



Analysis of The Mute's Soliloquy Book Written by Pramoedya Ananta Toer About Human Rights Infraction

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ABSTRACT

This research tries to describe about type of human rights infraction which happen to Indonesian Communist Party's political captive on Buru Island who written by Pramoedya Ananta Toer on his book called The Mute's Soliloquy. This captive is captured because their charge of involvement on G30S/PKI tragedy. During their isolation in Buru Island, the political captive treated inhumanly and out of bounds. The Mute's Soliloquy is chosen because it was a note that written directly by Pramoedya Ananta Toer during his period as political captive on Buru Island. The theory which are used to explain the problems was theory about human rights which is based on the International Covenant on Civil and Political Rights. This covenant has already been ratified by almost member states on United Nation, including Indonesia that ratified this covenant through Law number 12 of 2005. The theory in used to see and analyze type of human rights infraction which happen to political captive on Buru Island. The method of research is qualitative study with descriptive study. The data was collected by library research method. Some type of human rights infraction which happen to political captive on Buru Island is; Right to liberty and security of person, describe about unprocedural arrest of political captive because the obscurity of infringe criminal act and not through a court. Right to hold opinions without interference, describe about limited information that received nor given by political captive. Right to not being held in slavery and hard labour, describe about hard labour which is conducted by political captive, the hard labour is obligation that must be done by political captive on Buru Island. Right to physical integrity, describe about torture that received by political captive, the torture is a sanction or spontaneous treatment by officers. Right to life, describe about death of 310 political captive during detention period on Buru Island with any reasons. After being release from Buru Island, the political captive still get some restriction as civil society.

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1. INTRODUCTION

Human rights are considered as rights that every human being has, which are inherent or inherent to them because they are human (Monib & Bahrawi, 2011) (Besar, 2011). In the opening of the International Covenant on Civil and Political Rights, it was announced: These rights derive from the inherent dignity of humans (Siregar, 2014). This right is very basic or human, which is absolutely necessary so that humans can develop according to their talents, ideals and dignity (Jatmiko, 2008). This right is also considered universal, meaning it is owned by all humans without distinction based on nation, race, religion or gender (Darwin, 1999) (Ibrahim, 2008) (Yuval-Davis, 1997) (Donnelly, 1984). With the widening of the concept in the context of globalization today, the issue of human rights has become a hot topic discussed in almost all parts of the world (MPW Wijaya, 2014) (Dreher et al., 2008). In the book Basics of Political Science, Miriam Budiarmo explains some of the characteristics of human rights. Human rights issues and their protection are an important part of democracy. The deepest meaning of democracy is the sovereignty of the people so that the people are the holders of the highest political power, this means directly guaranteeing the people's civil and political rights (Rusydie Cw, 2007).

Indonesia as a country that adheres to democracy does not ignore human rights values in the life of the country. In Indonesia, human rights originate and lead to Pancasila, which means that human rights are the guarantee of a strong philosophy from the philosophy of the nation (Monib & Bahrawi, 2011) (Kusnadi, nd). Several human rights instruments in Indonesia include; 1945 Constitution, MPR Decree number XVII / MPR / 1998 concerning Human Rights, Law No. 39/1999 concerning Human Rights and its instruments, namely the National Commission on Human Rights or Komnas HAM. Human rights violations are every act of a person or group of people, including state officials, whether intentional or negligent, which legally reduces, obstructs, limits, and or removes the human rights of a person or group of people guaranteed by law (Telaumbanua, 2013) (Tedja, 2014) (Handayani, 2014). Compared to human rights violations committed by the state and individuals, the state is more vulnerable to committing human rights violations because the state has the power to force, the state has the authority to commit physical violence.

One of the periods when there were still many cases of human rights violations in Indonesia was during the New Order era led by President Soeharto. In the era known as Pancasila Democracy, many human rights violations occurred during that era of power (Gultom, 2013) (Thorburn, 2004). The principle of "just and civilized humanity" is the precept that is betrayed because human rights violations are carried out in such a literal way. The arrest, detention and disappearance of activists or critical figures by force, blocking of print media, shootings without reason and due process, massacres of civilians in various areas are examples of crimes against humanity during the New Order era (A. Wijaya, 2014).

