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The Strategy of Ideology Tracking on the Novel Bumi Manusia through a Mental Model

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Abstract

The novel *Bumi Manusia* has become a phenomenon due to its ideological polemic. Ideology shows the basic beliefs that govern the attitude of the author and underlie the process of recounting the novel. The search is done by using a pragmatic approach that considers the novel as an utterance of purpose. The analysis was done by using a pragmatic method. Based on the results of the analysis it can be stated that the novel Earth Human criticizes the elements of society that are against humanism on the issues of education, race, gender, and law. A writer's strategy can be traced through: (1) a person's scheme, which describes the physical and mental aspects of the author, as well as comments from other figures as a description of the views contained in society; (2) self-schema that can be traced through the author's response to various views of society; (3) role schemes as the author's way of criticizing various views of community groups; and (4) event schemes involving actual events as backgrounds and things that the author criticizes. Based on this, the mental scheme indicates that the authors reinforce the theme of a resistance attitude to the conflict faced and arouse the spirit of unyielding struggle to fight for the values of humanity in his life.

Keywords: ideology, mental model, strategy

1. Introduction

The novel *Bumi Manusia* [1] is a novel that raises a polemic because of its ideological content. Some argue that the novel contains communist ideology, while others reject that view, including Hun [2], who states that the novel ber ideating nationalism. The polemic lies behind the analysis of ideas and ways of delivering ideas by the author. The study aims to reveal the author's strategy in constructing his ideology by tracing the mental model. This is in line with van Dijk's claim that the discourse of ideas is an ideological practice of social thought or belief [3, 4]. The ideology behind the text producers colored the form of discourse. It further stated that the basic ideological

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beliefs govern a particular attitude, which may affect the model of events, involving participants and actions. The model illustrates the interaction of individuals and communities, and explains how groups affect individual beliefs realized in discourse. The description of the event model is the embodiment of the mental model.

A mental model is a scheme or cognitive structure used to organize knowledge about an individual or situation. Due to questioning individuals and social situations, Pennington [5] calls it a social scheme. This scheme is a cognitive structure that represents knowledge of the concept or type of stimulus, which involves attribution and relationships between attributions. To understand the causes of one's behavior, it helps to understand the behavior of oneself and others. Pennington [5] states that the main reason someone makes a causal explanation is to help him predict and control the social world. Success in explaining behavior in the past is an opportunity to predict the same or similar cause of one's actions in the next social situation.

Tracking the author's view in generating a novel is a revelation of the cause of his actions and behavior. That is, the novel provides information about the background of the author's views in responding to the views of the community. The novel of the Earth Man shows how the author organizes and evaluates his experiences and formulates them as a new social phenomenon, and presents it with a new perspective [6].

The mental model supports the discussion of social cognition. Van Dijk [7] states that social cognition represents the writer's mental experience of everyday experience. The representation is merely a model of the events, the actions of the situation, and the participants involved in the event. Therefore, the mental model is personal and subjective. In other words, the model is formed from the opinion of the event experienced, and influenced by past experience and become prejudices of perception and interpretation. It is these prejudices that shape the perspective of events. Perspective is expressed through the features of local and global meanings through the way people and actions describe the whole text that shows the viewpoint of the events and actions described. The writer's mental representation is influenced by the his knowledge, attitude, and ideology regarding his environment [8].

The novel is a representation of the author's response to the reality he faces in society. Ideas based on logical and social knowledge, as well as crystallized opinions, are then realized in the text. Events in the novel are presented through the creation of certain figures. The characters become voices of ideas developed and disseminated by the author. Therefore, mental model analysis can't be separated from the discussion of the characters and events described. Thus various characters attached to the character have an ideological purpose: to support the construction of a novel ideology.

2. Methods

This study adopts a pragmatic approach that considers novels as the embodiment of speech that has a specific purpose. The disclosure of intent is done by using pragmatic pranic techniques, as a way of looking at the author's views and comparing them to the views of society. The disclosure is done by exploring the role of mental models in constructing ideology in novels embodied through mental schemes. The role of the mental model is traced through data in the form of clauses and sentences. Data is collected through the process of identification of the novel text. Furthermore, it is analyzed and interpreted by comparing the ideas of lingual units with the views of society.

3. Results

Based on the results of the analysis of the data, it can be stated that the mental model of the authors who realized in the mental schemes to construct the ideology of humanism. In other words, *Bumi Manusia* focuses on humanitarian topics related to physiological needs as well as psychic needs. The fulfillment of these needs creates various life problems, including: the injustice of equality as a human being, brotherhood or kinship, and independence from the oppression of others. The author's views on humanitarian issues can be traced from the scheme of person, self, role, and event.

3.1. Scheme of person

The person scheme shows expectations of behavioral traits and personality as well as attitudes and beliefs towards others [5]. In *Bumi Manusia*, the author performs in two ways, a complete and partial physical and psychical description. The full description is done by describing the statements of thoughts and feelings of other figures and opinions. The use of person schemes is partially performed on supporting figures who have ideological goals, including: supporting the figures who are championed, and also positioning the figures as superior or weakened.

The portrayal of the Ontosoroh figures, for example, is a challenge to the public view of concubines or prostitutes who are considered to be of low status. The expression of the human side of the "concubines" becomes an instrument of rebellion against the views of society that always judge them. The author invites readers to treat them like other human beings who have weaknesses and advantages.

