

CHAPTER TWO

LITERATURE REVIEW

To support the findings and the analysis, the writer divided this chapter into two parts. There is a previous study and the theory used. Literature review from the previous study is used to find references that can be used to conduct and complete this research.

2.1 Previous Study

Previous studies provided examples of how to conduct analysis and how to conduct research to produce good research. There are several previous studies help this research, namely;

Fu'ad (2019) in his research entitled *The Effect of Materialism Towards Myrtle In the Great Gatsby and Madame Mathilde in The Necklace*. The study's findings demonstrate that society can actually follow Myrtle and Madame Mathilde's materialist depiction. The working class believes that life is unfair for them and works harder to equalize social rank since the bourgeois are free to pursue their interests without interference from others and are treated with greater respect. The socioeconomic class in the novel and short story is the main topic of this research. The topic of materialism is shared by both the novel and the short tale. This study contributes to enlightenment in analyzing materialism and the gap is in kind of materialism theories and the literary work. This study contributes by giving an example of the effect of materialism.

RamaKrishnan and RajaImmanuel (2021) in their research entitled *Dialectical Materialism: A Marxist Analysis of John Steinback's The Grapes of Wrath* analyzed dialectical materialism from Karl Marx. This study focuses on reading the novel, *The Grapes of Wrath*, from a Marxist perspective. Researchers have placed much emphasis on the Marxian concept of 'dialectical materialism'. Dialectic shows contradictory opinions in its debate. Here, the conflict between capitalists and the proletariat is seen as a dialectic. The researchers used Marx's predictions of future history in which society will become a socialist society. The research took John Steinbeck as socialist writer and regarded the novel as 'political propaganda'. Researchers have analyzed work with various aspects of Marxism and in particular the exploitation of the working class and their means of resistance to injustice. The research paper analyzes how dialectical materialism and re-presents this essentially a Marxist analysis of John Steinbeck's through *The Grapes of Wrath*.

Kholipah, Suwargono, and Adiana (2015) in their research entitled *Three Characters Represented Materialism in Jane Austen's Mansfield Park* analyzed materialism from Karl Marx. This study emphasized material ownership. The three characters in the tale are a representation of the author's critique of the materialistic life that existed in the Romantic age, and the characters in the novel are creative characters that Jane Austen developed. A novel called *Mansfield park* explores the consequences of having a materialistic character in their lifestyle. All three of the characters have materialism as their guiding belief. They might realize their dream of becoming wealthy ladies, but at the book's

finale, they are living sad lives. Through the three main characters, Austen demonstrates her philosophy to critique materialism. Due to the culture in which they live, as shown in the book *Mansfield Park*, the three protagonists adopt materialism as their guiding concept. This study contributes to enlightenment in analyzing materialism from Karl Marx and the gap is in the kind of materialism theories that represented three characters in Jane Austen's *Mansfield Park*.

Yudhistira, Adiana, and Pujiati (2014) in their research entitled *Cultural Materialism In Cormac McCarthy's No Country For Old Men* analyzed a novel by Cormac McCarthy set on the Mexican border and Texas. In studying this phenomenon, the inductive method is applied to understand the power relations that lead to influencing Chigurh's life pattern until he finally becomes a psychopathic killer. Raymond William, as an adherent of Marxist teachings, has proven that there is most likely a social background that requires each individual to be adapted in the most difficult circumstances, given the existence of a class structure in social groups. The end of the novel tells about the persistence of evil forces and the inability of virtue to resist existing power relations. It teaches that doctrine can have a powerful impact on somebody's basic personality. The research paper analyzes the cultural materialism of Cormac McCarthy through *No Country For Old Men*.

Rohaniyah (2016) in her research entitled *The Research of Literary Criticism (Materialism in The Great Gatsby Novel by Fitzgerald)* analyzed that the material as the life's necessities of human changes into distinction of the human

himself. Material is not deciphered as life's necessities, but it changes into cash. It gets to be the image of victory and bliss. This move certainly brings a parcel of alter to human nature. Material which at the starting is considered as the life necessities turns into human fixation to reach bliss. Within the scholarly feedback, realism is one approach to analyze the values within the scholarly works. It's utilized by Fitzgerald to see the complexity of the story within the 'Great Gatsby' Novel, but shockingly the reality, it's unexpected since material fulfillment is as it were purged joy as reflected in this paper. This study contributes by giving an example of materialism that applied in The Great Gatsby Novel.

From all of the previous studies, it provides the examples of how to conduct analysis and how to conduct research to produce good research.

2.2 Sociological Approach

Sociology is a science that discusses and studies about various aspects of society and their influence on human life based on rational and scientific thinking. Goldman (1980, p. 6) stated that sociology is "the study of human and social facts". In relation with sociology, literature is defined as a particular language that is special, which is different from language in general (Faruk, 2012, p. 41). The position of literature as a language is an important one in the study of sociology. Literature, which is the author's medium of communication to the readers, indirectly contributes to the object of sociological study.

