

SOCIAL AWARENESS IN PRAMOEDYA ANANTA TOER'S NOVEL *THIS EARTH OF MANKIND*

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Abstract

This study examines the representation of social awareness in Pramoedya Ananta Toer's novel *This Earth of Mankind*, using Sheldon's framework. Through qualitative descriptive analysis, the study identifies three dimensions of social awareness—cognition, social environment, and goals and motives—reflected in the characters of Minke, Nyai Ontosoroh, and Tuan de la Croix. The findings highlight Pramoedya's critique of colonial social hierarchies and the awakening of native consciousness. Twelve data were collected to support the statement about social awareness and its aspects found in the novel. The results of this study are that there are three aspects of social awareness found in the novel *This Earth of Humanity*, namely cognition, social environment, and goals and motives. The cognition can be seen through Minke's character, which is displayed through his disbelief in Astrology and superstition, his good process of absorbing information, and his way of thinking critically about the problems of the indigenous people. The social environment can be seen through social awareness of the backwardness of natives' behavior and social awareness of native status towards Europeans. Goals and motives can be seen through the goals of Minke and Tuan de la Croix, who wanted to make the natives more advanced and developed, and Nyai Ontosoroh's goals for Annelies.

Keywords: *Cognition; goals; motives; social awareness; social environment*

1. Introduction

Basically, humans are social beings. As social beings, humans cannot live without the help of others. Whatever the circumstances or abilities, they definitely need the help of others (Zuriah, 2011: 32). It means that humans are essentially social creatures, that is, they are interdependent on one another. It is human nature to live in society and always interact with other people. To survive, humans need other people. One example of human activity as a social being is gotong royong, or mutual cooperation. Therefore, humans as social beings must care about everything around them. They must realize the importance of mutual respect, love, and care for fellow living beings.

However, in the current era of globalization and technological sophistication, which has many positive impacts on society, it also has negative impacts. Humans as social beings are too busy demanding personal rights and pleasures. They seem

reluctant to carry out their obligations to society. Some of the negative impacts of globalization are a consumptive lifestyle (behavior or lifestyle of individuals who like to spend money without careful consideration), individualistic attitude (attitude of a person who is concerned with self-interest and as if he does not need help from others), Westernized lifestyle and social inequality. Social inequality can also be seen from several examples of social phenomena, especially in Indonesia, i.e, poverty, unequal education, people's per capita income that is below the regional minimum wage (UMR), and damaged morale and behavior of students. All of these impacts mentioned are social problems that are currently common in society, especially in big and metropolitan cities.

To overcome these bad phenomena, each individual must carry out his role properly in society. They must have sensitivity and social awareness because this is one of the important needs of society. Social awareness in the Kamus Besar Bahasa Indonesia (Tim Prima Pena, 2015, p.562) is defined as a person's full awareness of his rights and obligations as a member of society. On the other hand, social awareness can also be referred to as the ability to be able to read, realize, and understand what is experienced by the people around them and their environment. Social awareness in society is essential. With that, humans can develop knowledge so that they become social beings who are educated, and who carry out social life with a high understanding of education, so that they understand the same position as one another, by not always looking at differences based on wealth, honor, power, and education. Social awareness has the goal of forming a society that can live together without differences and without harming one another.

In line with the explanation above, the researchers discuss social awareness in Pramoedya Ananta Toer's novel *This Earth of Humanity*. This novel tells about the social and political conditions of Indonesian society during the colonial and independent governments. It deals with themes of power that make people respect and have authority in controlling society. Therefore, Minke, an indigenous boy who has a European mindset, observes the social conditions around him and is aware of this. He, a proud, highly educated, strong-willed individual, refuses to accept the hierarchy that parcels out freedom and power according to the amount of European blood running through one's veins. He and Nyai, his friend, fought back against European laws as firmly as they could.

There are several reasons the researchers analyze this novel. First, because this novel has been translated into thirty-three languages. Second, the researcher is interested in discussing the social conditions of Indonesian society that occurred during the colonial government. Third, this novel is a realistic historical novel, which describes the actual condition and situation during the Dutch colonial period. By researching this novel, the researchers at the same time studies the history of Indonesian society, because a great nation is a nation that knows its own history. Thus, the researchers discuss the social awareness that occurred during the colonial government which is depicted in the novel *This Earth of Humanity* by Pramoedya Ananta Toer.

