

MINKE'S DECOLONIZATION IN PRAMOEDYA ANANTA TOER'S *CHILD OF ALL NATIONS*

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Abstrak

Anak semua bangsa adalah salah satu novel dimana kekuatan colonial berkembang di hinda belanda. Disini penindasan belanda kepada petani gula menjadi topik utama. karakter Minke terlihat sangat vital karena Minke menjadi sosok yang menentukan alur cerita. Skripsi ini bertujuan meneliti tentang respon pribumi yang berintelektual seperti Minke untuk menghadapi kenyataan yang dibuat oleh Belanda. Di dalam novel Anak semua bangsa, Minke menjadi karakter utama yang mana mempunyai hubungan yang sangat membingungkan dengan pemerintahan Belanda. Skripsi ini ingin menunjukkan sisi lain dalam novel Anak semua bangsa yang mana membuahakan sebuah aksi dekolonialisasi. Disamping itu, skripsi ini juga ingin menunjukkan sebuah proses dimana seorang Minke mencapai sebuah aksi dekolonialisasi. Untuk memperoleh hasil dari tujuan yang diinginkan, skripsi ini mengumpulkan data utama dari novel itu sendiri dan juga dari internet. Untuk teori yang digunakan skripsi ini menggunakan teori dekolonisasi dari Frantz Fanon, Fanon menjelaskan tentang tiga fase yakni; asimilasi, penemuan jati diri, dan perjuangan, dan hasilnya memberikan hasil dimana terlahirlah jiwa kemanusiaan Minke, dan skripsi ini juga menunjukkan perjuangan seorang Minke yang mana tergambar dari cerita dan percakapan yang dilakukan Minke.

Kata Kunci: kolonisasi, dekolonisasi, jiwa kemanusiaan, asimilasi, penemuan jati diri, perjuangan

Abstract

Child of All Nations is the one of novel that gives a picture how the power colonization exist in the Dutch East Indies. Dutch oppression is underlined by a look at the exploitation of East Java's peasants by sugar plantation owners, local ruler and Dutch officials. Minke character is really important because he decides how the story goes. This study aims to observe more about the respond native intellectual such as Minke to face the reality that created by Dutch. In the *Child of All Nations*, Minke becomes the main character which has complicated relationship with Dutch. This study wants to show how the story of *Child of All Nations* creates decolonization. There are actually many factors, in which forces Minke to create decolonization. Besides that, this study also wants to show the process of Minke reached that decolonization. To obtain the results of those purposes, this study uses three methods: data, theoretical approach, and procedure of analysis. This study collects primary data from the *Child of All Nations* novel and the internet. For theoretical approach, this study uses theory of decolonization, in which brought by Frantz Fanon. Fanon explain decolonization in the three phases, there are; assimilation, self discovery, fighting back. After using those theories, the results will be the process of creating humanity side in the life of Minke. From that result, this study is able to show the process of becoming the real of revolutionary in Minke's life, using conversations and narrations in the story. There will be some changes in Minke which are represented by story and his conversation as the process of becoming a revolutionary.

Keywords: colonization, decolonization, humanity, assimilation, self discovery, revolutionary.

INTRODUCTION

Colonialism is the one action that really forbidden and dangerous for rich countries, because they have potential sources. There are many countries have more power, they always show their passion to control rich country. The definition about is a practice of domination, the domination of one people to another and colonialism involves political and economic control over a dependent territory. It is clearly that the reflection of colonialism only about exploitation and the system oppression.

The idea of colonialism is to take resources from one country to use for the benefit of the colonizing country, "Colonialism is the extension of a nation's sovereignty over territory and colonialism often to facilitate economic domination over their resources, labor, and markets. The term also refers to a set of beliefs that the mores of the colonizer are superior to those of the colonized.

Colonialism always created a bad rule for colony country. Colonialism has made new patterns of stratification social in many parts. This pattern has come to be known as third world. It can be called as new forms of inequality based on distinction of race, there are discrimination between the life of upper class (aristocratic) and lower class (peasant), it also introduced new political ideologies and new concept of social stratification, some of these have been carried into the post-colonial phase where the challenges of development and modernization are giving a new character to the entire problem of social stratification.

Based on the fact *Buru Quartet* novel by Pramoedya, this novel reveal the condition of Javanese. Dutch as the evil really interest about the condition of the land Indonesia. Dutch lead the actions such as system oppression, exploitation, etc. The colonialism that Dutch created only make the Javanese suffered on their condition.

