from Europe. Because of his attitude, Minke discovered too many new things in his soul that Minke had never known before. This matter is told by Minke as in the following quote.


It is the character who always wants to learn and master new things from Europe that makes him a versatile person: having business knowledge and experience, managing large agricultural companies, mastering trade, office administration, banks, commercial law to how to raise dairy cows. (BM: 210a-210b).

Sebaliknya orang lebih banyak menyebut-nyebut gundiknya: Nyai Ontosoroh gundik yang banyak dikagumi orang, rupawan, berumur tiga puluhan, pengendali seluruh perusahaan besar itu. (BM:10).


The strong characters of Minke and Nyai Ontosoroh are very appropriate to be used as material, or a means of character education both informal educational institutions in schools and non-formal education in the community. The characters in question are thinking modern, independent, creative, antifeudal, anticolonial, independent, honest, open, friendly, polite, humble, caring and sympathizing with the grassroots, nationalist, resistant, humanist, confident, brave, free, and versatile.

Through critical reading, the process of character education can take place. First, readers sympathize with the suffering of Minke and Nyai Ontosoroh, who suffered unfair, inhumane, and inhumane treatment. Minke suffered because his wife was robbed, brought to the Netherlands by Maurits Mellema only because a Dutch court considered the marriage of Minke and his wife Annelies Mellema is invalid. Nyai Ontosoroh suffered because at the age of 14 "was sold" by her father to the Lord of the Company Power of 25 Gulden plus the position of a paymaster, raped, made a mistress (nyai), deprived of her son (Annelies Mellema) brought to the Netherlands to death, and also deprived of his farm company and his house.

Second, after sympathy, the reader can emerge a cooperative attitude in the form of concrete actions. The reader's concrete actions emerge imitating the thoughts, attitudes, behaviors (characters) of Minke and Nyai Ontosoroh's
characters in responding to the unfair, inhumane, and inhumane treatment they experienced. The characters in question are (1) modern mind, with the characteristics of (a) understanding the concept of modern words, (b) accepting new things and being open to science and technology, (c) being able to form and express opinions, (d) oriented towards the future, (e) always make planning to manage life (f) trust more in science and technology, (g) respect human dignity, and (h) value achievement, (2) independent, (3) creative, (4) antifeudal, (5) anticolonial, (6) honest, (7) friendly, (8) open, (9) resisting, (10) polite, (11) humble, (12) caring and sympathizing with others, (13) nationalist, (14) resistant, (15) humanist, (16) confident, (17) brave, (18) free, and (19) versatile.

Because the novel Bumi Manusia and the novel Anak Anak Bangsa All Nations are fictitious, the concrete actions of these characters are transferred to other characters in the world of reality around them: school friends, friends, office friends, business friends, college friends, and others. There is a process of moving from idealizing the character of the character to concrete actions in the world of social reality.

The relationship between humans and Indies culture with humans and Dutch (European) culture in the early 20th century in the BM and ASB novels has implications for the meeting of humans and traditional Indies culture and modern Dutch (European) humans and culture. Even though they are opposite each other, both cultures have cultural values, have something valuable.

Modern Cultural Values

Modern is the name of enthusiasm, attitude, and outlook that prioritizes scientific, aesthetic, and efficiency requirements. This kind of culture certainly has value or something valuable.

1. Intellectual

The first modern cultural value in BM novels and ASB novels is intellectual, which means solving problems by prioritizing clear thinking based on science. In the BM and ASB novels, Minke's openness to European knowledge (ways of thinking) brought change to her, the feudal Javanese personal self became an anticolonial, intellectual antifeudal, and humanist intellectual. Minke's intellect can be seen from its ability to form opinions on various issues and issues, both that appear inside and outside the environment. Minke gave an opinion about Doctor Snouck Horgonje's association theory in the discussion at H.B.S. Minke also formed an opinion written in the newspaper SN.v / d.D with the title uit het schooner Leven van een movie Boerin, meaning the beautiful life of a beautiful peasant woman (BM: 192).

Intellectual cultural values also Minke showed in the ASB novel when he made radical resistance to textual production or wrote articles of observations or investigations to the Trunodongo family and published them in the newspaper S.N.v / d.D.

Tulis ini nanti, kataku, akan dimuat dikoran orang-orang pinter dan besar di atasan sama semua akan baca. Mungkin juga Tuan Besar, bupati, residen, kontrolir, semua. Semua akan diusut. (ASB:179)"

2. Democratic

As an idea or view of life, democracy prioritizes equal rights and obligations and treatment for all citizens. Democratic culture, gives every human being the opportunity to state: opinions, choices, desires, objections, and defenses. The democratic attitude in the novel BM is shown by Minke and Miriam de La Croix when discussing the ancestors of Indigenous and Dutch. Both expressed their opinions, argued, and defended as shown in the following text excerpt.

