

# The Value of Nationalism in the Bumi Manusia Film

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## ABSTRACT

The aim of writing this article is to find and examine the values of nationalism in the film Bumi Manusia. The value of nationalism in the film is seen from the character of the characters, dialogue, place of residence, the character's lifestyle, and the message conveyed by the film. This study uses a qualitative paradigm, with the method content analysis. The data collection in this study was carried out by analyzing the film Bumi Manusia, then looking at the film scenes that contain nationalistic values, examining the literature novel Bumi Manusia of Pramodya Ananta Toer's and other literature related to research. The results of this study indicate that there is a value of nationalism which describes (1) loving the homeland and nation, in the scene when Minke thinks about the fate of his homeland during the colonialism era (2) is proud to be an indigenous people, contained in the scene Minke fighting for the fate of the natives (3) willingly sacrifice and solidarity can be found in the scene of Minke, Nyai Ontosoroh and the indigenous people at the Dutch East Indies Court (4) studying, Minke who is studying at school (5) places the interests of the nation and the state above personal and group interests (6) loyalty and (7) fighting for the equality of the Indonesian nation with other nations, these three points are found in the figures of Minke and Nyai Ontosoroh who continue to fight in their way to get justice and the welfare of the nation.

**Keywords:** *Nationalism value, Bumi Manusia's film, Bumi Manusia's Novel.*

## 1. INTRODUCTION

Value is something valuable, which is important and useful and enjoyable in human life which is influenced by the knowledge and attitudes that exist in oneself or their conscience [1]. In the context of the current crisis and renewal of Indonesian society, the values that underlie public education include religious values, freedom / independence, nationalism, humanity, kinship, discipline, and national pride. In this case, the value of nationalism is a topic of discussion that will be taken by the author.

Suprpto in Muchlisatun [2] says that nationalism comes from the word national is an understanding or teaching to love the nation and country itself or awareness of membership in a nation that potentially or jointly achieve, maintain, and perpetuate identity, integrity, prosperity. and the strength of the nation. This shows a person's very deep feelings for a close bond with his homeland. Since the beginning of the 20th century, Indonesia as a nation has pioneered itself as a country. National awakening is one of the important points as an initial step towards achieving independence. Then there was the Youth Pledge event

which was an important moment in uniting differences. Until finally, 17 August 1945 became the culmination of the Indonesian nation's struggle, namely the independence of the Indonesian nation. For more than 70 years the Indonesian nation has enjoyed independence, of course the independence that has been obtained cannot be separated from the long struggles of heroes. Their fighting spirit and nationalism which fueled the desire for independence.

According to the Big Indonesian Dictionary, nationalism is an understanding that creates and maintains the sovereignty of a country, by realizing a common identity concept to achieve, maintain and devote the identity, integrity, prosperity and strength of the nation, spirit of nationality. Conceptually, nationalism has various meanings. There are those who define nationalism as (1) *culture and start nation*; (2) loyalty (ethnic and national) and the desire to uphold the state; (3) cultural and language identity, and so on [3].

The value of nationalism can also be found in the film. Meanwhile, according to Law Number 33 of 2009 concerning Films, films are cultural works of art which are social institutions and mass communication media made based on cinematographic principles with or

without sound and can be performed. According to Idy [4] films are an important part of the system used by individuals and groups to *send and receive messages*. So, film is a means of communication to convey messages, namely moral messages on life, in this case nationalism.

The cultivation of nationalism values at present, especially for the younger generation, can be done in various ways, one of which is by watching educational films. The film is a mass communication medium not only for entertainment, but also for information and education. Until now, films still survive during development of *new media* the increasingly advanced in the era *millennial* current. Movies are often watched for entertainment purposes, but the actual function of films is as an informative, educational, and persuasive medium. Several films in Indonesia also have these three functions. One of them is as an educational media, which aims to foster the younger generation in the context of realizing the spirit of nationalism.

