THE CLASS STRUGGLES OF THE BOURGEOISIE AND THE PROLETARIAT IN DEFENDING AND DESTROYING THE DICTATORSHIP IN
PRAMOEDYA’S THIS EARTH OF MANKIND

THESIS
Submitted in Partial Fulfillment
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CIPTA DEWI LARASATI
NIM: 392012002

ENGLISH LANGUAGE AND LITERATURE
FACULTY OF LANGUAGE OF ARTS
UNIVERSITAS KRISTEN SATYA WACANA
SALATIGA
2017
PERNYATAAN TIDAK PLAGIAT

Saya yang bertanda tangan di bawah ini:

Nama : CIPITA DEWI LARASATI  
NIM : 392012002  
Email : ciptadewi09@gmail.com  
Fakultas : BAHASA DAN SENI  
Program Studi : SASTRA INGGRIS  
Judul tugas akhir : THE CLASS STRUGGLES OF THE BOURGEOISIE AND THE PROLETARIAT IN DEFENDING AND DESTROYING THE DICTATORSHIP IN FRANCO'S THIS EARTH OF MAN Kind  
Pembimbing : 1. SUZANA MARIA L.A.P., M.Hum  
2.  

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Nama : CIPTA DEWI LAPASATI
NIM : 322001002
Fakultas : BAHASA DAN SENI
Program Studi : Sastra Inggris
Judul tugas akhir : THE CLASS STRUGGLES OF THE BOURGEOISIE AND THE PROLETARIAT IN DESTROYING AND DESTROYING THE DICTATORSHIP IN PRAMOEDYA'S THIS EARTH OF MANKIND

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Suzana Henri L. A. Fajari

[Signature] 1956

Fanda

[Signature] 1956

ERWIN SURYAWANINGSIH, M.lum

[Signature] 1956

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THE CLASS STRUGGLES OF THE BOURGEOISIE AND THE PROLETARIAT IN DEFENDING AND DESTROYING THE DICTATORSHIP IN PRAMOEDYA’S *THIS EARTH OF MANKIND*

**THESIS**
Submitted in Partial Fulfillment of the Requirements for The Degree of SarjanaSastra

CIPTA DEWI LARASATI
NIM: 392012002

Approved by

SuzanaMaria L. A. F., M. Hum.
Supervisor

Ervin Survaningsih, M. Hum.
Examiner
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THE CLASS STRUGGLES OF THE BOURGEOISIE AND THE PROLETARIAT IN DEFENDING AND DESTROYING THE DICTATORSHIP IN PRAMOEDYA’S THIS EARTH OF MANKIND

Abstract

*This Earth of Mankind* reveals a dictatorship between bourgeoisies toward proletarian. The border of discussion regarding the bourgeoisies is limited to the Dutch men, the Mellemas while the proletariat is a native Javanese, Nyai Ontosoroh who is a mistress of Herman Mellema. The bourgeoisies have full of authorization and on contrast, the proletariat was less authoritative. *This Earth of Mankind* exposes the class struggles of the bourgeoisie in maintaining the dictatorship and the proletariat in eliminating the dictatorship. Furthermore, both classes described as figures of different folk, the bourgeoisie and the proletariat in which each shows their struggle in a dictatorship, especially in guarding and destroying dictatorship. Attempting to answer the question “how both major characters are depicted to attain the class struggle in maintaining and eliminating dictatorship” the discussion is focusing on the struggles of Herman Mellema as the representative of the bourgeoisies and Nyai Ontosoroh as the representative of the proletariat. This study used Marxist theory about the class struggle by Karl Marx and Frederic Engel. The study revealed the characterizations of the characters in represent of their social class showed the class struggle in the dictatorship.

Keyword: bourgeoisie, proletariat, class struggle, dictatorship

Introduction

Class struggle may occur due to different demands and goals of different groups of people. Those things can be said or related with Marxism and socialism, such as groups of people of the same social and economy class. According to Marxism, there are two different
classes, bourgeoisie and proletariat. There has been a struggle between the two classes. This struggle is known as the class struggle. The theory of class struggle according to Marxist theory by Karl Marx appears in some forms, one of which is an economic form. The potential for class conflict is inherent in every differentiated society since such a society systematically generates conflicts of interest between persons and groups differentially located within the social structure, and, more particularly, in relation to the means of production. The ways in which specific positions in the social structure tended to shape the social experiences of their incumbents and to predispose them to actions oriented to improve their collective fate (Karl Marx). In some classical and modern novels, struggles to acquire rights are one of the themes often used in works of literature. Literary work in which struggles of life are often depicted criticize the dominance is the one of Pramoedya's classic novel in the 1980s, *This Earth of Mankind*. *This Earth of Mankind* is the first book of the Buru tetralogy written by prominent Indonesian writer, Pramoedya Ananta Toer, when he was imprisoned on the Buru Island in 1975. The tetralogy novels have been banned in 1981 by the regime of the New Order Era. *This Earth of Mankind* is set in the late of 18th century. The setting of place of *This Earth of Mankind* located is in a sugar cane plantation area of Wonokromo, Blora.

*This Earth of Mankind* can be analyzed by the theory of class struggle in the perspective of Marxist which is seen in the characterization of bourgeoisie, the Mellemas and proletariat Nyai Ontosoroh. The characterization of the figures in *This Earth of Mankind* shows the class struggle in maintaining and eliminating the dictatorship.

