

**THE CHARACTERS' RESISTANCE IN MOCHTAR LUBIS'S  
*TWILIGHT IN DJAKARTA***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2020**

**THE CHARACTERS' RESISTANCE IN MOCHTAR LUBIS'S  
*TWILIGHT IN DJAKARTA***

**THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial Fulfilment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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MALANG  
2020**

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I state that the thesis entitled “**The Characters’ Resistance In Mochtar Lubis’s *Twilight in Djakarta***” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Herby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, December 14<sup>th</sup>, 2020



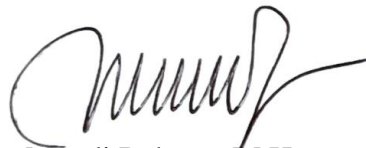
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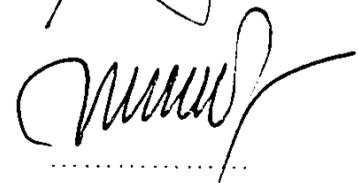
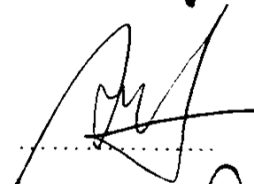
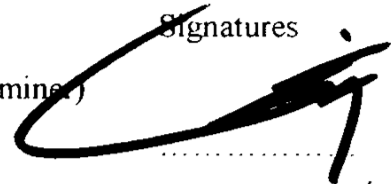
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## MOTTO

لا تحزن اذا ضاقت بك امور الحياة، فالقمر يزداد روعه كما زاد حوله الظلام.

"Don't be sad when your world affairs are complicated because the moon gets more magnificent when it gets darker around it."

## **DEDICATION**

This thesis is proudly dedicated to:

My dearest family who always give spirit and as my inspiration:

My beloved father, Ponirin

My beloved mother, Ngatmini

My older brother, Ahmad Hanif Riyanto

My older sister, Deviana

For myself, Nani Triastuti, thank you so much for making such a great job and  
never give up

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Hopefully this thesis is useful for the author and the readers who are interested. I hope that readers can provide suggestions, corrections, and criticism to make this thesis better.

Malang, December 13<sup>th</sup>, 2020

Nani Triastuti

## ABSTRACT

**Triastuti, Nani. (2020).** *The Characters' Resistance in Mochtar Lubis's Twilight in Djakarta*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Hj. Mundi Rahayu, M.Hum.

Keywords : *Sociology of Literature, character, resistance, domination.*

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Resistance becomes one of the phenomena that appear in society. Resistance occurs when people feel marginalized and oppressed. Besides being an issue in the real world, resistance also appears in literary works such as novels. This research intends to analyze the characters' resistance cases in the novel. The object of this research is a novel by Mochtar Lubis entitled *Twilight in Djakarta*. This research aimed to analyze the characters' resistance, the cause of their resistance, and the effects of their resistance towards themselves or others, as described in Mochtar Lubis's *Twilight in Djakarta*.

In this research, the researcher employs the literary criticism method. The researcher uses a sociological approach to analyze a literary work written by Mochtar Lubis, *Twilight in Djakarta*. The theory used in this study is the theory of resistance proposed by James Scott. The data are collected through the novel in words, direct comment, thought, quotes, and other sentences that show resistance, including identifying, analyzing, and interpreting literary work data.

The findings of the study show that there are two forms of resistance. First is hidden resistance in the form of gossip, anger, a plan to steal and rob, and work strikes. The second is open resistance in the form of demonstration. The cause of the characters' resistance is the dominant power that brought uneven development, economy problem, and the economic crisis. The resistance of the characters in Mochtar Lubis' *Twilight in Djakarta* has an effect on themselves and others. The effect can be positive as a benefit, negative as a risk, or have no effect. The effect depends on the type of resistance. Hidden resistance has less risk of negative effects from the authorities than open resistance because open resistance directly confronts the authorities.

## ABSTRAK

**Triastuti, Nani. (2020).** *The Characters' Resistance in Mochtar Lubis's Twilight in Djakarta*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Perlawanan menjadi salah satu fenomena yang muncul di masyarakat. Sikap perlawanan muncul ketika masyarakat merasa terpinggirkan dan tertindas. Selain menjadi isu di dunia nyata, perlawanan juga muncul dalam karya sastra seperti novel. Perlawanan yang dilakukan oleh para tokoh dalam novel menjadi fokus pada penelitian ini. Adapun objek penelitian ini adalah sebuah novel karya Mochtar Lubis yang berjudul *Senja di Djakarta*. Tujuan dari penelitian ini adalah untuk menganalisa perlawanan, penyebab perlawanan, dan dampak perlawanan pada tokoh terhadap diri sendiri maupun orang lain yang digambarkan dalam novel *Senja di Djakarta* karya Mochtar Lubis.

Pada penelitian ini, peneliti menggunakan metode kritik sastra. Pendekatan yang digunakan peneliti adalah pendekatan sosiologi untuk menganalisis karya sastra yang ditulis oleh Mochtar Lubis, *Senja di Djakarta*. Adapun teori yang digunakan dalam penelitian ini adalah teori resistensi yang digagas oleh James Scott. Pengumpulan data dilakukan melalui novel berupa kata-kata, komentar langsung, pemikiran, kutipan, dan kalimat-kalimat lain yang menunjukkan perlawanan, termasuk mengidentifikasi, menganalisis, dan menginterpretasikan data karya sastra.

Penelitian ini menunjukkan bahwa ada dua bentuk perlawanan. Pertama, perlawanan tersembunyi dalam bentuk gosip, kemarahan, rencana mencuri dan merampok, serta pemogokan kerja. Kedua, jenis perlawanan terbuka dalam bentuk demonstrasi. Adapun penyebab perlawanan para tokoh adalah kekuasaan dominan yang menyebabkan pembangunan tidak merata, masalah ekonomi, dan krisis ekonomi. Perlawanan para tokoh dalam novel *Senja di Djakarta* karya Mochtar Lubis memberikan dampak terhadap diri mereka sendiri dan orang lain. Efeknya bisa positif sebagai keuntungan, negatif sebagai risiko, atau tidak berpengaruh sama sekali. Efek tersebut tergantung pada jenis perlawanannya. Adapun perlawanan tersembunyi memiliki risiko lebih kecil terhadap efek buruk dari penguasa dibandingkan perlawanan terbuka, karena perlawanan terbuka langsung berhadapan dengan penguasa.

## مستخلص البحث

نان, تريستوتي. ٢٠٢٠ مقاومة الشخصيات في مسرحية مختار لوبيس توابلايت في جاكارتا. بحث جمعي. قسم دراسة الأدب الإنجليزي, كلية الإنسانية, جامعة مولنا مالك إبراهيم الإنسانية الحكومية مالانج.

المشرف: الدكتور موندي راهايو الماجستر

الكلمات الرئيسية: علم اجتماع الأدب ، الشخصية ، المقاومة ، الهيمنة

المقاومة من الظواهر التي تظهر في المجتمع. ينشأ موقف المقاومة عندما يشعر الناس بالتهميش والقمع. بصرف النظر عن كونها مشكلة في العالم الحقيقي ، تظهر المقاومة أيضاً في الأعمال الأدبية مثل الروايات. تركز هذه الدراسة على المقاومة التي قامت بها الشخصيات في الرواية. موضوع هذا البحث رواية لمختار لوبيس بعنوان "العسق في جاكارتا". الغرض من هذا البحث هو تحليل المقاومة وأسبابها وتأثيرها على الشخصيات تجاه أنفسهم والآخرين كما هو موصوف في رواية سنجا دي جاكارتا لمختار لوبيس.

في هذه الدراسة استخدم الباحثون طريقة النقد الأدبي. النهج الذي يستخدمه الباحثون هو نهج اجتماعي لتحليل الأعمال الأدبية التي كتبها مختار لوبيس ، سنجا في جاكارتا. النظرية المستخدمة في هذه الدراسة هي نظرية المقاومة التي بدأها جيمس سكوت. تم جمع البيانات من خلال الروايات في شكل كلمات وتعليقات مباشرة وأفكار واقتباسات وجملة أخرى تظهر مقاومة ، بما في ذلك تحديد وتحليل وتفسير البيانات الأدبية.

تظهر هذه الدراسة أن هناك نوعين من المقاومة. أولاً ، المقاومة الخفية على شكل نميمة ، وغضب ، وخطط للسرقة والسرق ، وإضرابات العمل. ثانياً ، نوع المقاومة مفتوح في شكل مظاهرات. سبب مقاومة الشخصيات هو القوة المهيمنة التي تسبب التنمية غير المتكافئة ، والمشاكل الاقتصادية ، والأزمات الاقتصادية. إن مقاومة الشخصيات في رواية سنجا دي جاكارتا لمختار لوبيس لها تأثير على أنفسهم وعلى الآخرين. يمكن أن يكون التأثير إيجابياً كمنفعة ، أو سلبياً كمخاطرة ، أو ليس له تأثير على الإطلاق. التأثير يعتمد على نوع المقاومة. أما المقاومة الخفية فهي أقل خطورة من التأثير السلبي للسلطات مقارنة بالمقاومة المفتوحة ، لأن المقاومة المفتوحة تواجه السلطات مباشرة

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## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher discusses the background of the study, the problem of the study, the objectives of the study, the scope and limitation, the previous study, the definition of key terms, and research methods.

#### **A. Background of The Study**

Social interaction is the basis for the existence of resistance. Social interaction is a relationship or communication between social communities, individuals with individuals, groups with groups, and individuals with groups. Social interaction brings positive or negative impacts. Carr states that resistance refers to engaging an action that a person does in opposition condition (Cited in Hollander & Einwohner, 2004). Literary work consists of the process of interaction between characters. The aspect of resistance can be seen in the setting and conflict between characters in literary work.

Holander and Einwohner (2004) argue that while there is an agreement that resistance includes a sense of action and a sense of opposition, lines of disagreements revolve around the concepts of recognition (whether an oppositional action must be readily apparent to others and recognized as resistance) and intentionality (whether an actor must be conscious that she/he is resisting).