Colonialism penetrated in Indonesia because Indonesia was a famous trading archipelago with distinct social, political, and economic customs. Indonesia had a large indigenous population that descended from Malay peoples spread to various islands. Indonesia had a highly developed society with wet field rice cultivation as the basis agriculture. They advance knowledge of navigation that allows them to trade and interact with the countries that really depend on trading.

The Dutch colonialism penetrated in Indonesia because Dutch under disappointment condition. Dutch need money to rebuild their system after the war. Dutch transform to be parasite because they only depend on Indonesia as important element to rebuild his power,

certainly Dutch gives a disaster to Indonesian population. Dutch only take the benefit from Indonesia, Dutch as colonizer seems have a motive to changes native as permanent settlers to be slaves. The motive certainly is one of the list ingredients to rebuild his economical after loss in the war.

Fanon explains in his book about how colonialism to control his colony "Dutch were interested in gaining high capital profits from the labor and resources, they extracted from Indonesia, for centuries the capitalists have behaved in the underdeveloped world like nothing more than war criminals, deportations, massacres, forced labor, and slavery have been the main methods used by capitalism to increase its wealth, gold or diamond reserves and to establish its power.

To assure high profits, Dutch established the bad system, such as Cultivation System; a system in which peasants and famers were forced to grow commercial crops for the Dutch and for the local governments. All heavy burdens and taxes were given to the peasants. Therefore, they faced impoverished conditions and famine.

The Dutch brought goods, such as coffee, sugar and spices from the island of Java, which became one of the largest products to be export. Sugar, coffee, spices and other goods, accounted for seventy percent of Indonesian exports, and the Dutch took almost all the profits. In this case, it gives the fact of the system that created by Dutch precisely shows the reality what the Dutch did to Javanese people. The Dutch exploited the colony" the difference between colonizer and colonized there is room only for forced labor.

Colonialism has interest to exploit a native population for rebuild their countries to the better. In order to make a better condition, Dutch to transforms colony countries such as Indonesia to be slaves "the colonizing man into slave, and the indigenous man into an important instrument of production. It has been a common theme in the global history especially when the process and result of war make the impact for the system of the country. The fertile land in Indonesia is interesting. It is caused by the good land Indonesia. Thus, it is believed to give great profit. Certainly, this land is used as Dutch plantations. The impact of the plantations makes the peasants do not have land for farming and suffered famines.

Many women had migrated to Indonesia in order to help the problem of Indonesia quality especially for education. They were concerned with the lack of education and decided to create schools. The Dutch school system was extended to Indonesians with the most prestigious schools admitting Dutch children and those of the Indonesian upper class. Racial stratification remained

the foundation of the colonial structure, whether it was of the legal system, civil service or education.

There are many variances of treatment for different social classes in Indonesia. Higher classes face less problem under the Dutch rule, but in other cases the lower classes getting harsh treatment, great exploitation, heavy tax burdens, and the quality of their living conditions to be a reverse of the higher class. Dutch treated the inhabitants of Indonesia without much sympathy. There were Dutch schools implemented in the society through much advocacy but is not for the progress of the colony countries such as Indonesia. The school of the Dutch has a purpose. The purpose only makes a native intellectual from upper class can be useful for Dutch system.

Stratification is not merely a matter of individual abilities and aptitudes; it is above all social fact between the upper class (aristocratic) and the lower class (peasant). Aristocratic deserves Dutch education and lower class such as the peasant not. The reality can make the racist system although they have same blood but the Dutch as colonizer always to manage the system keep in the track.

The purpose of the system only prevent to make a connection between the peasant and aristocratic. The picture clearly explaining how colonization works, which is gives some sensation such as a system of fear, it plant to the colonized. They would feel inferior and thus incapable of defending themselves, according to Fanon, in order to end colonization or begin decolonization, first the colonized must complete assimilation to the colonialist system; second, the path of self-discovery, or "immersion"; and finally, the "fighting phase".

The definition of decolonization is process by which colonies become independent of the colonizing country. More specifically Fanon said the meaning of decolonization is quite simply, he said that "the replacing of a certain species of men by another species of men" on the other word decolonization is revolution, the factors that make the decolonization comes up because the rationality of indigenous. The native realizes the bad effect colonialism for their country.

