



## Article

# The Representation of Culture in “Bumi Manusia” Novel by Pramoedya Ananta Toer

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## ABSTRACT

Critical discourse analysis is a view of language in discourse analysis that views powers as always involved in forming subjects represented in language. The AWK model used in this paper is Norman Fairclough's critical discourse analysis. Critical discourse analysis, which generally analyzes media texts, can also be used to analyze literary works, including novels. The novel analyzed by Norman Fairclough's discourse analysis is the novel *Bumi Manusia* by Pramoedya Ananta Toer. Norman Fairclough's discourse analysis examines text, discourse practice, and sociocultural practice. The three aspects of Norman Fairclough's discourse analysis can be answered through the descriptive method text section the researcher can find three basic elements in the Norman Fairclough model, namely elements of representation, relations, and identity in the novel *Bumi Manusia*. Meanwhile, this paper will only discuss one element, namely representation. The result of this research is that culture is found in the text of the novel *Bumi Manusia*, in the form of daily behavior, language, clothes, to the names that appear in the text of the novel. In the text of the *Bumi Manusia* novel, there are also several cultures, not only Indonesian culture but, there is also Dutch culture by the contents of the story or synopsis of the novel describes indigenous life side by side with the Dutch.

## I. INTRODUCTION

The dynamics of cultural studies have had a significant impact on cultural comprehension. Analysis of culture requires the boldness to conceptualize culture as a meaning-making process. Culture is not viewed as a guide inherited or inherited but as a variable culture negotiated in all social interactions. Such culture is no longer a common inheritance but rather a situational phenomenon whose survival is contingent on the nature of power and relationships that fluctuate over time. This premise simultaneously underlines how tightly culture is integrated into the daily lives of humans (KKleen, 2006).

Barker explained that the essence of cultural studies is the study of culture as meaning practices of representation (Barker, 2000, p. 10). Marxist

cultural theory investigates culture as an ideological domain explained primarily through discourse and cultural practices, such as media as text (social, economic, political). In addition, Chris Barker (2000) agrees that cultural studies lack a singular reference point. Instead, cultural studies comprise numerous theoretical studies of other disciplines created more loosely to include model pieces from structuralist/poststructuralist thinkers' existing theories.

Based on Kartikasari and Edy (2018), the novel has elements that create a framework in which all aspects are interconnected and interdependent to form a meaningful entity. It is a work of realistic fiction, capable of expanding the reader's experience, comprising multiple parts. On another side, based on Al Ma'ruf and Nugrahani (2017), the novel is an aesthetic work of art by

giving the author's idealized ideals of life. It is the outcome of dialogue, thought, and the author's response to life and its surroundings after great appreciation and reflection. In short, the novel is an imaginative work based on creating consciousness and responsibility.

The significance of literary works is not limited to studying and focusing on research from a language and structural perspective. One of the language sciences that investigate discourse is discourse analysis. Fairclough states that discourse analysis examines how texts function in sociocultural activities. Fairclough argues that discourse is a social activity in Badara (2012: 26) and divides discourse analysis into three dimensions: (1) text, (2) discourse practice, and (3) social practice.

Previous research employing critical discourse analysis, such as that of Ervania et al. (2022), examined the depiction of religious life in A. Mustofa Bisri's short story "Mbah Siddiq" utilizes the critical discourse analysis of Norman Fairclough. In Mbah Siddiq's short narrative, the Norman Fairclough model contains three fundamental elements: representation, relationships, and identity. In addition, Kholifatun (2016) compares Buya Hamka's critique of his novel "The Sinking of the Van Der Wijck Ship" with the critical discourse analysis of Norman Fairclough. According to the study's findings, the novel describes Buya Hamka's opposition to and critique of the restrictive Minangkabau customs. Cenderamata & Darmayanti (2019) analyze the news on Mulan Jameela's migration published by four online media, namely detik.com, liputan6.com, tempo.com, and tribunnews.com, using the critical discourse analysis of Norman Fairclough. In addition, Kartikasari (2020) analyzes the news about Jokowi boosting BPJS donations during a pandemic using Norman Fairclough's critical discourse analysis to determine how the construction of news about increasing BPJS contributions during a pandemic is packaged.