Nevertheless, only the recognition line of disagreement would be relevant for social movements because they imply some intentionality. Snow (2004) makes a more valuable and meaningful distinction, relating to understanding resistance by social movements, between resistance that is direct (straightforward, overt appeals and demands) and indirect (covert or ambiguous challenges, or that seek to divest themselves of the authority by escaping from it).

James Scott proposed one of the resistance theories that existed in sociology. He proposed a theory about resistance in his book *The Weapon of The Weak* in 1985. James Scott defines resistance as any act(s) by member(s) of a subordinate class that is or are intended either to mitigate or deny claims (for example, rents, taxes, prestige) made on that class by superordinate classes (for example, landlords, large farmers, the state) or to advance its own claims (for example, work, land, charity, respect) vis-a-vis those superordinate classes (James Scott, 1985: 290). The peasants constantly struggle against power-holders seeking to extract labour, food, taxes, and rents. These can be individual self-help but are often coordinated by dense informal networks.

According to Scott (1990: 2-27), there are two forms of resistance: open and hidden transcripts. The characteristics of public resistance are direct interactions between subordinate and super-dominant classes, for example, demonstration. In contrast, the characteristics of hidden resistance are indirect interactions between subordinate and super-dominant classes—for example,



gossip, slander, or withdrawal of respect for the authorities. Scott (1985: 385-386) reviews the general notion of resistance to society's real situation.

This research used a novel entitled *Twilight in Djakarta* was published in 1963. It was written by Mochtar Lubis and published in London Hutchinson & Co. This novel was relevant to this research topic. *Twilight in Djakarta* described the problem of economics and society. The elite group, such as the political party and bureaucrats in government, used their power to dominate the lower class. As an impact of that, society felt marginalized and oppressed. They carried out resistance to create justice.

This novel is very interesting and unique. Even though this novel was published a long time, the novel's situation still reflects Indonesia's current situation. *Twilight in Djakarta* can also be called a historical novel because the novel illustrates the condition of Indonesian society in the fifties before the first general election. The form of government at that time was liberal democracy until the guided democracy era (Nurweni: 2015).

The novel *Twilight in Djakarta* shows the situation in Indonesia's fifties. This novel reveals various problems, such as social, political, and economic problems. They were conflicts between the poor and the rich, corruption, politics, etc. The novel describes the problem related to problems in Indonesia's fifties. According to Sapardi Djoko Darmono (1983: 32), *Twilight in Djakarta's* novel illustrates the condition of society at the time. Umar Yunus (1969: 515-520) also said that the novel *Twilight in Djakarta* reflects a real character in the fifties.

Mochtar Lubis wrote this novel. He is an Indonesian journalist and novelist who co-founded the daily newspaper "Indonesia Raya" and the monthly literary magazine "Horison". In 1958 Mochtar Lubis got awarded the Magsaysay Journalism and Literature award from Manila. Another award from abroad was the Golden Pen for press freedom from the Federation Internationale Des Editeurs de Jounaoux et Publication (Federation of International Newspaper Publishers) in France. He also received a Literary Prize for the Jaya Raya Foundation for *Maut and Cinta* in 1979, Chairil Anwar's Literary Award from the Jakarta Arts Council in 1992, and The Main Mahaputera Award from the Government of the Republic of Indonesia in 2004.

The first published novel used the English language in 1963. The author gave the novel's previous title, "*Yang Terinjak dan Melawan.*" However, the first publisher in London, Hutchinson & Co., changed the title to *Twilight in Djakarta*. This novel was published in Indonesian in 1970 and is entitled "*Senja di Djakarta*". So, the novel was first published in a foreign language, and after that, the novel was published in Indonesia.

This novel consists of eight parts. The title of each chapter is the name of the month. It starts in May and ends in January. Every part reports various events in Jakarta. Every chapter tells the various theme. They are the condition of society's lives with different backgrounds, the relationship between characters, and various problems in the novel.

The novel has several elements; one of them is character. Character is an essential element in literary works. According to Mario Klarer (2004), the character is a figure presented in a literary text, including the main or protagonist and minor character. The main character in the novel *Twilight in Djakarta* is Suryono. He is a young civil servant. He becomes the character who connects many societies from various groups to carry out various actions that oppress the poor people and make the rich get richer and the powerful more powerful.

This study uses a sociological approach to analyze the characters' resistance, the cause of the characters', and the effects of the characters' resistance towards themselves or others. The dominant power has an impact on lower people's lives. It also has a cause of lower people's resistance. Besides, this study shows how lower-class people fight against dominant power.

The novel Mochtar Lubis's *Twilight in Djakarta* has been studied using different methods and theories. One of them is titled "*Tindakan Korupsi Pada Tahun 1950-An Dalam Novel Senja Di Jakarta*" by Agung Rahmadi from Airlangga University in 2004. The researcher aims to obtain an overview of socio-political problems, especially corruption, during parliamentary democracy. The novel's conditions correlate with historical realities that occurred at that time.

The researcher used the sociology of literature, especially Georg Lukacs's theory. The result shows that *Twilight in Djakarta* is a historical novel proven by the historical elements in the novel. There is power abuse made by leaders, such as corruption. It leads to a dispute with the opposition to bring down one another.

From this incident, the people suffered more because economic stability and security did not materialize (Rahmadi, 2014).

The next researcher was Catharina Sri Murniyati from Sanata Dharma University in 2000. The title is Social Problems in The Novel *Senja di Djakarta* By Mochtar Lubis (A Sociological Review). She focused on analyzing social issues in the novel *Twilight in Djakarta*. This study shows that the social problems in the novel *Twilight in Djakarta* are family disorganization, poverty, materialism vs spirituality, corruption, and prostitution.

The next researcher was Aviandani Aulia Nasution from the University of Northern Sumatra in 2017. The title is Materialism in John Passos's *The Big Money* and Mochtar Lubis's *Twilight in Djakarta*: comparative literature. She compares materialism in 2 novels, *Twilight in Djakarta* by Mochtar Lubis and *The Big Money* by John Passos.

The researcher uses the descriptive qualitative method and library research to find the similarities and differences between the two novels. From the analysis, it can be concluded that there are three similar kinds of materialism in the novel *The Big Money* and *Twilight in Djakarta*: moral degradation, trying to get a better life, and prostitution. There is one different kind of materialism between *The Big Money* and *Twilight in Djakarta*. The difference is corruption in the activities party and corruption in the senate's environment in the novel.

The other researcher is Nurweni Saptawuryandari (2015: 195-206) titled "*World Views Mochtar Lubis in Novel Senja di Djakarta*". She used a sociological

approach to Goldman's theory. The researcher focuses on the world view of the writer of the novel. The results showed that *Senja di Djakarta* described a situation that was not much different from Jakarta's in the fifties.

The researcher's gap from those previous studies is about the character's resistance. Previous studies have not discussed characters' resistance as the main issues described in *Twilight in Djakarta's* novel. In this research, the researcher focused on the characters' resistance, the causes of their resistance, and the effects of the characters' resistance towards themselves or others as described in Mochtar Lubis's *Twilight in Djakarta*.

The researcher uses a sociological approach and theory of resistance by James C. Scott to enrich the study in *Twilight in Djakarta*. This study aims to analyze the form of the characters' resistance, the cause, and the effects of their resistance towards themselves or others. Therefore, the authors give the title of this research "The Characters' Resistance In Mochtar Lubis's *Twilight in Djakarta*."

## **B. The problems of the study**

Based on the background of the study above, the researcher intends to answer the research question, they are:

1. How is the characters' resistance described in Mochtar Lubis's *Twilight in Djakarta*?

2. What causes of the characters' resistance are described in Mochtar Lubis's *Twilight in Djakarta*?
3. What are the effects of the characters' resistance towards themselves or others as described in Mochtar Lubis's *Twilight in Djakarta*?

### **C. The objective of the study**

Based on the problem of the study, it can be concluded that the objectives of the study:

1. The researcher described the effort of the characters' resistance and analyzed the resistance in Mochtar Lubis's *Twilight in Djakarta*.
2. The researchers analyzed the causes of characters to commit resistance and the aspect that can lead someone to commit resistance described in Mochtar Lubis's *Twilight in Djakarta*.
3. The researcher analyzed the effects of the characters' resistance towards themselves or others as described in Mochtar Lubis's *Twilight in Djakarta*.

### **D. Significance of the study**

As research, this thesis aims to help people understand the characters' resistance in Mochtar Lubis's *Twilight in Djakarta* from James Scott's perspective. There are two types of the significance of this study, theoretical and practical significance.

Theoretically, the study's significance is to add knowledge and apply the sociological approach (especially James Scott's theories on resistance). The result of analyses of this novel can be expected to generate the theoretical survey of study in resistance of the characters using James Scott's theories on resistance.

Practically, the significance of this study is to expand the knowledge of the researcher and the readers of the importance of the fight for rights. The researcher and the readers can apply the various forms of resistance to fight for rights in real life.

#### **E. Scope and Limitation**

*Twilight in Djakarta* is a novel that has many topics to be discussed. Thus, the researcher has scope and limitations. This study's scope focused on the characters' resistance that happens in the novel using the theories of James Scott. This research aimed to determine the causes of the characters' resistance and the form in Mochtar Lubis's *Twilight in Djakarta*. The study's limitation focused on the sociological approach to analyzing the resistance case that happened in the novel. This research also focused on the cause of the characters' resistance in the novel and the effects of their resistance towards themselves or others, as described in Mochtar Lubis's *Twilight in Djakarta*.

#### **F. Definition of the key term**

To avoid misunderstanding the definition of the key term used in this study, the researcher provides the definition below:

## **1. Resistance**

In his book, James Scott (1985) defines resistance as all actions by lower groups or groups to reduce or reject claims made by superdominant groups against them.