2. Literature Review

Literary studies are always open to various understandings and intertwined in various fields of science such as sociology, psychology, history, philosophy, and others. In other words, literature can be used as a medium of expression to interpret humans based on their existence and culture, personality, and differences. This is as stated by

Suhariyadi (2014, p.26), literature is multidisciplinary, which means that literary theory can be used as a basis for understanding in any field.

Social psychology is a combination of two sciences between sociology and psychology. Social psychology is used to study social phenomena with a psychological perspective, namely social awareness in Pramoedya Ananta Toer's novel *This Earth of Mankind*. Baron & Byrne (2008), say that social psychology is a field of science that seeks an understanding of the origins and causes of individual thoughts and behavior in social situations. This definition emphasizes the importance of understanding the origins and causes of behavior and thoughts. According to Sears (1991), social psychology is a science that seeks systematically to understand social behavior, regarding a) how we observe other people and social situations, b) how other people react to us, and, c) how we are affected by social situations.

Based on the explanation above, the researcher can conclude two things. First, literature can be used as a forum or basis for understanding in any field, including the field of social psychology. Second, social psychology is used to study social phenomena from a psychological perspective. In line with this understanding, researchers will discuss social phenomena, namely social awareness, using a psychological perspective. Social psychology deals with social influences on individual processes and their perceptions, attitudes, and interactions.

2.1 Social Awareness

Social awareness is a person's full awareness of their rights and obligations as a member of society. In line with this explanation, this novel discusses social awareness in Pramoedya Ananta Toer's *This Earth of Mankind*. Then, the researcher will explain the definition of social awareness through the explanations of the experts below.

Wegner & Guiliano in Sheldon (1996, p.620) state that social awareness is mental events in which one forms a mental event in which one forms a mental representation of either oneself or another person. It means that social awareness can be interpreted as a representation of one's soul, of himself and others. Prasolova-Forland (2002) states that social awareness relates to a person's awareness of social situations experienced by oneself and others so that individuals can know and be aware of things that are happening around them, such as what other people are doing, whether someone is engaged in a conversation and can be interrupted, who is around, and what circumstances are going on. According to Freire in La Abute (2019, p.188), social awareness arises because a person must have social intelligence. This intelligence is not only limited to sensitivity, sympathy, and empathy for the situation of people who are experiencing oppression both physically and psychologically, but a form of one's understanding of social reality so that he understands what he should do in responding to this reality even though it has to go against the structure or system. Existing in society itself. Real social intelligence is one's awareness of the social reality that occurred in his era.

Based on explanations regarding social awareness, it can be concluded that social awareness is the sensitivity possessed by individuals to analyze social conditions and situations. This is usually depicted with individual empathy, to pick up on social signals and social needs.

2.2 Elements of Social Awareness

Azzet (2010, p.78), in his book *Mengembangkan Kecerdasan Spiritual*, suggests that social awareness is divided into four elements including primal empathy, attunement, empathic accuracy, and social cognition.

- a. Primal Empathy: Building awareness to be empathetic is a must. Because empathy is the most important and fundamental thing for someone to have so that their social intelligence can develop optimally. With empathy, a person's relationship will be closed because they can feel each other and at the same time understand each other's feelings, needs, and moods. Thus, the bond feels closer to one another. This is what is needed so that a person feels comfortable, valued, needed, listened to, and various other personal needs. Thus, two or more individuals who are in a relationship will feel a role and are not alienated in their social environment.
- b. Attunement: Attunement is the ability to be able to listen openly so that one can understand what someone has said. The purpose of this ability is how someone can listen well and effectively so that they can respond quickly and can provide a harmonious and positive response.
- c. Empathic Accuracy: That is the ability to be able to understand properly and precisely the feelings and thoughts of other people. And this ability is developed after we listen carefully to what has been conveyed by other people, whether it is related to their feelings or thoughts.
- d. Social Cognition: Social cognition or social knowledge is more about how one understands the social world. Understanding this issue is very important because, without knowledge of what the social world is like, what its characteristics are and intricacies, and how the social world is intertwined, it will be difficult for someone to be able to carry out social interactions.