Penghinaan itu sekaran sedang berlangsung pikirku. Nenek moyangmu, Meriam de La Croix meneruskan. Maaf, bukan maksudku hendak menghina, turunan demi turunan percaya, petir adalah

Croix views the ancestors of Minke (Natives) as fools or fools. The statement containing the insult was unacceptable by Minke. So, Minke made a refutation, a defense, as well as resistance as shown in the following text excerpt.


3. Appreciate time

Something valuable from the third modern culture is the culture of respecting time. Minke values time and manages time clearly, decisively and with certainty, and discipline, so that she can fill in 24 hours with many activities that benefit herself, her family and her people. Minke's award at the time in the BM novel was evident when he refused Robert's invitation to play chess, hunt, and go for a walk, citing he had to study. The culture of valuing this time is seen in the following quote.


“Sayang Rob, aku membutuhkan waktu untuk belajar .... Bagaimana kalau jalan-jalan saja sekarang? Sayang Rob, aku harus belajar”. (BM:92)

Her firm attitude shows that Minke is able to manage her time clearly, decisively, surely and in a disciplined manner so that she can fill in 24 hours a day with many productive activities: studying, going to school, working for orders, writing opinion articles, texts on hypertension, etc. auction newspapers and general newspapers.

4. Rational

The fourth valuable thing of modern culture is rational thinking, which means thinking that is acceptable to common sense. Thinking that can be accepted by common sense is thinking based on science and technology. Rational thinking is believed by Minke as a way to overcome the problems of life and the life of a nation or human. So he does not believe in astrology because astrology has never been a clue to the progress of human science. (BM: 4-5).

Guruku Magda Peters melarang aku mempercayai astrolog. Omong kosong katanya .... Dan memang aku tidak percaya .... Dia tidak pernah jadi petunjuk untuk kemajuan ilmu dan pengetahuan manusia .... Dengan demikian, aku lebih mempercayai akalku. Aku lebih mempercayai ilmu pengetahuan, akal. Setidak-tidaknya padanya ada kepastian-kepastian yang bias dipegang (BM:4-5).

5. Make an Agenda

To organize his life, Minke always makes an agenda of his activities, both short and long term. With another statement, Minke always makes plans to achieve the success of the big project of her life that she devotes to herself, her family, and her people. The great project of his life was seen in the BM novel, among others, mentioned on page 170.


6. Helping Others Based on Truth and Humanity

Minke helped through her writings that raised the sufferings of an Indigenous girl named Surati who was forced by her biological father named Sastro Kassier to become a mistress or mistress of the Chief Administrative Authority of Plekemboh to maintain his position as a sugar factory easier. In her journalistic writing, Minke also advocated for the suffering of Indigenous peasant families, Trunodongso because of colonial oppression.

In the Children of All Nations novel, the results of Minke's investigation into Trunodongso and family will be published in the newspaper. That way, according to Minke, smart and big people will read, know, and investigate. This issue is seen in the following quote.


Modern European (Dutch) education he received at ELS and H.B.S. made Minke develop into an Indigenous person who was willing to accept new things and be open to modern European science. All that he did for the sake of innovation and change towards progress. Minke's attitude above is seen in the following quote.

In the Children of All Nations novel, the results of Minke's investigation into Trunodongso and family will be published in the newspaper. That way, according to Minke, smart and big people will read, know, and investigate. This issue is seen in the following quote.

Traditional Cultural Values

The traditional culture of the Dutch East Indies in the novel BM and ASB is represented by Javanese culture. Some traditional Javanese cultures can be seen as valuable or valuable because of their peculiarities and subtleties.

1. Traditional Gamelan and Dances

Gamelan is a unique musical instrument that is only owned by the Javanese people. This instrument was very valuable in his day because besides its sound was so aesthetic, it was also functional. Its beautiful sound is used to accompany Javanese dance. In the BM novel, Javanese gamelan music and dance are of very high value because they are used for the inauguration ceremony of Regent B, Minke's father. The following data on the value of Javanese gamelan culture and dance by the Dutch colonial government is placed in a sacred and respected place.