## **2. Hidden Resistance**

Hidden resistance is one form of resistance, as stated by James Scott in his book *The Weapons of The Weak*. According to James Scott, hidden resistance is a kind of resistance, including symbolic or ideological. Hidden resistance is a rejection of categories imposed on society. A hidden resistance is a form of resistance done by someone through a less systematic procedure (James Scott, 1958).

## **3. Open Resistance**

In his book, *The Weapons of The Weak*, open resistance is form resistance, which James Scott states. According to James Scott, open resistance is a kind of resistance, including social protest or demonstration. The form of open resistance is organized, systematic, and principled resistance. Manifestations used in resistance are violent methods such as rebellion (James Scott, 1985).

## **G. Previous studies**

The previous study has become one of the researcher's references for doing this research. The first researcher is Mundi Rahayu, etc (2020) entitled



*Desperately Seeking Justice In Okky Madasari's Bound.* In this thesis, they discussed the persistence of the characters' resistance in the novel.

The researchers uses the resistance Scott's theory elaborating the form of open resistance and closed resistance. This study indicates two forms of resistance in the novel, namely open resistance and closed resistance. This study shows two kinds of resistance in the novel "*Bound.*" Some characters in the novel, Cak Man, Sasana, and Jaka carried out open resistance in the form of demonstrations in front of the factory.

The second researcher is Putri Rachmawati from Diponegoro University in 2019, *The French women's resistance during world war II in Anthony Doerr's All The Light We Can See.* In this thesis, she discussed French women's resistance during world war II and the success of resistance movements during world war II described in the novel.

The researcher uses the resistance movement Scott's theory and sociological approach to understand the success of the resistance movement club in the novel. This study shows that the "everyday resistance" carried out by old women is close and relatable to the old women's daily jobs. All the resistances carried out by the old ladies caused a significant influence on ending the war.

The third researcher is Govanda student of Sanata Dhrama University in 2018 entitled Elisa's resistance in *John Steinbeck's The Chrysanthemums: A feminist analysis.* The researcher uses radical feminism and Scott's resistance theory to analyze the literary work entitled *The Chrysanthemums* by John

Steinbeck. There are two results of this study. First, the researcher finds Eliza's problems hiding or oppressing her to achieve her dream and self-actualization. The second result is about Eliza's act of resistance, such as her gardening action, which symbolizes her self-actualization and dull response, emphasizing woman's fate and showing sexual awakening action.

The fourth research is titled *Woman Resistance Against Nazi Regime Reflected in Markus Zusak's The Book Thief: A Liberal Feminist Theory* by Farras Widhartama from Muhammadiyah University Surakarta in 2019. The object of the study is *The Book Thief* novel by Markus Zusak. This study analyzed the indicator of the main character's resistance toward Nazi.

This research uses the liberal feminism theory and resistance theory by James Scott. The research results show that leading character resistance indicators are classified into four forms: ideology differences, allying with Nazi enemy, and humiliation, which leads the main character to resistance and feeling empathy towards other races and ethnicities.

The other previous study used resistance theory from the journal article. First, Diah Istiqomah and Much. Kahiri (2013) is titled *Muslim Women's Resistance against Secularist's Domination in Orhan Pamuk's Snow*. This study analyzes the novel entitled *Snow* by Orhan Pamuk. The researchers focused on secularists' domination of Muslim women depicted in Orhan Pamuk's *Snow* Muslim domination and how Muslim women show their resistance against secularists' domination in Orhan Pamuk's *Snow*. This study applied three concepts

of domination and resistance based on James C. Scott and Daniel Miller's resistance.

This study shows that the secularist's domination manifests itself in five forms: domination through policy-making, threat, onstage play, derogation, and hegemony. Meanwhile, Muslim women's resistance manifests itself into two primary forms: outward resistance (public transcript), which is practiced through demonstration and insult, and inward resistance (hidden transcript), which is practised through suicide and vis-à-vis dialogue (Diah istiqomah and Much. Kahiri, 2013).

The following previous study is Enik Zuni Susilowati and Titik Indarti in 2018. The researcher applied the theory of James Scott to analyze the object of study. She analyzed the collection of short stories "*Tandak*" by Royyan Julian. She describes the female characters who resist others shown with open and closed resistance. This study's results show two forms of resistance (open resistance and closed resistance) in a collection of *Tandak* stories by Royyan Julian. Several female leaders carried out the resistance in each story title in a collection of *Tandak* stories.

In that study, open resistance is shown in rebellion, rebuttal, and anger, which are shown using high notes and shown through facial expressions. Open resistance is also shown by suicide. This was done by female leaders who felt they were being treated poorly by others or did not get justice, so they needed to resist to defend themselves and get rights or justice. Closed resistance is shown in the

form of swearing in the heart that is not indicated or known to others, rejection shown through poor behavior, and sadness that is not shown to others; even closed resistance is also done by planning revenge in a cunning way (Enik Zuni Susilowati, 2019).

## **H. Research Methodology**

This part focuses on the research methodology. It discusses research design, research instruments, data sources, data collections, and data analysis.

### **1. Research Design**

This study focused on analyzing a literary work with a novel as an object. This researcher employs literary criticism. The research aimed to analyze the topic based on the data. The researcher uses a sociological approach to analyze the literary work Mochtar Lubis *Twilight in Djakarta*. The theory used in this study is the theory of resistance by James Scott. It aims to analyze the characters' resistance in the novel. Besides, this research also analyzes the cause of the characters' resistance, the form of resistance, and the effects of the characters' resistance towards themselves or others, as described in Mochtar Lubis's *Twilight in Djakarta*.

### **2. Data Source**

The researcher used the literary work entitled *Twilight in Djakarta* as an object of the study and data source. This novel was published in English by

Hutchinson & Co in 1963. This novel consists of eight parts and has 254 pages.

The form of data in this novel is in the form of words, phrases, or sentences.

### **3. Data Collection**

The researcher uses several steps. Firstly, the researcher reads the novel comprehensively. It is done repeatedly to catch and understand the core story of the novel as an object of analyzing and reading the other references from journals and books as additional information about the novel. Secondly, highlight the critical thing for data, dialogue, and narration in literary work to facilitate analysis. Fourth, the researcher looks for the characters' resistance and the causes as evidence from the novel.

### **4. Data Analysis**

The next step after collecting the data is to analyze the data. This part is working with the data, organizing it, breaking it into manageable units, synthesizing them, searching for the pattern, discovering what is essential and what is to be learned, and deciding what will tell the others. After the data were obtained, the researcher began to do several steps of analyzing literary work.

First, the researcher captures and understands the data from the object of the study. Then, the researcher interpreted the data, which showed how marginalized people resistance and the form of resistance—second, elaborating on the causes of the characters' resistance using the resistance theory by James Scott. In the end, the research concludes the result of the discussion.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter addresses the theories and discussions that are used in this research. The researcher used the sociology of literature and resistance theory by James Scott to analyze the novel *Twilight in Djakarta* by Mochtar Lubis.

#### **A. Sociology of Literature**

The sociology of literature is one approach to studying literature that understands and evaluates literary works by considering social aspects. Literary works cannot be separated from the social reality in society. There is a relationship between writers, literature, and society in literary works. Therefore, understanding literary works is inseparable from various variables. They are authors as members of the community, socio-cultural, political, and economic conditions that play a role in creating literary works and readers who will read, enjoy, and utilize literary works (Damono, 1979: 1).

The first example of a novel that discusses socio-cultural issues is *Bulan Merah Rabu Wekasan* by Royyan Julian. Research related to the novel has been conducted by Mundi Rahayu (2021) which focuses on symbolic violence. This research shows the symbolic violence committed by the dominating group represented by three characters to the dominated group or the poor people in the village.

Another example of a novel that discusses socio-cultural issues is *Cantik Itu Luka* by Eka Kurniawan. In research by Mundi Rahayu (2017), she highlighted the concept of gender and sexuality discussed in the novel. The researcher used the approach of post-coloniality in analyzing this literary work. The character discussed by the author is a character named Dewi Ayu. The character represents that women are boundless in using their bodies to survive and exist in difficult times.

From the perspective of literary sociology, literary works have various roles. According to Wiyatmi (2013), literary works as a means of representation of reality in society. Literary works can also document social, cultural, and political realities that occurred in society at the time. Literature can also be a means to convey values or ideology to society. Therefore, literature can also be a tool against savagery or injustice by proclaiming humanist values.

According to Rene Wellek and Austin Warren (1994), literary sociology has three types: the author's sociology, the sociology of literary works, the sociology of readers, and the social influence of literary works. The author's sociology discusses matters relating to the author as the creator of a literary work. Social aspects bound the authors of literary works. Goldmann (1981: 112) stated the author considers a representative of a social group in society who voices the worldview through literary works. Author sociology understands the origins of literary works about the author's social group's worldview and the social conditions of the people who create literary works (Goldmann, 1981: 74).

According to Wiyatmi, the study of the author's sociology includes the author's social status, the author's social ideology, the author's socio-cultural background, the author's social position in society, the intended reading community, literary livelihood (the basis of literary production economics), and professionalism in authorship.

The readers' sociology focuses on the relationship between literature and the reader. The study area includes the reader's issues, the social impact of literary works, and the extent to which literary works are determined or dependent on social settings, social change, and development (Wellek and Warren, 1994). According to Junus (1986: 19), the reader's reaction and acceptance of the literary work are essential in reader sociology. The community's socio-cultural background shapes the tastes and norms the reader uses to respond to literary works. Therefore, paying attention to the socio-cultural community is necessary to see readers' reactions and acceptance of a literary work.

The sociology of literary works discusses social problems in society. The sociology of literary work focuses on the content of literary works relating to social issues (Wellek and Warren, 1994). Besides, the sociology of literary works also studies literature as a mirror of society, literature as a socio-cultural document that records the sociocultural reality of a society at a given time (Junus, 1986). The contents of literary works related to social problems are considered social documents or portraits of social reality. Literature can record the era's characteristics (Wellek and Warren, 1994).



