

**MARXISM ANALYSIS  
ON DANIEL DEFOE'S *ROBINSON CRUSOE***

**THESIS**

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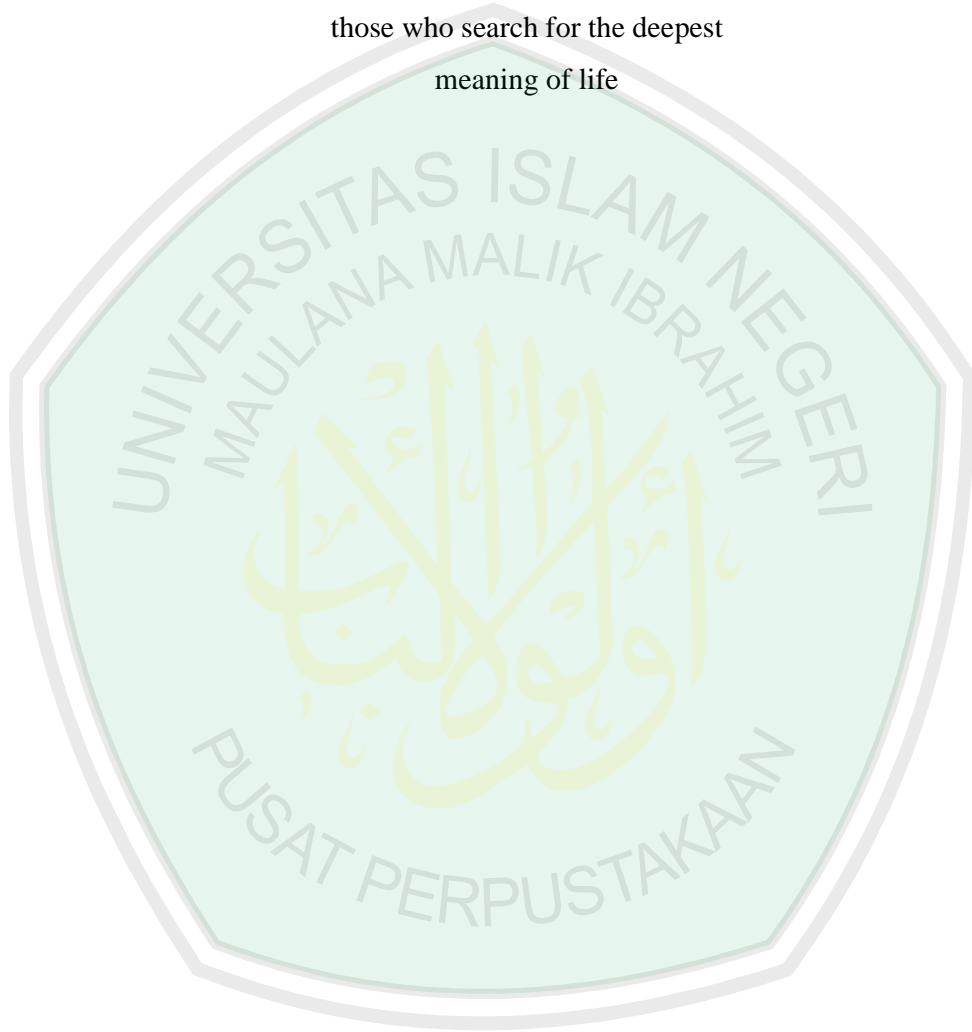
**MOTTO**

*“And among His signs is the creation of the heavens and the earth,  
and the difference of your languages and colors.  
Verily, in that are indeed signs for men of sound knowledge.” (Ar-Rûm:22)*



## DEDICATION

This thesis is dedicated to  
those who search for the deepest  
meaning of life



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Praise be to Allah the Almighty and the All Merciful, who has given me, the powerless creature, His guidance so that I can smoothly finish this thesis entitled "Marxism Analysis on Daniel Defoe's *Robinson Crusoe*." His mercy and peace be upon the prophet Muhammad SAW who has brought the Islamic norms and values to the entire world.

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Malang, May 24<sup>th</sup>, 2007

*Agung Wiranata Kusuma*

## ABSTRACT

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Key Words: Marxism, socio-economic phenomena.

Marx view of history and society is different from his predecessor and contemporaries which emphasis it placed on the socio-economic element in any society as an ultimate determinant of that society's character. 'Socio-economic' mean the social relations created by the kind of economic production preponderant in a given society. In capitalist society, this is the relationship between capitalist and proletarian. It is founded on exploitation and is this relationship of potential or actual conflict. Under a capitalist economy, these may be a bourgeois parliament and judiciary; an education system geared broadly to the needs of capitalist production, and the values which uphold these institutions. These entire elements which arise on the socio-economic base call the superstructure of society.

The story within the novel primarily takes place in the remote island near the mouth of the Orinoco river. It tells about the journey of Robinson Crusoe to find his ultimate drive. In this journey he experiences many incident that increase his social consciousness, and stranded in remote island for 26 six years. This novel also tells about his effort in surviving in this solitary island by himself.

To achieve the above objectives of the study, the researcher applies a Marxism approach which insists on linking the novel with the socio-economic phenomena and ideology of the writer. Since this study is emphasized on the analysis of a literary work, it is, then, classified as literary criticism. The primary data of this study are collected from Daniel Defoe's *Robinson Crusoe*, and the secondary data are gathered from related textbooks, journals, encyclopedias, and other written materials printed from internet. The researcher himself becomes the research instrument in the process of data collection and data analysis.

Based on the researcher's analysis, socio-economic in this novel is divided into two categories, i.e. Marxism phenomena and the opposition of Marxism phenomena. The Marxism phenomena which found in this novel include class struggle, class-consciousness, and theory of human nature. While opposition of Marxism phenomena are class division, racism, exploitation, alienation, mode of production and means of production. From the analysis researcher concludes that the novel truly describes socio-economic phenomena. Defoe, in this novel, to



present the real picture of a capitalist and western model who wants to conquer the world and the emphasizing the importance of spirit struggle in survive in this world.



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## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Literature is a written work which expresses and communicates thought feeling, and attitudes toward life. According to Chamamah (1994:12), the term literature is often 'used' to call culture symptoms that can be found in all of the society, although socially, economically, and religiously the existence of literature is not inevitability.

Literature is identical with life. It can be seen that literature is a true picture or replication of human's life. It describes what and how human life and usually it reflects the events which happen in the society. Because literature cannot be created in vacuum, it is not simply the work of a person, but of an author fixed in time and space, answer to a community of which he is an important (Wilbur, 1962:123). Abrams stated the same opinion that any literary works are produced in a certain community so that they never separate the literary phenomenon from its social environment in time or space. Therefore, considers the social phenomena in any literary criticism are undoubtedly significant since literature can be an effective way to reflect and even change a social issue in any community around the world. Those who support this argument believe that literature is much related to, and influenced by, the two factors of "the spirit of the time" and "the national spirit" (International Encyclopedia of the Social Sciences, 1968:47).

As human beings, we like to see, tell, and hear things that happen around us. When we see movies, listen to the radio, or read novels. We consider these things can increase our experiences of things in our imagination that might never have a chance to do otherwise. The movie, radio, novel, or television also brings to us a new knowledge about something beyond our imagination. Sometimes we also can see the true reality of the phenomena surround us through movies or novels.

Novel as one of the literature genre usually concerns with human being and often provides valuable message for us through the given story. In reading a novel, we will not only get enjoyment but also bring us into a vast, close, and fresh relationship to life. It is really a truth that what has been written on a novel is the mirror of life of human being. By reading a novel, readers are capable of seeing “real reality of life”, not the higher, the lower, or inner reality.

Novels, according to John Peck and Martin Coyle (1986:102), present a documentary picture of life. Along side the fact that novels look at people in society, other major characteristic of genre is that novel tells a story. In fact, novels tend to tell the same few stories time. Novelist frequently tends to focus on the tension between individuals and the society in which they live, presenting characters that are odds with that society. This focus includes the ideology, economical system, culture that is used and exists in the fixed time and space of the author.

Marxist literary criticism considers literature as a product of ideology of certain time and space of a society. Marxist criticism always sees literature as a

reflection of the society which also makes important general statements about culture and society in the 1890's. Even so, it is correct to think of Marxist criticism as a twentieth-century phenomenon. The basic tenets of Marxism are not easy to summarize, but two well-known statements by Marx provide a sufficient point of departure, that it is not the consciousness of men that determined their being, but on the contrary, their social being that determines their consciousness (Shelden, 1993:70).

Marxist criticism is different from all form of idealist, formalist, and aestheticist criticism by itself-belief that 'Literature' is a social, material practice which related to the other social practice. It differs from other historical or sociological approaches to literature mainly it view of the nature of story itself. For Marxism, 'history' does not a single category or seamless whole. It is grasped, rather, as a field of conflicting interest and forces (Fowler, 1987:141).