During his reign Soeharto implemented three policies at once, namely; curb the rights to associate, express and have opinion; do the elimination and reductionist policy of the concept against the concept of human rights; and carrying out the murder and enforced disappearance of people without legal reasons. These three things constitute a unitary act of human rights violations as part of politics to maintain power. The legal basis for the placement of political prisoners to Buru Island is President Soeharto's Decree No. 16 of 1969 concerning the establishment of the Operation Command for Restoring Security and Order (Kopkamtib) which has the task of restoring security and order from the consequences of the G30S / PKI rebellion as well as other extreme and subversive activities as well as securing government authority for the survival of Pancasila and the 1945 Constitution. The principle outlined by the government for the implementation of these measures, is not to interfere with national security, in accordance with applicable laws, and detainees must produce their own needs. as a support for the implementation of five-year development (Roosanti, 2009). The selection of Buru Island is based

on; The island of Buru is far from the sensitive political temperature of the capital; to ease the government's financial burden for the success of the Pelita program. In Buru, it was hoped that the detainees would be able to provide for their own needs, without depending on the state's financial budget by starting with the idea of transmigration.

Furthermore, even though these political prisoners were free they were still given restrictions (Sumbulah, 2014). The clearest example is the giving of the ET (Ex Prisoner) sign on each resident card, with this sign that political prisoners are restricted in movement, they cannot find work, cannot be elected, and cannot travel freely. More ironically, the family of the former political prisoner also endured the misfortune of being unable to go to school and work. Of the many political prisoners who were exiled to Buru Island, there were five prisoners who made memoirs about their lives while being political prisoners on Buru Island. Five people with different backgrounds and professions wrote their memoirs with their respective language tendencies and directions (Setiawan, 2004) (Heryanto, 1999). Of the five prisoners who have written memoirs of their life on Buru Island, only the books of Pramoedya Ananta Toer were published during the New Order era, while other prisoners' books were published after the New Order era. Pramoedya's book was actually published for the first time in the Netherlands in 1988 and 1989 under the title *Lied Van Een Stome*, then in 1995 and 1997 this book was published in Indonesia under the title *Nyanyi Sunyi A Dumb*, although in the end the book *Nyanyi Sunyi A Dumb* was withdrawn from circulation. after 10 days of publication because it was blocked by the Indonesian government at that time. Pramoedya Ananta Toer himself is an Indonesian writer who has a significant influence on literature in Indonesia. As soon as the name Pramoedya Ananta Toer was mentioned, immediately a number of controversies arose. Even, In almost all aspects works and figures Pramoedya always provokes controversy and debate, support and resistance. Pramoedya has previously been arrested and imprisoned by the Dutch for three years and jailed for one year during the Old Order. During the New Order era, he was imprisoned for 14 years. Pramoedya was arrested on October 13, 1965 because he was considered to be affiliated with Lekra and the PKI. Pramoedya's detention to Buru Island was carried out without trial beforehand, he spent 10 years as a political prisoner on Buru Island after spending 3 years in Nusakambangan (Basundoro, 2011). Then he was free from Buru Island in 1979, and was transferred to Magelang for a month. After being released from prison, Pramoedya was placed under house arrest in Jakarta until 1992, as well as city and state detention until 1999. During his lifetime, Pramoedya has produced approximately 50 books and has been translated into 41 languages. Of all his books, there are some that are very well known inside and outside Indonesia, among others; *Buru Island Tetratology*, *Beach Girls*, *Backflow*, *Not Night Market*, *Just Call Me Kartini* and *Sing Silent A Dumb*. Pramoedya is also one of the Indonesian writers who has quite a lot of awards and appreciations from abroad, one of which is that Pramoedya was nominated to get the Nobel Prize for Literature but failed due to problems in the translation of his books that were not optimal. The distinctive feature of Pramoedya's poetry is that he in his own way as a writer communicates and tries to explain to the Indonesian people, especially the younger generation, why the fate of Indonesia has become confused as happened during the New Order era. For this reason, he continues to use the language media which characterizes his strength by remaining firmly in the literary domain, even though the stories he carries are full of political content. And, the land and ingredients used for communication are the stage for the history of the archipelago itself (Toer & Isak, 2000).

The *Silent Silent Silent Nyani Book* is a symbol of rejection of injustice, how Pram still wrote down all his complaints and thoughts even though when he was exiled, silenced and even lost his rights as a human being. Pramoedya, although in each of his books many links with historical chapters, he is basically not presenting Indonesian history in a literary context. He presents history as a part of being confronted with the real situation in Indonesia today. Likewise in the book *Nyanyi Sunyi A Dumb*, Pramoedya reveals a history that is forgotten, marginalized, and not treated fairly.