This article was written because, based on the prior study, research on cultural representation in the Bumi Manusia Novel is scarce. Therefore, it will assist readers in resolving existing issues. This study's central question is, "How is Culture Represented in the Bumi Manusia Novel?"

## II. METHODS

This study was conducted utilizing a qualitative strategy and content analysis technique. Then, according to Bogdan and Taylor (1975), qualitative research also encompasses the approach utilized for research methods that generate descriptive data. Descriptive data are data written using descriptive language. "Bumi Manusia Novel" is the source for the research that will be conducted. The researcher took the text which indicated the cultural representation in Indonesian and Dutch taken from Bumi Manusia Novel. The cultural representation was in any form, such as daily behaviours, language, and clothes. After the data was collected, it was then analyzed using the representation element of the Norman Fairclough model. The presentation uses the Qualitative Descriptive method by making systematic, factual, and accurate descriptions of the facts, characteristics, and relationships between the phenomena investigated. The author will present the analysis results using common words so that it is easy for the reader to understand.

## III. RESULT

The following are the three fundamental components of the Norman Fairclough model: The typical structure of Fairclough's text, whereas, in this study, the focus of the discussion is the element of representation.

**Table 1. Three basic elements in Norman Fairclough's model.**

No	Element	What you would like to see
1	Representation	How the event, person, group, scenario, or whatever is depicted financially in the narrative.
2	Relation	How does the book reflect the relationship between journalists, audiences, and participants' news?
3	Identity	How the identities of journalists, audiences, and news participants are portrayed in the text.

As a consequence of this research, it has been determined that culture is present in the text of Bumi Manusia in the form of daily conduct, language, clothes, and names. Furthermore, in the text of the Bumi Manusia Novel, there are multiple cultures, including not just Indonesian culture but also Dutch culture, since the plot or summary of the novel describes indigenous life alongside the Dutch.

“Bumi Manusia” is set during the Dutch colonial period. This novel centers on the life of Tirta Adhi Soerjo, or “Minke,” an Indonesian teenager who is the only one to attend H.B.S. or Hogere Burgerschool, a specialized high school for Europeans, Dutch, and indigenous elites. Minke is described as an intelligent and privileged native figure. He also enjoyed literature and frequently published essays under the pseudonym Max Tollenaar in several Dutch newspapers. Minke, who has been living in a privileged environment, gradually understands that he is living in a racist society as time passes. He also realized that feudalism, including his family, was prevalent in Indonesian society.

#### IV. DISCUSSION

The purpose of the cultural study is to comprehend the many changes occurring.

The application of culture to the study of discourse is closely related, especially given that discourse investigates communication actions in a culture-dependent society. A culture that appears in a society does not necessarily exist; the current culture results from accumulating and adapting the previous culture.

##### Data 1

“Near the wooden fence is a large signboard with the words: Boerderij Buitenzorg.”

The meaning of the ‘Boerderij Buitenzorg’ in data 1 is an agricultural company that uses Dutch. Buitenzorg means an elite house or a lodge located in the Wonokromo area. In this house, Minke’s love blossoms. He found his first wife, Annelies, Mr. Mellema’s daughter, raised by a Nyai or concubine named Nyai Ontosoroh. After investigating, it turns out today’s Buitenzorg is the Surabaya Zoo. Ratna (2003: 35) indicates that literary works have the same ultimate purpose: to inspire more meaningful social action to pursue truth’s ideals, which can elevate and improve the surrounding situation and conditions. This means that literary works are offered as a source of inspiration for actions and reactions relating to social life so that through literary works, the right things can be sought to contribute to improving situations and conditions that are thought to be unsatisfactory. In addition, those were developed of interdisciplinary structuralist/poststructuralist

thought and multidisciplinary critical theory, particularly in the United Kingdom and continental Europe. As a consequence of this research, it has been determined that culture is present in the text of Bumi Manusia in the form of daily conduct, language, clothes, and names. In the text of the novel Bumi Manusia, there are multiple cultures, including Indonesian culture and Dutch culture, since the plot or summary of the novel describes indigenous life alongside the Dutch.