film *Bumi Manusia* has nationalistic values. The film is an adaptation of a novel of the same name, by Pramoedya Ananta Toer and directed by Hanung Bramantyo. This film tells the story of the love story between Minke, a native and Annelies, who is of Indonesian-Dutch descent, and the figure behind Annelies' mother, Nyai Ontosoroh. This film also presents the life of the indigenous people, in this case the Javanese people during the Dutch colonial period or the Dutch East Indies government. In addition to the love story between Minke and Annelies, this film tells the story of Minke's struggle to make the fate of the natives and the Indonesian nation equal with other nations through writing, which according to him makes his voice not swallowed up by the wind. The relationship between Minke and Annelies grew closer, until the death of Annelies' father, Herman Mellema, making Annelis's guardianship handed over to Maurits Mellema, who was legally recognized as having kinship. Meanwhile, Nyai Ontosoroh did not have any power in the eyes of colonial law. This made Minke and Nyai Ontosoroh struggle to get custody of Annelies, until finally Nyai Ontosoroh became the first indigenous person to come forward and fight in the Dutch East Indies court. Although in the end Minke and Nyai Ontosoroh had to give up Annelies' departure to the Netherlands because the marriage between Nyai Ontosoroh and Herman Mellema was decided to be invalid by the court judge, so Annelies had to be handed over to her guardian, Maurits Mellema in the Netherlands.

In terms of psychology, the main character in this film is unique because the setting of this life and culture is depicted as occurring in the late eighth to early nineteenth centuries. The film structure of *Bumi Manusia* is as follows:

1. Themes relate to the premise of the film which is also related to the basic tone of a film and the point of view put forward by the author [5]. The film's theme is about struggle.
2. Plot or plot According to Said [6], the plot is a series of events or events that are continuous, events in a story are not only physical actions but also non-physical ones. The following is the flow stage:
  - a) The introduction stage is the first stage in the story line. In this stage, the basic elements of the story such as characters, setting, time, and atmosphere are presented at this stage.
  - b) The stage where conflict arises is the stage where conflict appears in the story.
  - c) The conflict stage came to a head. The problems that were introduced in the previous stage then culminate at this stage.
  - d) The conflict stage decreases, the character begins to know how to deal with the conflict at hand.
  - e) The completion stage, all the problems presented in the story have been resolved.

Characteristic, characters, or plays are the most active elements that drive the film. Based on the storyline, the characters are divided into three, namely:

- a) According to Widyahening [5], the protagonist is a character who occupies a story, usually one or two figures.
- b) Antagonist characters Referred to as a failure character or the foil is a character with an evil character, opposing the main character or protagonist.
- c) A tritagonist character is a separator between a tritagonist and an antagonist.

Background information regarding time and space. The explanation of the setting in the film is stated in the performance guide. That part is called *kramagung*.

- a) The setting of the place, this background does not stand alone because there is a connection with the events that are made into a scene, related to time and space [5]. In this film the setting of *Bumi Manusia* takes place in the land of Java, between Central Java and East Java.
- b) Time setting means when the play has an important event at that time.
- c) The atmosphere / culture / social background the atmosphere background is the depiction of the atmosphere behind the occurrence of scenes or events in the film, for example in the culture of the Javanese community.

The writing of this article aims to find and examine the values of nationalism in the film *Bumi Manusia*. There are many ways to find the value of nationalism in the film, among others, by looking at the character of the characters, through the dialogue that is conveyed, where they live, the character's lifestyle, and the message conveyed by the film.

Based on the background above, there is a value of nationalism in it which makes the audience feel the spirit of nationalism. Therefore, further study is needed to find the values of nationalism contained in the film. The author will do this by examining the topic entitled "The Value of Nationalism in the Film *Bumi Manusia*."

## 2. RESEARCH METHODS

This study uses a qualitative paradigm, which aims to gain understanding in-depth about the value of nationalism and human earth films. The method used in this study is a qualitative descriptive method with data analysis techniques, namely *content analysis*. This was chosen by the author because it can describe the overall value of nationalism in the film *Bumi Manusia*.

The object in this research is the film *Bumi Manusia*. Data collection in this study is divided into two, namely: (1) Primary data is data obtained from the film *Bumi Manusia*. Then the writer selects several pieces of film scenes that are needed in the research and contain nationalistic values. (2) Secondary data is data obtained through literature that supports primary data, such as articles, dictionaries, internet, and books related to research.

The research instrument used was in the form of documentation notes. The data that has been collected using existing instruments are then analyzed. Data regarding the value of nationalism in the film *Bumi Manusia* were analyzed descriptively qualitatively. First, what researchers do is to make observations by watching and carefully observing the scenes, setting, and characters in the film *Bumi Manusia*. Second, researchers take notes, select visuals or scene footage in the film, provide visual information, and analyze the value of nationalism contained in the visuals or scene snippets in the film *Bumi Manusia*. Third, the researcher conducts a document study (*document study*), which examines various literature relevant to the research and research results.