In this study, the discussion is limited into the conflicts of the bourgeoisie which is represented by Herman Mellema, Robert Mellema, and Mauritz Mellema who is the son of Herman Mellema with the legal wife (the Mellemas) against the proletariat which is represented
by Nyai Ontosoroh. The discussion takes from the novel of This Earth of Mankind tells about a native Javanese girl married with the Dutchman who fights each other in the dictatorship. Her little name is Sanikem. Her father is Sastrotomo, The type of man who is mad of power and wealth. Sastrotomo aspires to become a paymaster, so he married his daughter, Sanikem, to the Dutchman. In a short, Sanikem marriage to Herman Mellema, the Dutchman. Her status as a Nyai made her suffer greatly because she has no proper of human rights. Sanikem strives hard to learning. Sanikem fight for humiliation, ignorance, poverty, and destruction of dictatorship. She studied the trade system, studied Dutch, read Dutch media, and studied Dutch culture and law. She hopes that one day all of her knowledge will be useful for herself and her children. The arrival of Mauritz Mellema adds a deep pain to Nyai, he does not assume the existence of Nyai Ontosoroh, and he does not want to listen to Nyai when Nyai speaks. Mauritz sees it as a sin.

In everyday life Robert Mellema the biological children of Nyai Ontosoroh also behave similarly. He never considers his mother's existence and he is never willing to obey her mother's words. He hopes to get out of there and return to his native land. They are always above and have higher power than the natives. Herman Mellema, Mauritz Mellema and Robert Mellema are Dutch people who have a close relationship with Nyai Ontosoroh. They assume their position is higher than Nyai Ontosoroh whereas Nyai is the mother of Robert Mellema and the stepmother of Mauritz Mellema. Their treatment illustrates the dictatorship of Nyai which does not regard her existence as essential.

The reason of choosing This Earth of Mankind as the subject of study is to understand more about the class struggle between the bourgeoisie and the proletariat regarding their purposes to maintain and eliminate the dictatorship. In the further discussion, the one whose purpose is to maintain the dictatorship of the bourgeoisie, while the one whose aim is to
eliminate the dictatorship is the proletariat. As far as human right is concern, equality is important because there are many violence and discrimination toward native in a patriarchal society, especially in Javanese society. The way how the major female character attempted to eliminate the dictatorship can give inspiration to readers. This study aims to analyze the characterization of novel characters especially Nyai Ontosoroh and the Mellemas as the bourgeoisie in order to acquire their purpose through the class struggle. The Mellemas is a unity that has a major influence on Nyai Ontosoroh. The Mellemas includes Ontosoroh’s husband, Herman Mellema, the son, Robert Mellema, and the stepchildren of Nyai Ontososorh, Mauritz Mellema. The results of this study are expected to help people on respecting others.

Based on the background outlined above, this study aims to analyze class struggles of This Earth of Mankind’s characters especially Nyai Ontosoroh as a proletariat and the Mellemas as a bourgeoisie by viewing 1. How is the characterizations of Nyai Ontosoroh and the Mellemas described in This Earth of Mankind? 2. How is the characterizations of both figures depict the class struggles in maintaining and eliminating dictatorship? The discussion is restricted to the issues of class struggles based on the characterization of the bourgeoisie and proletariat figure in This Earth of Mankind. The purpose of this study is to describe the class struggle of Nyai Ontosoroh represent of the proletariat to eliminating the dictatorship of bourgeoisie so that the equality will be consisting and the bourgeoisie class struggle to maintaining their dictatorship with the intention that the authority still exist. This research is expected to help readers to enhance knowledge and understanding the effects of social inequalities and to influence readers to treat fellow human beings fairly. In that way, the readers know that all people need each other, even between the masters or slaves. This study also aims to inform all segments of society to uphold justice.
Theoretical Background

Characters and characterization

Characterization is a unique feature of fictional forms such as novel short stories, drama, and poetry. The character’s contain in the novel can also indicate a static or dynamic change, significantly influenced by the narrative, so that each character has a power to dominate the story as a whole. Deal with the definition of character, Nurgiyantoro states that character is the description of a real person that shows in the story (165). From that statement, it can be said that the single most important aspect of a good literary work is character. Abrams asserts that literary readers must know that the character is a representation which is represented by the reader of literary works and inseparable from the facts of morals, science, and the emotional qualities they draw conclusions from what is told. In a conversation an action is contained in a literary work (32-33). As Nurgiyantoro states that by exploring the character, the reader can get a moral value that can be practiced in real life as long as the character gives value and conveys a real message from the author to the reader (167).

As for characterization described as how character has characterized. Characterization is one method to present the characters in the author's work. When readers read literary works, they can pick up and understand the personality traits. Characterization is also what the authors of the message say with descriptions, speech behavior, and dialogue on the text in the story. Through explanations in the dialogue, Seymour Chatman states that such characterizations depict in writing to make the human image clear in its actions though and life. Characterization is the process by which the author expresses the personality of a character. Characterization is revealed through direct characterization and indirect characterization. Direct Characterization tells the audience what the personality of the character is. As for Indirect Characterization, shows the
things that reveal the personality of a character. There are five different methods of indirect characterization, such as speech, thought, and effect on other characters, look, and actions.