2.3 Aspects of Social Awareness

According to Sheldon (1996, p.621), there are two aspects that affect a person's social awareness, including the following.

- a. Cognition: Each individual has their own habits or style in paying attention to information obtained from their social environment. This shows that the cognitive system that each individual has is different from one another and can influence their social awareness in social interaction (Sheldon, 1996, p.621).
- b. Social Environment: Awareness of the social environment can help a person build bridges between himself and others in social life (Sheldon, 1996, p.621).

To reconcile the idea of the aspects of social awareness in the two parts above. With the aspects that can be found in the novel, it is crucial to take other points as described by Franzoi, et.al (1990, p.641-659) i.e goals and motives in order to make them match. They confirm that social awareness can be influenced by goals and motives. These goals and motives reflect the social information needed by a person. For example, people who often position themselves as other people in order to understand what other people feel will tend to do that (Franzoi, et.al, 1990, p.641).

2.4 Dimension of Social Awareness

Sheldon (1996, p.628) explains that social awareness has three dimensions, namely tacit awareness (self-perspective and the perspective of others), focal awareness (self as an object and others as objects), and content awareness (observable appearance and experience unobservable).

Based on the differences that exist between the perspectives taken for social evaluation and the targets of a social evaluation, Wegner and Giuliano (1982, p.1-17) introduce two basic dimensions of social awareness, namely tacit awareness, and focal awareness. Tacit awareness can be defined as a person's point of view or, in other words, "from which side he sees". Meanwhile, focal awareness can be defined as the object of an evaluation or "what he sees".

Sheldon and Johnson (1993, p.320) add that individuals do not always access a target from privileged awareness, but also non-privileged awareness. Non-privileged awareness can be seen from three things, namely a) a person does not have to psychologically use other people's perspectives to evaluate his own appearance, b) a person does not always have to see other people's perspectives to find out what other people might be experiencing, and c) a person can detach from his personal experiences by psychologically using another person's perspective.

2.5 Forms of Social Awareness

Based on the dimensions of social awareness, Sheldon and Johnson (1993, p.320-330) found a social awareness model that contains several dimensions of the forms of social awareness used by people in their social life. These forms of social awareness include:

1. Self-experience seen from one's own perspective: This form of social awareness can occur when a person tries to understand his anger and can be illustrated by the thought "I'm really angry." This form of consciousness means that it can be seen or formed when humans tell the truth about what they are feeling.
2. Appearance seen from the perspective of others: This form of social awareness can occur when someone wears a different color shirt when appearing in front of a crowd, and realizes that people are watching him. This form of awareness can be understood when one is aware of being the center of attention of many people.
3. The experiences of other people are seen from their own perspective. This form of social awareness can occur when a person tries to feel what other people feel and can be illustrated "I also feel ashamed if I become him." This form of awareness occurs when we position ourselves with other people as if we are also feeling what other people are feeling.
4. The appearance of others is seen from one's own perspective: This form of social awareness can occur because someone is laughing at the appearance of others.
5. The appearance seen from one's own perspective: This form of social awareness can occur when a person examines his appearance carefully in the mirror and can be exemplified by an anorexic who insists that he is too fat, despite the protests of others.
6. The experience yourself seen from the perspective of others. This form of social awareness can be illustrated by the thought: "He reacted as if I was angry, maybe I am angry." This form of awareness can occur when we realize that what others see of us may be true.
7. Seeing other people's experiences from one's own perspective: This form of social awareness can be illustrated by the thought: "He has no right to be angry." This form of consciousness occurs when we don't want what we feel to be felt by other people so that someone doesn't feel discouraged and describes it through what we have felt.
8. The appearance of other people is seen from his perspective. This form of social awareness occurs when he realizes that there is a teenage obsession with his face or

certain parts of his body. This form of social awareness occurs when we judge other people according to our own perspective, as if what other people think is not suitable for them, which is appropriate only according to our perspective.

3. Research Method

This research uses a social-psychological approach. The social-psychological approach is used because this approach is very suitable for discussing individual behavior and social situations. It means that the researchers will discuss social phenomena, namely social awareness, using a psychological perspective. This research discusses social awareness in Pramoedya Ananta Toer's novel *This Earth of Humanity*. This research uses the concept of Social Awareness by Sheldon (1996).