2. RESEARCH METHOD

This research method uses a qualitative analysis approach (Semiawan, 2010). Where this research will only understand and interpret social interactions with actors in a particular social, temporal and historical context. Qualitative research is research that is used to investigate, discover, describe, and explain the qualities and features of social influences that are presented in the form of a narrative description. The type of this research is descriptive research (Musianto, 2004) (Nazir, 1988). Where in this research will describe and explain about the conditions and social phenomena that occur. Descriptive research is research that seeks to describe the current problem solving based on data, presenting data, analyze and interpret as well as comparative and correlative. In a study, data is a reference that will be studied and analyzed as an object to be peeled or processed so that it becomes more academic information. In this study, the data collection techniques used were secondary data collection techniques or library data. The materials taken for this research come from books, writings and articles from journals, papers, the internet related to this research (Fitri, 2014) (Mustari & Rahman, 2012). The data analysis technique used in this study is to use qualitative analysis techniques without using statistical formula aids. This research will be descriptive in nature with the aim of providing an overview of situations and events. Which then will process the data obtained from the research location to be analyzed, then will be explored deeper and will bring up a conclusion that will explain and answer the problem under study (Usman & Akbar, 2008).

3. RESULTS AND DISCUSSIONS

3.1. Forms of Human Rights Violations on Buru Island.

The forms of human rights violations that will be analyzed are based on what has been read in the book Nyanyi Sunyi A Silent, while the types of human rights violations and their definitions are taken from the International Covenant on Civil and Political Rights. This covenant was chosen because this covenant itself is included in the International Bill of Human Rights, and has also been ratified by almost all UN member states so that in terms of the level of ratification, it can be said that this covenant has a very high level of universality when compared to international human rights treaties. other humans. Indonesia itself is one of the countries that has also ratified this covenant, through law no.12 of 2005 Indonesia has officially ratified the International Covenant on Civil and Political Rights. The treatment of political prisoners, which was quite inhumane while on board when heading to Buru Island, is still relatively light when compared to what happened to them while on Buru Island. The treatment they faced was so inhuman, there was not a day without torture. Every day, political prisoners are only required to work to clear land for roads, rice fields and fields. The closure of all access to information for them from the outside world which makes information limited both from family and for the family, even Pramodya while still being detained at RTC Salemba told his wife to divorce him and find a new husband, this was done because he could not bear to see his wife responsible for all dependents. family. There is no guarantee of safety or freedom, Political Prisoners continue to live their lives even though they must always live under pressure. The inhuman act while on Buru Island which resulted in the violation of their human rights is something that should be given special attention. The massive human rights violations committed by the military at that time constituted a dark history of Indonesia that should not be underestimated, and the book Nyanyi Sunyi A Silent was successful in unraveling this history. The human rights violations that occurred on Buru Island included: The massive human rights violations committed by the military at that time constituted a dark history of Indonesia that should not be underestimated, and the book Nyanyi Sunyi A Silent was successful in unraveling this history. The human rights violations that occurred on Buru Island included: The massive human rights violations committed by the military at that time constituted a dark history of Indonesia that should not be underestimated, and the book Nyanyi Sunyi A Silent was successful in unraveling this history. The human rights violations that occurred on Buru Island included:

- a. Right to Freedom and Security
- b. Right to Freedom of Opinion.

- c. The Right to Freedom From Slavery and Forced Labor.
- d. Right to Physical Wholeness.
- e. Right to Life.

3.2. The State of Human Rights of Political Prisoners After Release

There were two waves of freedom for political prisoners from Buru Island, the first wave in 1977 and the second wave in 1979. Pramoedya himself entered the second wave in 1979, he entered Buru Island in the first wave and left Buru Island with the second wave. Not all Political Prisoners returned to Java, some of them chose to remain on Buru Island. Before being free, there is a statement letter that must be signed. First, in the form of stencils: will not spread and develop Communism Marxism-Leninism; will not interfere with security, order and political stability; will not betray the nation and the State which is based on Pancasila and the 1945 Constitution; still willing to be called by the Ruler; KOPKAMTIB sincerely accepts all actions against him and will not make demands or suit against the Government of the Republic of Indonesia; sincerely and devoted to the country and the nation. This statement letter closes with: "Thus I pronounce this oath sincerely and without any form of coercion before the authorities, it is always the Representative of the Republic of Indonesia and will be responsible for all the consequences if I break this oath." The second letter, which must be written in person, states that you have never been persecuted and do not perform forced labor. These two letters prove that even before being released Political Prisoners are forced to comply with the conditions of freedom that keep them restrained. Free which is only symbolic. Whereas in the International Covenant on Civil and Political Rights, it is stipulated that every person who is a victim of illegal detention or detention will have the right to the implementation of compensation. However, how the Political Prisoners demanded compensation if they were still not given the freedom to express their opinions, on the lure of being ready to accept all the consequences, the Political Prisoners still chose to remain silent. His detention was unilateral, his release was still unilateral. If before they are free they have to sign a statement that still restricts their freedom, then after being free the same thing happens with their social life. The book Nyanyi Sunyi of a Mute, summarizes the regulations made by the Indonesian government for former political prisoners. In the end, the ex-political prisoners only got false freedom. The former Indonesian Political Prisoners remain prisoners, prison people outside the prison. As a result, at that time, Indonesia had two classes of citizenship: those who enjoyed and those who did not enjoy civil rights. Even today, no one has demanded compensation or justice for the violations of their human rights as human beings. Buru Island and its Political Prisoners still remain a dark history of Indonesia, which has never been ignored.