There are two methods of characterization, which are shown and told (Abrams 33). The ones which are shown are when the author presents a character’s expression then leaves the reader’s disposition. In doing this research the author uses the theory of Edgar V. Roberts (1964: 41) who states that character is the general description of man who determines the idea of man, words and style through dialogues, actions and comments about the character, he suggests four A special way to get information about the character, namely: What the character said about him, which the character did, said other figures about the figures analyzed, the author said about the character. In addition to using the literary theory of character and characterization, this study also uses Marxist approach.

**Marxist criticism**

Marxism is a philosophy of history. It is also an economic doctrine. Marxism is also a theory of revolution and the basic explanation how societies go through the process of change. By materialism, Marx meant that the engine that drives society is the economy. Economic forces are more complex and pervasive than we think. According to Marx, they even determine how we think: “Consciousness is from the very beginning a social product”(Mazlish, p. 94). Marxism is the political, economic, and social theories of Karl Marx including the belief that the struggle between social classes is a major force in history and that there should eventually be a society in which there are no classes. It shows that economic creates the way we think and it has been occurring in a long time, therefore, this theory explains the consciousness of a shift in perspective or the thinking of people about someone economic status, so that bringing about
change. Marxist by Karl Marx and Frederic Engel, Marxism is a method of socioeconomic
analysis that analyzes class relations and societal conflict using a materialist interpretation of
historical development and a dialectical view of social transformation. It originates from the mid-
to-late 19th-century works of German philosophers Karl Marx and Friedrich Engels. This can
eliminate the boundaries that limited within each class, so there is no difference anymore
between them. Marx defines dialectic materialism as the whole process of change that occurs
continuously without that mediate. From that process then raised awareness through the
opposition, and in this case, there is a conflict between opposing aspects and the idea that
everything is growing. So this analytical method is about social economic which analyses the
social class and conflict relationship that use the materialistic view as it relates to the economy.

The history of human consciousness to change can be explained and predicted by
competition between economic classes antagonists, such as the Marx stated that, "The history of
all hitherto existing society is the history of class struggle". Karl Marx and Frederic Engels
assume that the economic theory explained how the antagonism between bourgeoisie and
proletariat will implement a classless society. For Marx literature together with other symptoms
reflect economic relations, a literary work can only be understood if it is not associated with
these relationships (manifesto). The main actors in social change are not a particular individual,
but rather a social class. In its exposition, Marx does not distinguish classes according to their
job or income can be. Marx only mentions just two classes, namely the capitalists and the
workers, and both of them need each other. In the other word the capitalist is bourgeoisie and the
worker is proletariat.
**Bourgeoisie**

This term in the Marxist vocabulary, simply means capitalist, or management who control the means of production. The capitalist class includes persons whose remuneration may come nominally in the form of a salary, but which is in fact due to their position in the capitalist class (e.g., the directors of large companies). It also includes persons who are not employers, but who serve the capitalist class in *high* administrative positions: "The latter group contains sections of the population who belong to the big bourgeoisie: the entire veteran who has been a part of the intelligentsia, the high military and civil officials, etc". The term *bourgeois* arose in medieval France, where it denoted an inhabitant of a walled town. Its overtones became important in the 18th century, when the middle class of professionals, manufacturers, and their literary and political allies began to demand an influence in politics consistent with their economic status. Marx was one of many thinkers who treated the French Revolution as a revolution of the bourgeoisie.

In Marxist theory, the bourgeoisie plays a heroic role by revolutionizing industry and modernizing society. However, it also seeks to monopolize the benefits of this modernization by exploiting the property less proletariat and thereby creating revolutionary tensions. The end result, according to Marx, will be a final revolution in which the property of the bourgeoisie is expropriated and class conflict, exploitation, and the state are abolished. Even in Marx’s lifetime, however, it was clear that the bourgeoisie was neither homogeneous nor particularly inclined to play the role that he had assigned to it.

**Proletariat**
The English word 'proletariat' is derived from the Latin 'proles', meaning 'offspring', since according to Roman law a proletarian served the state "... not with his property, but only with his offspring (Charles T. Onions (Ed.): ibid.; p. 714). "...that class of modern wage laborers who, having no means of production of their own, are reduced to selling their labor power in order to live. In modern society, the proletariat is a really revolutionary class". The industrial working class wage labor. But Marxists look very carefully at who belongs here no artisans, no peasants, and no farm laborers. The Proletariat is the factory workers, "Those who have nothing but their hands."

In ancient Rome the proletariat consisted of the poor landless freemen. It included artisans and small tradesmen who had been gradually impoverished by the extension of slavery. The proletariat (literally meaning “producers of offspring”) was the lowest rank among Roman citizens; the first recognition of its status was traditionally ascribed to the Roman king Servius Tullius (fl. 6th century BC). In some periods of Roman history it played an important role, not as an independent force but as a mass following, in the political struggles between the Roman patricians and the wealthy plebeians. Because it had little opportunity for productive work, which was performed in the main by slaves, its existence was largely parasitic on the Roman economy. On occasions it was quieted by doles of bread from the state and diverted by spectacles—“bread and circuses.”