## 3. RESEARCH RESULTS AND DISCUSSION

The film "Bumi Manusia" directed by Hanung Bramantyo is a film adapted from the novel by Pramoedya Ananta Toer in 1980. which is inspired by the story of the early 20th century. The novel "Bumi Manusia" by Pramoedya Ananta Toer was previously

banned by the New Order regime, even though in the Netherlands the novel has its own point of view for readers there. Thus, time is reversed in such a way and lives in the era of the seeding of the early national movements, as well as the connection of feelings, mental turmoil, and love. Of course, there are some differences that occur between novels and films, in a 535-page thick novel which was later adapted into 3 hours 1 minute film, not all the scenes in the novel cover the entirety of the film. The shrinking of the plot becomes one thing that is very visible in the film, but not only the shrinking, the addition and variety of scenes can be seen in the film through the direction of director Hanung Bramantyo.

### 3.1. Synopsis of the Film "Bumi Manusia" film "Bumi Manusia"

The story tells the social upheaval in the era of Colonialism, not just social upheaval, the human earth also contains the values of humanistic nationalism that open the views of the most of Earth Humans enthusiasts. *Bumi Manusia* by Pramodya tells the story of the character Minke, one of the indigenous children who goes to school at HBS. At that time, HBS was a school that only accepted people of European descent. However, Minke is an exception because a child is a celebrity, clever and good at writing. Besides Minke, there is also a figure of Nyai Ontosoroh. At that time, Nyai was a term for a woman who did not have the norm of decency because of her status as a mistress. This makes Nyai Ontosoroh not have proper human rights. Annelies characters, like her mother Nyai Ontosoroh, want to be pure Javanese even though they are tied to the status of her father who has European blood. Minke and Annelies fall in love with each other. Even though Mother supported them, their love was confronted by the social system and colonial law. Especially after Herman Mellema was found dead at the Opium House and Babah Ah Tjong's embroidery house. Court.

### 3.2. The Storyline of the Film "Bumi Manusia"

One day in Surabaya, Minke was invited by Robert Suurhof to visit the Mellema family home, Boerderij Buitenzorg in Wonokromo. Minke's arrival was greeted with suspicion by Robert Mellema who welcomed Suurhof with great intimacy, but on the other hand, his sister Annelies Mellema, and her mother Ontosoroh welcomed Minke happily. Minke begins to have an intimate relationship with Annelies and Ontosoroh, even though Annelies feels that she is not used to Minke.

The next day, Minke who was then attending school at Hogereburgerschool (HBS) fantasized that Ontosoroh approached him when Magda Peters explained the

lesson, so that Magda awakened Minke, who was followed by the laughter of his friends, including Suurhof. After school, Minke approached his French friend named Jean Marais who was painting and his son May Marais. The next day, Annelies tells the life of her mother, Sanikem, who later changed her name to Ontosoroh. Minke was inspired and wrote an article in a Surabaya newspaper under the pseudonym Max Tollenaar. At night, Minke was suddenly arrested by the police because of his writing the other day.

Minke finally returns home and is greeted with anger from her father for having a relationship with Annelies; the relationship was considered by his father to leave Javanese culture and traditions. At the same time in Wonokromo, Ontosoroh calms Annelies who is crying over Minke's departure, but Annelies immediately leaves Ontosoroh.

Returning to Wonokromo, Minke begins to be confronted with a matter that has been troubling him for a long time, which is none other than the gap between the "governed" (bumiputra) and "ruled" (Europe) people, and their relationship with Annelies. The next day, Minke's father was appointed regent. A few days later, Minke left her father for Annelies' house and felt Fat Slug being followed on the train that was being boarded. At school, Magda expressed curiosity about Max Tollenaar, which Suurhof later revealed, but Magda praised Minke's skill in writing. Suurhof, who did not accept Magda's praise, insulted Minke and then Panji Darman, who was rewarded with a punch from Panji. Because of the fight, the principal called them.