The sociology of literature in general lies in its recognizing the need to develop

synoptic categories that can link two heterogeneous levels - society and literature or history and aesthetics (Goldman, 1980). Sociology and literature have several relationships where each relationship has a different medium or link. First, the relationship between sociology and literature is mediated by the author. Literary works are born by authors and these authors are individuals who live in society. Therefore, their thoughts, feelings and views always represent the social conditions of their people. Second, the relationship between sociology and literature is mediated by literary facts. Literature is a world of words, where the world that represents life is built and arranged through words. The world is a literary fact in the form of events whose aspects are character, place, and time. Third, the relationship between sociology and literature is mediated by the reader. The reader is the giver of meaning to literary works so that the social values that exist in literary works can influence the reader.

Fourth, the relationship between sociology and literature is mediated by reality. Literature is a mirror of reality that describes the real world. The imaginary social reality in literature also represents the actual reality. Fifth, the relationship between sociology and literature is mediated by language as a literary medium. Language as a medium for the relationship between sociology and literature is based on the fact that language lives and becomes the main communication medium in relations between individuals in society (Kurniawan, 2012).

As an approach that understands, analyzes, and evaluates literary works by considering social (social) aspects, in the perspective of the sociology of

literature, literary works are no longer seen as autonomous, as is the view of structuralism. The existence of literary works, therefore, must always be understood in relation to social aspects. Literature is considered as one of the socio-cultural phenomena, as a product of society. Authors, as creators of literary works, are members of society. In creating literary works, of course he also cannot be separated from the society in which he lives, so that what is described in literary works is often a representation of the reality that occurs in society. Likewise, readers who enjoy literary works. Readers are also members of the community, with a number of socio-cultural, political, and psychological aspects and backgrounds that also influence in choosing readings and interpreting the works they read (Wiyatmi, 2013, p. 9-10).

2.3 Marxism Theories

This study focuses on materialism derived from Marxism theories. Marxism is a social analytical worldview that focuses on class relations and social conflict, materialism, and a dialectical view of social transformation. This aspect of Marxism is most important for understanding how capitalists think and regard their property as a means of obtaining more wealth, whether property is welfare (Daud & Kasih, 2021). According to Wood (2004), there are four important aspects of Marxism, namely dialectical materialism, social alienation, class exploitation, and economic determinism.

Marx's theory has its roots in the intellectual climate of the 19th century. According to him, human history is a natural process. Like any other reality,

history can be subject to scientific study. With scientific studies it is possible to determine meanings, patterns and tendencies in historical events, even on a world historical scale. Basically, Marx's statements about history have similarities with evolutionary thinking, but the uniqueness of historical materialism adheres to Hegel's concept of dialectics. Hegel's idealistic notion of the spirit as the substratum and driving agent of real history. Marx accepted Hegel's teachings selectively. Marx accepted the formal notion of dialectics, but rejected the idealistic content of his theory. Marx also followed his contemporary German philosopher, Feuerbach, by developing his own materialistic philosophy that differed from Hegelianism.

Marxist sociology of literature is not just a sociology of literature which is concerned with how novels are published and whether they include the working class in them. The goal is to explain literature more fully, which means paying sensitive attention to its forms, genres, and meanings as products of a particular history (Eagleton, 2008).

Raymond Williams (1977) in his book entitled *Marxism and Literature* offers insights into Marxist theories as they relate to literature and culture. He emphasizes the interconnections between material conditions, culture, ideology, representation, and practice, and provides a nuanced understanding of how literature and culture are shaped by and shape the social and economic dynamics of a society.

Williams (1977) developed the concept of cultural materialism, which is a Marxist approach to understanding the relationship between culture, society, and material conditions. Cultural materialism emphasizes the ways in which culture is shaped by and shapes material conditions, including the economic base, social relations, and historical context. Williams argued that culture is not autonomous or disconnected from society, but is embedded in material practices, social relations, and power structures.

Williams (1977) also discusses the Marxist concept of the "base and superstructure" in relation to literature and culture. According to Marxist theory, the economic base of society (which includes the means of production and social relations of production) determines the superstructure (which includes institutions, ideologies, and culture). Williams argues that culture, including literature, is shaped by and reflects the economic and social conditions of a particular society. However, he also emphasizes that culture can also be a site of struggle, resistance, and negotiation, where different social forces contend for power and influence.

In addition, Williams discusses the role of ideology and hegemony in Marxist theory. Ideology refers to the dominant ideas, beliefs, and values of a society, which are shaped by the ruling class to maintain their power and control over the working class. Hegemony refers to the dominance of one social group or class over others through consent and coercion, rather than solely through force. Williams argues that literature and culture can be sites where ideological and hegemonic struggles are played out, as different social groups negotiate and

contest meanings, values, and representations.

Next, Williams (1977) discusses the representation of social classes in literature and culture. He argues that literature and culture can both reflect and shape the ways in which different social classes are represented and understood in society. Williams examines how literature and culture can either reproduce or challenge dominant class representations, and how the portrayal of social classes can be contested and transformed through cultural practices and artistic expressions.