In the theory of Karl Marx, the term proletariat designated the class of wage workers who were engaged in industrial production and whose chief source of income was derived from the sale of their labor power. As an economic category it was distinguished in Marxian literature from the poor, the working classes, and the Lumpen proletariat. Because of its subordinate position in a capitalist society and the effects of periodic depressions on wages and employment, the
proletariat as described by Marxists was usually living in poverty. But it was not therefore identified with the poor, for some members of the proletariat, the highly skilled or labor aristocracy, were recognized as not poor, and some members of the entrepreneurial class were not wealthy. The former referred to those engaged in industrial production, whereas the latter referred to all who must work for their living and who received wages or salary, including agricultural laborers, white-collar workers, and hired help occupied in the distribution services. The Lumpen proletariat consisted of marginal and unemployable workers of debased or irregular habits and also included paupers, beggars, and criminals. In social class, the bourgeoisie and proletariat, the most striking of their relationship is class struggle. The class struggles forms a series of evolutions in which, nowadays, a stage has been reached where the exploited and oppressed class – the proletariat – cannot attain its emancipation from the sway of the exploiting and ruling class – the bourgeoisie – without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinction, and class struggles. (Manifesto: 6 - 8).

Class struggles

The concept of class struggle, though not originally propounded by Karl Marx, is yet one of his great contributions to Sociology. To Marx, “the history of all hitherto existing society is the history of class struggle.” (The communist manifesto 1848) According to Raymond Aron, “the classes are the principal actors in the historical drama of capitalism in particular and of history in general.”

The class struggle in the society occurs because of the different group of people have a different business. Those things can be said or related with Marxism and socialism, such as the
group of the same social class of people who relating to the economy. According to Marxism, there are two groups of people; bourgeoisie and proletariat, where the bourgeoisie controls the capital and the means of production, and the proletariats provide labor. Karl Marx and Friedrich Engels say that there has been a struggle between the two classes. This struggle is known as the class struggle. Directly attacking the struggle of the workers, was not initially aimed at the conditions of bourgeois production but the means of production; they destroy imported machinery which is regarded as a rival of the labor force, they destroy the machine, and then set fire to the factory, with the aim of restoring its status as free workers like in the middle ages. Marx has sharply criticized the system of capitalism by continuing the principle of dialectical and historical philosophy as a venue of struggle against the elements of servitude in every society and class of society. This is because the history of human struggle is a history of class struggle and the state is only a tool used by the ruling class to suppress the entire subordinate class. The elements of that domination will end with the abolition of the capitalist system, and then it signifies the victory of the proletariat class which is favored by the workers. The triumph of a revolution in establishing a new kingdom depends only entirely on the dictatorship of the proletariat translated into the form of class struggle.

The purpose of class struggle from both of class, according to Marx is that the existence of these classes are attached to a particular historical phase of development of production; that the class struggle ultimately leads to the dictatorship of the proletariat; and the dictatorship of the proletariat itself the transition to the abolition of all classes and then become a classless society. As in general, the workers always realize that they have different status with their master, meanwhile for themselves is under capitalist rule. They must destroy the power of capitalism if it is to be recognized, it will be a big change for the entire community. This study looking for the
class struggle seen from the characterization of bourgeoisie and proletariat in this earth of mankind’s figures especially Nyai Ontosoroh represented as proletariat and the Mellemas represented as a bourgeoisie. *This Earth of Mankind* shows the dominant and dominating system as seen in the daily life of Nyai Ontosoroh and society, between the bourgeoisie and the proletariat. In Marxist theory, the struggle that took place in the setting of the concrete, to some degree developed in a particular class composition between the capital and capitalists who shape the direction and outcome of the struggle. It has expanded beyond the factory controls and integrated into the circuit which social institutions and cultural reproduction, understanding of capitalism as a class society and the development of the main death tied to the class struggle of the proletariat (Peter Bell and Harry Cleaver in Marx’s Theory of Crisis as a Theory of Class Struggle.)

Marx saw the development of class conflict, the struggle between classes was initially confined to individual factories. Eventually, given the maturing of capitalism, the growing disparity between life conditions of bourgeoisie and proletariat, and the increasing homogenization within each class, individual struggles become generalized to coalitions across factories. Increasingly class conflict is manifested at the societal level. Class consciousness is increased, common interests and policies are organized, and the use of and struggle for political power occurs. Classes become political forces. Class consciousness consists in fact of the appropriate and rational reactions "imputed" to a particular typical position in the process of production. This consciousness is, therefore, neither the sum nor the average of what is thought or felt by the single individuals who make up the class.

**Nyai Ontosoroh as representation of Proletariat**
The experience of Nyai Ontosoroh as a proletariat is reflected in her struggles in economic production, especially in her the struggle against the oppressors who exploited her. The oppressed class (proletariat) can no longer free themselves from the class who exploits and oppresses them without at the same time forever freeing the whole of society from exploitation, oppression, class struggle. The following discussion shows Nyai Ontosoroh as a representation of proletariat by viewing the characterization of Nyai Ontosoroh figures. As we know character is a fictitious or real person who thinks acts or acts in narration.