There are two things which distinguish Marx view of history and society from his predecessor and contemporaries. The first element is the emphasis of the socio-economic element in any society as an ultimate determinant of that society's character. 'Socio-economic' mean the social relations created by the kind of economic production preponderant in a given society. In capitalist society, this is the relationship between capitalist and proletarian. It is founded on exploitation and is this relationship of potential or actual conflict. This basic structure engenders as number of social institutions and beliefs which act to regulate or dissipate the conflict and keep the mode of production in being. Under a capitalist economy system, this socio-economic element can be found on a bourgeois

parliament and judiciary, an education system geared broadly to the needs of capitalist production, and the values which uphold these institutions. These entire elements which arise on the socio-economic base are called the superstructure of society (Forgacs, [Http://Social.Chas.nesu.edu](http://Social.Chas.nesu.edu).2006).

The second element which bears crucial on most Marxist thinking about literature is the concept of ideology. The term ideology generally conveys the sense of a collective representation of ideas and experience as opposed to the material reality on which experience based. It does not necessarily refer to the system of values held or put in circulation by the ruling class to establish consensus on society. It is necessarily a 'false consciousness', a phrase used by Engel's. It has, however, been used frequently by Marxist in both these senses.

Daniel Defoe's *Robinson Crusoe* is a novel which describes a person and his society. *Robinson Crusoe* is a work of Daniel Defoe that first published in 1719 and sometimes regarded as the first novel in English. The book is a fictional autobiography of the title character, an English castaway who spends 28 years on a remote island, encountering savages, captives, and mutineers before being rescued. The novel was first published on April 25, 1719. The positive reception was immediate and universal. Before the end of the year, this first volume had run through four editions. Within years, it had reached an audience as wide as any book ever written in English (<http://www.w3c.org>. 2006).

This novel tells us about Crusoe who leaves England on a voyage in September 1651 against the wishes of his parents that hope him to continue their heritage as middle class member. The ship that carries Crusoe in his first voyage



is taken over by Salè pirates and Crusoe becomes the slave of a Moor. He manages to escape from the slavery of the Moor with a boat and becomes friend of the captain of a Portuguese ship off the western coast of Africa. The ship is on route to Brazil. There with the help of the captain, Crusoe can buy a plantation.

He joins an expedition to bring slaves from Africa, but he is shipwrecked in a storm about forty miles out to sea on an island near the mouth of the Orinoco river on September 30, 1659. His companions all die; he manages to fetch arms, tools and other supplies from the ship before it breaks apart and sinks. He proceeds to build a fenced-in habitation and cave, keeps a calendar by making marks in a piece of wood. He hunts, grows corn, learns to make pottery, raises goats, etc. He reads the Bible and suddenly becomes religious, thanking God for his fate in which nothing is missing but society.

He discovers native cannibals who occasionally visiting the island to kill and eat prisoners. At first, he plans to kill the savages for their abomination, but then he realizes that he has no right to do so as the cannibals have not attacked him and do not knowingly commit a crime. He dreams of capturing one or two servants by freeing some prisoners, and indeed, when a prisoner manages to escape, Crusoe helps him, naming his new companion "Friday" after the day of the week he appeared, and teaches him English and converts him to Christianity. In those days, British and Dutch whites often called colored servants and slaves "Thursday", "Friday", "January" etc.

After another party of natives arrives to partake in a grisly feast, Crusoe and Friday manage to kill most of the natives and save two of the prisoners. One

is Friday's father and the other is a Spaniard, who informs Crusoe that there are other Spaniards shipwrecked on the mainland. A plan is devised where the Spaniard would return with Friday's father to the mainland and bring back the others, build a ship, and sail to a Spanish port.

The captain and Crusoe manage to retake the ship from the mutineers who have taken control of the ship and intend to maroon their former captain on the island. They leave for England, leaving behind three of the mutineers to fend for themselves and inform the Spaniards what happened. Crusoe leaves the island on December 19, 1686. He travels to Portugal to find his old friend, the Captain, who informs him that his Brazilian plantation was well cared for and he has become wealthy. From Portugal, he travels overland to England to avoid mishaps at sea via Spain and France. During winter in the Pyrenees, he and his companions have to fend off an attack by vicious wolves. Back in England, he decides to sell his plantation, as returning to Brazil would entail converting to Catholicism. Later in life, after marrying, having three children and becoming widowed, he returns to his island for a last time (<http://www.w3c.org:2006>).

There are two reasons the researcher chooses Daniel Defoe's *Robinson Crusoe*. *First*, Defoe presents Crusoe, the main character, as a complex reflection of human life. However, it is told that he arrives and lives alone in the island at first; he is able to exist there, even dominate the island, and establish a "system" which can be considered as a man who discovers an economic system of value based on its use, private ownership, and individual self-interest. *Second*, although there are earlier novels, the history of the English novel really begins with the

publication of Daniel Defoe's *Robinson Crusoe* in 1719. The late arrival on the literary scene tells us something important about genre. It is, above all else, a form of literature, which looks at people in society. Writers have of course, always been interested in the world around them, but the development of the novel reflects a move away from essentially religious view of life toward a new interest in the complexities of everyday experience.

Most novels are concerned with the ordinary people and problems in the societies in which they find themselves. This often the case even when the pattern is to be broken. *Robinson Crusoe* presents a man alone on the desert island. There are some novels such as Tolkien's *The Lord of the Rings* have animals as central characters, but even these novels are dealing indirectly with man in the social world (Peck & Coyle, 1986:102).

Exploring socio-economic phenomena on Daniel Defoe's *Robinson Crusoe* using Marxism point of view that exists on this novel, although the term of Marxism was founded long after this novel written, is very challenging. In addition, this will also help us to see how is the condition of the society condition based on the reflection of the novel to the society. As this criticism is also very concern with the ideology that exist of the novel which is the reflection of the ideology of the author or the society.

There have been many studies on *Robinson Crusoe* by Daniel Defoe conducted by some critics. *Mara'tun Nafi'ah* is a student of Islamic State University of Malang who writes a thesis with the title *An Analysis on the Element and Type of Setting in the Daniel Defoe's Robinson Crusoe*. She concerns with the

type and the element of setting of *Robinson Crusoe* that found in the novel. Other researcher is Frederick Zackel. He, in his critical note '*Robinson Crusoe and Ethnic Side*', proposes the story of '*Robinson Crusoe*' has a very large impact to our recent literary works. He argues that the '*Robinson Crusoe*' novel contain racism and dehumanization. This can be seen in the way he treats his fellow 'man Friday' and may be this story is just Daniel Defoe's defense of his bourgeois Protestantism, a puritan fable that praises the middle class and its work ethic (Zackel, <http://www.Brightsfilm.com/30/crusoe1.html>. 2006).

The next researcher is Stuart Sim, in his critical notes '*The Life and Surprising Adventures of Robinson Crusoe*' proposes that Crusoe is story arguably the most important on the native. This novel, however, was spiritual autobiography which had come to play a critical role in the development of religious nonconformist in the seventeenth century England: nonconformist being the cultural tradition from which Defoe himself had sprung. Other idea he proposes tradition of writing feeds into *Crusoe* that provides us with one of the great advertisement for individualism in Western culture, with Crusoe himself turning into the archetype of his wit and personal ingenuity. If we are looking for a model of the self-sufficient individual, we need look no further than Crusoe (Sim; <http://www.litencyc.com/php/>. 2006).

The above previous studies convincingly show that Daniel Defoe's *Robinson Crusoe* is a literary work that attracted some critics to give a critical comment in various perspectives. These critical notes concern with the problems which appear in the novel, try to catch, and describes it. The first critical note

concerns with the structure of plot in the novel. The second critical analysis sees the racism and dehumanization act in the novel and the last observes the religious life and the effect to the native. All of these critical comments finally try to observe the novel using various points of view to get the basic message of the novel. However, deep analysis on the novel is still needed. Due to this consideration, the writer decides to conduct research about Marxism analysis on Daniel Defoe's *Robinson Crusoe* that focus on the socio-economic phenomena.

### **B. Research Problem**

Based on the background of the study above, the researcher intends to focus this research to answer the following problem: How are socio-economic phenomena in Daniel Defoe's *Robinson Crusoe* viewed from Marxist perspective?

### **C. Objective of the Study**

In relation to the previous statement of the problem, the objective of this study is formulated to describe the form of socio-economic phenomena in Daniel Defoe's *Robinson Crusoe* viewed from Marxist perspective.

### **D. Scope and Limitation**

In order that the study is able to answer the question appropriately, the researcher will limit the scope of the problem that will be discussed and emphasized on the description of socio-economic phenomena of Marxist in Daniel Defoe's *Robinson Crusoe*. The socio-economic phenomena itself is in the form of

self need fulfillment, class struggle, class consciousness, and means of production that exist in this novel. Those attitudes, in the researcher's point of view, can describe the socio-economic phenomena that exist in Daniel Defoe's *Robinson Crusoe*.