Fanon speak about the violence in Wretched of the Earth. Fanon tells about revolution. Aside from the physical revolution against the colonists, Fanon means something deeper. In replacing the colonialist system, there is a close danger for the colonized to imitate as they start up their own nation, to continue the patterns of oppression. Instead, Fanon tries to explain that decolonization happen on every level, and thus it is a violent process. Decolonization is, as he puts it, "the veritable creation of new men.⁵", in the Abraham notes, Fanon "uses the notion of combat to indicate the

colonized intellectual's mental decolonization as a result of direct involvement in collective liberation struggle"

Child of All Nations, it is the second book in a series *Buru Quartet*. Following the main character Minke's development into adulthood. This work of historical fiction gives valuable insight into how colonization structured power relations in the Dutch East Indies. Dutch oppression is underlined by a look at the exploitation of East Java's peasants by sugar plantation owners and Dutch officials. The book also highlights the racial caste system imposed by the Dutch through their laws and government and the power Dutch overseers can exert on Javanese peasants. In this case Javanese peasants began to lose lands used as rice paddies to sugar plantations under the scheme, outbreaks of famine and starvation increased. The Dutch government recognized the ethical issues in their exploitation of the peasant and steps were considered to phase the system out. Yet, it was difficult; the system was too profitable, keeping the Dutch standard of living and wealth accumulation abnormally high throughout the nineteenth century.

Through the characters, it seems more personal sense of the political, social, and emotional impact of colonization on people's ability to actualize individual and collective identities and the difficulties in questioning hegemonic powers. The reader is immediately swept up by a story that is feminist, devastatingly anti - colonialist and full of heartbreak, suspense, love, and fury.

RESEARCH METHOD

This study is uses novel entitled *Child of All Nations* written by Pramoedya Ananta Toer, as data source in this study. The data are form direct and indirect speech of the characters, dialogues, and epilogues which represent aspect of decolonization in this novel.

It does not use statistical method. It is not served in numbering or table. Data is derived by close reading meticulously and analyze literary element both intrinsic and extrinsic. The references are taken from library and internet to support the theory.

The data in the thesis will be classified in according to problem statement. So the discussion will not broadly talk unimportant things. It will ease to analyze and observe the story. The next step is relating the data with the acceptable theory post-colonialism and concept of decolonization by Frantz fanon

POSTCOLONIAL CRITICISM

Post-colonialism Intellectual goals that exist since around in the middle of the 20th century are further undermine the universal, and it claims on behalf of

literature by liberal humanist critics. If the ideas claim that great literature has a timeless and universal significance, it will erase or disregard cultural, social, regional, and national differences inexperience and outlook. Postcolonial theory preferring instead to judge all literature by a single, supposedly 'universal', standard and of course the significant effect of postcolonial criticism are combating the effects of colonialism on cultures which does not only concern about saving the past world, but also it learns how the world can move on this period together, towards a place of mutual respect.

The meaning of post colonialism is a period after colonialism or after the end of which colonial empire. Intellectual people try to explain how their idea explained about post colonial. Their reaction about Post colonial criticism which is a specifically postmodern intellectual discourse consists of some reactions. Analysis of the cultural legacy of colonialism, imperialism and Postcolonial criticism emerge as a powerful force in literary studies in the early 1990s.

The literature work which analyzes 'postcolonial criticism' usually is written by people who experience in colonization, it can be the formerly colonized people. Post-colonial criticism is similar to cultural studies, but it assumes a unique perspective on literature and politics that warrants a separate discussion. Specifically, post-colonial critics are concern with literature. It is produced by colonial powers and the works is produced by those who are colonized. Post-colonial theory, seen from the issues of power, economics, politics, religion, and culture and how those elements work in relation to colonial hegemony, and in this case western colonizers are controlling the colonized.

Postcolonial literature is typically characterized by its opposition to the colonial. Postcolonial certainly gives the fact in the reality which is colonialism takes a control as the higher position. At the moment of the colonialism, the system or the rule of the colony countries has destroyed. Colonialism injures the mentality of colony countries. Indirectly, the inferior mentality has planned to the colonized people. However, some critics have argued some literatures that express an opposition to colonialism and in order to challenge these assumptions and legacies of colonialism.

Postcolonial studies need to be grounded with colonized until Colonized people replying to the colonial legacy which are indigenous people in writing their own histories and legacies using the colonizer's language (e.g. English, French, Dutch) for their own purposes. This condition can be named as indigenous decolonization which is the intellectual impact of postcolonial criticism upon communities of indigenous peoples.

COLONIALISM

Colonialism is the practice to get profit with the way to expand their authority in other lands & territories. The purpose of settlement and or resource exploitation, when an invading exactly the colonialism force confronts an Indigenous population already occupying a territory. The reason of colonialism is that they live and come as the light for the darkness for Indigenous population. Colonialism is not a modern phenomenon. World history is full of examples of one society gradually expanding. The plan of colonialism is to expand their colony and take the benefit from their colony.

