

**SOCIAL CLASS IN DE VILLENEUVE'S *THE BEAUTY AND THE  
BEAST***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
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2022**

**SOCIAL CLASS IN DE VILLENEUVE'S *THE BEAUTY AND THE BEAST***

**THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S.)

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**2022**

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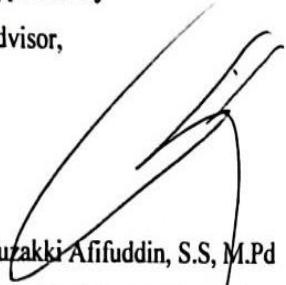
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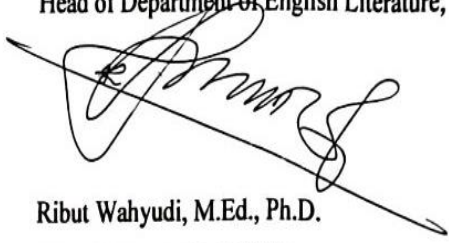
This is to certify that Nazira Ezlyn's thesis entitled *Social Class In De Villeneuve's The Beauty And The Beast* has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

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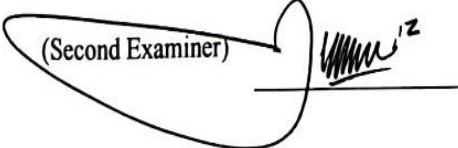


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## **MOTTO**

You can create your own way, not just follow the other's way.

## **DEDICATION**

This thesis is gratefully dedicated to myself, my beloved father, my mother, and my brother, who always support me in every condition.

## ACKNOWLEDGEMENT

Gratitude and praise the researcher prays to God Almighty for His blessings, which give the researcher health and strength. So that the researcher can complete the thesis titled "*Social Class In De Villeneuve's The Beauty And The Beast*". The assistance of numerous parties who have supplied support, excitement, direction, and prayers to the researcher cannot be separated from the creation of this thesis. As a result, the researcher would like to thank everyone who assisted him in completing this thesis. The researcher would like to express heartfelt gratitude to:

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Suggestions and constructive criticism are highly expected in this thesis. The researcher hopes that the readers find this thesis useful and informative, as well as the researcher.

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## ABSTRACT

Ezlyn, Nazira (2022) Social Class In De Villeneuve's *The Beauty and The Beast*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Muzakki Afifuddin, S.S, M.Pd.

*Keywords: Social Class, The Upper class, The Lower Class.*

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This study aims to describe the social class that occurs in De Villeneuve's *The Beauty and The Beast* by using Social Class Theory by Karl Marx. The researcher provides an understanding of how social class occurs in the novel through the perspective of the sociology of literature. In this study, the researcher uses a sociological approach, which focuses on the problem of social class between the bourgeoisie and the proletariat. The data source used in this research is the novel *The Beauty and The Beast* which is analyzed using literary criticism. Furthermore, researchers use reading techniques and classifying data based on problems related to research. The results of the research show that there is a social class in the novel *The Beauty and The Beast*. This can be seen from the existence of a relationship between the bourgeoisie and the proletariat which is explained through the social aspect. That is, the bourgeoisie can do everything possible to get what they want. whereas the proletariat which does not possess full power must accept all requests made by the bourgeoisie.

## ABSTRAK

Ezlyn, Nazira (2022) Kelas Sosial dalam novel *The Beauty and The Beast* oleh De Villeneuve. Skripsi, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Muzakki Afifuddin, S.S, M.Pd.

Keywords: Kelas Sosial, Kelas Atas, Kelas Bawah.

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Penelitian ini bertujuan untuk menggambarkan kelas sosial yang terjadi pada De Villeneuve's *The Beauty and The Beast* dengan menggunakan Teori Kelas Sosial oleh Karl Marx. Peneliti memberikan pemahaman bagaimana kelas sosial yang terjadi dalam novel tersebut melalui sudut pandang sosiologi sastra. Pada penelitian ini, peneliti menggunakan pendekatan sosiologi sastra, yang mana berfokus pada permasalahan kelas sosial antara kaum borjuis dan kaum proleta. Sumber data yang digunakan oleh penelitian ini adalah novel *The Beauty and The Beast* yang dianalisis menggunakan kritik sastra. Peneliti menggunakan teknik membaca dan mengklasifikasikan data berdasarkan masalah yang berhubungan dengan penelitian. Hasil dari penelitian menunjukkan bahwa adanya kelas social di dalam novel *The Beauty and The Beast*. Hal tersebut terlihat dari adanya hubungan antara kaum borjuis dengan kaum proleta yang dijelaskan melalui segi social. Yang mana, kaum borjuis dapat melakukan segala kemungkinan untuk mendapatkan apa yang mereka inginkan. Sedangkan, sebagai kaum proletariat yang tidak memiliki kekuatan penuh, harus menerima semua permintaan yang dibuat oleh kaum borjuis.

## مستخلص البحث

عزولين، نزيرة (٢٠٢٢) الطبقة الإجتماعية في رواية *The Beauty and The Beast* للدكتور فيانوف. البحث الجامعي. قسم اللغة الإنجليزية وأدبها. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشريف : موزكي عفيف الدين الماجستير.

الكلمات الرئيسية: الطبقة الاجتماعية ، الطبقة العليا ، الطبقة السفلية

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تهدف هذه الدراسة إلى وصف الطبقة الاجتماعية التي تحدث في كتاب *De Villeneuve The Beauty and The Beast* باستخدام نظرية الطبقة الاجتماعية لكارل ماركس. يقدم الباحث فهمًا لكيفية ظهور الطبقة الاجتماعية في الرواية من خلال منظور علم اجتماع الأدب. يستخدم الباحث في هذه الدراسة منهج علم اجتماع الأدب الذي يركز على مشكلة الطبقة الاجتماعية بين البرجوازية والبروليتاريا. مصدر البيانات المستخدم في هذا البحث هو رواية *The Beauty and The Beast* التي تم تحليلها باستخدام منهج النقد الأدبي. علاوة على ذلك ، يستخدم الباحثون تقنيات القراءة ويصنفون البيانات بناءً على المشكلات المتعلقة بالبحث. تظهر نتائج البحث أن هناك طبقة اجتماعية في رواية الجميلة والوحش. يمكن ملاحظة ذلك من خلال وجود علاقة بين البرجوازية والبروليتاريا يمكن تفسيرها من خلال الجانب الاجتماعي. أي أن البرجوازية تستطيع أن تفعل كل ما في وسعها للحصول على ما تريد. بينما ، كبروليتاريا لا تملك السلطة الكاملة ، يجب أن تقبل جميع الطلبات التي تقدمها البرجوازية.