### **E. Significance of the Study**

There are several significant points of consideration for conducting the research, *first*, this research is intended to enrich the study of Marxist and the study on Daniel Defoe's *Robinson Crusoe*, especially those that are related to the socio-economic phenomena. *Second*, this research is intended to develop the study on Daniel Defoe's *Robinson Crusoe* and to provide further information for the next researchers who want to conduct a research about Marxism.

### **F. Research Method**

The research method in this section covers research design, data source, research instrument, data collection, and data analysis.

#### **1. Research Design**

This study is categorized into literary criticism, according to Peck and Coyle, includes the analysis, interpretation, and evaluation of a literary work (1984:149). It is stated in the *Encyclopedia Americana* that literary criticism is intended to analyze, evaluate, justify, describe, or judge a literary work (1978:221). Criticism does not mean "finding fault with" in this literary study

criticism as an view of what is happening to the text of *Robinson Crusoe* by Daniel Defoe.

Instead of giving evaluation, justification, or even judgment, this study is aimed at analyzing a literary work, i.e. *Robinson Crusoe* by Daniel Defoe, based on the intended topic of the study i.e. socio-economic phenomena. The analysis is the process of systematically searching and arranging the research material to increase the researcher's understanding of them. (Bogdan & Biklen, 1998:157)

A good analysis, therefore, should be begun with reading the text, thus, careful reading on the novel of *Robinson Crusoe* by Daniel Defoe is the most valuable starting point of the study. The reading on the novel is heavily emphasized on finding the data related to socio-economic phenomena so that it can fully support the objectives of the study.

To be able to conduct a literary criticism, the use of appropriate approach is undoubtedly needed, to examine socio-economic phenomena based on Marxism view, the researcher applies Marxism criticism which insist literature is a social and material practice, and it differs from other historical and sociological approaches to literature mainly in its view of history itself. Marxism also consider that literature as a product of ideology of certain time and space of a society, Marxist criticism always sees literature as a reflection of its society, and argues that all mental (ideological) systems are the products of the real social and economic existence. For Marxism, literature 'history' does not from single category or seamless whole: it grasped, rather, as a field of conflicting interest and forces. Dominant among those conflicts is the epochal struggle between social

classes between those who, by virtue of controlling a society's economic production, can usually dominate its cultural and intellectual productions as well, and exploited classes (Fowler, 1987:141).

## **2. Data Sources**

The primary source of this study is the literary work itself, i.e. *Robinson Crusoe* by Daniel Defoe, which was a famous English writer. This 306-page novel was an edition that published in 2004 by Tiny Tot Publication in India.

The data presented in the novel are in the form of words, phrases, or sentences. The researcher only focuses on those indicating socio-economic phenomena, which exist in the novel. To support the primary data, the researcher uses some related textbooks, journals, encyclopedias, and other written materials printed from internet.

## **3. Research Instrument**

In this study, the human investigator is the primary instrument for gathering and analyzing the data. Moleong quotes Lincoln & Guba in *effective Evaluation* who has introduced the concept of human as instrument to emphasize the unique role that qualitative researcher play in their inquiry. Because this research studies human experience (the author) reflected on their work (novel), it, them, needs instrument flexible enough to capture its complexity, i.e. the researcher itself (2002: 121).



#### **4. Data Collection**

The data in this research are taken from *Robinson Crusoe* by Daniel Defoe, which is related to socio-economic phenomena. Since the data are in the form of words, phrases, and sentences within the novel, detailed reading, careful rereading, and deep understanding are the most appropriate data collection techniques in this study. These techniques have both comprehensive and interpretative aspects since they are aimed at finding the characteristics and elements of the novel based on the subject of the research.

The next step is that the researcher concentrates on the phenomenon, which related to socio-economic. After that, the researcher highlights those required data. The data are used in the process of data analysis to answer the formulated problems.

#### **5. Data Analysis**

It is the process of searching and arranging the materials of the study. The researcher accumulates to increase his own understanding and to enable him to present his discovery. This step, according to Bogdan and Biklen, refers generally to the process of working with the data, organizing the data, breaking the data into manageable units, synthesizing them, searching for patterns, discovering what is important and what is to be learned, and deciding what is going to tell to others (1998:157).

In this study, the processes of data analysis include the following steps:

1. organizing the data from the novel into two categories, which reveals the first two objectives of the study i.e. social phenomena and economic phenomena;
2. exploring the socio-economic phenomena according to the perspective of Marxist theory;
3. finding out the similarities between the content of the novel and Marxist theory. The researcher is able to give a critical judgment of socio-economic phenomena in the view of Marxist; and
4. drawing the conclusion and rechecking if the conclusion is appropriate enough to answer the stated problems.

## **G. Definition Key Terms**

### **1. Marxism**

**Marxism** refers to the philosophy and social theory based on Karl Marx's work on one hand, and to the political practice based on Marxist theory on the other hand (namely, parts of the First International during Marx's time, communist parties and later states). Marxism identifies the race towards communism in a number of stages. The first stage is feudalism; second one is capitalism, which is then followed by socialism. The closing stages result in communism. Marx, a 19th century socialist philosopher, economist, journalist, and revolutionary, often in collaboration with Friedrich Engels, developed a critique of society which he claimed was both scientific and revolutionary. This critique achieved its most systematic (albeit unfinished) expression in his most

famous work, *Capital: a Critique of Political Economy*, more commonly known as *Das Kapital* (1867). Nevertheless, there have been numerous debates among Marxists over how to interpret Marx's writings and how to apply his concepts to current events and conditions. The legacy of Marx's thought is bitterly contested among proponents of numerous viewpoints who claim to be Marx's most accurate interpreters. There have been many academic theories, social movements, political parties, and governments that lay claim to being founded on Marxist principles. Indeed, academic theorizing on Marxism is so widespread that there are a number of different schools of Marxism in addition to the classical Marxism of Marx and Engel. Similarly, the use of Marxist theory in politics, including the social democratic movements in 20th century Europe, the Soviet Union and other Eastern bloc countries, Mao and other revolutionaries in agrarian developing countries have added new ideas to Marx and otherwise transmuted Marxism so much that it is difficult to define its core (<http://en.wikipedia.org/wiki/Marxism>. 2006).

## **2. Socio-economic Phenomena**

'Socio-economic' means the social relation created by the kind of economic production preponderant in a given society. In capitalist society, this is the relationship between capitalist and proletarian. It is founded on exploitation and is this relationship of potential or actual conflict. This basic structure (or the base) engenders as number of social institutions and beliefs, which act to regulate or dissipate the conflict and keep the mode of production in being. Under a capitalist economy, these may be a bourgeois parliament and judiciary; an

education system geared broadly to the needs of capitalist production, and the values which uphold these institutions. These entire elements which arise on the socio-economic base are called the superstructure of society (Forgacs, [Http://Social.Chas.nesu.edu](http://Social.Chas.nesu.edu). 2006).



## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### A. Marxism as the World Ideology

This discussion starts with finding out the definition of Marxism.

Marxism refers to the philosophy and social theory based on Karl Marx's work. On one hand, the political practice based on Marxist theory and on the other hand, Marxism identifies that this world ideology moves towards communism in a number of stages. The first stage is feudalism, capitalism, socialism, and the closing stages result in communism. Marx is known as a 19th century socialist philosopher, economist, journalist, and revolutionary. He also often collaborated with Friedrich Engels who developed a critique of society which he claimed was both scientific and revolutionary. Marx's most famous work is *Capital: a Critique of Political Economy* which is more commonly known as *Das Kapital* (1867). Nevertheless, there have been many critics who debate among Marxists over how to interpret Marx's writings and how to apply his concepts to current events and conditions. The legacy of Marx's thought has been analyzed by numerous viewpoints of critics who claim to be Marx's most accurate interpreters (<http://en.wikipedia.org/wiki/Marxism>. 2006).

In the next following section discusses the concept of Marxism in socio-economic and literary criticism to get vivid understanding of Marxist theory.

## 1. Social Concept of Marxism

From the discussion above explanation a conclusion can be drawn that Marxism is a notion which is motorized by Marx and his followers. This notion does not only influence the political and economical life but also social life. In this section discusses about the social concept of Marxism.

### a. Marx's Theory of Human Nature

What is human nature for Marx? Theory of human nature in Marxist, as described in the article of *Theory of Human Nature*, occupies an important place in his critique of capitalism, his conception of communism, and his 'materialist conception of history'. However, Marx does not refer to "human nature" as such but to *Gattungswesen*. This term is generally translated as 'species-being' or 'species-essence'. The article also takes a note from the young Marx in the *Manuscripts of 1844* where the term is derived from Ludwig Feuerbach's philosophy. The article also explains that this term refers both to the nature of each human and of humanity as a whole.

However, Marx criticizes, which is quoted by the article from the sixth *Thesis on Feuerbach* (1845), the traditional conception of "human nature" as "species" which embody it in each individual, on behalf of a conception of human nature as formed by the totality of "social relations." Thus, human nature cannot be understood as we often see in classical idealist philosophy as permanent and universal definition. However, Marx, in the article, proposes the species being is

always determined in a specific social and historical formation

([http://en.wikipedia.org/wiki/Marx\\_theory\\_of\\_human\\_nature](http://en.wikipedia.org/wiki/Marx_theory_of_human_nature). 2006).