4. CONCLUSION

The Silent Singing Book of a Mute is a personal note by Pramoedya Ananta Toer which he originally made for his children not for anyone else. The records were made to deal with the possibility that he would die there either naturally or killed, so that the records bear witness that they had a father who was a Political Prisoner on Buru Island. Although these records were made for his son, none of these notes could be sent and reached his children, all of these records were smuggled in by Pramoedya through several journalists. The Singing Book of the Silent of a Silent Man is divided into two parts. The first volume contains Pramoedya's experiences during his time as a Political Prisoner on Buru Island. All activities carried out by Pramoedya and other Political Prisoners he described in a straightforward manner,

While the second volume contains purely Pramoedya's letters addressed to his son. In this second volume, only a few Pramoedya tells about his life on Buru Island, most of what Pramoedya tells in this volume is the story of his life before becoming a political prisoner on Buru Island. There are seven memoirs about the life of Political Prisoners on Buru Island written by five different people. The reason for choosing the book Nyanyi Sunyi A Mute because of the seven books, this book was the first to be published, to be precise in 1988 and 1989 in the Netherlands. Another reason is because this book contains notes written directly by Pramoedya and also smuggled in by several journalists so that the

contents of this book are more factual. Human rights violations are every act of a person or group of people, including state officials, whether intentional or negligent, which legally reduces, obstructs, limits, and or removes the human rights of a person or group of people guaranteed by law. Human rights violations can be committed by individuals as well as by the state. In the case of Buru Island, the main actor who violated Ham was the State. Ham violations that occurred in Hunt Island, among others; the right to freedom and security, the right to freedom of opinion, the right to freedom from slavery and forced labor, the right to physical integrity and finally the right to life. The right to freedom and security in this context observes the unprocedural arrest of political prisoners because every arrest must be accompanied by a trial and everyone who is arrested must know the reasons and reasons why they were arrested. Seeing what happened to the Political Prisoners, none of them knew for sure the reason why they were exiled to Buru Island. The only legal basis for placing political prisoners on Buru Island is Presidential Decree No. 16 of 1969 concerning the establishment of the Operation Command for Restoring Security and Order (Kopkamtib) which has the task of restoring security and order from the consequences of the G30S / PKI rebellion as well as extreme activities and subversion. and securing government authority for the survival of Pancasila and the 1945 Constitution. The right to freedom of opinion explains that everyone has the right to freedom to have and express opinions without interference and to seek, receive and convey information and opinions in any way and without boundaries. Judging from what happened with Political Prisoners on Buru Island, limited information about anything was common for every political prisoner. In fact, the letters sent by their families had to be read by the officer first and then got to them. The replies to their letters never reach their families. All information for and about Political Prisoners is closed. The right to freedom from slavery and forced labor stipulates that no human being has the right to perform any form of forced labor. The exception to forced labor which is a form of punishment from a lawful court. The forced labor carried out by Political Prisoners on Buru Island which is a form of punishment they carry out is illegal and violates human rights because political prisoners on Buru Island have never been tried by a court. The right to physical integrity is a human right to be free from all tortures and punishments that are cruel, inhuman and degrading human dignity. Judging from what happened on Buru Island, torture is a common thing. Torture is carried out on the basis of punishment, and the cause of some of the torture is unknown.

The right to life is an inherent right and the most important of all human rights. The inviolability or sanctity of life is perhaps the most basic value of modern civilization. The right to life must also be guaranteed by the state. During the detention period on Buru Island, at least 310 people died from any cause. This means that the right to life is one of the rights that is violated. Liberation of Political Prisoners is divided into two groups, the first in 1977 and the second in 1979. The release received by Political Prisoners is only a quasi-release because even though the political prisoners are free, their social life is still being held back. These former Political Prisoners are still limited by regulations made by the government which still restrict the civil rights of every Political Prisoner.

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