Referring to the research problems, the researcher used a qualitative descriptive method. Semi (1993, p.59), states that qualitative descriptive research prioritizes process rather than results, data analysis tends to be inductive, and meaning is essential. Therefore, this study seeks to describe the object as it is and aims to raise the facts and circumstances that occurred during the research.

4. Discussion

There are three aspects of social awareness in the novel, i.e. cognition, social environment, and goals and motives. These aspects will be explained in the following sub-sections.

4.1 Cognition

Cognition is a tough process, namely the ability of individuals to connect, assess and consider an event. The process of cognition is related to the level of intelligence which characterizes a person with a variety of interests, especially aimed at ideas and learning. Every individual thinks of using his intellect. It is intelligence ability that determines whether a problem at hand is resolved quickly or not. Intelligence is the highest mental ability possessed by humans. A level of intelligence can help a person in dealing with various problems that arise in his life. Sujiono (2013, p.3-4) also states that cognition is related to intelligence. Cognition is more passive or static, which is the potential or power to understand something, while intelligence is more active, which is the actualization or embodiment of that power or potential in the form of activity or behavior. In line with the statement above, the researcher discusses Minke's cognition, and it will be described and proven through the data below.

Indeed I don't believe in astrology. How could anyone believe in it? It has never lit the way for progress in science and in learning. And it demands of us that we submit to its predictions. There is nothing else we can do except to throw it into the pig's slops bucket. Once I had my fortune told, just for fun. My horoscope was turned over and over. The fortune-teller opened her mouth. She had two gold teeth: If sir is patient, she said, he will surely meet the maiden. So I just prefer to trust my intellect. Even with the patience of all mankind, I would never meet her.

I put my trust in scientific understanding and in reason. With these, at least, there are certainties that can be grasped (Toer, 1996, p.19).

The quotation above shows that Minke does not believe in astrology. As Minke knows, the Javanese culture and customs are full of superstitions and predictions. They still apply the customs and rules handed down by their gods or ancestors. However, as a native Javanese, Minke's behaviors and way of thinking are already highly developed compared to most Javanese. As an H.B.S (*Hoogere Burgerschool*) student, he is equipped with advanced knowledge. Therefore, he does not believe in prophecy and superstition and believes more in sense and science. From the explanation, it can be said that Minke has the cognitive ability to absorb information. He believes more in something that is proven in real terms, not just mere guesswork.

Minke's ability to absorb information from the events he experienced can also be seen in the data below.

That night I found it difficult to sleep. My thoughts worked hard trying to understand this woman. Outsiders viewed her as only a nyai, a concubine. Or people respected her only because of her wealth. I saw her from yet another angle: from all that she was capable of doing, from everything she said. I think Jean Marais was right: You must first of all think justly. Don't sit in judgment over others when you don't know the truth of the matter (Toer, 1996, p.72).

Nyai Ontosoroh is the mistress of Mr. Herman Mellema, a Dutch businessman and official. She is willing to become a concubine just to have a rich and comfortable life. That is the rumor and people's opinion of Nyai. However, Minke looked at Nyai in a different way, one might even admiringly. After knowing Nyai and Annelies, Minke realizes that all the people's assumptions were wrong. She is an amazing woman who can run her company successfully. She also has great insight and knowledge and even speaks Dutch, Javanese, and Malay, which at that time, it would be very rare to find Javanese, Indo, or Dutch people who could master these three languages simultaneously. In line with the words of Jean Marais who states that one must have a fair mind. Cognition and intelligence abilities help Minke to absorb information well. Jean's words also make Minke have a different perspective and not immediately believe the rumors circulating about Nyai.

The next data discusses Minke's cognitive abilities in concluding the problems he is experiencing.