#### **i. The Determination of Human Nature by the Social Relations**

Norman Geras claims, as quoted from the article of *The Determination of Human Nature by the Social Relations*, in Marx's theory of human nature (1983) that there is in fact that a Marxist conception of human nature which remains to some degree but constant throughout history and across social boundaries. Although many Marxists rejected that there was a "human nature" can be found in Marx's words. The article also describes that Marx makes statements where he specifically refers to a human nature which is more than what is conditioned by the circumstances of one's life. Furthermore, the article also includes Marx's statement in *Capital's* footnote which critiquing utilitarianism. Marx states that utilitarians must reckon with human nature in general and then with human nature as modified in each historical era.

In addition, the article also includes Marx argument against an abstract conception of human nature. Marx offers instead of an account rooted in sensuous life than as individuals express their life which quite explicit statement. Marx also suggests hence that Individuals depend on the material conditions of their production. He also believes that human nature will create the condition against the background of the productive forces and relations of production the way in which individuals express their life

([http://en.wikipedia.org/wiki/Marx%27s\\_theory\\_of\\_human\\_nature](http://en.wikipedia.org/wiki/Marx%27s_theory_of_human_nature). 2006).

## ii. Needs and Drives

The young Marx, as quoted from the article of *Needs and Drives*, wrote in the 1844 manuscripts that a human was directly a natural being. As a natural being and a living natural being, a human being has natural powers and vital powers. These forces exist in human being as tendencies and abilities or instincts. However, a human as a natural, physical, sensuous objective being, is a suffering, conditioned and limited creature, like animals and plants. That is to say, because the objects of his instincts exist outside him. As independent objects of him, yet, these objects are also objects that he needs essential objects that really needed to the embodiment and affirmation of his essential powers.

Besides that, the article also includes Marx comments in the *Grundrisse*. Marx said that his nature was a totality of needs and drives, which gave power upon him. In *The German Ideology*, as quoted in the article, Marx also used the formulation of human needs and consequence of human nature. The article also illustrates that from Marx's early writing to his later work which conceives that human nature is composed of tendencies, drives, essential powers, and instincts to act in order to satisfy needs for external objectives. In addition, Marx describes, in *The German Ideology*, that human nature is an explanation of the needs of humans which together with the affirmation that they will act to fulfill those needs.

Furthermore, Norman Geras, as quoted in the article, gives a schedule of the some of the needs. Marx proposes that characteristics of humans is need for other human beings, for sexual relations, food, water, clothes, shelter, rest and, more generally, for circumstances that are conducive to health rather than disease.



In line with the explanation above Marx also states that there is other need of people which is included as a breadth and diversity of pursuit and personal development. As Marx himself expresses these needs also includes all-round activity, all-round development of individuals, free development of individuals, and the means of cultivating gifts in all directions, and so on. Marx says that it is true that eating, drinking, and procreating, etc., are genuine human functions. However, when abstracted from other aspects of human activity and turned into final and exclusive conclusion that human is like animal ([http://en.wikipedia.org/wiki/Marx%27s\\_theory\\_of\\_human\\_nature](http://en.wikipedia.org/wiki/Marx%27s_theory_of_human_nature). 2006).

### iii. **Humans as Free Purposive Producers**

In this discussion, as quoted from the article of *Humans as Free Purposive Producers*, Marx believes that human beings are essentially different from other animals. He also suggests that human beings can be distinguished from animals within consciousness within religion or anything else. Human beings begin to distinguish from animals as soon as they begin to produce their means of survival, a step which is conditioned by their environment. In the *German Ideology*, Marx alludes, as stated in the article, to one difference that humans creates and modifies their physical environments.

At the previous year, Marx had already acknowledged that it is true that animals also produce. The animal also builds nests and lairs, such as the bee, the beaver, the ant, etc. However, they only produce their own immediate needs or those of their young. They produce only when immediate physical need forces

them to do so. While human beings produce even when they are free from the physical need and truly produce only in freedom from such need. Animals produce only for themselves while human beings reproduce the whole of nature. Animal's product belongs immediately to their physical bodies while human freely produces his own product.

Animals produce only according to the standards and needs of the species to which they belong. While human being is capable of producing according to the standards of every species and of applying to each object everything that he/she knows about it such as art. Thus, human being also produces in accordance with the laws of beauty. In the same work, Marx states that the animal is immediately one with its life activity. It is not distinct from that activity; it is that activity. Human makes his life activity itself an object of his will and consciousness. They have conscious life activity. It is not a determination with which they directly merge. Conscious life activity directly distinguishes human from animal life activity.

Finally, the article makes conclusions about something of Marx's beliefs about humans. Human beings characteristically produce their environments and will do so even are they not under the burden of physical need. Human beings will produce the whole of their nature and may even create in accordance with the laws of beauty. Perhaps most importantly, though, their creativity, their production is purposive and planned. Human beings, then, make plans for their future activity, and attempt to exercise their production (even lives) according to them. Perhaps most importantly, and most cryptically, Marx says that human

beings make both their 'life activity', 'species', and the 'object' of their will  
([http://en.wikipedia.org/wiki/Marx%27s\\_theory\\_of\\_human\\_nature](http://en.wikipedia.org/wiki/Marx%27s_theory_of_human_nature). 2006).

### **b. Marx's Theory of Class Struggle**

What is Class struggle? The article of *Marx's Class Struggle* proposes a definition that class struggle is a class conflict looked at from any kinds of socialist perspective. According to Karl Marx and Friedrich Engels, which quoted in the article, wrote, "The written history of all hitherto existing society is the history of class struggle." Furthermore, the article explains that Marx's idea of class is not related to hereditary caste. or social class in the sociological sense of upper, middle, and lower classes which are often defined in terms of quantitative income or wealth.

In addition, the article proposes that membership of a class is defined by one's relationship to the means of production, i.e., one's position in the social structure that characterizes capitalism. Marx talks, as quoted in the article, mainly about two classes that include the big majority of the population i.e. the proletariat and the bourgeoisie. Other classes such as the petty bourgeoisie share characteristics of both of these main classes

([http://en.wikipedia.org/wiki/Class\\_struggle](http://en.wikipedia.org/wiki/Class_struggle). 2006).

#### **i. Main class struggle**

In the article of *Marx's Class Struggle*, the writer considers Labor (the proletariat or workers) includes anyone who earns their livelihood by selling their

labor power and being paid a wage or salary for their labor time. The article also explains that they who belong to this class have little choice but to work for capital. Since, they typically have no independent way to survive. Furthermore, the article quotes *Capital* (the bourgeoisie or capitalists) which includes anyone who gets their income not from labor as much as from the surplus value they appropriate from the workers who create wealth. The income of the capitalists is based on their exploitation of the workers (proletariat).

Besides, the article also quotes Marx statements that members of each of the two main classes have interests in common. These class or collective interests are in conflict with those of the other class as a whole. This, in turn, leads to conflict between individual members of different classes. The article also gives an example of this conflict of interest in the form of a factory which produces a commodity. Let us say a factory that manufactures shoes. Some of the money received from selling shoes will be spent on things like raw materials and machinery in order to build more widgets. Similarly, some money is spent on labor power. The capitalist would not be in business if not for the surplus value, i.e. the money, which they receive from selling the shoes beyond that spent on constant and variable capital. The amount of this surplus value or profits, interest, and rent, depends on how much labor workers do for the wages or salaries they are paid. This surplus value is higher to the degree that workers spend time at work beyond what they are paid for and to the degree that they exert effort beyond the cost of their labor-time. Therefore, the capitalist would like as much "free time", unpaid labor during official lunch breaks, after official closing time, etc,

and as much worker effort as possible. On the other hand, the workers would like to be paid for every minute they work under the capitalist's authority and would like to avoid unnecessary and unpaid effort. They would also prefer higher wages and benefits, such as health insurance, defined-benefit pensions, etc, and less of a tyrannical attitude from employers. Working conditions must be safe and healthy, rather than dangerous ([http://en.wikipedia.org/wiki/Class\\_struggle](http://en.wikipedia.org/wiki/Class_struggle). 2006).

ii. Minor classes

Marx, as quoted in the article of *Marx's Class Struggle*, noted that, but as time moved forward, these other classes would disappear and things would become stratified until only two classes remained which would become more and more polarized as time went on. Other classes are the self-employed which are people who own their own means of production, and work for themselves. Marx, as quoted in the article, also see that these people are swept away by the march of capitalism, such as family farms being replaced by agribusiness, or many small stores run by their owners being replaced by a supermarket, and so forth. Furthermore, the article also describe that managers, supervisors, white-collar staff, and security officers, these are intermediaries between capitalists and the proletariat. Since they are paid a wage, technically, they are workers, but they represent of the proletariat, typically serving the capitalist's interest ([http://en.wikipedia.org/wiki/Class\\_struggle](http://en.wikipedia.org/wiki/Class_struggle). 2006).