##### Data 2

“On the other hand, people mostly mentioned his concubine: Nyai Ontosoroh, a concubine who is admired, beautiful, in her thirties, the controller of the entire large agricultural company by people. From the name of Buitenzorg, she got the name Ontosoroh, a Javanese term.”

Nyai is a nickname for a Javanese woman. Nyai is a woman who is married and acts as a mother. Nyai is an intelligent and tenacious woman. She is good at everything. Nyai is also a career woman. She used her fields to create jobs for native people. Indigenous people are free to plant anything, and the crops are also for themselves. Nyai Ontosoroh is told as the wife of a wealthy Dutch businessman, Herman Mellema. Nyai Ontosoroh, who is named Sanikem, lives with various sufferings. His father sold her to Herman Mellema when she was 14 years old. The novel is a lengthy prose essay including a succession of stories of a person’s life with people around him, with an emphasis on the personalities and traits of the actors. Aurgiantoro (1998) stated that the length of a prose fiction novel is adequate, neither too lengthy nor too short. A novel is a work by an author that is neither long nor short. In short, the novel is an imaginative work based on creating consciousness and responsibility as an aesthetic work of art by giving the author’s idealized ideals of life.

##### Data 3

“And soon, an Indigenous woman appeared, clothed, in a white kebaya adorned with expensive lace, probably made by Naarden as taught at E.L.S. She wore black velvet shoes embroidered with silver thread. Her appearance was so impressive because of her neat makeup, clear face, motherly smile, and too simple makeup. She looks sweet and young and has fair skin.”

In data 3 above, there is an allusion to the clothes worn by indigenous women, namely the

white kebaya, which is the result that was taught at E.L.S. The clothes above describe the culture of indigenous dress, which represents the culture of indigenous people. Fairclough's critical discourse analysis (1995) in the book *Critical Discourse Analysis* uses discourse practice as a bridge between text and context. The Fairclough model's approach to critical discourse analysis classifies three categories of discourse: text, discourse practices, and sociocultural practices. The text dimension simultaneously serves representation, relationship, and identity functions. The authors conclude that critical discourse analysis stresses discourse as a kind of interaction and that using spoken and written language is a social activity resulting from critical discourse analysis. In critical discourse analysis, social practice is related to occurrences from reality and social structure.

#### Data 4

"Looking through the window, I saw Mevrouw Télinga waving at me."

Mrs. is the meaning of Mevrouw Télinga in the quotation from the novel, data 4. Since Mrs. was not adopted in Malay then, the original word is used in this work. Mevrouw's original meaning is nyai-nyai based on the low degree of morality in nyai-nyai, jorok means unclean or obscene, without culture, and his focus is primarily on matters of lust, namely the satisfaction of lust or sentiments of love between two individuals of different genders. The correct pronunciation of Télinga is Teelingkha. This demonstrates that the novel by Bumi Manusia displays both Indonesian and Dutch. Barker states that the essence of cultural studies is the study of culture as meaning practices of representation (Barker, 2000, p. 10). Marxist cultural theory investigates culture as an ideological domain explained primarily through discourse and cultural practices, such as media as text (social, economic, political). In presenting the outcomes of the analysis to be conducted in this study, a non-formal manner was employed. Presentation utilizing the informal method involves presenting the study's outcomes using everyday language so that they are simple to comprehend for the reader.

#### Data 5

"Alleluya, Minke, how are you today?" he scolded in French, forcing me to use his language".

According to data 5, Robert Suurhof's use

of French has been translated into Indonesian by Pram to make it easier for readers to follow the plot. However, by the end of the story, the protagonist is French. Pramoedya Ananta Toer is a well-known author of human earth novels. Pramoedya Ananta Toer (6 February 1925 – 30 April 2006) is regarded as one of the most prolific authors in Indonesian literary history. Pramoedya has authored over fifty works translated into over forty-two languages. This work is, in a sense, one of the best novels ever written by Indonesian authors. This film's director, Hanung Bramantyo, was blessed with the opportunity to adapt this outstanding novel into a film. The narratives he composes are engaging and straightforward. In addition, Chris Barker (2000) agrees that cultural studies lack a singular reference point. In addition, cultural studies were developed of interdisciplinary structuralist/poststructuralist thought and multidisciplinary critical theory, particularly in the United Kingdom and continental Europe. Cultural studies comprise numerous theoretical studies of other disciplines created more loosely to include model pieces from structuralist/poststructuralist thinkers' existing theories.