Colonialism does not only take everything from that oppressed but also they are as colonialism make some result such as they create system of fear to colony countries. From the result, they are oppressed or colonized fell incapable defended them, because the mentality of inferior class gives a fact that they cannot fight the superior of European as colonizer. This domination force colony countries give their power only to help the system that colonialism is created can be run as well

Colonialism becomes a violent conflict between two hostiles and different ways of life. One side wants to impose their will to others. This is a standard definition of war, and colonization itself can be considered a war for territory involves all the means which is used to carry out wars such as military, political, economic, psychological, diplomatic, cultural, etc.

The difficult thing to distinguish and define colonialism and imperialism from the fact is that the term is often used as a synonym for imperialism. Both colonialism and imperialism are forms of conquest expected to benefit Europe in their economic. The term of colonialism is frequently used to describe the settlement of the places that are controlled by a large population of permanent European residents. In other hand, the term of imperialism often describes some cases in which a foreign government manages a territory without significant settlement.

The distinction between the two can be seen from the fact in the colonial countries. The colonies for settlement and economic exploitation are different in some ways. The term of colonialism can be described from the dependencies that are directly governed by a foreign nation. It is not like what happens in imperialism itself which involves indirect forms of domination.

The confusion about the meaning of the term imperialism reflects the way that the concept has changed over time. Although the English word imperialism was not commonly used before the nineteenth century, the

Elizabeth already describes the United Kingdom as “the British Empire.” As Britain began to acquire overseas dependencies, the concept of empire was employed more frequently.

Imperialism was understood as a system of military domination and sovereignty over territories. The day to day work of government might be exercised indirectly through local assemblies or indigenous rulers who paid tribute, but sovereignty rested with the British. The shift away from this traditional understanding of empire was influenced by the Leninist analysis of imperialism as a system oriented towards economic exploitation. According to Lenin, imperialism was the necessary and inevitable result of the logic of accumulation in late capitalism. Thus, for Lenin and subsequent Marxists, imperialism described a historical stage of capitalism rather than a trans-historical practice of political and military domination. The last impact of the Marxist approach is apparent in contemporary debates about American imperialism, a term which usually means American economic hegemony, regardless of whether such power is exercised directly or indirectly.

In *Black Skin, White Masks* is the first book to investigate the psychology of colonialism. That book examines how colonialism is internalized by the colonized, how an inferiority complex has plant, through the mechanism of racism, until black people want to be like imitation their oppressors, in that case, Fanon suggests that colonialism, with its explicit conceptual of white racial superiority over non-white peoples, has created a sense of division and alienation in the self-identity of the non-white colonized peoples.

The history, culture, language, customs and beliefs of the whites, under colonialism, are to be considered universal, normative and superior to the indigenous culture of the colonized. This creates a strong sense of inferiority in the colonized subject and leads to an adoption of the language, culture and customs of the colonizers by the colonized as a way of compensating for these feelings of inferiority in their identity. This creates a divided sense of self in the subject formation of the colonized. These adoptions of the culture and belief of the colonizers lead to a sense of alienation from their own culture by the colonized. Fanon also explains that the adoption of the language and forms of representation of the colonizers has further negative effects on the indigenous subject.

Colonialism always was always seems in bad condition, especially for someone who has non-white skin. It could be seen from “the feeling of inferiority of the colonized is the correlative with superiority of European feeling”, from that sentence, Fanon argued that: It is racist who creates his inferior.

Colonization was always destructive and bad for the mentality of colonized, this occurred in the mentality of Indigenous person. The condition when colonialism occurred, the hopes only focused about how to release or to let go the cruel of colonialism, in order to be liberated from the cruel colonialism, the process of colonization must be reversed. It must begin with the mental aspects and move towards the physical

Essentially, Fanon believes that the colonized world must stand up and take charge of the revolution. They must break away from “minimizing” their past people for their silence because it was a different time in international politics. Fanon states that “in this chapter we shall analyze the problem, which is felt fundamental, of the legitimacy of the claims of a nation” (Fanon, 1963: 207). Fanon deals with the complex problem in reclaiming a national history and culture while liberating that nation in the wake of decolonization and the way to reverse of colonialism.

DECOLONIZATION

In *Child of All Nations*, Dutch oppression is underlined by a look at the exploitation of East Java's peasants by sugar plantation owners and native and Dutch officials. The book also highlights the racial caste system imposed by the Dutch through their laws and government. The power of Dutch controller can exert on Javanese peasants. In this case Minke as main actors in the novel who takes a role as the machine for his nation, he tries to know his duties. Minke tries to destroy the colonialism and this situation can be called as the situation where is decolonization expands in the life of Minke.