### c. Marx's Theory of Exploitation

In Marxism, as quoted in the article of *Marx's Theory of Exploitation*, exploitation primarily concerned with the exploitation of an entire segment or class of society by another. This kind of exploitation is seen as being an intrinsic feature and key element of capitalism and free markets. In fact, in *Das Kapital*, Karl Marx, which quoted in the article, assumes that the existence of exploitation is purely competitive markets. In general, it is argued that the greater the "freedom" of the market, the greater the *power of capital*, and the greater the scale of exploitation. Marxist also proposes the solution to remove exploitation is the abolition of capitalism and its replacement by a better, non-exploitative, system of production and distribution.

In the Marxist view, which quoted in the article, 'normal' exploitation is based in three structural characteristics of capitalist society:

1. the ownership of the means of production by a small minority in society, the capitalists;
2. the inability of non-property-owners (the workers, proletarians) to survive without selling their labor-power to the capitalists;
3. the state, which uses its strength to protect the unequal distribution of power and property in society.

Marxist in the article also proposes that the cause of exploitation is these human-made institutions. The workers have little or no choice but to pay the capitalists surplus-value, profits, interest, and rent, in exchange for their survival.

The workers enter the world of production where they produce commodities which allow their employers to realize that surplus value as profit. The workers are always threatened by the "reserve army of the unemployed". In brief, the article explains that profit gained by the capitalist is the difference between the value of the product made by workers and the actual wage that workers receive. In other words, capitalism, functions based on paying workers less than the full value product of their labor (<http://en.wikipedia.org/wiki/Exploitation>. 2006).

#### **d. Marx's Theory of Alienation**

In Marx's early writings, which quoted in the article of *Marx's Theory of Alienation*, states that alienation refers to the separation of things that naturally belong together, or to antagonism between things that are properly in harmony. It refers to the alienation of people from aspects of their "human nature." Marx believes that alienation is a systematic result of capitalism. His theory relies on Feuerbach's *The Essence of Christianity* (1841) which argues that the idea of God has alienated the characteristics of the human being. The article also quotes Stiner in *The Ego and Its Own* (1844) who declares that even 'humanity' is an alienating ideal for the individual, but Marx criticized him in *The German Ideology* (1845).

The article also proposes that alienation can be seen as a foundational claim in Marxist theory. Hegel, which is quoted in the article, describes a succession of historic stages in the human *Geist* or Spirit. He explains that by this

spirit progresses towards perfect self-understanding and away from ignorance ([http://en.wikipedia.org/wiki/Marx%27s\\_theory\\_of\\_alienation](http://en.wikipedia.org/wiki/Marx%27s_theory_of_alienation). 2006).

#### e. Class Consciousness

The article of *Marx's Class-consciousness* proposes definition class-consciousness refers to the self-awareness of a social class and its capacity to act in its own rational interests, or measuring the extent to which an individual is conscious of the historical tasks their class or class allegiance sets for them.

Class-consciousness, as exposed by Georg Lukács's in *History and Class Consciousness* (1920), which is quoted in the article, is opposed to any psychological conception of consciousness which forms the basis of individual or mass psychology. According to Lukács, each social class has a determined class-consciousness which it can achieve. He also explains that this class-consciousness is opposed to the liberal concept of consciousness as the basis of individual freedom and of the social contract. According to him, which quoted in the article, Marxist class-consciousness is not an *origine*, but an achievement i.e. it must be “earned” or won. Hence, it is never assured that the proletariat's class consciousness is the result of a permanent struggle to understand the “concrete totality” of the historical process.

Furthermore, according to Lukács, which quoted in the article, the proletariat was the first class in history that may achieve true class-consciousness.



He also states that all other classes, including the bourgeoisie, are limited to a “false consciousness” which obstructs them from understanding the totality of history. Instead of understanding each specific moment as a phase of the historical process, they universalize it, claiming it is eternal. Hence, capitalism is not thought of as a specific phase of history, but is naturalized and thought of as an eternal stage. Lukács also explains, as quoted in the article, this “false consciousness,” which forms ideology itself, is not a simple error as in classical philosophy, but an illusion which cannot be dispelled.

In addition, Lukács, as quoted in the article, describes that the proletariat is the first class in history with the possibility to achieve a true form of class-consciousness and realize the totality of the historical process. He also explains that both the “object” of history which is created by the capitalist social formation. Nevertheless, it is also the “subject” of history and thus, knowledge of itself is knowledge of the reality and of the totality of the historical process ([http://en.wikipedia.org/wiki/Class\\_consciousness](http://en.wikipedia.org/wiki/Class_consciousness). 2006).

#### **f. Social Class**

Social class, as quoted in the article *Marx's Social Class*, refers to the hierarchical distinctions between individuals or groups in societies or cultures. Anthropologists, historians, and sociologists identify class as universal states that what determines class will vary widely from one society to another. Even within a

society, different people or groups may have very different ideas about what makes one "high" or "low" in the hierarchy.

Furthermore, the article also explains that the most basic class distinction between two groups is between the powerful and the powerless. Social classes with more power usually control classes with less power while attempting to reinforce their own power positions in society. Social classes with a great deal of power are usually viewed as elites, at least within their own societies.

In the simplest societies, power, as is quoted in the article, is closely linked to the ability to defend one's status through physical strength, age, gender, and physical health which are often common description of class in early tribes. However, as quoted in the article, spiritual charisma and religious vision also can be at least as important. Because, these elements are so closely interrelated in simple societies, morality also often ensures that the old, the young, the weak, and the sick maintain an equal standard of living, although in the low class status.

In addition, as is quoted in the article, as societies expand and become more complex, economic power often replace physical power as the defender of the class status quo, so that the following will establish one's class much more so than physical power such as:

- 1) occupation;
- 2) education and qualifications;
- 3) income, personal, household and per capita; and

- 4) wealth or net worth including the ownership of land, property, means of production.

The article also describes that those who can get a power position in a society will often adopt different lifestyles to emphasize their prestige, and as a way to rank themselves within the powerful class. In certain times and places, the adoption of these stylistic characteristics can be as important as one's wealth in determining class status. These stylistic characteristics include:

- 1) costume and grooming;
- 2) manners and cultural refinement;
- 3) political standing opposites the church, government, and social clubs, as well as the use of honorary titles;
- 4) reputation of honor or disgrace; and
- 5) language.

Finally, the article concludes that idea such as race and sexual orientation can have widely vary depend on degrees of influence on class standing. Having characteristics of the majority ethnic group and engaging in marriage to produce children improve one's class status in most societies.

However, the article also proposes that what is considered "racially superior" in one society is not the same as in another society, and there have been societies, such as ancient Greece, in which familiarity with someone who in the same gender would improve one's social status as long as it happened alongside opposite-gender marriage. In addition, the article explains that a minority sexual

orientation and minority ethnicity have often been faked, hidden, or carefully ignored if the person in question whether they have the requirements to be high class. Ethnicity is also still often the single most important element of class status in some societies ([http://en.wikipedia.org/wiki/Social\\_class](http://en.wikipedia.org/wiki/Social_class). 2006).

**g. The Marxist Concept of Racism**

*The Classical Marxist* analysis of racism follows this economic-exploitation theory in explaining racial conflicts as an expression of class conflicts, appearing as a result of exploitation, and incurable except by ending class exploitation. Marxist theorists identify that colonialism and capitalism play an important role in reinforcing, if not in creating, racism. They contend that racist notions serve the economic interests of the capitalist class in four ways (Zanden, Vander, 1990:196):

- 1) ideologies of racial superiority make colonialism and racist practices palatable and acceptable to the white masses;
- 2) racism is profitable, since capitalists can pay minority workers less and thus generate greater profits for themselves;
- 3) racist ideologies divide the working class by putting white and minority workers against one another a tactic of divide and conquer; and
- 4) capitalists require minority workers as an industrial reserve army that can be fired during times of economic stagnation and rehired when needed for producing profits during times of prosperity.

## 2. Economical Concept of Marxism

It is known that Marxism also manipulates our economical ideology and becomes one of major economical streams. It is become essential for us to surf the economical concept of Marxism to get more vivid understanding of Marxism itself.

### a. Marx's Theory of economy

Marx's major work on political economy was *Capital: A Critique of Political Economy* which is better known by the German title *Das Kapital*, a three-volume work, only the first volume that was published in his lifetime and the others were produced by Engels from Marx's notes. Marx wrote other reference on economics i.e. *Critique of Political Economy* which is one of his early works that was mostly included into *Capital*.

Marx begins his economic analysis of capitalism ideology with an analysis of the commodity. The first sentence of *Capital* Volume I states that, as quoted in the article of *Marx's Theory of economy*: "The wealth of those societies in which the capitalist mode of production prevails, presents itself as 'an immense accumulation of commodities,' its unit being a single commodity." This article also explains that under the labor theory of value, the direct value of a commodity solely based on the labor time invested in it. However, commodities also have a use value that is the direct utility gained from an item and an exchange value which roughly equivalent to its market price. For example, the use value of a

carrot lies in eating it and no longer being hungry while its exchange value might be found in the quantity of gold which it could be sold for.