## TABLE OF CONTENT

THESIS COVER.....	ii
STATEMENT OF AUTHORSHIP.....	iii
APPROVAL SHEET .....	iv
LEGITIMATION SHEET .....	v
MOTTO.....	vi
DEDICATION .....	vii
ACKNOWLEDGEMENT .....	viii
ABSTRACT .....	x
TABLE OF CONTENT .....	xiii
CHAPTER I: INTRODUCTION .....	1
A. Background of The Study .....	1
B. Problem of The Study .....	9
C. Scope and Limitation .....	10
D. Significance of the Study .....	10
E. Definition of Key Term .....	11
CHAPTER II: REVIEW OF RELATED LITERATURE .....	12
A. Sociological Approach.....	12
B. Karl Marx’s Theory of Social Class.....	13
C. Feudalism .....	16
D. Ideology.....	20
CHAPTER III: RESEARCH METHOD .....	24
A. Research Design.....	24
B. Data Source .....	24
C. Data Collection .....	25

D. Data Analysis .....	25
CHAPTER IV: FINDINGS AND DISCUSSIONS .....	26
A. The Bourgeoisie Perceives the Proletariat .....	26
B. The Proletariat Perceives the Bourgeoisie .....	33
CHAPTER V: CONCLUSION AND SUGGESTIONS.....	39
A. Conclusion .....	39
B. Suggestion .....	40
BIBLIOGRAPHY .....	41
CURRICULUM VITAE.....	44

# **CHAPTER I**

## **INTRODUCTION**

In this chapter, the researcher discusses several significant points relevant to the research topic in this chapter. The researcher discusses the background of this research. These are the background of the study, problems of the study, scope and limitations, significance of the study, and definition of key terms.

### **A. Background Of the Study**

Social class is the differentiation of the population or society into classes in a hierarchical manner, in which the occurrence of class distinctions in society is based on economic factors, education, employment, and the linkage of the status (position) of a family member with the status of other family members (Sudikan,2007). When the position of the head of the family increases, the status of other family members also increases. The embodiment is the layers or classes of the high, medium, or low classes.

The researcher presents examples of the differences in social class that exist in everyday life. As in the example of producers and consumers, where each consumer's behavior can provide differences in the existence of social class. The upper class, seen as the social class owned, this group usually tries to maintain their status by consuming luxury goods. It is also done to show who they are. Like buying a car with a price that can reach billions of rupiah, luxurious and stately houses, branded goods, jewelry, and traveling the world. Then, the middle class, in this group quite a lot in society, is almost

the same as the upper class but has differences in consuming an item or service. This group consumes goods that are good but not as luxurious as those consumed by the upper class. And the lower class, in a developing country like Indonesia, this group is still a lot in society, in consuming goods or services this group is more careful in distinguishing which are their needs and which are their desires. Usually, this group prioritizes goods or services that they need, such as staple food, clothing for daily use, and a place to live. This group does not think about how to show how high their social class is, because even for their daily needs they sometimes have difficulty. From the explanation above, it can be concluded that social class is quite large in influencing consumer behavior. And here the producers must be smart in reading the market, to meet the needs of consumers from each group. The term class does not always have the same meaning, although, in essence, it embodies the main position system in society. The notion of class is in line with the notion of layers without having to distinguish the basic layers of society. Social class or social group has a relatively more meaning used to indicate social layers based on economic criteria. So, we can take the notion of social class as a form of grouping that naturally occurs in life (Peter, 1989).

Social class is also raised in the novel. One of them is in the novel *The Beauty and The Beast*. The novel *The Beauty and The Beast* by Gabrielle-Suzanne Barbot De Villeneuve itself presents the story of a woman named Beauty. She is a beautiful woman who is virtuous, and noble-hearted, who lives with a father, sisters, and brothers. Beauty is the only daughter who gives support and attention to her father when he is down. Beauty received the best service as she had the delicious food that



was always available, the luxurious bed, and the rabbits and birds that accompanied her on the palace grounds. Beauty finally got up the courage to ask the Beast for permission to come home for a while and want to visit her family. Beauty, who dared to accept the Beast's marriage, then opened up mystery after mystery behind the palace. Beast is a prince who was cursed by an evil fairy into an ugly Beast.

The curse disappeared after he managed to get a woman, namely Beauty, who was beautiful, and patient and had more sacrifices when it came to dealing with the upper classes. However, the queen disapproved of the marriage because Beauty was not a noblewoman, while Beast came from a high-caste family. The kind-hearted fairy, who had been organizing all her plans to free the beasts from the curse, tried to explain nicely and politely to the Queen, and after that, the Queen agreed to Beast and Beauty's marriage.

Gabrielle-Suzanne Barbot de Villeneuve (28 November 1685 – 29 December 1755) was a French author influenced by Puan d'Aulnoy, Charles Perrault, and various précieuse writers. Gabrielle-Suzanne de Villeneuve was born and died in Paris, but belonged to the strong Protestant family of La Rochelle. She was a descendant of the famous Amos Barbot Contemporary of France and a Principal of Estate in 1614. In 1706, Gabrielle-Suzanne de Villeneuve married Jean-Baptiste Gallon de Villeneuve, a member of the noble family from Poitou. Within six months of her marriage, she requested the separation of her husband's belongings, who had thrown away much of the family heirlooms with them. A daughter was born from the marriage but there are no records to show that she survived. In 1711, Gabrielle-Suzanne became a widow at

the age of 26. She increasingly loses her family fortune and is forced to find a means of employment to accommodate himself. Finally, she made his way to Paris where she met Prosperity Jolyot de Crébillon, or Crébillon père, the most famous tragedy writer of the time. It seems that she began living with the Crébillon père in the early 1730s and remained with him until she died in 1755 (De Villeneuve, 2017).

Gabrielle-Suzanne assisted the Crébillon père with her duties as royal literary censor, and thus became knowledgeable about the literary tastes of the Parisian reading public. Gabrielle-Suzanne de Villeneuve published both fairy tales and novels. Her publications include the novels *Connections Le Phénix* (1734) (*The Phoenix Conjugal*), two collections of fairy tales, *La Beauty et la Bête* (1740), and *Les Beautys Solitaires* (1745), and four novels, *Léotau Le Beau-frère* (1752), *La Jardinière de Vincennes* (1753) (*Gardeners of Vincennes*), *Le Juge prévenu* (1754) (*A biased judge*), and also *Mémoires de Mesdemoiselles de Marsanne* (1757) (*Mémoire Milles de Marsanne*). *La Jardinière de Vincennes* is considered her masterpiece and greatest commercial triumph. The *Bibliographie du genre romanesque français 1751-1800* lists 15 editions of his novels (De Villeneuve, 2017).

From the background above, the researcher is interested in taking the research title “Social Class In De Villeneuve’s *The Beauty and The Beast*. In previous studies, there has been no research using the sociological approach from the perspective of social class. The researcher hopes to provide an understanding to the reader about how the behavior and conflicts in the novel *The Beauty and The Beast* written by Gabrielle-Suzanne de Villeneuve can be found.

The researcher also provides studies relevant to the research to be conducted. Syaifuddin (2019), with the title "*Analysis of Social Class in the 2019 Joker Movie*". The researcher analyzes the conflict between social classes in this Joker film using Marx's theory. Then the researcher gives the results that studies of social class in the film include aspects, such as the meaning of a city discovery on government or social policies, sexuality, and supremacy.