#### Data 6

"On the other hand, people mainly mention her as a concubine: Nyai Ontosoroh, a concubine who is admired, beautiful, in their thirties, who controls the entire sizeable agricultural company. From the name Buitenzorg, she got the name Ontosoroh, a Javanese term.

Representation is a term with multiple meanings. First, it is a social representation process. Representation refers to materializing abstract ideological conceptions (Wuwung et al., 2021). Thus, our opinions on life about, for instance, women, children, or men will be evident in how we offer birthday presents to our male, female, and childhood friends. Similarly, our perspectives on life about love, war, and others will manifest themselves in practical affairs. The authors conclude that critical discourse analysis stresses discourse as a kind of interaction and that using spoken and written language is a social activity resulting from critical discourse analysis. In critical discourse analysis, social practice is related to occurrences from reality and social structure. According to the findings of this study, there are discrepancies in celebrity coverage among four online media outlets: detik.com, liputan6.com, tempo.com, and

tribunnews.com. According to the motivations and ideals of each media outlet, the same news topic is presented differently by each outlet.

### Data 7

“Why are you silent?” asked Annelies in a sweet voice in social Dutch. “Annelies’ guest is also my guest,” she said in fluent Dutch.

In the *Earth of Mankind* novel, two of the most dominant cultures are found: Javanese and Dutch. Some figures that reflect Javanese culture are Nyai Ontosoro, Friday Legi, Thursday Kliwon, Wonokromo, minke, sinyo, and sitje rattan. (Normansurah, 2017, p. 3) Literary language is symbolic or metaphorical language in addition to the language used to describe an event or a dialogue.

“*Bumi Manusia*” is set during the Dutch colonial period. This novel centers on the life of Tirta Adhi Soerjo, or “Minke,” an Indonesian teenager who is the only one to attend H.B.S. or Hogere Burgerschool, a specialized high school for Europeans, Dutch, and indigenous elites. Minke is described as an intelligent and privileged native figure. He also enjoyed literature and frequently published essays under the pseudonym Max Tollenaar in several Dutch newspapers. Minke, who has been living in a privileged environment, gradually understands that he is living in a racist society as time passes. He also realized that feudalism, including his family, was prevalent in Indonesian society.

### Data 8

“How should I call? Sir? Sinyo? But not Indo....” “Not Indo,” should I call her? Nyai or Mevrouw?”

“Who did give you permission to come here, monkey!” he snorted in bazaar Malay, stiff and harsh.

Minke or Sinyo (Nyai Ontosoro calls him Sinyo) is a student of H.B.S (Hogere Burgerschool). He has extraordinary intelligence, clever lo, logical argument, and is full of honor. However, Minke is also a writer and the son of a clerk, and his company is not small either. In Javanese, “kowe” means You (ngoko). It is often the subject of jokes; baby monkeys are called “kowe.” The same term can also be interpreted as ‘you’ in Javanese ngoko (rough). Representation is a concept utilized in the social process of meaning through accessible marking systems, including dialogue,

writing, cinema, and photography. In conclusion, representation is the production of meaning by physical means (Juliastuti, 2000). The depiction of the novel *Bumi Manusia* is evaluated by analyzing the cultural patterns represented in the story’s characters and society. This novel was chosen as the research subject because it portrays both Javanese and European (Dutch) customs and behaviors or events that illustrate cultural distinctions between Javanese and European (Dutch) peoples.

### Data 9

“He showed me a short story, ‘Een Buitengewoon Gewoone Nyai die Ik ken.’ Nyai gives orders in Madura. I do not understand what it means. We just ordered to take me in a buggy until I was home safely. “Papa never wants to go out with me,” the girl complained in Dutch. The letter was written in proper and correct Dutch.