However, this article also assumes that capitalists do not pay workers the full value of the commodities they produce. The gap between the values of a worker produces and his or her wages are a form of unpaid labor which is known as surplus value. To Marx, as quoted in this article, this wage slavery constitutes a central feature of capitalism as a mode of production. Marx gives us an example to understand surplus value. Consider a commodity that sells for \$1,000 that takes a single worker, paid \$10 per hour, ten hours to produce. The worker is being paid only \$100 to produce the commodity, so the remaining \$900 is surplus value, which is being appropriated by his or her employer. He is thus said to be working for himself for only one of every ten hours.

Moreover, Marx notes, as quoted in this article, markets tend to obscure the social relationships and processes of production which he termed as commodity fetishism. Consumers see a commodity only in market terms. In looking to obtain something as private property, they consider only its exchange value, rather than its labor value

([Http://en.wikipedia.org/wiki/Marxian\\_economic.2006](http://en.wikipedia.org/wiki/Marxian_economic.2006)).

## **b. Means of Production**

The article of *Means of Production* proposes definition of means of production is means of labor are the materials, tools and other instruments used by workers to make products. This includes machines, tools materials, plant and

equipment, land, raw materials, money, power generation, and so on, or anything necessary for labor to produce. The term originates with Marx, as quoted in this article who explicitly differentiates means of production from capital. For Marx, means of production were the instruments and materials of labor independent of the mode of producing and making surplus. On the other hand, means of production become capital only within a particular set of social relations. Those means of production participate in the process of exploiting labor for surplus value.

Means of production, as describe in this article, is sometimes confused with factors of production. The term factors of production are usually understood as an explanation for income that paid to owners of each means of production and to the workers within capitalism. This article also includes the analysis of people's relationships with the means of production as one element that stands at the basis of Marxism. Karl Marx focused on labor questions. He considered, as explain in this article that a reification to treat labor as just another "factor" in production. This implied a reversal of means, so that people who were effectively used as things. While, the bourgeoisie includes people who own and trade in means of production and hire workers to work for them that use those means of production as capital assets. The bourgeois as property owner can obtain a profit from the work of his employees because the value of output exceeds the expenditure on wages and materials. Therefore, the bourgeois obtains a surplus value from the work of his employees.

In the Marxist view, as quoted in this article, this is a form of workers exploitation. Marxists also define economic systems in terms of how the means of production are used which social class controls them. Thus, in capitalism the bourgeoisie controls the means of production, while in socialism the representatives who control them and in communism, the people themselves control them collectively ([http://en.wikipedia.org/wiki/Mean\\_of\\_production](http://en.wikipedia.org/wiki/Mean_of_production)).

### **B. Marxist Criticism on Literature**

Marxist theory, according to K.M Newton in the book *Twentieth-Century Literary Theory* (1985:85), starts from the assumption that literature must be understood in relation to the fundamental historical social society as interpreted from a Marxist point of view. The fundamental Marxist postulate is that economic base of a society determines the nature and the structure of the ideology, institution, and practices (such as literature) which form the superstructure of that society. The most direct form of Marxist criticism, what has been called 'vulgar' Marxism, takes the view that there is a straightforward deterministic relation between base and superstructure, so that literary text is seen as casually determined by economic base.

George Lukacs, the Hungarian theorist, in Newton (1984:85) also has the same opinion about literature, he stated that literature is a reflection of socio-economic reality, but he rejected the view that there was a simple deterministic relation between two. He also argues that the greatest literary works do not merely reproduce the dominant ideologies of their time, but integrate in their form a



critique of these ideologies. Thus in his view the realism of the realistic nineteenth-century novel, he was most sympathetic, what he calls 'critical realism', in which he assumed that literature must not merely mimetic but include a recognition of contradictions with in bourgeois society. To achieve this, it sometimes has to break with realism in mimetic sense, as an example of the exaggeration of Balzac's character. Lukac's artistic criterion is 'typically' realistic or naturalistic works which focus on the regard as the untypical or strange works in which technique is emphasized more than content, are criticized by him. He thus, to be unsympathetic to modernist literature as 'critical realism and socialist realism' show. But Walter Benjamin has different point of view, still in Newton (1985:86), in his note 'The Artist as Producer' argues that a truly revolutionary art must break radically with traditional form since even works which use conventional techniques to attack capitalism will tend to merely to be consumed by bourgeois audience. Socialist artist must place the emphasized on production rather than consumption by using radical techniques to uncover the relations of production and make audience to adopt a political stand of point towards them.

Despite their diversity, all Marxist theorist of literature have a simple foundation in common that literature can only be properly understood within a larger framework of social reality. Marxist hold theory which treats literature in isolation, for instance as pure structure, or as a product of a writer's individual mental process, and keeps it in isolation divorcing it from society and history, will be deficient in its ability to explain what literature really is.

Marx's statements, according to Shelden, were intentionally provocative. By contradicting widely accepted doctrines, Marx tries to put people through into reverse gear. First, philosophy has been merely air contemplation. It engaged the time with the real world. Secondly, Hegel and his followers in German philosophy have persuaded us that the world is governed by thoughts that the process of history is the gradual dialectical unfolding of the law of reason and that material existence is the expression of an immaterial spiritual essence. People have been led to believe that their ideas, their cultural life, their legal system, and their religion were the creation of human and Divine reason which should be regarded as the unquestioned guides to human life. Marx reverses this formulation and argues that all mental (ideological) systems are the products of the real social and economic existence. The material interest of the dominant social class determines how people see human being existence, individual, and collectives. Legal systems, for example, are not the pure manifestation of Divine reason, but ultimately reflect the interest of the dominant class in the particular historical time periods.

In one account, Marx described this view in terms of architectural metaphor the 'superstructure' (ideology, or politics) rest upon the base (socio economic relations). To say the rest upon is not quite same as the same saying 'is caused by'. Marx was arguing that what we call 'culture' is not an independent reality but is inseparable from the historical conditions in which human beings create their material lives. The relations of exploitation and dominations that govern the socio and economic order of a particular time phase of human history will, in some sense, 'determine' the whole cultural life of the society (1993:71).

A final element, which bears crucial on the most Marxist thinking about literature, is the concept of ideology. In ordinary usage, 'ideology' usually means 'political doctrine', 'system of ideas', or more generally, 'way of thinking'. Marxist uses 'ideology' as a comprehensive term to cover social consciousness in general including such areas as religion, education, the law, the economy, social relations and culture. Ideology is total system of such ideas. Marxist argues that ideology always represents the values of particular social class, and is based on its economic interest.

In different language, but in the same meaning, Shelden (1989: 153-154) quotes from an influential definition, which was proposed by the French Marxist Louis Althusser in his book *'Ideology and Ideological State Apparatuses*, conceives ideology as the imaginary ways in which people represent to themselves their real relationship to the world. Therefore, ideology does not refer to 'theories', or 'Political' or 'ideas', or any kind of consciously formulated propositions about society. Althusser, In Shelden, believes that ideology is like the air we breathe and is the seemingly natural discourse which makes possible our sense of existence as human 'subjects' (socially and psychologically). Ideology is closely related to what we call 'common sense'. Althusser's view is different from earlier Marxist thinkers who believed that ideology was a kind of 'false consciousness' produced by capitalism which could be dispelled by scientific knowledge. Althusser also believes that only Marxism possesses a 'scientific' knowledge of ideology.

Marxist theory of ideology is account for literature in several ways. First, it is important to note that some Marxist explanations of literature's relationship with ideology are highly 'reductive'. They treat literary texts as the direct expression of the writer's ideology or of the class whom the writer represents. Engels' discussion, which quoted in Shelden, of Balzac's realism, in a letter to Margaret Harkness rejects such reductivism. In addition, He shows that Balzac's novels give a remarkably accurate and dispassionate account of the rise of the bourgeoisie in French society, despite the fact that he was a deeply committed royalist. It seems that ideology may be represented in literature at a 'subconscious' level. Althusser developed this insight by showing major literature that gives us a sense of what it is like to exist within a particular ideology and produces this sense of 'lived' ideology because *literary form* is capable of showing us the nature of ideology with a sort of *aesthetic detachment*. Subsequently, critics of Althusser have suggested that in making literature which superior to ideology, he destroys the fundamental Marxist subordination of culture to social structure. Taking a larger historical view, Marxist critics often argue that literary forms are themselves expressions of class ideologies. For example, the novel can be seen to have revealed in its very form a new set of social priorities (those of the middle classes): its emphasis upon the life-like representation of the like-like representation of the material lives 'rounded' individuals is the very substance of bourgeois ideology from Marxist viewpoint. In selecting, a form in which to work a writer is already in a sense ideologically circumscribed.