Fitriya (2019), with the title "*Differences In Social Class In Novel Like Events In The South Of Banten By Pramoedya Ananta Toer.*" This research aims to explain the social class differences in Pramoedya Ananta Toer's novel "Once an Event in Banten Selatan," as well as how the uprising of the lower class (proletariat) ends tyranny from the upper class (bourgeoisie) owing to social class disparities. This research takes a Marxist viewpoint. The study's findings are as follows. First, Pramoedya Ananta Toer's novel Had an Event in South Banten is a novel that discusses social class distinctions between the higher (bourgeoisie) and lower (proletariat) classes, thus causes conflict between the two social classes using Marxist theory. Second, the form of resistance of the lower class society (proletariat) to end the oppression of social class differences in the novel by the bourgeoisie.

Siahan, M.I & Arianto, T (2020), with the title "*Social Class Conflict Reflected in 'Far From The Madding Crowd' Novel by Thomas Hardy*". In this study, the researcher concludes that there is a social class conflict in England in this novel. The researcher uses sociological theory to determine the existing social class divisions and

uses Marx's class theory to find out the class conflicts that occur in the novel *Far from the Madding Crowd* by Tomas Hardy.

Subekti & Prihandini (2022), with the title “*Social Class in The Novel The Great Gatsby*”. Based on Marxist literary theory, this research seeks to analyze social and economic class in Scott Fitzgerald's novel *The Great Gatsby*. According to the findings, the novel deals with the key themes of money, wealth, and class, which drive the story and reveal how the characters behave, think, and interact with various characters. The narrator of the novel is Nick, a figure whose experience is similar to Fitzgerald's, and he recounts all of the characters' views, class, and economic status in this novel. According to the Marxist perspective, this is a symbol of the reality that people are never happy with what they have, even though they appear to have everything. Themes of materialism saturate most of Great Gatsby, and nobody deserves it in the end.

Elizabeth Ruby Palar (2016), with the title “*Social Class in The North and South Novel, By Elizabeth Gaskell*”. The researcher aims to identify and describe the social class classifications that exist in the novel *North and South*. The researcher also examines the effects of social classification through the description of lifestyle, and character traits. This study uses the theory of Wellek and Warren (1949) and Karl Marx (1977).

Kartika Dewi, R., & Nur Fitriah, I. (2021), with the title “*An Analysis Of Social Class And Conflict In Kevin Kwan's Asia Crazy Novel: Social Conflict, Crazy Rich Asia, and Social Class*”. This research look at how socioeconomic class is represented in the novel *Crazy Rich Asians* and the problems that arise in family life. To examine

the novel, the researcher used the notion of social class and social conflict. The findings of this study may be found in books concerning social class disparities. This class distinction is caused by social class, where they classify their social class, mainly the top and middle classes. Where the upper class does not want the middle class to join them. Differences in social class are assessed in terms of power or income, privileges, and prestige that impact status, lifestyle, habits, and behavior between the top and middle classes, resulting in a significant disparity between the two groups.

Nabor, Y. J., & Danu, A. K. (2019), with the title "*The Depiction of Social Class in A Collection of Short Stories on The Journey of Looking for Chickens by Armin Bell*". The researcher gives the results of their research, namely finding a description of social class in the collection of short stories, Journey to Find Chicken. The short story "*Men from Malaysia*" is described by land owners as upper class and workers as lower class. Meanwhile, the short story "*Above the Lover's Bone*" consists of soldiers working in the government sector, and the lower classes are represented by figures who struggle against poverty.

Tri Agung Bayu Ambarsari (2019), with the title "*Social Class Conflict in Puya Ke Puya's Novel Faisal Oddang's Work: A Study of Marxism Theory*". The researcher describes the results of the ideological differences between indigenous groups and immigrant groups that are very significant, the existence of customs that burden the community brings a bad influence on certain groups of people, and the description of social class differences such as the treatment of a person seen from his caste.

Yusria (2018), with the title “*Class Conflict in The Novel Rima Rima Tiga Jiwa Karya Akasa Dwipa (Review of The Sociology of Marxist Literature)*”. The researcher gave the results of the study that there was a class conflict carried out by the bourgeoisie with the proletariat. The fight can be in the form of physical resistance. Then, class conflicts also occur because the capitalist system still prioritizes material that is considered harmful by the proletariat.

Apriliastutik (2022), with the title “*Social Class In The State Secret Novel Osi By Abinaya Ghina Jamela (Karl Marx's Study Of Sociology Of Literature)*”. The aim of this study is to examine the novel Secrets of the State of Osi through the lens of Karl Marx's social class theory, which divides the social class into eight categories: alienation or alienation, private property, upper class, lower class, class interests, revolution, class state, and ideology. Karl Marx's literary sociology technique is used in this work, which employs a qualitative descriptive method. The findings of this study revealed social conflict, which was separated into eight social class data. The first was the alienation discovered in the role of royal warriors due to their involvement in two opposing social classes. Second, private property may be found in the actions of those who work for a living. Third, the upper class is shown as individuals who live in the palace and have the authority to subjugate the lower class. Fourth, the lower class is regarded as destitute and weak in Balu society. Fifth, the interests of this class are in the formation of collaboration between the higher and lower classes of society in order to earn profits and live in a competitive environment. Sixth, a revolution occurs when authority is transferred from the monarch to the queen or the following generation. The

seventh, class state was discovered in the function of the army, which solely sided with the higher class, and the seizure of children, who were subsequently exploited by the upper class. Eighth, this ideology may be found in lessons that explain a circumstance.

Eva Sahwamah (2016), with the title “*Social Class Gap Analysis in Novel Sekuntum Nozomy 3 Works of The Marga T Marxism Perspective*”. The researcher gives the results of his research that social class gaps occur between native and non-indigenous (Chinese) through discrimination, violence, sexual harassment, and heinous killings experienced by non-natives. In addition, there is also a class gap between the official class and the lower class.

From those previous studies, the researcher focused on different social classes. The social class theory is often used to analyze a literary work to provide an overview for completing this research. The researcher found several social class events in the novel *The Beauty and The Beast*. This study discusses how the relationship between the bourgeoisie and the proletariat is described in the novel *The Beauty and The Beast*.

## **B. Problem of The Study**

Based on the background of the study above, the researcher formulates one problem of the study: How is the relationship between the bourgeoisie and the proletariat described in De Villeneuve’s *The Beauty and The Beast*?

### **C. Scope and Limitation**

In this study, the researcher focuses on finding the research data on the social class in De Villeneuve's *The Beauty and The Beast*. This study only uses Karl Marx's Theory of social class through a relationship between the bourgeoisie and the proletariat in the novel.

### **D. Significance of The Study**

This research was conducted to obtain a significance. The significances in this research are divided into two, namely theoretical significance and practical significance. The two significances can be explained as follows:

#### 1. Theoretical Significance

The results of this study are expected to help the reader to understand and know the inner conflict contained in the novel *The Beauty and The Beast*. Therefore, the results of this study are expected to expand the repertoire of knowledge, especially in the field of sociology of Indonesian literature, and prove that a novel is not only a source of entertainment, but also a source of learning.