This study uses literary sociology to analyze Mochtar Lubis's *Twilight in Djakarta's* literary work. The sociology of literary works studies literature to see the socio-cultural elements in literary works. The study is based on the content of stories, images, and themes of literary works related to society's social aspects (Junus, 1986: 3-5). The researcher analyzed *Twilight in Djakarta novel* that used the theory of resistance by James Scott. This novel had a relationship between society and the social aspect.

### **B. James Scott's Theory of Resistance**

In 1985 Scott published his book titled *Weapon of The Weak: Everyday Forms of Peasant Resistance*. James Scott has been researching the farmers in Sedaka, located in Kedah, Malaysia, for two years. Scott described everyday peasant resistance in *Weapons of the Weak* and why open revolts are rare. One of his main goals is to resolve empirical debates within political science over false consciousness and hegemony concepts. Scott's theories are often contrasted with Gramscian ideas about hegemony. Against Gramsci, Scott argues that subalterns' everyday resistance shows they have not consented to dominance.

Resistance has become an essential weapon for poor societies. Scott (1985: 290) stated that lower-class resistance includes *any* act(s) by a member(s) of a subordinate class. It is intended either to mitigate or deny claims (for example, rents, taxes, prestige) made on that class by superordinate classes (for example, landlords, large farmers, the state) or to advance its own claims (for example, work, land, charity, respect) vis-a-vis those superordinate classes.

The resistance of peasants is called an everyday form of resistance. It is a form of resistance carried out continuously or every day that raises direct collective challenges. This form does not reach the level of open defiance of a collective. Scott (1985: 33-34) reveals various classes' emergence, forms, and daily resistance processes. Everyday resistance is a form of resistance that the oppressed bring up on daily oppression due to fulfilling the oppressors' favourable conditions.

Scott (1985) stated that the form of everyday forms of resistance, the poor require little or no coordination or planning; they often represent a form of individual self-help, and to understand these commonplace forms of resistance is to understand what much of the peasantry does "between revolts" to defend its interests as best it can.

According to James Scott (1985), the form of weak resistance is safety first. The peasants chose not to fight in groups and overtly. They prefer to undermine the policies made by the authorities. They also rarely take to risk of direct conflict with the authorities. The resistance avoids the conditions of danger that can affect the existence of subsistence. After all, Scott's also stated that the goal of the great bulk of peasant resistance is not directly to overthrow or transform a system of domination but rather to survive--today, this week, this season within it (James Scott, 1985: 301).

The problem of resistance always attaches to the problem of domination (Scott, 1990: 45). "Resistance identity" is generated by those actors who are in

positions or conditions devalued and stigmatized by the logic of domination, thus building trenches of resistance and survival based on principles different from, or opposed to, those permeating the institutions of society (Rahayu: 2016).

Mosca (1939: 50) explains, from societies that are less developed up to the societies that are the most advanced and powerful ones, there often appear two classes of people, "a class that rules and a class that rules." Furthermore, Mosca explains that the first class, which rules, always has less numerous than the second class, a ruled class. However, the first class greatly "performs all political functions and monopolizes power.

Power is required to dominate a class in society. According to Weber, the existence of power makes a person able to do what he wants, even though there is no agreement and regardless of focus on a belief of the probability and legitimacy (Parsons, 1947: 152). Moreover, authority is always backed up with power. Therefore, persons of high power succeeded in managing for the acceptance of domination as legitimate. At that point, they turn the power they have into authority (Johnson, 2008: 38).

Scott states that power is used against the dominated to stabilize domination. He further asserts that "every visible, outward use of power—each command, each act of deference, each list and ranking, each ceremonial order, each public punishment, each use of an honorific or a term of derogation. It is a symbolic gesture of domination that serves to manifest and reinforce a hierarchical order" (Scott, 1990: 45).

The application of domination through "sufficient coercive force" or "the coercive machinery of the state" so that the approval of the "dominated population" or "civil society" can absolutely be achieved (Miller, 1995: 63; Femia, 1981: 24). therefore, to take full control, Scott (1990: 37) states that the domination system always produces humiliation and damage to human dignity, such as "the appropriation of labour, public humiliations, whippings, rapes, slaps, leers, contempt, ritual denigration, and so on" (Istiqomah & Khairi, 2013).

Violation of norms, values, and ideologies becomes the background of an act of Resistance (James Scott: 1985). Society has prevailing norms and values. These norms must not be violated. James Scott (1985) stated that people who violate the norm would get sanctions. They will get social sanctions such as gossip, vandalism, and societal alienation. Therefore, although the weak is unperfect in understanding the situation. Resistance is done based on their intentions, values, and goals.

Resistance by the subaltern community emerged as a reaction to the authorities' actions. The authorities implemented a new system without regard to the existing system. Therefore, the oppressed try to maintain an ideological existence in society's social life (James Scott:1985).

In the book *Weapons of the Weak*, James Scott stated that the dominant power usually could impose the adjustment of the behaviour of the poor. However, they can neither insist on private ideological conformity (James Scott:1985). According to James Scott (1958), the implications of hegemony are

not of coercion and sanctions but based on the agreement and adjustment of the control class. When the workers accept it and assume that the exploited group is a natural act, it will be considered as natural and even justified in that order. This is called false consciousness.

The workers' consciousness is limited to improving their lives and taking their rights. They do not destroy the system or change the order of the government. Scholars of political parties may be needed to turn resistance into a revolution that will usurp power and government (James Scott: 1985). The revolutionary party provides conceptual equipment and critical awareness for workers who cannot create it themselves. According to Gramsci in James Scott, only such a party will break the hegemony of the bourgeoisie and replace it with its own hegemony. The external intermediary is the revolutionary party that provides critical consciousness for the workers who cannot create themselves (James Scott: 1985:316).

Sometimes the weak be an allied party to gain the government's power. It was planned regarding industrialization, taxation, and collectivization. At the same time, conflict occurs after they have succeeded in achieving their goals. It turns out that the weak difference with the party imagined the goals. They have different purposes. Sometimes, the party's achieved revolution created a more oppressive state apparatus and strengthened itself in dealing with the vulnerable with actions that it had never done (James Scott: 1985).

## **C. Forms of Resistance**

In "*Weapon of the Weak*", James Scott performs a categorization built on the two main forms of resistance. Resistance could be done by subordination in an individual or a group (mass movement). Resistance also could be done overtly and covertly. Scott divided into two kinds of forms of resistance. It has different characteristics: hidden Resistance and open Resistance.

### **1. Hidden Resistance**

Hidden resistance that carried out with a hidden system without any identity. Hidden resistance is practiced beyond the direct presence of the dominant. Hidden resistance appears because public expression will somehow be counted as dangerous; hence, it is exercised safely offstage. Hidden resistance includes speeches, gestures, and practices (James Scott, 1990: 2-27).

The powerless have weapons in the form of hidden resistance, including foot-dragging, dissimulation, false compliance, pilfering, feigned ignorance, slander, arson, sabotage, and so forth (James Scott, 1985: 29). A right name can be defamed by gossip. According to Scott (1985: 282), as a form of resistance, then, gossip is a kind of democratic "voice" in conditions where power and possible repression make open acts of disrespect dangerous. However, for the poor, gossip achieves the expression of opinion, contempt, and disapproval while minimizing identification and reprisal risks.

The hidden resistance requires little or no coordination or planning, a form of personal cooperation, and avoids direct conflict with the authorities. If done collectively, the resistance is carried out carefully. It is anonymous and usually at night (James Scott: 1985).

Scott (1985: 292) explains four characteristics of closed resistance. They are (a) unorganized, unsystematic, and individual, (b) opportunistic and self-indulgent, (c) have no revolutionary consequences, and/or (d) imply, in their intention or meaning, an accommodation with the system of domination.

Hidden resistance is considered more effective than the heroic armed rebellion but is short-lived. According to the book *weapon of the weak*, James Scott stated that East African farmers succeeded for several decades by thwarting or avoiding aggressive state policies. They can defeat the authorities by using a polite attitude but empowering wits.

## **2. Open Resistance**

Scott (1990: 2-27) stated that the subordinate practices open resistance in the presence of the dominant, the power holders, and the open exercise of power. It includes speeches, gestures, and expressions. Open resistance is a term to describe the direct interaction between the oppressed and those who dominate. Scott (1990) stated that open resistance is a form of resistance delivered in public, such as through protests and demonstrations.

Open resistance could be done by an individual or in a group. There are some steps in grouping mass movements to resist upper-class domination in a mass movement. Firstly, it is the action phase. Usually, a subordinate person will start to find out about the other people who are also subordinated. Secondly, it is formed the consciousness of class phases. It is the effort of subordinate people to make other people aware that they are under the domination of power relationships. Thirdly is formed mass movement phases. Thus, in the last stages, they must be one goal as a subordinate society to resist power relations domination (Romlah: 2018).

Scott (1985: 292) revealed that four characteristics of open resistance, including (a) organized, systematic, and cooperative, (b) principled or selfless, (c) has revolutionary consequences, and/or (d) embodies ideas or intentions that negate the basis of domination itself.

Open and hidden resistance has the same purposes. They are intended to mitigate or deny claims made by superordinate classes or to advance claims vis-a-vis those superordinate classes. Such claims have ordinarily to do with the material nexus of class struggle- the appropriation of land, labour, taxes, rents, and so forth (James Scott, 1985: 32).



## CHAPTER III

### FINDINGS AND DISCUSSIONS

This chapter consists of an analysis that includes findings and a discussion of this study. It discussed the characters' resistance described in Mochtar Lubis's *Twilight in Djakarta*. In answering the problem of the study, the chapter is divided into three parts. They are the characters' resistance, the causes of their resistance, and the effect of the characters' resistance described in Mochtar Lubis's *Twilight in Djakarta*. The analysis will elaborate on the form of resistance theory by James Scott. It is divided into two kinds, such as hidden and open resistance.