In Pramoedya's works always portrayed the cruel of colonialism and in this case Colonialism always related with decolonization. That is why the definition of decolonization is processed by which colonies become independent of the colonizing. More specifically, Fanon said that the meaning of decolonization is quite simply “the replacing of a certain species of men by another species of men”, on the other word decolonization is revolution and the factors that make the decolonization comes up because the rationality of indigenous. The native realizes the bad effect colonialism for their country.

This is the important point on colonialism because the goal of decolonization is the ending of colonialism or reversed the colonialism itself and the liberation of the colonized. This requires the demolition of the colonial government and the whole of social system upon which control and the exploitation are

based. Decolonization is a revolutionary struggle aimed at transforming the entire social system and reestablishing the sovereignty peoples. In political terms, this means a radical decentralization of national power (demolition of the nation-state) and the establishment of local autonomy (community & region, traditionally the village and tribal nation).

The primary focus in the first phase of decolonization is on escape from the colonial system" and relearning one's history, culture, etc. This phase places a heavy emphasis on rejecting European society & embracing all that is Indigenous as good & positive. Some common steps in this phase include returning to one's community, reestablishing family relations, relearning what the culture like this not only counters the destructive effects of colonialism, but also implant in the Indigenous person a greater respect and appreciation for their own culture and way of life. In many ways it is a struggle for identity & purpose.

In the ideas of Fanon, 'decolonization' is the global political project for the second half of the 20th century, and the unfinished business for the next century, the idea from Fanon is most helpful for approaching the decolonization. The main point of decolonization can be reflected on his books especially *The Wretched of the Earth*.

The ideas of Fanon about decolonization always related with violence, concerning violence there are Various notions of "violence" in Fanon: force, physical or psychological injury, aggression, coercion, militancy/radicalism, and then the senses of decolonization are; the physical act of freeing a territory from external control of a colonizer and The psychological act of freeing the consciousness of the native from the alienation caused by colonization, Fanon's claim: Violence is required to do both.

Violence is required to destroy the alienation of the native. It's required to liberate the native's consciousness and restore humanity. And the Parties Involved in Decolonization: (1) Political parties: Urban intellectuals with some stake in colonial system. They desire reform of system, not its removal. (2) Colonialist bourgeoisie. They promote compromise and non-violence. According to Fanon, these allow the people to work off energy, but not to effect real change. They are "sleep cures"; compromise is "therapy by hibernation" and Nationalist bourgeoisie (native intellectual) Fanon's story: The native intellectual, the "voice of moderation", will get Put Down by the settler. If he lucky, the intellectual will find himself amongst the peasants, who will sweep him into their movement. (3) Peasants: "In the colonial countries, they alone are revolutionary." They have the most to gain and nothing to lose.

This situation force the native make a conclusion about the reality. Dutch created a bad system and the other bad habit of colonialism. Minke seems to blow up his anger. He decided to choose his root (Javanese) again because the condition that Dutch created. The condition Native intellectual such as Minke must uses his anger as the motivation to break the rule of colonialism or it can be called as decolonization "The decolonized escape into fundamentalism and the dream of a past integrity and purity, which is then expressed as fury."

The anger of anti colonialism also depicted in the Fanon ideas. Fanon explain about the native intellectual who improved to the better person and this anger to be media for the chances to catch the freedom. The ideas of three phase decolonization, Fanon will be explain the native intellectual such as Minke. He does the process of decolonization; there are 3 phases of decolonizing literary theories: In the first phase, the native intellectual gives proof that he has assimilated the culture of the occupying power. His writings correspond point by point with those of his opposite numbers in the mother country. His inspiration is European and we can easily link up these works with definite trends in the literature of the mother country. This is the period of unqualified assimilation or complete assimilation to the colonialist system, Fanon explain the native intellectual has thrown himself greedily upon Western culture."

In the second phase of process of decolonization is the self discovery phase, we find the native is disturbed; he decides to remember what he is. This period of creative work approximately corresponds to that immersion which we have just described. But since the native is not a part of his people, since he only has exterior relations with his people, he is content to recall their life only. Past happenings of the by gone days of his childhood will be brought up out of the depths of his memory; old legends will be reinterpreted in the light of a borrowed aestheticism and of a conception of the world which was discovered under other skies.