In the same way, a literary text, according to Macherey in Shelden, can show the incoherence of ideology. The presence of ideology in the text is apparent in the silences and contradictions, which the text is driven to reveal by the very nature of the ideology it works (Shelden, 1989: 153-154).

### C. Previous Studies

The following analysis is a representation of previous studies on Daniel Defoe's *Robinson Crusoe* which selected to give the descriptions of the analysis that have been conducted on this novel.

#### 1. **An Analysis on the Element and Type of Setting in the Daniel Defoe's Robinson Crusoe** (Mar'atun Nafi'ah, 2005)

*Mara'tun Nafi'ah* is a student of Islamic State University of Malang in her thesis with the title *An Analysis on the Element and Type of Setting in the Daniel Defoe's Robinson Crusoe*. She analyzes the element and type of setting that used in novel. She concludes in this novel the writer using neutral type of setting and the element of setting. The setting itself is composed of four elements i.e. actual geographical, occupations and day-today existence, time action. The last setting, which use in this novel is the religious, moral, intellectual, social, and emotional environment of the characters.

#### 2. **Robinson Crusoe and Ethnic Side** (Frederick Zackel, 2006)

Frederick Zackel in his critical note '*Robinson Crusoe and Ethnic Side*' proposes the story of '*Robinson Crusoe*' has a very large impact to our recent

literary works. He argues that the '*Robinson Crusoe*' novel contains racism and dehumanization, this can be seen in the way he treats his fellow 'man Friday' and may be this story is just Daniel Defoe's defense of his bourgeois Protestantism, a puritan fable that praises the middle class and its work ethic (Zackel, Frederick. [http://www.Brightsfilm.com/30/crusoe 1.html](http://www.Brightsfilm.com/30/crusoe%201.html). 2006).

### 3. **The Life and Surprising Adventures of Robinson Crusoe** (Stuart Sim, 2006)

Stuart Sim in his critical notes '*The Life and Surprising Adventures of Robinson Crusoe*', he proposes that Crusoe is story arguably the most important on the native. However, is spiritual autobiography, which had come to play a critical role in the development of religious nonconformist in the seventeenth century England: nonconformist being the cultural tradition from which Defoe himself had sprung.

Other idea he proposes tradition of writing feeds into *Crusoe* provides us with one of the great advertisements for individualism in Western culture, with Crusoe himself turning into the archetype of his wit and personal ingenuity. If we are looking for a model of the self-sufficient individual, we need look no further than Crusoe (Sim, Stuart, <http://www.litencyc.com>. 2006).

## CHAPTER III

### ANALYSIS

It has been noted previously that this study is aimed at describing the socio-economic phenomena on Daniel Defoe's *Robinson Crusoe* using Marxism perspective. Based on this objective of the study, this chapter is divided into two main parts. In the first part, the researcher presents and analyzes the data collected from Daniel Defoe's *Robinson Crusoe* that affirmatively reflect the forms of socio-economic phenomena viewed from Marxist theory. The data, which might appear in the form of class struggle, class-consciousness, or theory of human nature, are divided into two parts, i.e. social and economic phenomena. Furthermore, the data analyzes on the phenomena which counter Marxist ideas are presented in the second part.

#### **A. Marxism phenomena in the novel**

In this section, the socio-economic phenomena which affirm Marxist theory are comprehensively elaborated. The data might be in the form of class struggle, class-consciousness, and the nature of human beings.

##### **1. Social Phenomena**

Marxist ideas appear within Daniel Defoe's *Robinson Crusoe* as early as Crusoe, the main character of the novel, begins his adventure. Crusoe, as the novel describes, was born in York. He is the third son in his family. His parents want

him to be a lawyer. Crusoe, however, has other plans. One of his great desires is to be a sailor, the first foreshadow that lies ahead for a hero. Although his father does not allow him to go over the sea, Crusoe still insists on his wish and runs away to reach his own dream. The initial forays of a sea-life, which are disastrous, do not deter Crusoe's ambition to conquer it.

My father, who was very ancient, had given me a competent share of learning, as far as house-education and a country free school generally goes, and designed me for the law, but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will, nay, the commands, of my father, and against all the entreaties and persuasions of my mother and other friends, that there seemed to be something fatal in that propension of nature tending directly to the life of misery which was to befall me. (*Robinson Crusoe*, 7-8)

At glance, Crusoe's disagreement upon his father's advice to stay home is merely a kind of a young boy's rebellion to his family rule. Thought deeply, however, Crusoe's disagreement can be seen as a form of class-consciousness which is eventually resulted from class struggle.

Crusoe is aware of his potency and capacity to act on his logical interest and self-measure the extent to which he is conscious of his historical task. He does not want to yield as a milky-cow of the capitalists who take profit from his labor power and drop of sweat. He realizes that every human being has his/her own free will to realize all his/her wishes. He believes that the ideology, which exists in his society, is just simply the capitalists' grand scenario to maintain their status quo to control over this world using their rules. They claim that their rules, which regulate many world issues such as class division, racism, and slavery, are totally valid to be applied anytime, at any places, and for any circumstances.



Crusoe's class-consciousness is also apparent when he is enslaved by the Moor, a tribe which wretchedly hijacks his ship.

...I had apprehended, nor was I carried up the country to the emperor's court, as the rest of our men were, but was kept by the captain of the rover 'as his proper prize, and made his slave, being young and nimble, and fit for his business. (*Robinson Crusoe*, 21)

...As my new patron, or master, had taken me home to his house, so I was in hopes that he would take me with him when he went to sea again, believing that it would some time or other be his fate to be taken by a Spanish or Portugal man-of-war; and that then I should be set at liberty. (*Robinson Crusoe*, 21)

...So that for two years, though I often pleased myself with the imagination, yet I never had the least encouraging prospect of putting in practice. (*Robinson Crusoe*, 21)

The above quotations show that Crusoe's effort in finding a place where he himself can get value of his own labor without being another person's slave is not easy. Although Crusoe has fallen into the hands of Moor and been enslaved and exploited, he still believes that it must not stop him to act on his logical interest and the extent of his historical task. He is fully aware that he can be more than he used to be. After spending two-year tiring days, he can successfully escape from the slavery of the Moor.

The next class-consciousness in the novel is Crusoe's father awareness of his social class.

He bid me observe it, and I should always find that the calamities of life were shared among the upper and lower part of mankind; but that the middle station had the fewest disasters and was not exposed to so many vicissitudes as the higher or lower part of mankind. Nay, they were not subjected to so many distempers and uneasiness either of body or mind as those were who, by vicious living, luxury, and extravagancies on one hand, or by hard labor, want of necessaries, and mean or insufficient diet on the other hand, bring distempers upon themselves by the natural

consequences of their way of living; that the middle station of life was calculated for all kind of virtues and all kind of enjoyments; that peace and plenty were the handmaids of a middle fortune; that temperance, - moderation, quietness, health, society, all agreeable diversions, and all desirable pleasures, were the blessings attending the middle station of life; that this way men. (*Robinson Crusoe*, 8)

Here, Crusoe's father has a kind of self-awareness that the best part of life is in the middle station post in which he belongs at that time. This awareness is not acquired in a blink of eyes, but he has observed this in his whole life based on his experience. Through his observations and experiences, he finally assumes that the best part of life, where he can contribute much to his historical task or allegiance, is the middle station (part) of life. From this conclusion, the father bids Crusoe to observe the reality of life as well as expects him to realize it and continue the father's historical task. However, Crusoe still feels that his capacity to carry out the historical task is aimed not only at continuing his father's historical task but also at actualizing his awareness that he might reach something bigger in his future rather than what he has gained so far.

My father, who was very ancient, had given me a competent share of learning, as far as house-education and a country free school generally goes, and designed me for the law, but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will, nay, the commands, of my father, and against all the entreaties and persuasions of my mother and other friends, that there seemed to be something fatal in that propension of nature tending directly to the life of misery which was to befall me. (*Robinson Crusoe*, 7-8)

In relation with the above data, class-consciousness, as has been implied before, can result class struggle. From the data above, Crusoe's rejection or disagreement to stay at his homeland and continue his father's historical task is a

kind of class-consciousness, which also results class struggle. His father's explanation about all possible consequences that might be faced by Crusoe if he still tries to break the rule of class division does not stop the young boy to go on voyage.

He told me it was for men of desperate fortunes on one hand, or of aspiring, superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me, or too far below me; that mine was the middle state, or what might be called the upper station of low life, which he had found by long experience was the best state in the world, the most suited to human happiness, not exposed to the miseries and hardships, the labor and sufferings, of the mechanic part of mankind, and not embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind.  
(*Robinson Crusoe*, 8)

Crusoe's father thinks that goes on voyage is not for those who belong to the middle class. Going on voyage, according to the father, belongs to people who are hopeless for living and very ambitious to fame their name by undertaking the nature out of the common road. It is, of course, too far above or below Crusoe's position in the middle station because it belongs to the upper or the lower class.