Based on data 5, 6, 7, 8, and 9, language is used in the *Bumi Manusia* Novel. As in the data above, the use of languages besides Indonesian, this novel also used in Dutch as in data 8 and 7, Malay in data 8, and Madurese in data 9, which Nyai Ontosoro used to Darsam to order him to take Minke back to his old age. Pram also used the designations Sinyo, Nyai, and Mevrouw in his novel, as in data 6 and 8. Data 9 uses the Dutch ‘Een Buitengewoon Gewoone Nyai die Ik ken,’ an ordinary, extraordinary Nyai whom I woman. Based on Yulhasni (2016:80) manuscript is more than just a collection of words; it has a purpose and a relationship with the author. Conduct an analysis based on structural studies. You will only identify intrinsic icons limited to language as utterances, placing literary works in their realm. Thus, it differs considerably from the discourse analysis studies popular among young Indonesian intellectuals in the 1990s.

### Data 10

“Do not be kidding, Minke, this is not some random gig, not a kretek, a per gig, perhaps the first towards the end of the century. Maybe the per is more expensive than the whole gig”.

Thus, it differs considerably from the discourse analysis studies popular among young Indonesian intellectuals in the 1990s (Yulhasni, 2016, p. 80). A manuscript is more than just a collection of words; it has a purpose and a relationship with the author. According to the findings of this study, there are discrepancies in celebrity coverage among four

online media outlets: Detik.com, Liputan6.com, Tempo.com, and tribunnews.com. According to the motivations and ideals of each media outlet, the same news topic is presented differently by each outlet. First, the text pertains to linguistics by examining vocabulary, semantics, sentence structure, coherence, and cohesiveness and how these units construct meaning. Second, discourse practice is associated with text production and consumption, such as work patterns, work charts, and routines when producing news. Thirdly, social practice is a factor relating to the context outside of the text, such as the context of the situation or the context of the media about a specific society or political culture. Fairclough, as cited in (Eriyanto, 2001, p. 289), views the text on multiple levels. A text demonstrates how an object is described and how the relationship between objects is characterized.

#### Data 11

“Or do you prefer to ride a horse?”

Representation conveys an event through communication, words, sounds, images, or a combination. Stuart Hall (1997) argues in his book *Representation: Cultural Representation and Signifying Practices* that representation is the mechanism through which members of society exchange meaning. The second culture is Dutch culture; some figures that reflect Dutch culture are Annelis Mellema, Herman Mellema, Robert Mellema, Robert Suurhof, HBS (Hoogere Burgerschoole), van Heemskerck, ELS (Europeeseche Lagereschool), Gulden, Magda Peters and so on. Finally, creative and imaginative activity is the presence of literary works. The creation of literary works results from refining human sensitivity and response to actual and fictitious realities via the processing of human cognition. The presence of the literary work is a physical representation of the little world and catalogs several occurrences artistically and creatively. As a creative and imaginative endeavor, a literary work has the potential to transform real-world occurrences into a fictional universe.

#### Data 12

“Ever seen a buggy that good?”

In the 20th century, technological systems and life support equipment were not as evolved as today. Data 10 demonstrates that railway travel between

Betawi and Surabaya takes the same time (day and night), often accomplished in three days using an animal-powered vehicle. According to numbers 10, 11, and 12, their daily transportation consists of gigs, horses, and Huggies. Low-level technological systems have led to the employment of animal power to aid humans in the transportation system. Data 12 indicates that the community in the *Bumi Manusia* Novel has a living equipment system, specifically printed pictures or photographs, which only a few individuals could create in the past. This was owing to the technological constraints that existed at the time. The author’s relationship to his social surroundings is reflected in his works of literature (Riana, 2021: 28). The tale of one of the literary works in the form of prose, particularly the book, is typically imagined by someone who is in their subconscious. Literary work is the textual form of literature produced by authors. Literature derives from Sanskrit, precisely the word “shastra,” which is derived from Sanskrit and has the definition of a work containing instructions or rules, from the word literature, which has the sense of teachings or instructions.

#### Data 13

“The oil carts, which used to move at dawn from the B.P.M refinery in a convoy of twenty to thirty pieces each way, have not been seen now.”