Sejak pagi hari orang telah sibuk menyiapkan tempat untuk resepsi pengangkatan Ayahanda. Penari-penari irtencantik dan terbaik seluruh kabupaten kabarnya telah disewa untuk keperluan itu. Ayahanda telah mendatangkan gamelan terbaik dari perunggu tulen dari kota T; gamelan Nenenda yang selalu terbunghas beleku merah bila tak ditabuh. (BM: 17)

Malam kebesaran dalam hidup Ayahanda tiba juga. Gamelan sudah lama mendayu-dayu perlahan. (BM: 118)

2. Hold to Tradition

From the perspective of the nation's efforts to preserve its identity and uniqueness, holding fast to tradition is very valuable, especially in the era of globalization as it is today, an era that makes many nations lose their identity and identity. In these two novels by Pram, there are at least two traditions held by the Javanese family. First, the tradition of honoring the ancestors who were considered very meritorious in the life and life of Javanese families. This is seen in the following quote.

Stt. Diam, kau. Jadi kau larang istrimu dipangur? Kau tak jijik nanti melihat giginya ada yang runcing? ...

Keris ini peninggalan Nenendamu, sudah berumur ratusan tahun sebelum ada Mataram, sebelum ada Pajang. Zaman Majapahit, Gus. ... Keris ini pernah dipergunakan oleh semua nenek moyangmu kecuali Ayahandamu. ... Kalau keris sudah kau selitkan pada pinggangmu, kau akan berubah. Kau akan lebih mirip dengan leluhurmu, lebih dekat pada asalmu. (BM: 283)

Second, Javanese tradition (behavior) before marrying off his son. As represented in the novel, Minke's mother carried out the traditions of Javanese ancestors before marrying Minke to Annelies Mellema. Minke's mother rubbed Minke's face, neck, chest, and hands with a liquid that Minke did not know her name. Minke's mother also did (cut) Annelies's teeth until they were flat, there were no sharp points, and they put a keris from the Majapahit era on Minke's waist as seen in the text quoted above.

Traditional culture and modern culture with all its manifestations are indeed two different things, different ways of thinking or contrasting ways of thinking. However, these two traditions still exist in Indonesia. Facing this reality, the Indonesian people need to take something of high value from these two novels. Something of that high value, by Pram, was conveyed symbolically in a relationship between Indigenous, Minke Mother and Minke.

Munda's mother is a representation of traditional Javanese society. As a representation of traditional Javanese society, of course, the mindset is also traditional. The contrast of Minke's mother is her own son named Minke. Minke figure is a representation of modern society with a modern mindset, characterized by understanding modern concepts, open to science, accepting new things, able to form opinions, oriented to the future, planning to organize life, trusting common sense, respecting dignity and human dignity, and uphold attitudes that receive a balance between awards and achievements received with the achievements given.

The interaction between Minke's mother and Minke is a representation of the interaction between traditional humans and modern humans. Even though they have different desires, different opinions, and different expectations because they have different mindsets, the two people between mother and child remain in the corridor of mutual respect and respect. Actually, dichotomizing Minke Mother as a traditional human being with Minke as a modern human is not entirely true. This is because Minke's mother did not completely reject or oppose the ideas of modern humans and Minke also did not completely reject the traditional ones.

When Minke's father was appointed or appointed as Regent B, Minke's mother also asked Minke to be willing to become a regent as well as her father. However, his mother's request was rejected by Minke in a traditional Javanese way - in a subtle way - which shows Minke still respects her mother. Minke only wants humans to be free, not to rule, and not be ruled. Minke's mother, democratic attitude (one of the characteristics of modern culture), by not imposing his will, while respecting the choice of his son's life.

In cultural language, ngono yo ngono, neng ojo ngono means that, yes, but not so. The interpretation, please choose your own soul mate, but still have to respect the traditions of Javanese ancestors, namely by following the traditional Javanese wedding procession by rubbing the face and teeth of the prospective son-in-law and side by side with traditional Javanese clothes. Please be a free man, don't rule (not become a regent), and not be governed. However, it still must respect Javanese traditional culture and respect the culture of its ancestors.

Conclusions

Pramoedya's Bumi Manusia and Anak Semua Bangsa novels contain specific purposes, including messages relating to character values and cultural values. Based on the results of the study, it can be concluded that the values contained in the Novel of Bumi Manusia and Anak Semua Bangsa are divided into two categories, namely the value of character education and cultural values.

1. The values of character education are divided into 14 values, namely modern thinking; independent; creative student; anti-feudalis; anti-colonial; independent; honest and open; friendly, polite and humble; care and sympathize with the people below; nationalist; colonial resistance; humanist; confident, brave and free; and versatile.

2. Cultural values contained in the two novels are divided into two categories, namely modern cultural values and traditional cultural values.
   a. Modern cultural values consist of intellectual values, democratic values, respect for time, rationale, making agendas, helping others on the basis of truth and humanity, and accepting new things, discoveries, and experiences.
b. Traditional cultural values consist of two things, namely the value of traditional gamelan and dance and the value of upholding tradition.

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