#### 2. Practical Significance

The results of this study are expected to help the understanding of literary connoisseurs in understanding literary works, especially those studied in the sociology of literature. Another benefit can help understand the picture of social class that occurs in the novel *The Beauty and The Beast*.



### **E. Definition of Key Terms**

To clarify the definition in this thesis, the researcher conveys the definition of key terms as follows,

- a) Social class is the differentiation of the population or society into classes in a hierarchical manner, in which the occurrence of class distinctions in society is based on economic factors, education, employment, and the relationship between the status (position) of a family member and the status of other family members, (Jordan, 1971).
- b) The Upper class can be characterized by the amount of wealth, influence on both individual and general community groups, having a high income, a high educational background, and also having a stable family life, (Jordan, 1971).
- c) The Lower Class usually consists of unskilled workers who have relatively lower incomes, the Lower Class has a low educational background and is also a recipient of welfare funds from the government, (Jordan, 1971).

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the researcher discusses the theories used by the researcher to study his research. The researcher uses the class theory by Karl Marx, in this section, the researcher explains about sociological approach, karl marx's theory of social class, and feudalism.

#### **A. Sociological Approach**

The sociological approach is a general description of society, which describes the process of thinking and doing research, (Macionis,2012). A sociological approach is an approach that studies social structures and social processes, especially those involving social changes. Sociology has an explanation, namely an approach that describes the condition of society, from the structure and other interrelated social phenomena.

In making an analysis, a researcher must collect various types of data through various research methods. The sociological approach serves as a guide for sociologists regarding what data is collected and what research methods are used in the theory-building process.

Sociology has three main approaches, namely the functional structural approach, conflict, and symbolic interactionism, (Macionis,2012):

### 1. Functional Structural Approach

The functional structural approach views society as a system of parts. These parts (called subsystems) have different functions. Subsystems with different functions work together to maintain social stability.

### 2. Conflict Approach

The conflict approach focuses on social change. Inequality brings conflict, and conflict produces change. Researchers using this approach see society as a field of conflict between dominant groups and disadvantaged groups. The dominant group tries to assert its position, and the disadvantaged group tries to seize power from the dominant group.

### 3. Symbolic Interactionism Approach

The symbolic interactionist approach focuses on specific social interactions that occur between individuals. Researchers using this approach view society as a product of social interaction between individuals. In the symbolic interactionist approach, the reality is the result of agreed community development.

## **B. Karl Marx's Theory of Social Class**

Karl Marx was born on May 5, 1818, in the City of Trier, southeastern Germany which was then still part of the Lower Rhine Province, Kingdom of Prussia. Karl Max was the first originator of Class Theory, in the 19th century, which was motivated by a liberal economy that became a place of human exploitation and class differences. Social class is objectively defined as a social group with their interests, while

subjectively as a special group in society who have specific interests and want to fight for them

Marx's concept of class emerged as a result of the relations of oppression and domination of one group over another in the production system. (Elster, 2000).

Marx also divided society into three groups, (Jordan, 1971):

- a. The bourgeoisie are those who control the land and the means of production.
- b. Middle class consists of government employees.
- c. The proletariats are those who do not own land and the means of production. This includes workers or factory workers.

According to Karl Marx (Jordan, 1971), the middle class tends to be classified as a capitalist group because, in reality, this group is a staunch defender of the bourgeoisie. Thus, in reality, there are only two groups of people, namely the bourgeoisie and the proletariat.

Marx's concept of thought is very compatible with modern knowledge-socialism, as a theory and program of the labor movement in all civilized countries in the world (Lenin, 2016). Marx's thought emerged historically about human activities in managing nature, for example by establishing large industrial factories that created social classes and ultimately caused social problems. Marx thought those technical developments, and human freedom in exploiting nature, which Marx called the bourgeoisie would trigger contradictions in the form of slavery and one-sided impoverishment of the largest element in industry, namely the proletariat.

Marx's awareness grew in line with the familiarity of the social order to the inequalities of social class that arose as a result of the bourgeois system. Social class inequality is in the form of the use of the proletariat class or workers. Marx considers that the working relationship between the bourgeoisie and the working class in the bourgeois production system is unstable, because one of the two parties is in power, while the other is controlled (Suseno, 2000). Every bourgeois wants the lowest possible wages for its workers because it has a good impact on profits earned and wants workers employed by other bourgeois to be paid the highest possible wages; in other words, every bourgeois wants to achieve a position that no one can shift. In the end, Marx judged that the bourgeoisie had dug its hole of destruction, because in line with their continued exploitation, there would be more and more poor workers and the products they had produced by using the labor of workers would not be able to be bought by these workers even though need it.

Marx's concern is the emancipation of humans as individuals, eradicating alienation, and restoration of the human ability to relate fully to each other and nature. Human emancipation is synonymous with self-realization in the process of productive relationships and unity with humans and nature so that there is no more alienation that separates humans from themselves and others. In short, Marx wanted the bourgeois system to be replaced by socialism.

### **C. Feudalism**

Feudalism can be defined as a set of institutions that create and regulate obligations of obedience and service, especially military service on the part of free men (vassals) to other free persons (masters), as well as obligations of protection and care on the part of masters towards their subordinates (Anderson, 1974).

It can be concluded that a king is a supreme lord who rules over all territory and all land belongs to the king. In essence, feudalism is a social or political system that gives great power to the nobility. Feudal society was usually characterized by the existence of large lands controlled by nobles or landlords, and the land was worked by laborers and even some slaves. Feudalism is defined as a system that has existed in Europe since the Middle Ages. One of the salient features of a society dominated by feudal fashion is the tendency for competition to emerge between central authority and the ruling class (often in the form of a struggle between the center and the periphery) (Anderson, 1974).

Feudalism as a system that existed in Europe and occurred around the IX-XII centuries, was a system that was far from democracy (Anderson, 1974). From this system, the basis of local government can be formed, including making laws, compiling and managing the army, and various issues related to executive power. This authoritarian government was proven by the feudal doctrine, which said that all royal land and its contents came from the king. The king as the owner of vast lands spread across his kingdom (Anderson, 1974).

Feudalism can also be interpreted as a government system in which a leader and a majority of nobles, have absolute power, while their authority and subordinates who are also still from the nobility but are lower are usually called vassals and the number of subordinates is large. These vassals were obliged to pay tribute to their lord. These vassals, in turn, had their own men and servants who paid tribute to them.

Feudal society depended on agricultural products, this made the landowners the ruling party and occupied the top layer of the social structure with the support of the bottom layer of peasants. In the middle layer, there were feudal officials and merchants (Lucas, 1993). Because of that, land became the main factor of production, and it can be concluded that the core of the discussion of feudalism was that land became a source of power for feudal lords who played an important role in their time. A person is said to have power if that person has the main capital in the form of land, which then develops into the territory. The history of feudalism is the history of human civilization itself, where humans have been thirsty for power and position from the start.