The native struggles to find an original identity once he/she has "exchanged his own culture for another. Once the native realizes the prejudicial complexities of white culture, he wants to go back to his roots, his indigenous culture. And when he cannot find a culture that is similar to the ruling power, he returns to a certain psychological understanding of himself, his country, and his people.

This perception can be seen the native realize the reality that really injured his believes and automatically he take the option to confront the cruel colonialism with the asset from the colonialism. The asset of Minke (Native intellectual) such as European

education, although he still confuse the best option for him but he takes the option to be freedom and he decided to be opposition of colonialism, "Indigenous African humanistic thought about community, peace, belonging, solidarity, mutual interdependence and shared destinies is a counterpoint to the denial and negation of our knowledge and experience, as well as the practice of racial oppression, injustices and inequities".

Finally in the third phase, which is called the fighting phase. The native, after having tried to lose himself in the people and with the people, will on the contrary shake the people. Instead of according the people's lethargy an honored place in his esteem. He turns himself into an awakener of the people; hence comes a fighting literature, a revolutionary literature, and a national literature. During this phase a great many men and women who up till then would never have thought of producing a literary work, now that they find themselves in exceptional circumstances—in prison, with the Marquis, or on the eve of their execution—feel the need to speak to their nation, to compose the sentence which expresses the heart of the people, and to become the mouthpiece of a new reality in action.

The colonized man who writes for his people ought to use the past with the intention of opening the future, as an invitation to action and a basis for hope". Fanon believes that the native intellectual must throw his body and soul into the fight and "collaborate on the physical plane." A native man of culture is not responsible for his national culture but for the totality of his nation which is a global concern. "A national culture is the whole body of efforts made by a people in the sphere of thought to describe, justify, and praise the action through which that people has created itself and keeps itself in existence".

National culture is more than poems and literature but the most importantly the fight against the colonizer As Abraham notes; Fanon "uses the notion of combat to indicate the colonized intellectual's mental decolonization as a result of direct involvement in collective liberation struggle". This is not a fight for individuals or individualism. It is within this field of 'combat' that we sow the seeds of our own collective decolonization, the statement of Abraham clearly show the struggle of anti colonialism is result from the struggle of colonized such as peasant in the book of Pramoedya.

Those concepts mentioned in the previous part which is explain about three phase decolonization by Frantz Fanon on this chapter are applied to analyze data in the following chapter. The formulation of the concepts mapping and its significance can be ascribed as follows: for the first one is to answer the statement of problem

about how is process Minke undergoes decolonization and the second is what the reason of Minke until he take decolonization action on his life.

MINKE'S UNDERGOES PROCESS

Decolonization is the main topic in the novel, the character that undergoes decolonization is Minke, who Javanese with European idea. Assimilation is the important thing to identify decolonization. The character of evolution can be reflected on Minke's life. It caused by in daily life, race and caste dominated all of Netherlands Indies society. The diversity of classes in Netherlands Indies society makes Minke different with others. Minke is one of Javanese who deserves European education. The picture is clearly explaining the diversity of classes with other Javanese (lower class).

Minke is illustrates as native intellectual, who forgets about his identity especially his status of Javanese. He was lucky because he was born as a member of Priyayi (an aristocrat class in java). Minke deserves European education from Dutch system. Many opinions declare Minke as the best native intellectual at the time because his capability to explain humanity side on his works. Minke's personality is impressive, because he lays foundation his idea to H.B.S (Dutch school), the facts, some influences from European expand to Minke's ideas like other superior race.

Native intellectual such as Minke transform to the opposition of Javanese background. He proofs that he has assimilated the culture of the occupying power from his idea. The way of thinking totally different with others Javanese, not only his idea but also uniform, Minke always wears the European clothes. This is all about Minke, who pure European, but indirectly he always uses the name of "Raden Mas" and unable to leave benefits of heritage the exclusive classes, it can be the best indication the native such as Minke undergoes assimilation.

Minke as the native intellectual do immersions to colonial system. The second phase of decolonization is self discovery or rediscovery. This phase sets from the foundation of society. Minke as native intellectual gets some whisper from everyone, who representative as anti-colonialism, they are; Nyai Ontosoroh, Ter haar, Jean Marais, and Kommer. They are the victims of colonialism and really hate about the rule of colonialism.

In personality of Minke, Minke looks totally different with others Javanese. Minke totally European, where is his idea completely European, and also the appearance that identically with white people, although his skin still to be a part of Javanese. Minke assumes the

Javanese are inferior race, the result of assimilation to be the reflection that Minke is. Minke, who has undergone colonization, is inevitably suffering from the concepts of inferiority in relation historical culture or social background at the era Dutch colonialism.