#### **A. The Characters' Resistance Described in Mohctar Lubis's *Twilight in Djakarta***

*Twilight in Djakarta* is divided into eight-story sections. Each section is titled with the names of the months. It begins in May and ends in January. *Twilight in Djakarta's* novel has 254 pages and includes a part of the story titled *city report* that discusses cases in the city.

Each part of the story tells about the characters' daily lives and problems. In this novel, the characters represent various layers of society. They are low, middle, and upper classes, each with Jakarta's portrait (Saptawuryandari, 2015: 197). Their life is abundant with love, suffering, betrayal, and ambition—each with its dream and misery.

*Twilight in Djakarta* also tells about the politics behind the scenes and hidden political goals. Politicians use their power for their interests. It adds to the crisis that occurred. Various crises occur in this novel, such as economic, cultural, and moral crises. A moral crisis includes infidelity, prostitution, and adultery. A cultural crisis consists of the government's lack of appreciation for art workers and economic crises such as high food prices, scarcity of food, and low labour costs. The crisis is felt by society, especially the lower people.

Based on the story in the novel, several characters resist. They are urban poor people such as the Dustman, pedicab drivers, and the labour groups. The next character's resistance is from the people who live in Padang city, a province of Sumatra. The other resistance is from the main character described in Mochtar Lubis *Twilight in Djakarta*. The characters' resistance, which affirms resistance theory, is comprehensively elaborated in this part.

### **1. The Urban Poor People's Resistance described in Mochtar Lubis *Twilight in Djakarta***

The first characters' resistance was described in Mochtar Lubis's *Twilight in Djakarta* as the urban poor people. They are the Dustman, the pedicab driver, and the labour groups. Their resistance aims to get their right. They carried out resistance against the government. It is because there is no government policy to help the fate of the poor. They also have never received any help from the government.

Their resistance is hidden and open resistance, including gossip, anger, a plan to strike, and planning to steal and rob. According to James Scott (1985), hidden resistance is practiced secretly to avoid direct conflict with the dominant power. The open resistance that the urban poor people carried out included a demonstration. An explanation of how the characters perform resistance will be explained in the next sub-chapter.

#### **A. The Dustman's resistance**

The first urban poor people's resistance is the Dustman. They are Saimun and Itam. The first of their resistance is hidden resistance by "gossip". Gossip is a social sanction given by the community to the authorities. Gossip aims to damage the good name (James Scott:1985). In the novel, they talk about bad governance. It aimed to bring down the government's good name. It is mentioned in the novel:

*"Really, sometimes me, I feel like I'm going crazy Mun, living like this. Feels like we just trampled on. If to stay in the village, want to work sawah i cannot, I will be killed by grombolan. If run away to city, life just suffering."*

*"How lu think, how can it be if you're sick then you lose the work? So how to be if it's this way? Then you see our high people, who always doing fine. Lu ever see them stand in line for salt for kerosene, for rice, like us in the kampung? No, never. Most we see them line up in cars"*

*"Me, I also often think and think. In our life, see, no change under the Dutch or under our own people, no different. Me, I don't understand a thing about these politics, see. But, I can feel for myself and hear friends talk. Sure, our life now has no joy at all. Nothings fixed. Nobody cares about our lot. If hungry allright be hungry by yourself. If sick allright, be sick by yourself. If dead allright, be dead by yourself." (Twilight in Djakarta, chapter November)*

The data show the gossip done by Itam and Saimun as their resistance. They feel life is miserable. The symbolic word "high" refers to people with the

dominant power. Itam and Saimun compared their lives from a social and economic perspective with those who have dominant power.

The people with dominant power lives are always happy, unlike Saimun and Itam. They also never queued to buy groceries. Saimun and Itam dropped the government's good name, which felt that the government was not fair to poor people. They agreed that the government was incompetent. They also assume that the government does not care for poor people like them.

*“Really, sometimes me, I feel like I'm going crazy Mun, living like this. Feels like we just trampled on. If to stay in the village, want to work sawah i cannot, I will be killed by grombolan. If run away to city, life just suffering. ....”*  
(*Twilight in Djakarta, Chapter November*)

The next data was proved the Saimun and Itam's resistance. The data shows the other Saimun and Itam hidden resistance, including anger to the government. Itam says this quote above. He gets mad because the mob ruins his life in the village. The novel tells that when he lived in the village, his lives were prosperous, and he didn't feel lost. Then, there was a riot. Mobs attacked the village, and gunfire erupted. Itam escaped from the village to the city. He hopes to get a job and a better experience.

Itam never imagined how he lived in the city before. Everyone knows that life in the city is different from life in the village. Life in the city is crueler, and competes with each other for work. Those who do not have the skills will be marginalized and lost with others. Itam increasingly feels the social gap of life between the poor and the rich.

Another resistance carries out by Saimun and Itam toward the Foremen. The form of resistance is anger. In this case, they were disappointed because the foremen were cruel. Based on the novel, when Itam was sick, another employee immediately replaced him. It is mentioned in the novel:

*“No joking, how hard foreman can be. If you're sick one week he won't take you back. He said we get paid by the day. When I was sick he got another man do my work. Lucky I got work driving betja!” (Twilight in Djakarta, chapter November)*

The data show Saimun and Itam's anger toward the foremen. They feel there is no justice for them. This case shows that there is no guarantee of safety and health for the workers. However, they can only be angry because they do not have power. They also never protest against the unilateral dismissal of the foremen.

*“Tauke don't care, have or not have driving-license. If not have driving-license, must make bigger deposit. Deposit for one day and one night, usual twenty rupiah, but me, I must make deposit twenty-five rupiah.”(Twilight in Djakarta, chapter November)*

The following data is Itam's resistance. The form of resistance is anger at the boss. Itam feels there is no justice for him. Itam feels unfair to the treatment of his boss. Based on the novel, the pedicab driver who does not have a driving license has to deposit more money than the people who have a driving license. Itam, who describes powerless people followed his rules without protest. He fought back by cursing in the back.

*“Aduh, the debt there's already close to five perak.” said Saimun. “And Tuan Abdullah with his Mandor Besi will have to wait. How much you owe him, Tam?”*

*“About five rupiah! He's the very devil, that Arab, never ends a debt with him!”*

*"Me, I'm lucky, only a ringgit I owe him," said Saimun, "but I must repay him four rupiah, this week." (Twilight in Djakarta, Chapter May)*

The data above shows evidence of resistance from Itam and Saimun. The form of their resistance is hidden resistance, including anger. The novel tells that Itam and Saimun have a debt to Mr Abdullah. He is an employee whose job is to provide salaries. Mr Abdullah can also be called a loan shark. He took advantage of labour poverty by giving a sum of money at interest. This can be seen when Saimun and Itam were angry because they were oppressed. The debt given by Mr Abdullah continued to increase and did not immediately pay off.

*"Nah, if I already feel like I'm near crazy, sometimes I get to think, alright, just steal, that's all. If not steal, alright rob. Don't care anymore what'll happen!" (Twilight in Djakarta, chapter November)*

Another evidence proves the resistance of Itam. The next resistance is done by Itam. He is planning to steal and rob. Scott (1985) stated that planning to steal and rob is one of the weapons for the powerless. The novel tells us he has a difficult life. The pressures and trials of life made him desperate. He intends to steal and rob without caring what happens. Itam shows a hopeless manner towards his life and the government. He cannot change the system because he lacks the power to protest the government. Therefore, they made a hidden resistance.

## **B. The Pedicab Driver's Resistance**

Pedicab drivers and the lower people carried out the second urban poor people's resistance. Their resistance aims to protest against the government. The form of resistance is open resistance, and the kind of resistance is demonstration.

Resistance began when the rioting occurred because of queues for necessities. They gathered at the stall and robbed foodstuffs.

*“Come on, bung, that warung over there doesn't want to sell us kerosene and rice. Ayoh, help the people!” these passengers incited Murhalim's betja driver. (Twilight in Djakarta, chapter January)*

The evidence proves people committing chaos as acquired resistance. In the novel, Murhalim was riding a pedicab to the *Monday* market. When several dozen other pedicab drivers intercepted the pedicab near the railroad road, they invited the Murhalim to join the demonstration. Finally, Murhalim joined in because they wanted to see what was happening.

The demonstrator shouted and voiced their frustration. The demonstrators also threatened to kill and seize groceries such as rice, kerosene, and salt. The demonstration movement aims to rebellion the central government. They demanded rights as lower-class people. The problem occurs in the people in the long rice, oil, and salt queues, but the government did not respond. Finally, the demonstrator chaos in the queues of stalls. It is mentioned in the novel:

*The crowd in the line was becoming more excited. The people's shouts grew increasingly threatening. From time to time one could hear, Just break in! Burn! Kill! (Twilight in Djakarta, chapter January).*

Another data that proves the urban poor people's resistance. The demonstrators came forward and crashed into a line of women and children. Shopkeepers, women, and children see pedicab drivers moving forward. They flee behind the stalls, lock the door, and leave their stalls. Seeing the stall left by the stall keeper, the demonstrators scramble to take what can be taken.

Murhalim, who prevented them from committing violence, was killed. Murhalim was beaten and stepped on by the demonstrators.

At the sound of the shots, most of the crowd scattered quickly, running, but what seemed like a hardcore of impassioned people didn't budge. Itam leapt towards the policeman and, like one possessed, yelled,

*“Hayoh! Attack! Attack!”*

*He landed very close to the policeman, and when the latter raised his pistol to shoot into the air Itam jumped at him. While they grappled together the barrel of the pistol was lowered accidentally; the finger, ready for the shot into the air, pulled the trigger and the bullet pierced Itam's temple. Itam crumpled to the ground. (Twilight in Djakarta , chapter January)*

Another piece of evidence proves poor people's resistance. The novel says that when the demonstrators were chaotic and emotional, the police finally arrived. The police ran to the stall and gave orders to the demonstrators to retreat. Angry demonstrators ignored police orders. The police fired bullets up. The demonstrators scattered around. The demonstrators were still there and kept shouting, including Itam. The distance between the police is very close. When the police shoot the bullet up, Itam leaps forward. The police accidentally shot him. Finally, Itam, who aims to get his rights, is killed.