In everyday language use in Indonesia, this word is often used to refer to negative behaviors that are similar to the behavior of tyrannical rulers, such as 'old-fashioned', 'always wanting to be respected', or 'holding on to old values that many have 'abandoned'(Lucas, 1993). This meaning has deviated from its political meaning. From various points of view, it can be concluded that the land, where humans live is at the heart of the discussion of feudalism. Land played an important role in the feudal era because someone was said to have power if that person had the main capital in the form of land which then developed into the territory.

Feudalism began to grow in the mixing of Roman and German cultures. The mixing of these two cultures gave rise to a new feudalism system. The cultural elements that make feudalism are (Ganshof, 1961):

1. The military culture of the Germanic peoples in the form of the custom of troop leaders to distribute the spoils of war to the soldiers as a reward for their service. This pattern is the basis of feudal relations (lord-vassal).
2. The Roman land-ownership system grew in importance as trade declined due to war. Poor farmers who could not pay taxes often transferred their land to nobles or landlords, who then lent the land to poor farmers to manage. In practice, these peasants who were tied to the land that did not belong to them were half-slaves. The Germans gradually adopted this custom

There are four main components that make up the feudal system (Ganshof, 1961):

1. A lord is a landowner who is usually a noble from a royal family or a member of the clergy (bishops, monks).
2. Vassals or knights are the nobility who provide services (generally in the form of military support) to the Lord in exchange for leased land.
3. Fief is land that is leased in the form of agricultural land.
4. A serf or cultivator is a farmer who works on agricultural land with the status of half a slave.

Feudalism occurs from various problems of social life, human traits with a feudal spirit are the background for the occurrence of feudalism. (Ganshof, 1961).



Below are the characteristics of feudalism (Ganshof, 1961):

1. There are nobles and people.

Social stratification is formed to distinguish the existence of the upper and lower layers. The stratification formed is generally based on economic factors. The upper layers here are the aristocrats who have full power and higher economic conditions. While the lower layers are ordinary people who are in lower economic conditions such as laborers, farmers, and traders.

2. The people's obedience to the nobility.

In this case, subordinates must obey and obey their superiors, but some subordinates do not agree with this kind of leadership style. Anticipation of this kind of condition, here the ruler or leader usually distinguishes his subordinates into two groups. The first group is people who are seen as very loyal to him. The other group is people who are seen as dissidents. This second group usually consists of people who do not share the same vision, different ideologies, or differences of opinions.

3. The fate of the people is largely determined by the nobility

A leadership model that emphasizes the use of power and authority in leading. Leaders in this model tend to use power to force their subordinates to complete their work tasks, without requiring their active participation and initiative. This type of leader's only task is to carry out his orders. People don't

need to know why they should do this or that and also don't need to know why they shouldn't do this or that.

4. Power and authority are only owned by nobles.

These rulers or leaders define the leader or ruler as a person who has full power. The greater the power possessed, the higher the position in the strata or structure. Here it is clear that this type of leader views people on the amount of power they have.

5. People have no right to an opinion.

Humans are born equal and without caste. Everyone has the right and the opportunity to compete. Government is always needed but it is nothing more than a manager without a higher social status than the people. Because power is essentially in the hands of the people, thus the people have the right and have the right to remind the authorities if the people feel that the attitudes and policies of the rulers are not by the people's mandate or if the people perceive that there is a deviation from the authorities in carrying out their leadership.

#### **D. Ideology**

According to Karl Marx (Marx & Engels, 1998), ideology is a tool that functions to achieve equality and prosperity in society. Ideology emerges from the pattern of society. Ideology can be interpreted as a collection of ideas, basic ideas, confidence,

and conviction that are systematic in nature that provides direction and goals to be achieved in life.

It can be concluded that ideology is a choice that requires a commitment to make it happen. The deeper one's ideological awareness, the higher the commitment to make it happen. Commitment is seen in the attitude of someone who believes in their ideology as a binding provision. So, ideology must be believed to be an imperative rule that must be followed in life, both personal and communal. Ideology also contains a comprehensive of values that are owned and held by a person or society as an insight or view of life. With a set of values, they know how to behave morally, or normatively, which is considered right and fair, in their attitudes and behaviors of protecting, nurturing, and building worldly life and its various dimensions.

Types of Ideology (Marx & Engels, 1998):

1. Ideology of Liberalism

The ideology of liberalism is an ideology based on the understanding that freedom and equal rights are core values. The basic principles of the ideology of liberalism are equal opportunities, recognition of human equality, and the center of interest being the individual. The ideology of Liberalism has provisions for regulating its economic system, where the economic aspects are carried out on the principle of a free market society so that people reject government interference in the economic sector. In the provision of religion, liberalists uphold secularism, namely separating religious affairs from the state.

## 2. Ideology of Capitalism

The ideology of Capitalism is an economic system based on private ownership of the means of production and operating them for profit. The basic principle of capitalism ideology is to place individuals as owners of capital who control natural wealth. In its economic system, the ideology of capitalism will prioritize private property rights as capital by opening wide access to doing business without state interference in economic life except within very necessary limits. In the concepts of religion, liberalists separate religion from life. Capitalism only recognizes God as the creator without using its rules in life.

## 3. Ideology of Socialism

Understanding that prioritizes common interests rather than individual interests, by prioritizing equality and equity to achieve goals, namely advancing the welfare and prosperity of society together. The emergence of this ideology stems from the existence of a gap in the existence of a liberalist ideology, namely one that prioritizes individual interests which causes the existence of masters and slaves. The existence of this ideology, namely wanting to erase this gap, this understanding emerged around the 19th century after the English Revolution.

## 4. Ideology of Nationalism

The ideology of nationalism is an ideology in which people believe that their nation is superior to others. This sense of superiority is often rooted in ethnicity. In other situations, nationalism is built around a common language, religion, culture, or

set of social values. Nations emphasize shared symbols, folklore, and mythology. Sharing music, literature, and sports can further strengthen nationalism. Nationalists demand independence from other nations. They do not join global organizations or collaborate with other countries in common endeavors. If people belong to other nations, then they will want their own freedom and country, because they believe in their own superiority.

## CHAPTER III

### RESEARCH METHOD

The research methodology part explains the study's methodologies. The methodologies utilized for research design, data source, data collection, and data analysis are as follows:

#### A. Research Design

This research employs literary criticism because the researcher tries to describe the data in the form of a literary work. The examination, analysis, characterization, or interpretation of literary works is known as literary criticism. Literary criticism aims to define the kind of coverage that was constructed in the text of the novel social class in de Villeneuve's *The Beauty And The Beast*. This criticism is meant to solve the study's difficulty and concentrate on the intrinsic elements.

The approach used is sociology of literature and also uses the social class theory by Karl Marx. Using a sociological approach is classified as an important way in this research because the analysis focuses on the sociology of social class as illustrated in the novel.

#### B. Data Source

The data of this research is obtained from the novel entitled "*The Beauty and The Beast*" by Gabrielle-Suzanne Barbot De Villeneuve. This novel is in the form of an E-book. The subjects of literary research are novels, short stories, dramas, and poetry. In this study, the researcher uses De Villeneuve's *The Beauty and the Beast* as a data

source. The data are in the form of words, sentences, and paragraphs. The researcher focuses only on finding the data related to the theory of social class by Karl Marx.