Should I have such grandiose suspicions as this? Was my thinking, as an educated person, fair and just? Was I not both too young and too ignorant to have such suspicions? I thought it over and over again. I couldn't avoid always coming back to the same condition: being inclined to accept my suspicions. My dismissal from school, the withdrawal of my dismissal, the closing down of the school discussions, the expelling of Magda Peters, the intervention of the assistant resident of B- , the invitation that was announced by the school director at the graduation party, and his own and the other teachers' absence at our wedding, and being represented only by the letter brought by Magda Peters. . . . No, I was not too ignorant or too young to understand. Each event was linked and entwined together so as to give victory to Maurits Mellema over the Native woman Sanikem, her daughter, and son-in-law, her wealth and property (Toer, 1996, p.333-334).

The data above shows Minke's way of thinking of absorbing information about the problems he faces. As an educated person, Minke suspects that all the events he experienced were propaganda by the Dutch and Maurits Mellema against Sankikem (a.k.a Nyai Otoroh), the natives. He also thinks that everyone who is related to and has an interest in the Dutch government secretly wants to bring him and Nyai down, and control Nyai's property and belongings. From this problem, Minke finally realizes that all the European science that he glorified is sheer nonsense. The law and science they teach are solely for their personal benefit. They use it as a tool to bring down natives and take away their honor and rights.

4.2 Social Environment

The social environment is where daily activities take place. It is also the strength of society with various systems of norms around individuals or groups of people that influence their behavior and interactions. Through the social environment, one's personality can be formed. Therefore, a good social environment will form a good personality and vice versa. It can also be a factor that supports behavioral changes that occur in each individual or group. This also changes Minke's behavior because of his social environment. In discussing the social environment, the researchers found two points of discussion, namely the backwardness of the native's behavior and the status of natives towards the Dutch law. This point will be discussed as follows.

A. The Backwardness of the Native's Behavior

A maid served chocolate milk and cakes. And the servant didn't come cringing in as she would have before Native masters. She walked in and stood gaping at me in amazement. That would never be allowed by a Native master: A servant must bow down, bow and scrape continuously.

How beautiful life is when one doesn't have to cringe before others
(Toer, 1996, p.30).

The data above shows Minke's astonishment at the treatment of the maid at Nyai Ontosoroh's residence. There the maids walk normally, not on all fours as he often sees at the native masters' homes, including at his house in City B, the home of Regent B, his father. Minke then realizes that it would be nice if the natives also treated their subordinates or other people the same way Nyai Ontosoroh/the Netherlands treats them. The explanation regarding the differences in native treatment can be compared with the next quotation.

Minke's amazement does not stop there, he feels that Nyai Ontosoroh's residence was a different world. Quite a stark difference from what he sees in native residences. This can be explained through the data below.

I was dumbfounded to see women leaving their kitchens in their homes, wearing work clothes, seeking a living in someone else's business, mixing with men! Was this also a sign of the modern era in the Indies?

"You're amazed to see women working?" I nodded. "They wear the same uniforms here as workers in Holland, but we can only give them calico (Toer, 1996: 35-36)."

Through the data, it is clear that Minke is surprised by the behavior and treatment of the workers at Nyai Ontosoroh's company. Previously, Minke had never imagined that women could leave the house to work. What he knows is that women only need to be in the kitchen and at home, and are not allowed to do activities outside the home. As if that was not enough to confuse Minke, he also realizes that the workers at Nyai Ontosoroh's company all wear the same clothes, white. As explained by Annelies that their company follows the regulations in Holland (Netherlands).

Further data shows evidence that native behavior is still backward, this can be proven through the custom which forces people of lower status to have to walk squatting and with both hands. This is evidenced by the quotation below.

To my left and right clam-shell ornaments were spread out. And the floor shone from the rays of light from four oil lamps. Truly, my friends would ridicule me if they could see this play, where a human being, who normally walks on his two whole legs, on his own feet, now has to walk with only half his legs, aided by his two hands. Ya, Allah! You, my ancestors, you: What is the reason you created customs that would so humiliate your own descendants? You never once gave it any thought, you, my ancestors who indulged in these excesses! Your descendants could have been honored without such humiliation! How could you bring yourself to leave such customs as a legacy? (Toer, 1996, p.121-122).

The previous data and the data above imply a very significant difference. As previously explained, people with lower status or positions must respect people with higher status, older, or their employer. Actually, this custom is not wrong; in fact, it is a good behavior. But, then, it is misused, and people with higher status sometimes consider this habit excessive. As illustrated by the data above, Minke has to walk on all fours to greet his father. Minke, who is used to western customs, is actually against it, but he will not dare to contradict his father. He considers this to be outrageous and even ashamed to do it.