### **C. The Labor's Resistance**

The third urban poor people's resistance is labour. Udin, Hermanto, and Bambang represented the labour group. The form of resistance is hidden resistance, including a plan to strike. Scott stated that the weapon of



powerlessness is foot-dragging, false compliance, dissimulation, pilfering, feigned ignorance, sabotage, slander, arson, and so forth (James Scott, 1985: 29).

The labour carried out resistance to the government. It is because the price of living necessities increased, but their wages remained. Their wages had not been nearly enough to meet the ever-rising living costs. The resistance aimed to demand the government reduce the prices of essential food items.

*x months had gone by since the leadership had issued this communication to the workers. Yet during this period, the prices, far from going down, had actually shot up higher than ever. And now in the last week the workers again had started to press for action (Twilight in Djakarta, chapter September).*

The data show evidence of labour's resistance to the government. The workers have sent letters of complaint to party officials. They urged the party to take immediate action to fight for the fate of the workers. After six months had passed, the situation did not change. Prices of necessities remain high. So, the workers urged the party to take the fight.

The novel tells that Hermanto is debating with Akhmad as the party leader. Hermanto asked the party to grant the worker's request. But the party refused. Akhmad asked the workers must continue to support the government. The party said the government is running a program to prosper the people. Akhmad asked Hermanto, the workers' head, to convince the workers to trust the party and not go on strike. It is mentioned in the novel:

*"...How can we tell the workers to keep on being patient, and tell them that to go on strike at this time would harm the government now in power and that this government is really progressive and genuinely concerned about the people's welfare? How can the workers believe us, when they must cope every day with wages which aren't nearly enough to cover their daily needs? And the*

*prices for food, clothing and other necessities keep going up?" (Twilight in Djakarta, Chapter September).*

The data show the resistance of labour. They want the party to join with labour to fight the government in the form of strikes. The labour came to the Indonesian shipping labour union office in Tanjung Priok. They asked a party that coordinates them to take action to improve the workers' lives. They invited the party to demand that the government reduce the prices of essential food items. The data above also show the conflict between workers and the party. The labour and the party have different goals. The workers want to go on strike, but the party wants the labour support of the government. It is also mentioned in the novel:

*"Brothers," said Hermanto, "from the time I entered the party I gave all my strength, working day and night, to fight for the workers' interests. I was arrested time and again, accused of agitating when we engaged in large-scale strikes under previous cabinets. And it was always the party that gave us orders to do so, because it was for defending the workers' cause. At present the plight of the workers is even worse than it was during previous cabinets. And the workers urge us to give them leadership in taking action, to demand improvement of their plight. And the party says this is not permitted; that the workers must continue to be patient and must not make demands through strikes. This I do not understand. Are the workers here for the party, or is the party here for the workers?" (Twilight in Djakarta, Chapter September).*

The data shows the conflict data between parties and workers. The quote above was said by Hermanto. He was angry because the party refused to strike. Based on the story, it is said that the workers invited the party to strike action. However, the party asked to continue to support the government. James Scott stated that when workers join the party to fulfil their rights, conflicts often occur because both have their own goals (James Scott: 1985).

## **2. The Resistance of the People Who Living in Padang, Sumatra Province, described in Mochtar Lubis *Twilight in Djakarta***

The next resistance is also practised by the people who live outside of Java, especially in Padang city. They made a hidden resistance to the government. The kind of hidden resistance is anger. The cause of their resistance is they do not like the political and economic domination of the government in Java. It makes differences in facilities, uneven development, and others. Because of that, their resistance aims to get the same rights as Indonesian citizens.

The novel was told in a part of the story entitled December. The first resistance of people who are outside of Java from the youth. They were angry with the government for being treated differently from Java. The youth threatened to rebel and create their own country as resistance. Some youth groups also show anti-Java because the central government is in Java. It is mentioned in the novel:

*There were some who were plainly threatening rebellion. They were just going to establish their own republic. And because the Centre was located in Java, many showed anti-Javanese feelings (Twilight in Djakarta, chapter December)*

The differences in policy between Sumatra province and Java province lead to social jealousy. It is told in the novel when Murhalim travels to Sumatra in Padang. On his journey, Murhalim met with people from Sumatra. He is a person who came from Java. The man compared central government policy, including uneven development in Java and Sumatra. It is mentioned in the novel:

*And Murhalim recalled the typical resentment of an inhabitant of the region just back from Java who had told him that he had seen how the excellent paved*

*highway between Bogor and Tjipanas was being further widened and improved, while the roads in his region were not being repaired at all. Let alone reconstruction of completely ruined roads, he complained, there isn't even any maintenance to speak of on the passable ones (Twilight in Djakarta, Chapter December)*

The data above shows resistance by marginalized people outside Java, especially in Sumatra. This case shows that the development has not been evenly distributed. The central government is too privileging the area of Java and ignoring Sumatra's people. The condition of the roads in Java is better than those in Sumatra. In Java, road construction is very well maintained, but the construction outside of Java is not supported or touched by the central government.

Sumatran and Javanese people's facilities are also different. It is a cause of resistance from marginalized people living outside of Java. One of the characters in the novel is the regent in the city of Padang. He said asking for government help in Sumatra is like being a beggar. If the government feels compassion, then the government will help. It is mentioned in the novel:

*"We regional people are treated like beggars. All we can do is beg from the central government. If the Centre has pity on us we get something, if not, well it can't be helped!" (Twilight in Djakarta, chapter December)*

The Padang city regent carries out the other evidence of hidden resistance. He protested the central government as his resistance. In the novel, it is told that the city of Padang wants to establish a small polyclinic. He asked for help from the central government. However, the central government does not manage it, and funds are not provided. The quote also shows that the Sumatran people consider the government unfair. The central government is too

privileging the area of Java and ignoring Sumatra's people. It caused jealousy outside the Javanese community that led to resistance movements.

### **3. Suryono's Resistance Described in Mochtar Lubis *Twilight in Djakarta***

The main character in the novel practises the next character's resistance. Suryono also carried out other forms of resistance. He did resistance to the government in Indonesia. The form of resistance is coming late to the office for work.

In the novel, it is said that Suryono works for the Ministry of Foreign Affairs. Previously he served in New York State. After three years, he returned to Indonesia and worked in Jakarta. When he came late to work, his co-workers reminded him. However, Suryono was angry and upset. It is mentioned in the novel:

*....Suryono laughed. "Let him arrive precisely on time himself. It's easy to make rules. He has a car which brings him to the office. How about us?"*  
(*Twilight in Djakarta, Chapter May*)

The data above shows Suryono's resistance. The data above shows Suryono's anger and disappointment. In this case, he was upset because he had been transferred to the Indonesian government. Working abroad and in Indonesia are very different. He felt much deficiency when he worked in the Indonesian government. For example, the chaotic office, his treatment, and the office facilities provided.

## **B. The Causes of Characters' Resistance Described In Mohctar Lubis's *Twilight in Djakarta***

This part explains the causes of the character's resistance. The characters' resistance described in Mochtar Lubis's *Twilight in Djakarta* is a form of protest from lower-class communities against the dominant power. The cause of the characters' resistance is the dominant power. The dominant power brought uneven development, economic problem, and economic crisis. The dominant power used their power to dominate the characters in the novel. Therefore, the novel's characters resisted to get their rights.

### **1. Uneven development.**

The first cause of the characters' resistance is uneven development. This is due to the dominant power. The problem of resistance always attaches to the problem of domination (Scott, 1990: 45). Based on the novel *Twilight in Djakarta*, the government dominates economics and politics. The existence of dominance causes uneven development.

The novel told that there is a difference in facilities between Java and outside Java. For example, outside Java development facilities are still lacking. They have difficulty when asking for help from the central government. They assume that the government has never responded to complaints from people outside Java. Therefore, those outside Java felt excluded, and it caused the character's resistance. It is explained in the novel:

*Murhalim felt strongly what terrible mistakes the government leadership of Indonesia had been making. The sources of Indonesia's strength lay with the people of the regions outside of Java. And yet they were the most neglected and maladministered of all (Twilight in Djakarta, chapter December)*

The data show that domination has caused characters resistance to life outside Java. It causes different facilities and policies between Java and outside Java. The government made a mistake. The source of the strength of the Indonesian state lies in the people in the regions. But the local community does not get attention.

In the novel, it is told that the construction development in Sumatra is not advanced. For example, road construction. The roads in Sumatra are full of holes, while the streets are very smooth in Java. Another example of government policy unfair describes in this novel. It is mentioned:

*Hundreds of millions were divided up at the Centre among the party big-shots for buying or setting up some large enterprises, but year after year, a few pitiful tens of thousands for a small clinic 'couldn't be spared.' (Twilight in Djakarta, chapter December)*

The data proves there is an injustice policy. In the novel, one regent complained about the difficulty of getting help from the government. He wants to establish a polyclinic. He asked for tens of thousands of funds, but the central government did not care for them for years. The regent said that to get help, he had to be like a beggar.

In this case, it can be seen that domination causes jealousy among people outside of Java. However, it causes resistance from the local community to the central government. They demanded to receive the same facilities as in Java. The other data cause resistance outside Java. It is mentioned in the novel:

*It's our people who earn the foreign exchange, but it's spent by the Javanese,  
(Twilight in Djakarta, chapter December)*

The data show they allude to the country's foreign exchange problems, mostly obtained from regions outside of Java, but are used to develop the central government's Java region. They feel disappointed because of the imbalance of financial allocations given by the centre to the regions.

The regions feel that their contribution is greater than the funds given by the centre to the regions. This case also shows the government's inability to do justice to all communities outside Java. Therefore, They do hidden resistance with anger and grumbling due to their disappointment with the central government.

## **2. Economy problem**

The second cause of the character's resistance is an economic problem experienced by the poor. In the novel, the poor people did not get help from the government. The government also does not make policies that benefit the poor. The novel tells that the lives of labourers and poor people are miserable and sad.