Bataafsche Petroleum Maatschappij N.V. (BPM) is an oil company subsidiary of the Royal Dutch/Shell company. As a creative and imaginative endeavor, a literary work has the potential to transform real-world occurrences into a fictional universe. Ratna (2003: 35) indicates that literary works have the same ultimate purpose: to inspire more meaningful social action to pursue truth values that can raise and better the surrounding circumstances and conditions. This means that literary works are offered as a source of inspiration for actions and reactions relating to social life so that through literary works, the right things can be sought to contribute to improving situations and conditions that are thought to be unsatisfactory. The purpose of the cultural study is to comprehend the many changes occurring. Culture is challenging to define with precision. The term culture derives from the word “culture,” which refers to ideas, rationale, habits, and ingrained behavior. Culture is intricate and consists of information, belief, art, morals, conventions, and other skills and practices

possessed by humans as members of society.

#### Data 14

“Come, Tuan Raden Mas,” he invited kindly.

Javanese nobility is a title in front of one person’s name because that person is a descendant of a king or *panembahan* or prince or regent or *sunan* or guardian in Central Java or East Java, or given in front of one person’s name because that person holds a position in the government The Kingdom of Surakarta or the Kingdom of Yogyakarta or the Duchy of *Mangkunagaran* or the Duchy of *Pakualaman* or the Dutch East Indies colonial government, or those given in front of one person’s name because that person is deemed meritorious to the Surakarta Kingdom or the Yogyakarta Kingdom or the *Mangkunagaran* Duchy or the Paku Duchy or the Dutch East Indies colonial government. Stuart Hall (1997) argues in alaman his book *Representation: Cultural Representation and Signifying Practices* that representation is the mechanism through which members of society exchange meaning.

This depiction may take the shape of words, writing, images, or films. Furthermore, representation is not limited to presenting or constructing cultural identity in a work. Representation is also produced by audiences who consume the represented cultural values during the production and interpretation processes.

#### Data 15

“A white bottle filled with chocolate milk stands slender beside a cup of drink that Natives know about.”

In the Javanese-Indonesian dictionary, the word *takir* refers to a food container composed of banana leaves and sticks on both sides. The origin of the term *takir* is “nata” karo “think” (arrange and think), which suggests that to achieve the best outcomes, you must always consider and organize every step you take with calm, thorough, deep, and careful consideration. In conclusion, representation is the formation of meanings through language (spoken, written, or graphic symbols and signs) by a person who can communicate thoughts, conceptions, and ideas about anything (Juliastuti: 2000). The notion of cultural portrayal in human earth novels. In the *Earth of Mankind* novel, two of the most dominant cultures are found: Javanese and Dutch. Some figures that reflect Javanese culture

are Nyai Ontosoro, Friday Legi, Thursday Kliwon, Wonokromo, minke, sinyo, and sitje rattan. The second culture is Dutch culture; some figures that reflect Dutch culture are Annelis Mellema, Herman Mellema, Robert Mellema, Robert Suurhof, HBS (Hoogere Burgerschoole), van Heemskerck, ELS (Europeeseche Lagereschool), Gulden, Magda Peters and so on.

#### Data 16

“Sahaya Tuanku Gusti Kanjeng Regent,” my mouth said, and like a machine, raised the umpteenth prayer, and my heart swore for who knows how many times.

Gusti kanjeng is a title bestowed to Javanese nobles. Gusti signifies a noble title primarily held by Indonesian kingdoms influenced by the kingdoms (Javanese: Keraton) on the island of Java. The literal meaning of “Gusti” is “master” or “mistress.” In the meantime, Kanjeng is a Javanese title given to those in positions of authority. Ratna (2003, p. 35) indicates that literary works have the same ultimate purpose: to inspire more meaningful social action to pursue truth values that can raise and better the surrounding circumstances and conditions. This means that literary works are offered as a source of inspiration for actions and reactions relating to social life so that through literary works, the right things can be sought to contribute to improving situations and conditions that are thought to be unsatisfactory.

The significance of literary works is not limited to studying and focusing on research from a language and structural perspective. Conduct an analysis based on structural studies. You will only identify intrinsic icons limited to language as utterances, placing literary works in their realm.

#### Data 17

“Listen, you, *mursal!*” he ordered as a new official who was rising in spirit.