In this study, first it will look for the characterization of Nyai Ontosoroh representing the proletariat. As we know that *The Earth of Man* describes the class gap between Europeans and indigenous peoples or native people. Where Nyai Ontosoroh is a native, she is the daughter of an ordinary worker in Tulangan. As in the quote “My mother is a native. Native Javanese “(Pram 18) taken from the description of another character that is one of Nyai Ontosoroh and Herman Mellema’s child. It shows that Nyai is an indigenous person where Natives are usually only employed as wage laborers who can only be silent and obey all of their master's requests. In other words, Nyai Ontosoroh is part of the proletariats. The novel explained that the European people also considered having a higher education in the appeal of native people. In the eyes of society at that time Europeans degrees to be higher compared to the natives. *This Earth of Mankind* describes the classes’ gaps between the Europeans and the natives. Natives only employed as wage labor that can only be silent and obey all requests his master. As mentioned in these lines:

“People work without making any sound as if they were dumb. Now and then they wiped their bodies with a piece of cloth. Each wore a white headband. All wore white shirts with the sleeves rolled up to about ten centimeters above their elbows. Not all of them were men. Some were women; you could tell from the batik kains below their white shirt. (Pram 29)”.
The quotation above shows the daily life of slave who can only be silent and follow the master’s order. They tend to be 'subject' to her master; it means that they put his or herself in the power of his master. They are considered as being low because they only natives altogether cannot be equated with the capitalists. As dictated by the experts, who said that Karl Marx was the first to refer to this word to denote a class called the proletariat. This class actually emerges as a reference classes with different names. In the sense of Karl Marx, proletarian class society, the second class after the capitalist class is living paychecks of their work. Many stereotypes the view that the proletariat only as limited as the lowly. Their work could not be separated from the workers, farmers, fishermen or people who are struggling with the job at hand (manual labor). As a Nyai Ontosoroh, a native who has nothing and anything, from the poor family who have a lot of relatives who need to be noticed. “My father had many younger brothers and sisters as well as a cousin. As a clerk he had great difficulty in getting them jobs at the factory...” (Pram, 84), that prove is the information from the character itself which is she describe her past. However, it is different with the other position, Nyai is a mistress or the concubine of the Dutch man because of she had sold by her father for the wealth.

In Indonesia, especially in Java during the colonial era, being proletarian society was experienced by the natives. They are the most exploited people in the eras of Dutch East Indies colonial. It was enough to prove that the natives were the proletariats. It is clearly visible because the waiter or laborer wears some batik. It proves that Nyai Ontosoroh is the proletariat because she is a native. in the daily life, though she is not the real slave but the concubine of the Dutch man, she still wears some batik clothes to show if she is native “A native woman entered, wearing a traditional Javanese wrap skirt and a white blouse embellished with expensive lace”.

The proletariat is a worker, those who have nothing but their hands to work. That is what happens to Nyai Ontosoroh although she has higher position than other slaves. She still considered as a lower class that have nothing other than her master wealth and doesn’t have any right to Herman Mellema’s wealth. In the theory of Karl Marx, the definition of proletariat shows the class of wage workers engaged in a production and their main income from their workforce. In addition to discussing the proletariat, this study also discuss about the bourgeoisie who represented by The Mellemas. The Mellemas chose as a bourgeoisie and paired with the struggle of Nyai Ontosoroh in eliminating the dictatorship, because The Mellemas are the great influence in Nyai Ontosoroh life.

The Mellemas as represented of bourgeoisie

The Bourgeoisie is a capitalist, whose who the control the means of production. The modern capitalist class is the owner of the social production and the hired worker. In this study, the bourgeoisie is represented by The Mellemas which includes one Mellemas family; Mauritz Mellema and Robert Mellema. The Mellemas is taken to represent the bourgeoisie to fight the proletariat and defend their dictatorship. They have a relationship with each other, Nyai Ontosoroh and The Mellemas. In the other word, they are unity. The capitalist class includes those whose remuneration may enter nominally in the form of salary, their position in the capitalist class like the director of large firms such Herman Mellema. As well as above, it will discuss the characterization of The Mellemas representation as a bourgeoisie. The first Mellemas is Heman Mellema, the husband of Nyai Ontosoroh and the father of Mauritz, Robert, and
Annelis Mellema. Herman Mellema is an honorable Dutch man who has Buitenzorg Company who has a house like a private palace. Such in the quotation from other characters about Mellema's family

“Everyone who lives in Surabaya and Wonokromo, I thought, knew that was the house of the wealthy Mr. Mellema. Everyone thought of that house as Mellema’s private palace, even if it was only made of teak”. (Pram 14)

Not only as the owner of company, but Mauritz Mellema -is one of the Mellemas- also a member of the Dutch government. The term bourgeoisie represents the inhabitants if a walled city, a professional middle class, a manufacturer, and a politic. They demand influence politics consistent with their economic status. Like the previous explanation, the bourgeoisie can be a member of intelligence, high ranking military, civilian, and others. The characterization of Mauritz Mellema from the indirect characterization which is the explanation from other character

“The government carriage stopped at the front steps. I left the office to greet it. Perhaps some government office needed dairy products. I saw a young European alight. He was dressed all in white. His coat was white, closed, the oat of marine officer... his face identical to Mr. Mellema’s”. (pram 105)

It is the description from the figure itself, Nyai Ontosoroh who is being told about the legitimate son of Herman Mellema, Mauritz Mellema, with his legal wife. “Ann, it was now clear. Engineer Mellema was none other than your papa’s only legitimate son from his legitimate wife” (Pram 108). As for Robert Mellema, he is one child of Nyai Ontosoroh who has Dutch blood from his father, Herman Mellema. In Marx’s time, the bourgeoisie is not homogeneous, tending to play the role assigned to it. In general the middle class refers to rich people who are no nobles or peasants. So, it is clear that The Mellemas is the part of bourgeoisie. In this case, the Dutch man is the controller of production tools who considered as an honorable and educated people, the ruler of Buitenzorg Company. The novel *This Earth of Mankind* narrates that the European
stands to be skillful in appealing indigenous people. That is due to the perspective of the indigenous society that European people have higher education and status.