Finally, Williams (1977) emphasizes the importance of understanding materialism not only as an economic concept, but also as a practice. He argues that materialism should not be reduced to economic determinism, but should also include an analysis of how material conditions are experienced, lived, and transformed by people in their everyday lives. Williams emphasizes the significance of culture and everyday practices in shaping social relations, subjectivities, and meanings.

2.4 Materialism

Materialism is defined as the devotion to material needs and desires, to the neglect of spiritual matters; a way of life, opinion or tendency based entirely upon material interests (Gamble, Hanan & Nail, 2019). Materialism, according to Marx and Engels, means that the material world, as seen by the senses (Harman, 2016). It has objective reality irrespective of thought or spirit. Marx and Engels' theory of knowledge began with the materialist premise that all knowledge is

obtained through the senses. They emphasized the dialectical growth of human knowledge, socially gained in the course of actual work, in contrast to the mechanical perspective that obtains information entirely from supplied sensory perceptions (Kasser, 2018). Individuals can only develop knowledge of things via practical contact with those things, structuring their ideas in ways that match to their practice; and social activity alone offers the test of the correspondence of concept with reality, called truth.

The theory of materialism by Karl Marx is a worldview that focuses on the role of material or material reality in shaping society and human history (Marx, 1997; Marx, 1967). Marx argues that economic and material production factors, such as ownership of means of production and distribution of wealth, are the dominant factors in determining social structure, political systems, and class relations in society. According to Marx, class conflict and inequality in society are the results of the struggle between the owners of means of production (capitalists) and the workers (proletariat) in the competition for control over economic resources.

Marx also proposed the concept of "base and superstructure", where the material economic base (mode of production) forms the social structure, law, culture, and religion that become the superstructure of society. In Marx's theory of materialism, changes in the economic or material structure will affect changes in the superstructure and society as a whole. Marx also criticizes capitalism as an economic system that produces the exploitation of workers by capitalist owners, and advocates for the abolition of private ownership of means of production to

achieve a more just and equal society.

Marx thought that these ideas and habits of thought represented distorted pictures, or ideological representations, of the underlying material or economic reality (Marx, 1997; Marx, 1967). For Marx, such ideologies find expression in various forms of religion, theology, speculative philosophy or metaphysics, morality, ethics, art, and political theorizing. In Marx's notion, humans must transform nature so that material needs are met. Efforts to meet material needs gave birth to technology and social relations. Efforts to transform nature are included in productive activities, while all the equipment needed for transformation is called means of production. The environment in which the transformation takes place is called the production environment and the totality of business along with social relations is called the productive condition.

One direct quotation from Marx about materialism is: *"It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness."* This quote is from Marx's Preface to A Contribution to the Critique of Political Economy, published in 1859. It reflects Marx's materialist view that the economic and social structures of society shape individuals' consciousness and values, rather than the other way around. In other words, Marx argues that the material conditions of society, such as class relations and economic systems, are the primary drivers of human behavior and social norms.

Marx also said *"The materialist conception of history starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure."* That means that what determines the development of a human being is not the human consciousness itself or what humans think about themselves but the real situation in the human being himself, the conditions and situations of people's lives. It is from this that supports the basic processes of human life, so if we humans want to feel a change, then what should be changed is how changes in the way humans produce goods.

According to Karl Marx's materialist theories (Marx, 1967; Marx, 1997; Marx, 1848; Marx, 1978; Marx, 1977), there are three issues that arise in relation to how humans interact with the material world:

1. The devotion to material needs and desires: Marx argued that under capitalism, the pursuit of material wealth and consumption becomes a central focus of society. This is because the capitalist mode of production prioritizes the accumulation of capital and profit, leading individuals to prioritize their material needs and desires above other aspects of life. Marx believed that this obsession with material wealth can lead to alienation, as individuals become disconnected from their true human nature, social relationships, and the natural environment.
2. The tendency to make decision based on social norms: Marx also pointed out that under materialist societies, decision-making is often influenced by social norms and values that are shaped by the ruling class. In capitalist

societies, the bourgeoisie, who own the means of production, hold significant power and influence over shaping societal norms and values. This can lead individuals to make decisions that prioritize conforming to social norms and expectations, rather than pursuing their own individual needs and desires. Marx argued that this can result in false consciousness, where individuals are misled into believing that their interests align with those of the ruling class, when in reality they may be exploited and oppressed.

3. The neglect of living human: Another issue highlighted by Marx is the neglect of living humans in materialist societies. Marx argued that capitalist societies prioritize the production of commodities for exchange value, rather than meeting the real needs and well-being of individuals. This can result in the exploitation of labor, as human beings are reduced to mere commodities to be bought and sold in the labor market. Marx emphasized the importance of recognizing the intrinsic value of human beings beyond their labor power and promoting social relations that prioritize the well-being and fulfillment of all individuals in society.

In summary, Marx's materialist theories highlight issues such as the devotion to material needs and desires, decision-making based on social norms, and the neglect of living humans in capitalist societies. He argued for a more holistic and human-centered approach to society and economics that prioritizes the well-being and fulfillment of all individuals, rather than the pursuit of material wealth and profit.