It can be concluded that Minke's surprise is not without cause. Even though he attends a Dutch school, he does not know much about their culture, knowledge, and customs. This is what made him realize that the natives should also take and absorb these good habits and knowledge from the Netherlands, so that natives are not backward and can develop.

B. The Status of Natives Towards The European / Dutch's Law

"Minke, if you maintain your present attitude, I mean your European attitude, not a slavish attitude like most Javanese, perhaps one day you will be an important person. You can become a leader, a pioneer, an example to your race. You, as an educated person, surely understand that your people have fallen very low, humiliatingly low. Europeans can no longer do anything to help. The Natives themselves must begin to do something."

His words hurt. Yes, every time the essence of Java was insulted, offended by outsiders, my feelings were also hurt. I felt so totally Javanese. But when the ignorance and stupidity of Java was

mentioned, I felt European. So these messages, which had brought me so many thoughts, I took with me in my heart on the train back to Surabaya (Toer, 1996, p.148).

The above data clearly illustrates how Mr. de la Croix views the Natives. He considers that the natives still follow the slavery system. Therefore, he hopes that Minke can be a breath of fresh air and bring change to the natives. The intention conveyed by Mr. de la Croix is actually good, but still, he looked down on the Natives with contempt. This stereotype develops among Europeans towards Natives' social environment. They consider that Europeans had a higher status in all aspects.

This stereotype also brings changes to Minke's behavior. He is sick when the Natives are insulted and ashamed to be Javanese. As a result, he considers himself more European. The European attitude towards the Native's status is also explained in the following quotation.

After reading all their comments and proposals, Mama stated: "They can't stand seeing Natives not being trodden under their feet. Natives must always be in the wrong, Europeans must be innocent, so therefore Natives must be wrong to start with. To be born a Native is to be in the wrong. We're facing a more difficult situation now, Minke, my son. [That was the first time she called me 'my son,' and tears came to my eyes when I heard it.] Will you run from us, child?" (Toer, 1996, p.278).

The data above is Nyai Ontosoroh's complaints about Europeans. Nyai criticizes how the Europeans treat the Natives. This criticism is not without reason. Nyai sees how the Dutch and Europeans respond to the murder of Mr. Mellema. Mellema, a Dutchman, is poisoned by the owner of the brothel, Ah Tjong. However, Europe alleges that Nyai is the mastermind and involves in the murder case. Of course, this made Nyai angry and angry. From the above data, it is explained that Europe will never give equal rights and justice to the Natives. We must always be under them, trampled on and blamed. Subsequent data discussing the Native status of Europeans will be proven through the quotation below.

As I listened, the words of Mother came back to me: "The Dutch are very, very powerful but they have never stolen people's wives as did the kings of Java." But now, Mother? It is none other than your own daughter-in-law they are threatening to steal, to steal a child from her mother, a wife from her husband; and they want, too, to steal the fruits of Mama's hard work and everything she has strived to achieve over the last twenty years without ever a holiday. And all this was based upon no more than beautiful documents written by expert scribes and clerks with their indelible black ink that soaked halfway through the thickness of the paper (Toer, 1996, p.327).

The data above once again proves the status of the Natives in the eyes of Europe and the Netherlands. Europe has a double standard. They consider the natives to be contemptible, and stupid and adhere to a system of slavery, but they themselves are dirtier and enslave the natives. Their people take native women without marrying them, colonize weak nations and monopolize them. The laws and knowledge they teach are

only for their own sake. This is illustrated in the situation experienced by Nyai and Minke. No matter how hard they struggle and try to save their families and property, they will still lose against Dutch law. They will not consider them equal and still will not defend the Natives.

4.3 Goals and Motives

Goals and motives are regulators of one's behavior to interact with one another. It also influences one's decisions and behavior. With goals and motives, it is easier for someone to direct life to what they want to achieve. In connection with the explanation above, the researchers discuss the goals and motives of the social awareness of the characters depicted in the novel *This Earth of Mankind* by Pramoedya Ananta Toer.