**Class Struggles in *This Earth of Mankind***

Marx saw the development of class conflict, the struggle between classes was initially confined to individual factories. Eventually, given the maturing of capitalism, the growing disparity between life conditions of bourgeoisie and proletariat, and the increasing homogenization within each class, individual struggles become generalized to coalitions across factories. Increasingly class conflict is manifested at the societal level. In *This Earth of Mankind*, it can be absurd that there are conflicts of class struggle between the high class (the bourgeoisie) and the lower class (the proletariat). In this discussion, the bourgeois is Dutch people and the descended, and as for the proletariat is a Javanese native person.

In other words, this novel contains the proletarian struggles, Nyai Ontosoroh who struggles to gain and destroy the dictatorship of the bourgeoisie in order to make classless society. On the other way round, the bourgeoisie struggles to preserve their dignity and self-esteem as the highest class in order to dominate the lower classes. Such as the assumption that the proletariat is a term used to identify a lower social class. This problem also shows the state of Nyai Ontosoroh as the proletariat. Sanikem/Nyai Ontosoroh, is depicted as a mistress of the indigenous class, who has no position, while Herman Mellema is the Dutch who is respected because of class, power, and wealth that is often called Tuan Besar Kuasa. (Pram: 88-90). In Ontosoroh's struggle as a lower class representation as proletariat, can control almost all of her husband's strength but not to the other Mellemas. As we know that Sanikem / Nyai Ontosoroh’s
family have no power because Nyai Ontosoroh’s father only served as a low-class employee in the factory so that Nyai always get the title as a low class even though she had mastered his husband company. While Herman Mellema is great wealthy people who has the power and honor as the owner of the greatest power in the area, so the children of Herman Mellema feel have the same power as his father including the son of Nyai Ontosoroh.

Nyai Ontosoroh's conflicts make her aware of her position so that bring her into the best of all with the goal of creating a classless society. Consciousness grew out of objective conditions, as a result of the working class economic status, and because of the awareness of their common interests. While the Mellemas continue to realize that their position is on top, they are regarded as educated and respected. But in their lives, the consciousness arises because what they regard as a low class, on the contrary controls the big company owned by Herman Mellema, namely Nyai Ontosoroh the mistress of Herman Mellema. Awareness brings him to a fight, fighting for class distinction that they feel like the bourgeoisie who always assumes that the proletariat should always be under of them and the proletariat who feels the class distinctions should be annihilated. Such as Nyai Ontosoroh understands her position as a mistress of the Dutchman, this consciousness makes her try to become an honorable Nyai and become more valuable than others. Seen in the novel that says

“I felt strong with everything I’d learned and I’d obtained everything I owned and could do. Anyway, mama was just a concubine whom he’d bought one from my parents. My saving amounted to more than ten thousand guilders, ann.” (Pram 103)

While The Mellemas are aware of their status as bourgeoisie must retain their dictatorship in treating the proletariat. As in the following line stated: Suddenly Robert stood up and, with eyes popping out, stared at the mama and frowned angrily: "My papa is not a native! “ (Pram 114). This shows that Robert's power as the son of Herman who has a power-hardening,
so he has no respect at all to his mother as a proletariat. As a native who becomes a concubine of a Dutch man, Nyai Ontosoroh is aware of her position. She tries to break the limits of social class, between the proletariat and the bourgeoisie. Marx thought that the working class first needed to develop what is known as class consciousness. In the theory of Marx subjective awareness of common vested interests and the need for collective political action to bring about social change. But in this case, Nyai Ontosoroh had to be contested in order to be respected than any other slave. It makes her grow different because she realizes that if she does not change, she stays down.

“As time went on, the old Sanikem began to disappear completely. Mama grew up into a new person with new visions and new views. I no longer felt like the slave who was sold years before in Tulangan.” (Pram 100).

Nyai attempts to learn everything in her difficult situations. Even the habit of Nyai has to be changed in order to be respected as it it shown in the line: "Nyai eat calmly, like a native European woman who has graduated from the British boarding school". (Pram 27). This is one of Nyai's few attempts to survive in the distinction between the proletariat and the bourgeoisie. Nevertheless, the Mellemas representation as bourgeoisie always regards her as a low class despite having turned like the bourgeoisie.

"They cannot bear to see the natives not be trampled under their feet, the natives must always be wrong, the Europeans are innocent, and so the natives must be wrong. We face a more difficult situation now" (Pram, 335).