Minke always admires about something that related with European. This situation makes Minke proud about his foundation of European education. It is hard to throw his amazement of greatness Europe in Minke's life. It can be reflected from accusation from his friends on Minke's personality, but there are many accidents happen to Minke's life and change his view into better one.

The reality in the view of Minke is wrong. The view about the people has good education always to be good morale is totally wrong. Dutch seems reflected a bad figure. Dutch really force him to handle disappointment. The step of life Minke has changed, he want throw his amazement to European, depicted on Fanon "man has to liberate himself from the past of his being which already contained the seeds of decay" (Fanon, 1963: 220). Minke decides to go back in the real life which is more interest to the world of the peasant. Minke undergoes process of "the path of self discovery when we find the native is disturbed; he decides to remember what he is" (Fanon, 1963: 222). The present of the character Minke shows the process of rediscovery, self discovery itself is the one of the stages decolonization which is previously Minke character immersion to Colonial system.

The third phase of decolonization is fighting phase. This is the ultimate of the revolutionary action. Finally native intellectual such as Minke can reach this level, after he undergoes rediscovery process, Minke clearly already signing the contract of humanity from his nation, before he enter the stage of self discovery, Minke just the character that assimilated the culture of European and rejected his identity. The fact can be reflected on his idea and uniform which is show his identity totally Europe but only his skin to be representative that he is a Javanese.

Minke perception assumes that his skin look as the stain in his character. He thinks Javanese always related about humiliation. The others Javanese cannot reach his level, the result of his view makes him realizes someone who has blood of Javanese always to be inferior class. Minke only cares about the business of the Dutch, indirectly he immersion of the trap of colonialism, until he gets the important point of decolonization.

The reality face him, Minke meet Trunodongso as alone revolutionary. There are many peasants gets disaster since Dutch taking control Java. Minke really confuse about Dutch system. It hurt him as the admirer of the greatness European, he really shame about his

character because he living in the wrong place, he laying amazement into bad role model such as Dutch. There is no something special from Dutch. The view as native intellectual, he only knows the truth which the blood of the Dutch is evil.

Minke decides to repair himself into better sides. Minke realize the truth that happen in his people until he want to fight with the colonialism, although from his appearance still reflected that he is European but from the vision and missions he turns to be Javanese. The important point is not always from the appearance but the struggles. The struggles explain the real characteristic of Minke. In the similar way, Fanon as anti colonialism explain about condition of Minke, Fanon explain that "The native intellectual nevertheless sooner or later will realize that you do not show proof of your nation from its culture butthat you substantiate its existence in the fight which the people wage against the forces of occupation". (Fanon, 1963: 223)

THE REASONS MINKE'S DECOLONIZATION

This chapter will analyze about the reasons of Minke does decolonization. Colonialism always related with a big lies, and they realize about their image is a big liar, they use that tricks for defend their authority, with the rule that they created, Javanese always follow the play of the Dutch as colonizer and should be obey the rule. Incapable mentality of Javanese people make the position of the class Javanese looks inferior. Dutch as colonizer use the reality as the weapon for controlling the position of Javanese stay at that level of inferior.

The Dutch dominant through their superior ideas, Javanese do not have the quality to reach that level. Javanese look inferior, they live as slaves in the era Dutch colonialism. Minke realizes, he comes to the world with many benefits, it can be describe from the differences of situation between Minke and the peasant, in which the peasant more like animal than human. It caused by the lower class should give their contribution with the roles as the slaves. Peasants only faced impoverished conditions and famine.

Minke as an aristocratic family deserve about the availability of education. Dutch requiring higher levels of education in the administration and the role given to aristocratic family and the other meaning of the Dutch, aristocratic family lives as the differences the status social. The racist system can be the important things for prevent the action of revolutionary, because peasants (lower class) and the native intellectual can be built up the solidarity for their struggles.

The system from the Dutch make Minke as native intellectual realizes his culture looks inferior and he shows the different personality, after he get the education of European and it caused by his blood from aristocrats family. The reality that Javanese always to be inferior look develops his personality to be different, he throw away his culture and he think that he is not like Javanese but more to the European.

Minke gets some whisper from his close friends because they know the real mask of the Dutch but they get some obstacle. The problem is Minke was assimilated Dutch culture. It is really hard to throw away his amazement to Europe, but he doesn't wants go to back until the process reversal happen occur.