The meaning of *mursal* is terrible behavior and like to do things that deviate from or break the rules. *Mursal* itself comes from the Javanese language. The presence of the literary work is a physical representation of the little world and catalogs several occurrences artistically and creatively. Based on Yulhasni (2016:80), a manuscript is more than just a collection of words; it has a purpose and a relationship with the author. Fairclough believes that a text-only approach, as developed by many

linguists, is insufficient since it cannot show in greater detail the socio-cultural factors underlying the development of texts. This view also criticizes post-structuralist adherents who emphasize the sociocultural aspects of the emergence of texts without providing an adequate methodology for text analysis, which represents and articulates the thoughts, interests, and ideologies associated with them. Representation conveys an event through communication, words, sounds, images, or a combination. Fairclough argues that discourse is a social practice and separates discourse analysis into three dimensions: (1) text, (2) discourse practice, and (3) social practice. Text is related to linguistics, for instance, by analyzing vocabulary, semantics, sentence structure, coherence, and cohesion, and how these constituents come together to produce a definition. Discourse practice is a dimension associated with text production and consumption; for instance, work patterns, work charts, and news production routines. Finally, the social practice comprises contexts external to the text, such as the context of the situation or media coverage of a particular society or political culture.

#### Data 18

“A thousand pardons, Ngoro Raden Mas,” the agent beckoned me out of the dark, mosquito-infested office.

The word *Ngoro* (Javanese) means greeting nobles or employers. Another meaning of *ndoro* is the employer. Representation refers to materializing abstract ideological conceptions (Wuwung et al., 2021). Thus, our opinions on life about, for instance, women, children, or men will be evident in how we offer birthday presents to our male, female, and childhood friends. Similarly, our perspectives on life about love, war, and others will manifest themselves in practical affairs. (Luddin, 2010: 102), culture is a pattern that may be understood as meaning contained in symbols and historically transmitted, a system of derived concepts expressed in symbolic forms that people use to communicate and live. Culture is an exclusively human endeavor. Everyone is born into a culture; therefore, everyone can be considered a cultural representative. Culture is a people’s way of life, which includes mutually accepted methods of thinking, doing, and speaking. Culture is an essential aspect of society since it represents how the group lives, including customs, lifestyle objects, artwork, song dances, and traditional ceremonies,

among other things.

#### Data 19

“I got up and accompanied him, a student of S.I.B.A. A candidate for ambassador to the Dutch East Indies”.

The word S.I.B.A stands for *School voor Indlandsche Bestuursambtenaren*, which means School for Indigenous *Pangreh Praja* Officials. In conclusion, representation is the formation of meanings through language (spoken, written, or graphic symbols and signs) by a person who can communicate thoughts, conceptions, and ideas about anything (Juliastuti, 2000)—the notion of cultural portrayal in human-earth novels. The role of representation is intimately tied to the textual depiction of social reality. According to Fairclough, discourse practice is a stage in how discourse producers build a discourse; in the mass media, this pertains to how media professionals (news writers) produce texts. This pertains to the news writer as a person, the news writer’s working relationship with other media workers, the media organization where the news writer works, how to cover and write the news, and how to become news in the media. The three levels of sociocultural practice are situational (discourse-building situations), institutional (institutional impact), and social (social community influence).

#### IV. CONCLUSION

Not only do literary works begin with an empty page, but they also begin with events or facts upon which a narrative is based. Through literature, an author also seeks to contribute significant cultural values to the community of readers. As a complicated structure, the literature reveals numerous facets of life, such as cultural challenges, that merit in-depth examination for the reader’s benefit. The presence of cultural literacy must have a historical context. Some of the societal concerns encountered by authors can be used as study material for literary analysis. The *Bumi Manusia* Novel by Pramodya Ananta Toer is one of the short stories written. It is a cultural portrayal of a group of Dutch people who live side-by-side with the natives, leading to the idea that the Dutch had more control over the natives then. The novel depicts the lives of Javanese people who coexist with Dutch citizens. Coexistence produces friction for both parties over time.

This article examines cultural representations in the lives of Indonesians throughout the Dutch colonial period. This novel features a variety of languages and civilizations. Javanese and European cultures, particularly that of the Netherlands, are highlighted most prominently in the story. This is evident from the novel's text and the characters' names. For instance, Javanese culture is reflected in the term Nyai. Javanese ladies commonly wear Nyai. Meanwhile, Dutch culture is reflected in the novel's narrative through Dutch names.

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