It is what The Mellemas do, especially Robert Mellemas Nyai’s son with Herman, and legitimate son of Herman's legal wife, Mauritz Mellem. An effort that has been enough, therefore, Nyai cries to learn everything in her environment. Nyai Ontosoroh learns to read and write the Dutch language to broaden her knowledge. Nyai was taught how to take care and run the company. At night Nyai is always taught to read and write, speak and put together Dutch
sentences. Nyai’s efforts are not in vain. Nyai Ontosoroh takes a role in making decisions in everything. Such in the quotation

"But everyone talks about his concubine: Ontosoroh, people are so admirable, he is handsome, in his thirties, and he runs this great farming company, people call it Ontosoroh, the Javanese pronunciation of Buitenzorg. (Pram 15)

From that moment Nyai Ontosoroh received recognition from the public that she is the ruler, not Herman Mellema. It was the beginning of the birth name of Ontosoroh, a Javanese pronunciation for Buitenzorg, which means the company of Buitenzorg. According to Marx, the proletariat will implement a classless social condition. A classless society is a manifestation of the struggle of the proletariat to remove the gap between social classes. With the realization of these conditions, the power system is no longer functioning as a tool to oppress a class society. The class struggle as it was only ended by the abolition of the capitalist system and the establishment of a classless society (communism). There can be said that Nyai as the proletariat is fight to clear separation between proletarians and bourgeois. It can be interpreted that Nyai can bring balance and equate in her position with Herman Mellema.

“This Nyai Ontosoroh who was talked by so many people, whose name was on the lips of everyone in Wonokromo and Surabaya, the Nyai in control of the Boerderij Buitenzorg”. (Pram 21)

With the growing strength of the shackles of repression against the proletariat, Marx, in his book entitled Poverty of Philosophy, asserts that the scenario has spawned an element of class exploitation ‘class antagonism’ which stimulates the desire of the proletariat to be free from the shackles of oppression. The desires to be free from the oppression of a prime mover them to form a new social system. The class will urge changes in social structure by means of violence and cruelty as the usurpation of power by the revolution (quickly). It is the hope of Marx that the proletariat as the ruling class if it is able to seize power and position of the bourgeoisie and to
concentrate all production equipment in the hands of the proletariat. And that is evident, from the struggle of Nyai, with her business venture she can control the whole Buitenzorg company.

However, the bourgeoisie are also aware of the changes. The Mellemas are conscious that their position can be abolished by Nyai Ontosoroh. Therefore, the Mellemas, especially Robert Mellema, the biological child of Nyai Ontosoroh, rebel and still insists that he has more power because he is the descendants of the Dutch, the bourgeoisie. In the quote “Robert does not like mama. He does not like either. He’s hardly ever at home. He hates everything native, “(pram 68) proves that Robert's hatred for native people is huge, even he hates the native blood within his body because he is the son of a native. Robert always shows his dislike of his Nyai Ontosoroh and shows the power that he can do all the things he likes even though his mother does not like it. As the quoted in the novel

"At first Robert was just silent. Only after papa's portraits were burned did he protest. He ran inside the house, took down mama's portraits, and burned them himself in the kitchen. "(Pram 115).

It is not only Robert who hates the native, but the father, Herman Mellema also hate them although his mistress is a native. Herman Mellema always acts in power against native people as it is shown when a native guest arrives to his house. Herman shows his dislike with inappropriate words "Who gives you permission to come here monkey!"(Pram 44). The quotation shows that in the eyes of the bourgeoisie, the proletariat who describes as native is nothing more than a monkey. The word also implies that, without the permission of the house owner -Herman Mellema –no one can come and go into the house. According to V.I. Lenin in his book of proletarian reforms says that, the majority is decides, the minority is subordinate. Those who do not submit will be punished. Just like that. There is nothing to say about the class character of the
state in general, or about "pure democracy" in particular, because it is irrelevant, since the
majority is a majority and a minority is a minority. It is what The Mellemas believe, they are a
group of influential and powerful people who must be obeyed by the lower classes.

"Shut up!" Nyai shouted loudly in Dutch, "he is my guest." (Pram 54), the quote is proof
that Nyai is also the ruler of the house. It is seen that the dictatorship of the proletariat has arisen
between Nyai Ontosoroh and Herman Mellema in which the proletariat represented by Nyai
Ontosoroh handled the power of the family. In a conversation between Nyai Ontosoroh and
Herman Mellema, it can be interpreted as Nyai in a high voice to rebuke Herman Mellema, that
Herman Mellema can be controlled by Nyai Ontosoroh. There is no boundary between the
proletariat and the bourgeoisie among them, Herman Mellema and Nyai Ontosoroh. Not only
does Herman Mellema who always show hatred towards natives, but Robert, have a deep hatred
of natives makes him always direct his cruel eyes to show his power and a high degree of rank to
the proletariat as in the quote "we went up the steps. His sharp glance did nothing dispel my
suspicion. "(Pram16) does not even want to talk to the native even if it is his own" They went out
together, without excusing themselves to Nyai" (Pram 45).