The novel depicts the lives of poor people who suffer. Saimun, Itam, Mr Ijo, and Neneng represent figures that describe poor people's lives. When they lived in the village, the mob attacked them. They burned down the village, and even Saimun's parents were killed in that incident. Those who survived the incident fled the city. They hope to get a good life.



However, they also suffer while living in the city. They have difficulty finding a place to stay. Those who come from villages do not have the skills to work hard to survive. They often starve and have a lot of debt. They have a job, but they got low salaries. Their salaries are used up to pay debts, shelter, and eat poorly. It is explained in the novel:

*.....If to stay in the' village, want to work sawah I cannot, '11 be killed by grombolan. If run away to city, life just suffering. How lu think, how can it be if you're sick then you lose the work? (Twilight in Djakarta, chapter November)*

The data shows the suffering of poor people. They did not get help from the government. Villagers who were displaced and moved to were not given compensation and protection from the government. The government does not protect and manage the fate of the poor. This case shows that the government's attitude does not provide policies that defend poor people's fate. It is caused by character resistance. They demand that the government provide assistance and policies that defend the fate of the poor. The other data described in the novel:

*.....Sure, our life now has no joy at all. Nothing's fixed. Nobody cares about our lot. If hungry allright be hungry by yourself. If sick allright, be sick by yourself. If dead allright, be dead by yourself (Twilight in Djakarta, chapter November)*

The other data shows the survival of suffering. No government policy cares for the poor. They fought alone for their lives. This novel told about the poor oppressed by the foreman and the pedicab owner. The foreman is cruel, while workers are not given leeway because of illness. The foreman will soon look for new workers. The rickshaw boss is just as cruel. They charge more than

those who do not have a license. It is caused for poor people's resistance movement to the government. The other data described in the novel:

*"Me, I also often think and think. In our life, see, no change under the Dutch or under our own people, no different....." (Twilight in Djakarta, chapter November)*

The data show that Saimun also felt life in the city as very miserable. It is also felt by other characters in the novel, Saimun's friends. They have never received any help from the government. There is no government policy to help the fate of the poor. They agreed that the government was incompetent. They also assume that the government does not take care of poor people like them. They felt that there was no change between their life and before independence. Everyone knows that life before independence was a colonial era. Everyone feels suffering from a cruel life, a lot of slavery, starving with an atmosphere of fear.

### **3. Economic Crisis**

The third cause of resistance is the economic crisis. The labourers also carried out the resistance. The pressure felt by the workers causes resistance. Resistance made by the low-power group aims to reduce or reject claims (taxes or rental rates) made by groups that have power (Scott: 1985). In the novel, the government experiences not a controlled economy. Food prices are increasingly high, but workers' salaries are not enough to meet their daily needs. It caused resistance from the workers. They urged the party to take action to assist the fate of workers. It is described in the novel:

*For many months now their pay had not been nearly enough to meet the ever-rising costs of living (Twilight in Djakarta, chapter September)*

The data show that workers' salaries are no longer sufficient for daily life. The prices of essential goods are also high. The absence of a balance between salary and the prices of basic goods makes them suffer. Therefore, they make a resistance movement to demand the government reduce the price of goods. The novel tells about the workers who don't ask for a salary raise. If they demand to increase in their salaries, the price of goods will rise as well. It will add to the suffering of the workers. The other data described in the novel:

*Yet during this period the prices, far from going down, had actually shot up higher than ever. And now in the last week, the workers again had started to press for action (Twilight in Djakarta, chapter September)*

In the novel told that the workers urge the party to take the fight. But, the party refused. They ask the workers to be patient. However, after six months had passed, the prices of food necessities were increasingly high. Eventually, the workers pressed back to the party to fight. The high cost of basic food and labour salaries is low as a cause of resistance by the workers. From the evidence that has been mentioned, they feel depressed because prices are rising while their salaries are low.

*How can the workers believe vis, when they must cope every day with wages which aren't nearly enough to cover their daily needs? And the prices for food, clothing and other necessities keep going up? (Twilight in Djakarta , chapter September)*

The data shows that the economic crisis caused the labour plan to strike. The workers do not have enough money to buy their needs. Their salary is not sufficient to buy necessities. The prices of necessities were higher, and their salaries were low. This is the cause of the worker's resistance. They aim to invite

the party to protest the government. They want the government to lower the price of necessities.

.....*Lu ever see them stand in line for salt for kerosene, for rice, like us in the kampung? No, never. Most we see them line up in cars (Twilight in Djakarta, chapter November)*

The data shows the economic crisis becomes a problem that causes marginal people's resistance—furthermore, the increase in prices of necessities and difficult to find. Hence, the poor queue long at the stalls to get foodstuffs such as rice, salt. It is told in the novel that poor people queue long for groceries. Besides, they are expensive and hard to find. In this case, the marginal people carried out resistance to encourage the government to make policies for the poor.

### **C. The effects of the characters' resistance towards themselves or others as described in Mochtar Lubis's *Twilight in Djakarta***

This section explains the impact of the characters' resistance toward themselves or others as described in Mochtar Lubis's *Twilight in Djakarta*. Based on the form of resistance, there are various kinds of effects, such as positive effects or benefits, negative effects as risks, or no effects from the characters' resistance described in the novel. In this case, there are two character resistance forms: hidden and open.

Hidden and open resistance have different effects toward themselves or others. Hidden resistance has characteristics such as little or no coordination or planning, personal forms of cooperation, and avoiding direct conflict with authorities. If carried out collectively, this resistance is carried out carefully. It is

anonymous and usually carried out at night (James Scott, 1985). Covert Resistance has no risk of resistance or negative effects from the authorities. Hidden resistance appears because public expression will somehow be counted as dangerous; hence, it is exercised safely offstage. (James Scott, 1990: 2-27).

In this novel, several characters carry out hidden resistance. They are the urban poor (the dustmen and labourers), people who live in the city of Padang, one of the provinces in Sumatra, and the main character, Surnyono. The forms of hidden resistance described in Mochtar Lubis *Twilight in Djakarta* are gossip, anger, plans to steal and rob, and plans to strike.

Gossip is a form of resistance carried out by characters in the novel such as Saimun and Itam, who represent the poor. In the novel, Saimun and Itam fight against the government. In this case, they feel the government is unfair to the poor. It is mentioned in the novel:

*Really, sometimes me, I feel like I 'm going crazy, Mun living like this. Feels like we just trampled on. If to stay in the ' village, want to work sawah I cannot, 'll be killed by grombolan. If run away to city, life just suffering. How lu think, how can it be if you're sick then you lose the work? So how to be if it's this way? Then you see our high people, who always doing fine. Lu ever see them stand in line for salt for kerosene, for rice, like us in the kampung? No, never. Most we see them line up in cars.'*

*'That's true, 'Tam , ' Saimun replied. 'Me, I also often think and think. In our life, see, no change— under the Dutch or under our own people, no different. Me, I don't 'nderstand a thing 'bout these politics, see. But, I can feel for myself and hear friends talk. Sure, our life now has no joy at all. Nothing's fixed. Nobody cares about our lot. If hungry— 'llright be hungry by yourself. If sick— 'llright, be sick by yourself. If dead — 'llright, be dead by yourself.'* (*Twilight in Djakarta*, chapter November)

The data above shows that the resistance had no effect and did not change their lives. Their condition remains miserable and poor. However, the gossip between Saimun and Itam can have a negative impact on the government.

In this case, Saimun and other poor people assume their lives are suffering because the government does not care about them. If this opinion continues to be disseminated through gossip, then the government will get a bad name, which can cause public hatred for the government.

In the novel *Twilight in Djakarta* also shows the resistance of the labourers. They demanded an improvement in the fate of labourers. The wages they receive are insufficient to fulfil their daily needs because the prices are increasing. Therefore, the labourers demanded that the government lower the prices of basic commodities. This is mentioned in the novel:

‘How can we tell the workers to keep on being patient, and tell them that to go on strike at this time would harm the government now in power, and that this government is really progressive and genuinel concerned about the people’s welfare? How can the workers believe vis, when they must cope every day with wages which aren’t nearly enough to cover their daily needs? And the prices for food, clothing and other necessities keep going up?’ (*Twilight in Djakarta, chapter September*)

In the novel, the labourers urge the party to go on strike. However, the government and the party did not respond at all. The party refused and asked the labourers to be patient because the government was running a program to improve the fate of the workers.

The hidden resistance of the labourers, namely the threat of a strike, had no impact at all. Their resistance did not affect their lives despite the party's urging. Their wages remain unfulfilling because the prices of daily necessities are getting more expensive.

The difference in facilities and government policies between Java and outside Java, especially in Padang, Sumatra, has created social jealousy. This is

the background of the resistance carried out by the people of Padang, West Sumatra. Their resistance aimed to obtain the same rights as Indonesian citizens. Their form of resistance was that the youth threatened to rebel and create their own country, and the regent of Padang city protested the central government.

The resistance carried out by the people of Padang, West Sumatra, had no impact on their lives. Even the government did not respond to this. This was conveyed by Murhalim, who said that the people's problems in Padang would not be noticed. Even their complaints will be considered non-existent. This is mentioned in the novel:

Murhalim had promised to transmit their feelings and opinions to the leaders in Djakarta, even while he knew that he could not persuade them to attend seriously to these regional problems. At most, he thought, it would go in one ear and out the other. (*Twilight in Djakarta, chapter December*)

Surnyono, the main character in the novel, also fought back. He was upset that he had been transferred to the Indonesian government. His form of resistance was frequently arriving late to work. Surnyono's resistance has a negative impact on the company. The company issued a warning letter regarding the employee's lateness because it could damage the company's image or value.