### **C. Data Collection**

Data collection techniques used in this study were reading and taking notes. Where reading technique is the most important technique to be used in collecting data by reading. The note-taking technique is a data collection technique by quoting the text in Villeneuve's novel entitled "*The Beauty and The Beast*". At first, the whole novel was read to know the general identification. After that, read carefully and interpret the moral elements in the novel.

### **D. Data Analysis**

The researcher employed the sociological approach to the data used to analyze social class in the novel in the data analysis. First, the researcher began analyzing the data by identifying the novel's text. Second, the researcher categorizes the data based on the relationship between the bourgeoisie and the proletariat contained in the novel. Following that, the data is connected to Karl Marx's theory. The final is part to make conclusions from the analysis.

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

In this chapter, the researcher discusses how to answer the research problem. The researcher discusses the social class illustrated in the novel.

After classification and analysis of the social class mentioned in the novel Beauty and the Beast. The researcher turns to the relationship between the bourgeoisie and the proletariat from a social perspective. The researcher classifies the findings into two parts, the first is how the bourgeoisie represents the proletariat, and the second is how the proletariat represents the bourgeoisie.

#### **1. The Bourgeoisie Perceives the Proletariat**

Beasts that live alone, feel tortured and sad and are not permitted to marry persons of various classes with The Bourgeoisie are examples of class issues in The Bourgeoisie. The following statement depicts a beast who lives alone and without friends:

*This huge and majestic structure appeared to be inhabited completely by statues. Although there was a great silence throughout, it did not have the feeling of a lost old castle. The hallways, chambers, and galleries were all open; no one appeared to be alive in this beautiful castle. (Villeneuve,2017. Chapter 2)*

In this paragraph, Beauty's father, who is carried away to the beautiful castle, discovers that the castle is a great building filled with statues. Even if the environment is peaceful, the state of the rooms in the palace that is still open suggests that there are people within, namely the Beast. The loneliness of the Beast in a beautiful castle



illustrates The Bourgeoisie's first problem: the luxurious lifestyle he enjoys does not persuade anyone around him to accompany him.

*All of his actions were meaningless: no servants appeared, no result indicating that the castle was used. Thinking about what he should do, he began to dream, for reasons he couldn't understand, that some kind spirit had made this castle a gift to him, with all the riches it contained.* (Villeneuve,2017. Chapter 2)

The Beast's loneliness in the beautiful castle is also illustrated by the statement in which Beauty's father tried to shout out loudly to the castle's occupants but failed because there was no one to speak to. He couldn't even get a servant. The difficulty of a man who belongs to the Bourgeoisie class and lives a rich life but is alone, not even the servants who are meant to serve him.

*"And I guarantee you that you and I, as well as the monkeys and other animals, are the only alive things in this castle".* (Villeneuve,2017. Chapter 4)

Beauty's question confirmed the beast that had no one beside it. She made certain that only she, Beast, and the other animals were present in the opulent palace. This question was inspired by Beauty's dream about a lovely prince who she misunderstood for a prisoner of the Beast in the castle.

The next issue in Beast's life occurs as The Bourgeoisie is unhappy and dissatisfied. This can be found in the following statement:

*"Do not judge with thine eyes, and above all, do not abandon me, but save me from the terrible suffering I face."* (Villeneuve,2017. Chapter 3)

When the Beast appears in Beauty's dream in his real form as a lovely prince whom Beauty adores, he tells her not to judge things by what she sees. Later, Beast asked Beauty not to leave him, but to help him in leaving the horrible pain he was in. The term horrible suffering refers to the fact that the Beast, who lives in luxury, is forced to suffer what he thinks to be quite horrible. He who wants Beauty to stay by his side

shows that he no longer wishes to live alone. As a result, Beasts from the Bourgeoisie class have the difficulty of being lonely and unhappy.

*"How's it, Beauty?" Would you then leave a poor Beast? Could I have thought you to be that ungrateful? What has been left undone in order to make you happy? Shouldn't the love I've paid you save me from your anger? Unjust as you are, you prefer your father's house and your sisters' envy over my castle and my love. You'd rather tend the flocks with them than share all of life's pleasures with me. It is not love for your family, but hate for me, that pushes you to leave." (Villeneuve,2017. Chapter 4)*

When Beauty wishes to go visit her father and siblings for a while, the Beast's difficulty in the form of sorrow he feels is represented in his statements. In these statements, the Beast asked Beauty if she would leave his poor self alone in the castle. Beast also said that he had always loved Beauty and gave her whatever she desired. Beast hopes that Beauty would think about the affection he has shown her and stay at the castle rather than return to her father and siblings who do not respect her or the simple life she lives.

The Beast also discovers problems caused by class differences, since The Bourgeoisie is not permitted to marry someone from the same class as him or The Proletariat. The following statement was discovered by the researchers:

*"Your mother opposes the engagement you have engaged in to Beauty," she stated. She thinks her birth is lower than yours..." (Villeneuve,2017. Chapter 6)*

Beast, as The Bourgeoisie, is having difficulty selecting a wife. This is shown when the Fairy Godmother tells the prince that his mother, the Queen, has cursed his marriage to Beauty. The queen believes that Beauty and the prince's life are far away.

In this statement, the Queen tampered with the prince and Beauty's romance because she wanted the prince to find an ideal wife, especially someone from the Bourgeoisie class.

*"Your gifts should have convinced me that you would not allow my son to make an unworthy marriage." But understand, I entreat you, my rank's prejudices, which argue that royal blood could not marry someone of lower birth without being degraded..."* (Villeneuve,2017, Chapter 6)

In this paragraph, the Queen's statements emphasize the prince's problem since he is not permitted to marry a woman from the Proletariat class. She should be happy for the gift that the fairy provided her, but she apologized for not allowing the prince to marry a woman from a lower class. The Queen was certain that no one of great blood should marry someone of lower blood.

The researcher identifies The Beast as The Bourgeoisie based on various factors, one of which is his attitude toward Beauty and her father. Each character has a distinct attitude toward various people. When The Beast meets Beauty and her father, his authoritarian mentality is on display. The Beast's totalitarian demeanor is sufficient to indicate the Beast's high social standing.

*Dismayed by such a heavy punishment, and believing that submission was the only way to save his life, the merchant replied, in a very touching tone, that the rose he had dared to take was for one of his daughters, Beauty.* (Villeneuve,2017. Chapter 2)

The Beast is characterized in this line as a person having the ability to punish those he believes have done wrong. The Beast's portrayal as a Bourgeoisie is demonstrated in this line by the disillusionment of Beauty's father, who bears a harsh penalty by the Beast for taking the rose by giving him his most prized possession, one of his daughters.