Annelies who goes around the farm collapses, so that Annelies is cared for by Martinet. Minke sleeps in a room and has sex with Annelies. The next day, Minke confessed to Martinet that Minke was not the first to have sex with Annelies because Robert had raped Annelies before. When leaving for school, Minke suddenly asked Darsam to return to Annelies' house and decided to spend time with Annelies there.

One day, Fat Slime was found by the housekeeper of Annelies spying on the house, thus luring Darsam, Minke, and Annelies to chase it to a brothel. There, Darsam finds Herman who died of poisoning and the maiko run away.

In the end, Minke had to give up Annelies' departure to the Netherlands because the marriage between Ontosoroh and Herman was ruled invalid by a court judge, so Annelies had to be handed over to her guardian in the Netherlands. A few days later, Minke, who was carrying a book, stood in front of the beach cliff, accompanied by Minke's tunes.

### **3.3. The Value of Nationalism in the Film "Bumi Manusia"**

Nationalism is a state of soul and a belief held by many people and individuals so that they form an organized nationality in a governmental area, nationalism is also defined as a sense of togetherness in a nation. This shows that nationalism is an understanding that is fought for and manifested in the form of a movement that aspires to collective goals and interests in a nation.

The film "Bumi Manusia" contains the value of nationalism in it, this can be seen from the storyline, story setting, dialogue, and the characters in the film. The result of the research shows that there is a value of nationalism which illustrates several points, among others:

- Proud to be an indigenous people and [IA1] to love their homeland and nation, is contained in the initial narrative of the film uttered by Minke



**Figure 1** Early narrative of the film "Bumi Manusia".

Minke: *"Indi, the Dutch East Indies, the land of my ancestors knows a modern word. The word that symbolizes another part of the world, Europe. Welcome progress, have fun over everything new. New technological discoveries shorten travel distances. How lucky my youth was there. Seduced by the seductive power of European thought and knowledge, to make me complacent to forget that I was an indigenous nation under the Dutch and Indo. A nation who is a guest in their own country. Formed to admire the greatness of the European nation, European education, European lifestyle."*

In the above narrative, Minke shows her pride and luck because she was born and lives on Mother Earth. From this sentence it is understood that Minke is a thinker and knowledgeable figure, who intends to advance his homeland in the future.

- Willing to sacrifice and solidarity, can be found in the scene of Minke, Nyai Ontosoroh and Minke fighting for custody of Annelies in the Dutch East Indies Court.



**Figure 2** Minke and Nyai Ontosoroh who have fought for Annelies' status.

*Minke: "Lose mah, we lose."*

*Nyai: "We have fought Nyo. We'd better lose honor."*

The dialogue shows the Struggle of Nyai Ontosoroh and Minke, who are fighting for Annelies' status and custody, but they still lose in a respectful way.

- Studying, Minke who is studying at school
- Places the interests of the nation and the state above personal interests and group
- Loyalty and
- To fight for the equality of the Indonesian nation with other nations, these three points are found in the figures of Minke and Nyai Ontosoroh who continue to fight in their way to get justice and the welfare of the nation.

#### 4. CONCLUSION

The film "Bumi Manusia" tells the story of social upheaval in the era of Colonialism, not just social upheaval, the Earth of Man also contains the value of nationalism wrapped in humanistic which opens the view of most of the fans of Earth of Mankind. Of course, there are some differences that occur between novels and films, in the 535-page novel which was later adapted into a film with a duration of 3 hours 1 minute, not all the scenes in the novel cover the entirety of the film. The shrinkage of the plot is one thing that is very visible in the film, but it is not only the reduction, the addition and variety of scenes can be seen in the film through the direction of director Hanung Bramantyo.

The film "Bumi Manusia" contains the value of nationalism in it, this can be seen from the storyline, setting, dialogue, and characters in the film. The results of the study show that there are values of nationalism that illustrate several points, including: (1) Proud to be indigenous people and love their homeland and nation, contained in the initial narrative of the film spoken by Minke. (2) Willing to sacrifice and solidarity, there are scenes of Minke, Nyai Ontosoroh and Minke fighting for custody of Annelies in the Dutch East Indies Court.

(3) studying, Minke who is studying at school. (4) placing the interests of the nation and state above personal and group interests. (5) loyalty and fighting for the equality of the Indonesian nation with other nations, the three points are found in the figures of Minke and Nyai Ontosoroh who continue to struggle in their way to get justice and the welfare of the nation.

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