It is mentioned in the novel:

Harun said. 'You're late again. Only the day before yesterday the Secretary General issued a circular warning all officials to be in on time.' (*Twilight in Djakarta, chapter May*)

The next is open resistance, which describes the direct interaction between the oppressed and the authorities. Open resistance has characteristics including being organized, systematic, and cooperative, principled or selfless,

having revolutionary consequences, and/or embodying ideas or intentions that negate the basis of domination itself (Scott, 1985: 292). Open resistance will incur more risk from the authorities than hidden resistance.

In this novel, open resistance is carried out by the characters. They are pedicab drivers and poor people. Their form of resistance is demonstration. In this case, they get the risk of dealing directly with the authorities. Itam was killed when he confronted the police.

In the novel, the protesters have to deal with the police when there is chaos. In the novel, the police ran to the shop and told the protesters to retreat. The angry demonstrators ignored the police order. The police fired bullets upwards. The demonstrators scattered. Some protesters continued to shout, including Itam. The distance between the police and the demonstrators was very close. When the police fired bullets upwards, Itam jumped forward. The police accidentally shot him. In the end, Itam, who wanted to get his rights, was killed. This is mentioned in the novel:

*He landed very close to the policeman, and when the latter raised his pistol to shoot into the air Itam jumped at him. While they grappled together the barrel of the pistol was lowered accidentally; the finger, ready for the shot into the air, pulled the trigger and the bullet pierced Itam's temple. Itam crumpled to the ground. (Twilight in Djakarta, chapter January)*

The data above is evidence that there are risks involved in open resistance. Itam, one of the protesters, was killed when he came face to face with the police. In this case, the police are a representation of the authorities.



Open resistance also caused chaos in society. There was looting or robbery at stalls that harmed society. The novel tells that the demonstrators came forward and crashed into a line of women and children. The stall owners, women, and children fled to the back of the stalls, locked the doors, and abandoned their stalls. Seeing the stalls abandoned by the stall owners, the demonstrators scrambled to take what could be taken. This is mentioned in the novel:

*All at once the group of betja drivers shouted together, 'Break in! Break in!' And they started forward. But at the entrance to the warung they collided with women and children who filled the door. Seeing the betja drivers come on for an assault, the owner of the warung locked the door from the inside, and with his wife and children fled through the back, abandoning his warung.*

*A scuffle then started at the door, everyone wanting to get in first. The sight of the abandoned warung whetted the people's eagerness to break in and grab anything they could carry off with them. By now they had become possessed. (Twilight in Djakarta, chapter January)*

The demonstrators shouted and voiced their frustration. They also threatened to kill and seize foodstuffs such as rice, kerosene and salt. The demonstration aimed to rebel against the central government. They demanded their rights as the lower class.

*It was reported that two shops in Djatinegara had been invaded by a mob because the owners had announced that their supply of kerosene was exhausted. (Twilight in Djakarta, chapter January)*

In the chaos, Murhalim was also killed. The novel states that Murhalim, who prevented them from committing violence, was killed. Murhalim was beaten and stepped on by the demonstrators. In the novel, it is mentioned:

*'Stop! I'm your friend! I want to help you!' Murhalim cried to Itam. He turned away, covered his face with his hands to shield it from Itam's blow, but Itam swiftly changed its direction and the log in his hands landed heavily on Murhalim's head. Murhalim*

*collapsed. The crowd closed in. They beat him and trampled on him. Blood streamed from his head his nose his ears and mouth. . . . (Twilight in Djakarta, chapter January)*

In the novel told that the government at the time collapsed. This was because the government was considered unsuccessful in carrying out its policies. The government paid less attention to food supplies, and some people who supported the government took advantage of the situation to enrich themselves through corruption. This is mentioned in the novel:

*'However, there's truth in the old saying, "There's no ivory without a crack" , and although we don't agree with all the accusations launched by the opposition newspapers against the cabinet and the parties supporting it, the government's shortcomings in the questions of rice, kerosene and salt supplies, for instance, have to be admitted. Apart from this, the cabinet parties have not been selective and vigilant enough about their own members. As a result they have succumbed to temptations and abused their positions in order to enrich themselves. (Twilight in Djakarta, chapter December)*

The data above shows that community resistance has a significant impact. Although it does not affect them directly, their resistance has an impact on the government. According to the novel, the cabinet fell because it paid little attention to the local people, the government was unconcerned about meeting the people's basic needs, and there was an abuse of power. These things are also the cause of people's resistance.

## D. DISCUSSIONS

This research discuss about the many characters' resistance described in Mochtar Lubis's *Twilight in Djakarta*. Based on the story, the first characters' resistance is urban poor people, including Saimun, Itam, and pedicab drivers describing poor people's society, the labour groups, and the people who live outside of Java. They did hidden resistance such as gossip, anger, and plan to steal and rob and open resistance like a demonstration.

The resistance of the characters in Mochtar Lubis' *Twilight in Djakarta* has an effect on themselves and others. The effect can be positive as a benefit, negative as a risk, or have no effect. The effect depends on the type of resistance. Hidden resistance has less risk of negative effects from the authorities than open resistance because open resistance directly confronts the authorities.

Saimun and Itam gossip as a form of resistance. Saimun and Itam assume that the government was unfair to the poor. They agreed that the government was incompetent. They also think the government does not care for the poor like them.

Their resistance had no effect and did not change their lives. Their condition remains miserable and poor. However, the gossip between Saimun and Itam can have a negative impact on the government.

Pedicab drivers and the lower people carried out the second urban poor people's resistance. Their resistance aims to protest against the government. The

form of resistance is open resistance, and the kind of resistance is demonstration. The demonstrator shouted and voiced their frustration. The demonstrators also threatened to kill and seize groceries such as rice, kerosene, and salt. The demonstration movement aims to rebellion the central government. The problem occurs in the people in the long rice, oil, and salt queues, but the government did not respond.

They get the risk of dealing directly with the authorities from their resistance. Itam, one of the protesters, was killed when he came face to face with the police. Open resistance also caused chaos in society. There was looting or robbery at stalls that harmed society. Murhalim, who prevented them from committing violence, was killed in the chaos.

The next characters' in the resistance are Udin, Hermanto, and Bambang represent the labour group. The form of resistance is hidden resistance, including a plan to strike. The labour carried out resistance to the government. The labour group asks the party to join and fight the government in strikes. Resistance occurs because the price of living necessities increases, but their wages remain. Their wages had not been nearly enough to meet the ever-rising living costs. The resistance to demand the government reduces the prices of essential food items. However, Their resistance had no effect on their lives despite the party's urging. Their wages remain unfulfilling because the prices of daily necessities are getting more expensive.

The people outside Java also practise the next resistance, especially in Padang city. They made a hidden resistance to the government. The kind of hidden resistance is anger. The youth were angry with the government for being treated differently from Java. The youth threatened to rebel and create their own country as a form of resistance. Some youth groups also show anti-Java because the central government is in Java. Their resistance aims to get the same rights as Indonesian citizens. However, The resistance carried out by the people of Padang, West Sumatra, had no impact on their lives. Even the government did not respond to this.

The main character in the novel practises the next character's resistance. Suryono did resistance to the government in Indonesia. He came late to the office for work as he is resistant. Suryono's anger and disappointment because he had been transferred to the Indonesian government from abroad. He felt much deficiency when he worked in the Indonesian government. For example, the chaotic office, his treatment, and the office facilities provided. Surnyono's resistance has a negative impact on the company. The company issued a warning letter regarding the employee's lateness because it could damage its image or value.

This research also discuss about the three causes of the characters' resistance described in Mochtar Lubis's *Twilight in Djakarta*. The cause of the characters' resistance is the dominant power that brought uneven development, economic problems, and the economic crisis—the dominant power used to

dominate marginal people. Therefore, the marginal people carried out resistance to get their rights.

The first cause is uneven development. It can be seen through differences in facilities between Java and outside Java. In this case, make jealous people who live outside of Java. Moreover, they did resistant to demand to receive the same facilities as in Java.

The second cause of the characters' resistance is the economic problem. In this case, the lives of labourers and poor people are miserable and sad. They did not get help from the government. It is caused by the characters' resistance. They demand that the government provide assistance and policies that defend the fate of the poor.

The third cause of the characters' resistance is the economic crisis. It can be through government experiences, not a controlled economy. Food prices are increasingly high. The salaries of workers are not enough to meet their daily needs. It caused resistance from the workers.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter will conclude with the conclusion and suggestions. The conclusion contains a summary of the analysis which has been done in the previous chapter. Besides, the researcher will also give suggestions to the next researcher interested in researching the same field.

#### A. Conclusion

The first finding is there are two forms of character resistance described in *Twilight in Djakarta*, they are hidden and open resistance. The hidden resistance is carried out by the characters in the novel, such as Saimun, Itam, and pedicab drivers describing poor people's society, the labour groups, and the people who live outside of Java. The form of their hidden resistance is gossip, anger, and a plan to steal and rob. In addition, the characters in the novel also do open resistance, such as demonstration.

This second finding is there are three causes of the characters' resistance described in *Twilight in Djakarta*. The initial problem is uneven development, this is the main cause of the characters' resistance especially people outside Java. It is because of the significant difference in facilities between Sumatra and Javanese people. The next is an economic problem. This causes resistance from the poor people who think that the government is not inferior and does not care about the poor. The last is an economic crisis that causes resistance, especially

from the labourer. It is because the price is getting higher, but their salary is insufficient.

The third finding is there are effects of the characters' resistance towards themselves or others, as described in Mochtar Lubis's *Twilight in Djakarta* based on their kind of resistance. Hidden Resistance has less risk of negative effects from the authorities. From this resistance, they did not get any effect on their lives. Meanwhile, open resistance has a significant impact because it directly confronts the authorities, such as being killed, chaos, and looting.

## **B. Suggestion**

This study focuses on the resistance case of characters who used James Scott's theories of resistance. The characters' resistance and their effort to resist dominant power are described in the novel. *Twilight in Djakarta's* novel has many aspects that can be discussed with different criticism theories and approaches. Besides, the researcher hopes this study can be a reference for further study.



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## **CURRICULUM VITAE**



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