It makes the realization of Nyai Ontosoroh that it is impossible or very difficult to do by
the natives or proletarians, especially her who actually the children should love and defend his
mother, does not care even hate his mother and even want to control his entire father's property.
Nevertheless, Nyai Ontosoroh has fought very hard, Nyai really controls all areas of the
company that she has more than his master. Nyai does everything, not just the observer, but does
all the work; Nyai is directly involved in doing everything. "So Nyai Ontosoroh does office work
... What is the official job he can do? ..." Everything Books, commerce, correspondence,
banking, ... "(Pram 30). Marx and Engels in his work The Communist Manifesto (1970: 74) have
argued Political Rule of Proletariat who advised class proletariat conquered state control so that they can take advantage of the power of politics to seize all of the capital of the grip of the bourgeois and centralize all instruments of production under state control controlled by the proletariat class of its own. But unfortunately, for this does not happen to Nyai Ontosoroh. In the case of the bourgeoisie, he is utterly insulted and given no chance. Like the experience of Nyai Ontosoroh when she meets the legitimate child of legal wife of Herman Mellema, Mauritz Mellema. Nyai was so devastated by Mauritz's actions, unlike the other Mellemas' actions that Nyai always coped with. Such Robert Mellema in that quotation “The conversation stopped abruptly. Robert Mellema invited his friend to go outside. "(Pram 28). Although he does not respect her, she remains to silent and disregards Robert's actions. Whereas the conflict with Maurits Mellema, it can undermine the confidence of Nyai Ontosoroh.

“Mr. Mellema. "Maurits spoke in Dutch, still ignoring me." Even if you marriage, she is still not Christian. She's an unbeliever! And even if she was Christian, you, sir, are still more rotten than Amelia Mellema-hammers, more rotten than all the rottenness you accused my mother of. You, sir, have committed a blood sin, a crime against blood! Mixing Christian European blood with colored, native, unbeliever's blood! A sin never to be forgiven. “(Pram 110).

Her encounter with Maurits Mellema changed Nyai Ontosoroh’s life into a very messy because of Maurits hatred towards his father who had abandoned him and his hatred towards the native. Mauritz makes a court case against Nyai Ontosoroh for all the treasures of Herman Mellema and custody of his half-sister, Robert and Analise Mellema after the death of Herman Mellema. Nevertheless, Ontosoroh took all her strength to fight and defend her property and her family. "Yes, Minke, child, Nyo, we will fight back" Whispered mama. "(Pram 402). It proves the great emphasis on Nyai Ontosoroh as a proletariat against the bourgeoisie, but there is no help at all to the proletariat. . "Even if we do not have a lawyer, we will be the first natives to
oppose the European court, child, Nyo .." (Pram 403) which made nyai lose in the trial. As in the quote that says

“In the end", she said later in a soft voice, "the issue is always the same; European against native, against me. Remember this well: It is Europe that swallows up natives while torturing us sadistically ... Eu-r-ope ... only their skin is white, "she swore. "Their hearts are full of nothing but hate.” (Pram 399)

It shows that the lower class will always be oppressed, just like Nyai against the Mellemas and the Mellemas against the Dutch government. The relationship between these two classes goes unbalanced because one is capable of mastering the other, the capitalists dominate the workers. In fact, according to Marx, the state seems to be problematic in front of us today is a class state, which means that the state is controlled directly or indirectly by the class that dominates the economy. In this case, the state is ruled by the bourgeoisie, where the resistance is Nyai Ontosoroh but unsuccessfully and bourgeois, The Mellemas in particular Maurits Mellema can retain the dictatorship.

**Conclusion**

*This Earth of Mankind* describes the class struggle between the bourgeois represented by the Mellemas and the proletariat represented by Nyai Ontosoroh. The Mellemas are a family of Dutch descendants who have a position, educated and wealth, while Nyai Ontosoroh is a native Javanese woman who became the mistress of a Dutch man. Sanikem, the maiden name of Nyai Ontosoroh, controls the Buitenzorg Company, owned by her husband. From the results of this discussion of *This Earth of Mankind* found the struggle of the bourgeoisie and the proletariat in defending dictatorship and destroying the dictatorship. It is very plainly illustrated between The Mellemas who fought in defending dictatorship and Nyai Ontosoroh in the struggle to destroy the dictatorship. The real fight starts from the powerlessness of Sakinem/ Nyai Ontosoroh, she is
always obedient to what her husband or master said, but Nyai also portrayed as a determinant of the success of the Dutch-owned company. And at the same time, the Mellemas struggle to keep showing their dictatorship. This portrait corresponds to the description of the proletariat of workers with the bourgeoisie. But in the end, Nyai lost her power because of the Dutch powers which was based on Mauritz Mellema, the legitimate son of Herman Mellema. So it can be concluded in this study that the Ontosoroh's struggle was unsuccessful because of The Mellemas' power, Mauritz Mellema in which almost all power was controlled by the bourgeoisie.

**Suggestion**

In English literature there are many issues need to be considered. Class struggle is one of the examples. Analyzing *this earth of mankind* helps the reader to learn about justice that should be equal for every human being regardless the gender, race, and social class. Furthermore, analyzing the novel does not help the readers to appreciate the work but also to explore humanity.

I have done a literature research to analyze the problem of class struggle in the female character of Pramoedya's work *This Earth of Mankind*. Based on my experience during the analysis some suggestion good be considered for further studies:

In conducting the research we need to be careful about how to display a new one because there are many issues which we can find the classic novel of Pramoedya especially very strong issue of social criticism against the government and society. Everyone has the same right and others should respect these rights regardless of status, rank, ethnicity, race, and gender. Rights as citizens are always inferior to the Dutch as happened in Nyai Ontososroh when in the trial against the European sides.
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