Minke's personality still incapable to competes with Kommer, who knows more Javanese. The result makes him to follow his instructions, because Minke cannot be avoided about the reality that his friend explain to him, Minke knows the reality that the Dutch injure his believe until he chooses to go back in his roots and his friends.

Minke as Native intellectual tries to destroy the bad of colonialism through his article. Minke never writes this article before. Minke tries to fight the deception of the sugar company, because this article is form of his struggle and with the support of his education from Dutch system. Minke looks enthusiasm, the way he pours ambition for release suffers of the Trunodongso and the others peasant who has same fate like Truno look totally. The important thing, the reason why Minke writes article about Truno that is shows his protest what the system that Dutch created, which is always to be a disaster for colony country especially lower class such as peasant.

Minke shows the reason why he writes that article. On the other hand, he started to practice what his friend's wanted especially Mama, Kommer, Jean Marais and also the peasant in Java, who live in the system of the Dutch colonialism. The reasons certainly about the accumulation of the Dutch where laid the authority without never cares about the condition colony area such as Indonesia, especially Java. Minke as Native intellectual takes a role as the main character, who undergoes the process of decolonization and the independent country that is being the hope people who get disaster of colonialism.

CONCLUSION

Dutch colonialism expanded to Indonesia exactly in the Java. Java really famous because Java can produces high profit through the sugar. The plan of Dutch

clearly to rebuild the economical and to assure high profits, the Dutch established the bad system like Cultivation System, a system in which peasants and famers were forced to grow commercial crops for the Dutch especially Sugar. Minke as native intellectual really interest with everything that has related with the European, Minke grow up with the European education, Minke as Aristocrat families try to stay away his culture, he rejected his culture because his opinion states that Javanese culture can be injure his pride as the class of the Intellectual who rejected the tradition giving respect excessively.

Minke as Native intellectual shows that he assimilated with the culture of European, exactly it caused European education and his environment. Minke never makes relationship with the others Javanese except Nyai ontosoroh. Nyai Ontosoroh comes to Minke Life as the antidote, the antidote from the influence of the Dutch colonialism. Nyai ontosoroh as the Anti colonialism tries to save Minke life from the effect of his amazement to the Dutch. Minke rejected the reality that created by the Dutch, there are many accident comes to Minke, until he decides to leave his amazement to Dutch.

The anti-colonialism tries to make Minke realizes what the Dutch do to him and his people especially Javanese peasants. Jean Marais, Kommer gives Minke advices for writes in the Malay language because the Malay language is the one of language that his people can understand. Indirectly his friends to make understanding that he must stop to writes in the Dutch again, because he must know what his people needs and there are many accusation from his friends that he doesn't know his people especially his people, Kommer gives offer to Minke for to know his people, with the way to vacation to Tulangan, Sidoarjo.

Minke comes to Tulangan, Sidoarjo. He wants to know and go back to his root (Javanese), until face the reality that he is not only his as the victim of the Dutch colonialism but also his people especially Javanese peasant. Minke meet Trunodongso, who is the one of the peasant that really brave to fight the rule that created by Dutch. Minke impress what Trunodongso did, from Trunodongso's statement, Minke knows the truth that Dutch use his power to exploit the Javanese peasant and from Dutch system make the peasant lost his land and gives his land to sugar company. Minke really angry from the truth, the story that explain by Trunodongso makes him really hurt and disappointment, until he decides to fight injustice that created by Dutch colonialism. Minke joins in the struggle of the peasant. Minke makes the action as native intellectuals, in which skill of his writing that he learns from the education can

be the main weapon for fighting back. Minke fight through his works that opens what the reality the Dutch created, Minke begins his struggle, Minke believes that he can release the sorrows of the peasants. The works that created by Minke explain the Dutch make disaster for him and also the peasant, and finally he also to be the opposition for Nijman, because Nijman assumes the source of Minke is fake. Minke really hate and he begin to feel his revenge and he declares that Nijman is not his teacher, but now he is big enemies for him and his nation especially the Javanese peasants.

In this case, Minke tries to reverse the colonialism that still exist in the life of Javanese, decolonization action by Minke, clearly explain his disappointment with the system of Dutch colonialism. Minke can does decolonization actions because there are many event that help him realizes his duty, which is he must destroys the colonialism itself, before decolonization exist, Minke undergoes the process assimilation, self discovery and the finally he realize and he accumulate the crime of the Dutch and he decided not only to be spectator who only see the cruel of colonialism but he try fighting back the Dutch although the Dutch ever to be his amazement in his life but he really want to destroy the memories of the Dutch.

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