*"I would forgive thee, but only on the condition that thou give me one of thy daughters—I need someone to repair this fault."* (Villeneuve,2017. Chapter 2)

The beast belongs to the Bourgeoisie class, as evidenced by a speech he made in which he requested Beauty's father to correct his mistake by giving him one of his daughters. Someone who does not want to be damaged is seen in The Beast when he

sets conditions only to forgive others. He regards someone else's mistake as a debt that must be paid, therefore The Beast begs Beauty's father to find a replacement for himself in order to make apologies for his prior mistake. a lot of what we're doing.

*"Thou wilt find a horse ready at dawn," he said. He'll get you home quickly. Adieu—go to dinner and wait for my orders." (Villeneuve,2017. Chapter 2)*

He requested Beauty's father to wait for his orders to come back home in this paragraph. Giving instructions to others so effortlessly indicates a characteristic of someone who like to give orders to persons lower than themselves. The bourgeoisie, which is wealthy and addicted to service, likes to educate the working class or proletariat. This also describes The Beast's socioeconomic status.

*"Promise me," the Monster answered.  
"I warn thee once again," the Beast said. (Villeneuve,2017. Chapter 2)*

The Beast mentions things that characterize him as a powerful person several times in these paragraphs. In which he requests a promise from Beauty's father and adds a warning. Requests for promises demonstrate that the individual is sincere and does not want to be disappointed by a denial. Beast's demeanor made him appear even more bourgeois.

*"You must go tomorrow at sunrise." The bell will sound to alert you. Do not delay after breakfast; the same horse will carry you again. "However," he added, "when thou art with thy family, dream not of revisiting my castle, and remember it is forbidden to thee forever." "You, Beauty," the Monster continued. (Villeneuve,2017. Chapter 3)*

In this passage, The Beast demonstrates his truly heinous attitude against Beauty and her family. He issued a strong warning, stating that if Beauty was late returning, he would not hesitate to ban her from entering his castle. Beauty's father was shocked by this statement because of The Beast's attitude toward his family. He acts

indiscriminately against Beauty's family, terrorizing them with threats and the riches he has long desired.

*'I can make thine bliss,' he said. Probably, this dreadful Beast, who appears to govern everyone here, holds him imprisoned. How can he be rescued?*  
(Villeneuve,2017. Chapter 3)

According to the author, The Beast has the ability to materialize anything he desires. Everyone in the palace advised him to commit all of his happiness to Beauty. All Because hardly everyone is capable of doing such things, The Beast's ability to materialize anything he desires presents him as a figure of authority and belonging to the bourgeoisie.

*If you breach your promise, you will beg forgiveness and die at the hands of your dear Beast when it is too late. Return in two months and you will still find me alive.*  
(Villeneuve,2017. Chapter 4)

The words stated appeared to indicate to Beauty that she should still return to the castle in all difficulties, and under no conditions because Beauty's presence in the castle would also help the beast's curse from the awful curse. The Beast plainly demonstrates Beauty and the causes that might follow if she is irresponsible and breaks her promise to return on time. The Beast's perspective, which takes into account all possible outcomes, characterizes him as broad-minded and experienced.

The researcher discovered the Queen's view of Belle as the proletariat after outlining the numerous aspects associated with the Queen, including the Queen's luxurious lifestyle. This can be found in the following statement:

*The Queen, taken aback by her frank declaration, recoiled a few paces and said, "What! You're just a merchant's daughter, right? Oh, wonderful Fairy!" she continued, mortified looking at her friend, and then remained quiet; but her attitude sufficiently reflected her emotions, and her displeasure was apparent in her eyes.* (Villeneuve,2017. Chapter 6)

The queen's expression changed when she realized that a princess willing to sacrifice herself to help the beast remove the curse was the daughter of a lower class, not an upper class. There was disappointment and humiliation at the moment, but the fairy was intelligent enough to overcome these so that the situation did not deteriorate.

*"I can't help noticing the strange blend of the noblest blood in the world that flows through my son's veins and that of the obscure race from which the person you want to marry has emerged..."* (Villeneuve,2017. Chapter 6)

Such statements came from the mouth of a Queen who couldn't help but notice the enormous contrast in class between The Beasts and Beauty. The queen who despises someone from a lower social class represents the upper class or Bourgeoisie

*"Your mother opposes the engagement you have got in to Beauty," she stated. She believes that her birth is lower to yours. For my part, I believe her qualities compensate for the inequality.* (Villeneuve,2017. Chapter 6)

The queen's attitude in this line shows who she is since she looks down on people who have strong ideas about the importance of one's background on one's qualities. This explicitly demonstrates the contrast between the prince and Beauty, where the prince has a very excellent background that he deems as good as the prince's qualities, as well as the balance between Beauty's poor background and her quality. The arrogance of people from poor backgrounds was sufficient to represent the Queen as someone of authority.

*"I am a remorseful, generous Fairy," she explained. "Your gifts should have convinced me that you would not allow my son to make an unworthy marriage." But forgive me, I ask you, for my rank's prejudices, which held that royal blood could not marry someone of lower family without being degraded.* (Villeneuve,2017. Chapter 6)

The Queen, who had submitted herself to the fairy since she had assisted and cared for the beasts in good care, began to recognize this prejudice. However, the Queen was

just surprised to realize that Beauty's background was not comparable to that of the beasts

## **2. The Proletariat Perceives the Bourgeoisie**

Class differences cause several problems in Beauty and her family's life, beginning with herself and her sister being abandoned by her friends, Beauty's father being betrayed by his colleague, Beauty's father having to pay dearly for the mistakes he made to Beast as The Bourgeoisie, and Beauty's difficulties in choosing a partner.

Researchers discovered the problems that develop when the Beauty family falls into poverty and is abandoned by their friends in the following statement:

*They had lost their greatest attractions when, like a flash of lightning, their father's splendid fortune had disappeared, and their time for choosing had departed with it. Their crowd of admirers vanished at the moment of their downfall; their beauty was not sufficiently powerful to retain one of them. Their friends were not more generous than their lovers. From the hour they became poor, every one, without exception, ceased to know them. Some were even cruel enough to impute their misfortunes to their own acts.* (Villeneuve,2017. Chapter 1)

In this paragraph, the Beauty family's riches were gone in a short time. It is stated that their greatest attraction is their riches. In other words, the riches they have is what attracts others to them and makes them want to be their friends. So that their friends and even partners leave them when they realize they are no longer rich. Being ignored by friends and partners is a problem for the Beauty family, who are Proletarians.

The following issue emerges when Beauty's father is betrayed by his colleagues. The researcher discovered this in the following statement:

*Those to whom the father had given the most were his most vociferous detractors, who said that all his misfortunes were the result of his own poor behavior, prodigality, and stupid expenditure of himself and his children. (Villeneuve,2017. Chapter 1)*

Problems caused by class differences are also shown as the Beauty family's fortune disappears and her father no longer has trusted colleagues. According to the paragraph, all of his valued colleagues left him and even blamed him for the Beauty family's misfortune.