Overall, the presence of these figures constructs the ideology of humanism associated with human identity. This human identity is grouped by (1) race, (2) gender, (3) familial relations, (4) friendship, (5) subordinate-boss relationships, (6) loving relationships, and (7) nationalities.

3.2. Scheme of self

The scheme of self is a cognitive generalization of the self based on past experience that organizes and guides the processing of self-related information. Because the novel is a fictitious discourse, the identity of the author is expressed through the statements of his characters. People voice the author's views on humanitarian topics. The appointment of human values is intended to give the reader the power to side with the right, the fair, and the beautiful [9].

The values that are featured in *Bumi Manusia* are logic, beauty, justice, struggle, intelligence, modernity, and love of the homeland and nation, the courage of opinion, and declaration against self-error, while the concepts of humanity he criticizes are self-weakness, ignorance, backwardness, suffering, political mastery, feudalism, and greed. The concept of humanity is embodied as a critique of a culture that is considered incompatible with the value of modernity. Some Javanese cultures are deemed inhuman because of neglect of equality. Indonesian people even regard it as a noble value to show obedience and respect for an elder or a respected party.

The position placement of *Bumi Manusia* writers in the scheme of self is done in two ways, namely (1) self-introspection and (2) the statement of the other party. The meaning of introspection is thinking about oneself, which is characterized by self-references, me or us, and discussing ourselves. Den Boef [8] states that the criticisms by the NBM writers on Dutch colonial action through the Dutch themselves are very effective. In other words, the criticism that is done using the scheme of self becomes an effective way to convey ideas to others.

3.3. Scheme of role

Role schemes are a set of behaviors expected of a person in a particular social situation [5]. One's behavior must be expected according to the role it bears. Roles in *Bumi Manusia* can be grouped into roles due to heredity and action. The roles of heredity include, among others, *ayahanda*, *bunda*, and *anak*; racial roles include *European*, *Totok*, *Indo*, and *pribumi*; and the roles of action include *nyai*, *tuan*, *dokter*, *jaksa*, *guru*, and

pelayan. Each role plays an ideological role, namely spreading the author's view to the community based on the belief that is developed in the community, whether agreed or rejected.

The role of representing characters involves roles in society. These roles are positioned as important-unimportant, good-bad, or equitable-deceitful. Roles that are not in accordance with the views of the authors are placed in a low position, while roles considered to have the power to develop the concept of humanism are placed in a superior position. Those roles associated with human values must be accounted for by the cast.

Human values related to roles are classified as follows: (1) responsibility, (2) professionalism, (3) faithfulness, (4) a faithful friend, (5) willingness to sacrifice, (6) fairness, and (7) affection. They are not always positively stated, but are also negative as the real human nature. For that, man must be professional, fair, not arbitrary, and not arrogant. The author agrees that behind the advantages possessed by someone, also stick to the weakness that often drops it. This view is parallel to the view developed in the community, that one must be strong against the wind when at altitude.

The role scheme is performed by (1) giving information in the form of comments and responses to the role, and (2) comparing one role with another. Ideologically, this influences the reader's view of the roles that are conveyed. Providing information on the role that is highlighted is mostly done through self-storytelling and other parties' responses. Meanwhile, role placement through responses is more likely to be used, either through monologue or dialogue. Through comparison, the author intends to directly describe the placement of certain role positions, especially parallel roles. Comparable roles include female workers and prostitutes. Roles are also used to show that foreign races are seen as being higher than indigenous races. The problem associated with comparison is basically showing people's views that always underestimate the quality of their own nation compared to the quality of Europe or other nations. This can be traced from the *Bumi Manusia* author's remarks on the character of Indonesian people who prefer anything overseas [10].

3.4. Scheme of event

The scheme of the event is a mental representation of everything that is normally expected to happen in a particular social situation [5]. Events are the same and fixed, but the delivery of the event can lead to multiple interpretations. This view of the delivery of events is what distinguishes the meaning of an event.

Although the novel is a fictional discourse, not all events presented are fictitious. Historical novels are based on real-life events, so it is not uncommon to make the reader think of the story as a true story. *Bumi Manusia* set the first national awakening situation in the early 20th century, mainly based on the experience of R.M. Tirto Adi Suryo as a pioneer of the press.

In particular, the use of the real event is intended as follows: (1) comparing to express the intent: highlight the strengths, highlight the weaknesses, and show the differences; (2) degrading or demonstrating the shortcomings of certain parties; (3) underlying the situation that the author builds; and (4) describing the circumstances that support events in the discourse.

4. Conclusion

The theme of human life indicates the existence of an ideology of humanism that views human beings as free, being equal to other human beings, and having a brotherly relationship among them. This is something that people cannot yet feel. According to the author, society itself does not reconstruct humanism. He stated that injustice, moral degradation, and arbitrariness are still rampant across the land of Indonesia. With his writings, the author of NBM intends to awaken it by criticizing the elements of society that are contrary to humanism in the issues of education, race, gender, and law. Various thoughts of humanity that the author realized through the schemes are intended to strengthen the theme of resistance to test the conflict faced and arouse the spirit of unyielding struggle. Humans must fight for the values of humanity in their life, then humanism becomes an important foundation in the life of society.

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