...How was it possible that a Native, a girl to boot, only an E.L.S. graduate, could write and articulate her opinions in the European manner, let alone have them published in a scholarly magazine? But I believed it and must believe it; it was something that strengthened my belief that I too could do what she had done. Hadn't I already proved that I could do it? Even if still just initial attempts and in a very small way? It was indeed her example that stimulated me to write. And now I was coming to know this older woman. She doesn't write articles but she is expert in seizing people in her grasp. She runs a big, European-type firm. She confronts her own eldest son, controls her master, Herman Mellema, trains her youngest child to be a future administrator, Annelies Mellema—the beautiful maiden of whom all men dream. I would study this strange and frightening family. And one day I'd write (Toer, 1996, p.72-73).

The data above shows the social awareness felt by Minke. He knows that it is rare to find educated Natives. Because of that, he is surprised that there is a native woman who is educated and had a European mind. The girl is only seventeen years old and a graduate of E.L.S, but she has already published her writings in science magazines. Another thing, Minke also admires Nyai Ontosoroh, a native woman who can lead her own family and company. Without school, she could read, write and be broad-minded. These circumstances made Minke realize that if women can do these extraordinary things, so of course he can do it too. This social awareness makes Minke have goals in life, namely he wants to develop and become more educated.

The data below is the social awareness felt by Nyai Ontosoroh. The objectives and motives will be discussed through the quotation below.

Why am I telling you this story, Ann? Because I don't want to see my child go through such cursed experiences as these. You must marry properly. Marry someone like you, of your own will. You, my child, you must not be treated like a piece of livestock. My child may not be sold to anyone, no matter what the price. Mama will make sure that such a thing does not happen to you. I will fight to preserve the dignity of my child. My mother was incapable of defending me, so she was not fit to be my mother. My father sold me like the offspring of a horse; he wasn't fit to be my father. I don't have any parents (Toer, 1996, p.87).

The data above explains the goals and motives of Nyai in educating and responding to her children. Previously, Nyai is sold by her father to Mr. Herman Mellema as a concubine. She can not fight let alone refuse her father's orders. She understands very well the environment and social status of the Native, they will always be looked down upon and not given any rights. Social awareness helps Nyai not to make the same mistake by causing her daughter, Annelies, to experience the same experience. She wants to be strong so that her daughter will not be treated arbitrarily and could legally marry, unlike her former self.

The last data to show social awareness in the aspect of goals and motives can be illustrated through the following quotation.

Sarah reported: Minke became angry in the end, Dr. Snouck Hurgronje and his Association Theory were three hundred years behind the times, repeated just as you had said. Papa was surprised and had to ask me to explain further. Then Papa said: He is proud to be a Javanese, and that is good as long as he has self-respect as an individual as well as a child of his race. He mustn't become like the general run of his people; when among themselves they feel as if they are from a race which has no equal on the earth. But as soon as they are near a European, even just one, they shrivel up, lacking the courage even to lift up their eyes.

I agree with this praise of you, my friend. May things go well for you (Toer, 1996, p.192).

The previous data describes Minke and Nyai's goals for their own lives. Unlike the aspects of the aims and motives from the previous data, the quotation above describes Mr. de la Croix's goals and motives towards Minke. His concern for the natives encourages him to support Minke. He learns that Minke is educated, has a European mind, and attends H.B.S. He also knows that Minke is an accomplished, intelligent child, and produces many written works. Therefore Mr. de la Croix hopes that Minke can be a breath of fresh air and can bring change to the Natives. he also hoped that natives could stand on their own feet and not be humiliated again under the shadow of Europe.

5. Conclusion

After analyzing the aspects of social awareness in the novel *This Earth of Humanity*, which is written by Pramoedya Anata Toer, some findings could be interpreted. It is found that there is an aspect of social awareness in the novel *This Earth of humanity*. There are three aspects of social awareness in the novel, i.e. cognition, social environment, and goals and motives. There are twelve data to support the statements about the aspects of social awareness that are found in the novel. The data are explained and analyzed from the point of view of Minke, Nyai Ontosoroh, and Tuan de la Croix.

It is very clear that the social condition of the natives during the colonial period was very apprehensive. Natives were exploited, humiliated, and denied equal rights to Europeans.

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