*He left as soon as he could to the great metropolis where the hope of new wealth had attracted him. However, he did not receive the rewards he had hoped for. His ship had indeed arrived, but his partners, believing him to be dead, had grabbed control of it and disposed of all the cargo. (Villeneuve,2017. Chapter 1)*

The difficulties that Beauty's father faced reappear in this paragraph. As Beauty's father's ship arrives at the port, their optimism appears. He raced to the spot where the ship had arrived, hoping to recover what was on it. Beauty's father's colleague, on the other hand, immediately figured it out. This gives credibility to the betrayal of Beauty's father's colleague, as mentioned on page 10. Due to class differences, Beauty's father is no longer appreciated by his colleagues and is totally reviled.

*If they knew I was as wealthy as I would be, they would torture me into abandoning my village life, which is the only one in which I have found happiness and have not encountered the perfidy of false friends, with whom the world is filled." (Villeneuve,2017. Chapter 3)*

In this paragraph, Beauty's father decides to hide the riches he received from the Beast. This is needed to avoid dishonest colleagues. Beauty's father also claimed that he prefers living in the village to the city, where he has many fake friends. Because of class differences, the betrayal of friends and colleagues is a problem. When they have



a lot of riches, a lot of people come to them. However, when they fell into poverty, they had no one to turn to for help or to create new connections.

Beauty and her father are also in difficulties as a result of the mistakes that Beauty's father did to Beast, as revealed by the researcher in the following statement:

*The Beast thought for a minute before saying to him, "I will pardon thee, but on condition that thou give me one of thy daughters—I require someone to fix this fault."* (Villeneuve,2017. Chapter 2)

In this paragraph, the Beast makes an offer to Beauty's father to pay him for his mistake by giving one of his daughters. Beauty's father had earlier made the mistake of taking a rose from Beast's garden to offer to Beauty, but Beast wanted one of his daughters in compensation. This became a problem for the Proletariats, who had to pay the Bourgeoisie class dearly for their little mistakes.

*"It is true," the father mournfully said, "that one rose has cost me dear, pricier than all the ornaments you hoped for." It's not in money, though, and I wish to God I could have bought it with all I'm still worth in the world."* (Villeneuve,2017. Chapter 2)

This paragraph also describes the difficulties that the Proletariat class faces. When Beauty's father returned home and informed his children that he would have to pay a high price for the roses he had brought. Even the rose cost more than all of her other children's requests together. They must feel it unfair, as a class of the Proletariat, to pay the wrong price for something that is not worth the price to The Bourgeoisie.

Beauty's problems may also be observed when she has difficulty selecting whom she wants to be her life mate.

The researcher discovered this in the following statement:

*As a result, the next time the Beast asks you if you want to marry him, don't say no. Thou hast confessed to me that he adores thee; take the necessary steps to make thy marriage with him everlasting. It is more preferable to have a pleasant husband than one whose primary recommendation is a gorgeous person. How many females are forced to marry rich brutes who are far more brutal than the Beast, who is just one in form and not in his emotions or actions?" (Villeneuve,2017. Chapter 5)*

Beauty's father advises her to accept Beast's engagement since he is very nice and adoring of her. His father also stated that marrying a polite person is preferable to marrying a gorgeous prince. When her father stated that many girls were forced to marry rich men who were worse than animals, researchers discovered the problem faced by the Proletariat, in which women from lower classes were supposed to improve their lives by marrying men from the Bourgeoisie class.

The respect shown to the Beast represents Beauty's attitude as The Proletariat. This can be found in the following statement:

*When she saw the Beast approaching, she took a strong step forward and addressed him respectfully with a humble attitude. (Villeneuve,2017. Chapter 3)*

Beauty is the picture of a girl who is modest in front of everyone, particularly beasts. She didn't have a bad attitude toward the animal; she takes things in stride. When the terrible Beast approaches her, Beauty fearlessly walks closer to the Beast, which she may be scared of, but she does not show it to the Beast. A beautiful person with a compassionate heart. When she demonstrates her humility in front of the Beast.

Beauty's obedience to the Beast's instructions as The Bourgeoisie also shows that she is of the Proletarian class. This can be found in the following statement:

*She was resolved, however, to follow the Beast, who left them after saying, as he had done upon entering. (Villeneuve,2017. Chapter 3)*

Since beauty knew her current self was no longer in her position, all she could do was accept The Beast's request as they had agreed. With The Beast's unfriendly attitude, it didn't impact Beauty's attitude, because Beauty did this to make up for all of her father's mistakes.

Beauty's father is a Proletarian class, as seen by his obedient attitude to the Beast's demands as The Bourgeoisie and the respect he shows. The following statement shows Beauty's father's obedience:

*Regardless of how little desire the old man had for sleep, he dared not ignore the orders he had received.* (Villeneuve,2017. Chapter 2)

Beauty's father recognized he had become impoverished and had made a mistake that The Beast would be hard pressed to forgive. All he has to do now is follow The Beast's directions or risk getting into more trouble. Because he recognized he didn't have enough money to compensate and the only thing he could do was follow The Beast's orders. Even for the things that he didn't want to do at the moment, he had to do what The Beast directed.

In addition to his obedient attitude, Beauty's father is shown as a part of The Proletariat as he pays respect to the Beast. This can be found in the following statement:

*To avoid prolonging a discourse that was already too difficult for him, the good man paid deep respect to the Beast, who told him not to be concerned about the route he should take back.* (Villeneuve,2017. Chapter 2)

His statements demonstrate that his understanding of his present position as a proletariat leads him to conform to and appreciate those who are greater than him.

Beauty's father, who was in a difficult situation that did not help him in any way, eventually made him someone who was obliged to accept any commands given to him.

He respects The Beast because he is helpless and has no authority.

## CHAPTER V

### CONCLUSION AND SUGGESTION

Based on the problems of the study, discussion, and data analysis in the study's concluding chapter. The researcher will present the findings of this study as well as suggestions for future research on "Social Class In De Villeneuve's *The Beauty and The Beast*."

#### A. CONCLUSION

Based on the results of the finding and discussion of the data, the researcher concludes from the research that has been done regarding the relationship between the bourgeoisie and the proletariat in the novel *The Beauty and The Beast* by Gabrielle-Suzanne Barbot de Villeneuve. The results of the study indicate that social class in the novel *The Beauty and The Beast* is described through a social aspect.

The social conditions illustrated in the novel explained that the relationship between the bourgeoisie and the proletariat is certainly not good because the bourgeoisie is considered the owner of authority. The bourgeois can do everything possible to get what they want. This is reflected when the bourgeois treats beauty as a tool to pay off the mistakes made by his father. As a bourgeoisie who lacks full strength, it is described as the "bourgeoise" in the novel when Beauty must accept all requests made by the Beast.

## **B. SUGGESTION**

Research on the novel *The Beauty and The Beast* is still limited to the description of social class, where it is described through the description of how social classes are represented and also knowing what conflicts exist in the novel. Through this, the researcher provides an explanation of the related relationship between the bourgeoisie and the proletariat.

Then for further researchers, it is recommended to study this novel more deeply about the social aspects of the novel by using a sociological approach to literature that may not have been discussed by researchers.

This novel still has various interesting problems to be studied. Further research, it can be done with different and relevant perspectives.

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## **CURRICULUM VITAE**



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