In the father's point of view, going on voyage, for the members of low class, is full of hardship, over-works, sufferings, and miseries. On the other hand, sea-voyage, for those of the high class, is embarrassed with the pride, luxury, ambition, and envy. Nevertheless, Crusoe still believes that it is not true to divide society into classes and he tries to break this rule.

Crusoe wants to feel the adventure of sea-voyage which combines between the hardship and suffering of the lower class with the pride and enjoyment of the upper one. He wants to create the borderless life adventure. His

desire to affiliate the pride of the upper class in conquering the sea, the handmaid of the middle station, and the hardship of the lower class, makes this voyage experience unforgettable.

In this part, Crusoe tries to break the rule of class division in his society, which divides people into classes. Crusoe's class struggle also shows that there are many choices of ways of life, and that there is always a way to survive independently rather than merely depend on the shoulder of capitalists who always try systematically to get more surpluses from the labor.

A class struggle is also obvious when Crusoe is apprehended and enslaved by the Moors:

...I had apprehended, nor was I carried up the country to the emperor's court, as the rest of our men were, but was kept by the captain of the rover 'as his proper prize, and made his slave, being young and nimble, and fit for his business. ...As my new patron, or master, had taken me home to his house, so I was in hopes that he would take me with him when he went to sea again, believing that it would some time or other be his fate to be taken by a Spanish or Portugal man-of-war; and that then I should be set at liberty...So that for two years, though I often pleased myself with the imagination, yet I never had the least encouraging prospect of putting in practice. (*Robinson Crusoe*, 21)

The above data indicate that Crusoe is apprehended in the middle of his voyage. At this point, Crusoe continuously demonstrates his class struggle. He does not let the capitalist – this is to say his master – to exploit his labor power and get profit from his work in exchange of his survival. He keeps struggling for two years before he can finally escape from the hard oppression and alienation of his master.

It can be concluded from the above social phenomena which affirm Marxist theory that Crusoe has presented himself as a real Marxist. He struggles for his freedom from exploitation and alienation of the capitalist (his master) who takes profit from his labor power and takes his rights away. He can also be called as a real Marxist model that has class-consciousness and is aware of his part in forming his historical task.

## 2. Economic Phenomena

The first economic phenomenon discussed in this section is about Marxist idea of human nature performed by Crusoe. According to Marx, human being is composed of tendencies, drives, essential powers, and instinct to act in order to satisfy human needs. Furthermore, Marx explains that human needs are not only sexual, food, water, and clothing which are the basic needs of human, but also self-development which might include breadth and diversity of pursuit. This personal development involves all-round activity, all-round development of individuals, and free development of individuals. That is why human beings are different to animals.

My father, who was very ancient, had given me a competent share of learning, as far as house-education and a country free school generally goes, and designed me for the law, but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will, nay, the commands, of my father, and against all the entreaties and persuasions of my mother and other friends, that there seemed to be something fatal in that propension of nature tending directly to the life of misery which was to befall me. (*Robinson Crusoe*, 7-8)

The above data still have a close relationship with the rejection of young Crusoe to his parents' will and his friends' persuasion. His parents and friends persuade him to stay at his homeland and be a lawyer. Based on Marxist theory of human nature, there are at least three possible inferences that can be taken: *firstly*, this phenomenon is Crusoe's effort to fulfill his needs in actualizing his will or expressing his desire to go on voyage. His desire to sail on the sea becomes the ultimate need that Crusoe has to fulfill. It can be included into all-round activity to be actualized. *Secondly*, this phenomenon is a form of Crusoe's effort who is not satisfied with his present condition. He feels that he needs to develop himself in other situation and find a fresh challenge which can improve his ability and potency. *Thirdly*, this phenomenon is a form of Crusoe's effort for his ultimate fulfillment such as for money. As being told in the last part of the story, Crusoe is busy pursuing bigger money and proving to his father that he can be more successful by sailing rather than by staying at home and becoming what his father wants him to be.

The following data shows Crusoe's effort for needs fulfillment in order to escape from the Moor. "...So that for two years, though I often pleased myself with the imagination, yet I never had the least encouraging prospect of putting in practice (*Robinson Crusoe*, 21). This quotation is derived from the story when the Moor enslaves, alienates, and exploits Crusoe. At this moment, Crusoe feels that he needs freedom and his right back. In the mean time, he cannot actualize this desire. All he can do to satisfy his need is just by imagining it as his condition is very restricted. In short, his effort to fulfill his needs is not only by actualizing it,

but also by imagining and hoping that his hope will come true. Still, he tries many ways to actualize his will through his well-planned escape and his finding the right moment to execute it.

The following data show how Crusoe takes everything that is useful for him and can be exchanged with money. Crusoe plans to runaway and tries to furnish himself with provisions and weapon. This data also describe one of the natural characteristics of human beings who, according to Marxists, try to manage and create their physical environment which can support their comfortable life.

My first contrivance was to make a pretence to speak to this Moor, to get something for our subsistence on board; for I told him we must not presume to eat of our patron's bread. He said that was true; so he brought a large basket of rusk or biscuit of their kind, and three jars with fresh water, into the boat... I conveyed also a great lump of beeswax into the boat, which weighed above half a hundredweight, with a parcel of twine or thread, a hatchet, a saw, and a hammer, all of which were great use to us afterwards, especially the wax to make candles. At the same time I had found some powder of my master's. (*Robinson Crusoe*, 24)

Crusoe, as cited above, has planned well to escape from the Moors by bringing the whole provisions and equipments to keep him survive while he is running away from the tribe to gain his liberty. He does not forget to bring with him a servant to help him while in his fugitive, as follows:

I could have been contented to have taken this Moor with me, and have drowned the boy, but there was no venturing to trust him... the boy smiled in my face, and spoke so innocently, that I could not mistrust him, and swore to be faithful to me, and go all over the world with me. (*Robinson Crusoe*, 25)

The following is related with 'money' as Crusoe's drive for all his labor work. He takes everything, for example, to fulfill his need of money. This can be seen when he takes the animal skin off after he killed it. He also predicts that it

would have some values for him: “I bethought myself, however, that perhaps the skin of him might one way or other be of some values for us; and I resolved to take off his skins if I could. So Xury and I went to work to with him...” (*Robinson Crusoe*, 30)

Crusoe’s act to utilize all sort of things that can be useful for him in fulfilling his needs portrays him as an “acquisitive” person. This nature of Crusoe makes him sell or exchange everything he has to be converted with money since it is his ultimate drive. Even he has to sell Xury, his companion who has helped him through his fugitive from the Moor to gain the liberty, to fulfill his need of money. This case is shown as follows:

As to my boat, it was a very good one, and that he saw, and told me he would buy it of me for the ship’s use. And asked me would have for it? I told him he had been so generous to me in everything, that I could not offer to make my price of the boat, but left it entirely to him; upon which he told me he would give me a note of his hand to pay me eighty pieces of eight for it at Brazil, and when it came there, if any one offered to give more he would make it up. He offered me also sixty pieces of eight for my boy Xury, which I was loth to take; not that I was not willing to let the captain have him, but I was very loth to sell the poor boy’s liberty, who had assisted me faithfully in procuring my own.  
(*Robinson Crusoe*, 35)

Crusoe’s willingness to sell everything he possesses is driven by the desired money. Crusoe does not take much consideration to fulfill his self-interest in searching more money. To fulfill his need of money, he even dares to exchange other person’s liberty. Without speculating, Crusoe’s aim to save Xury in the first place is just to make Xury as his investment. Xury, for Crusoe, is just like his other stuff, such as animal skin, bees wax, candle, and other goods, which he gathers while he is running away from the Moor. Although Xury has helped him



as a servant and slave, Crusoe still considers him as his instrument that he keeps and uses while it is still needed, like doing his job instead of himself. Yet, once Crusoe has done with him, the young master exchanges him with money to satisfy his self-interest.

Crusoe's pursuit on money is progressing. After he has saved himself from the Moor, he tries to find an employment that produces much money for him. He can achieve it by becoming a farmer and possessing a plantation. Therefore, he buys a plantation from the money, which he gets from the captain who saves him and from selling his friend, boat, and animal skin. He buys this plantation as soon as he arrives in Brazil to generate his capital and earns more money.

"I purchased as much land that was uncured as my money would reach, and formed a plan for my plantation and settlement, and such one as might be suitable to the stock which I proposed to myself to receive from England" (*Robinson Crusoe*, 36). This becomes the rise of Crusoe's economic life. In the next following years, he becomes a successful farmer and grows his plantation. He is a truly natural utilizer. He buys slaves in order to advance his plantation so that his plantation will produce more profit and raise his money.

Crusoe's pursuit for money does not end when he has already grown his plantation and reaped good profit from it. However, he continues his pursuit to other sectors like trading goods and human. In this case, Crusoe's attitude is in line with Marx's theory of human nature which proposes that human needs and drives always develop. Human beings find a new need and drive that will replace

the old ones (the instrument of satisfaction). They also try to find a new way to fulfill this need and drive (the action of satisfying). Nevertheless, the aim of these entire things is to find the satisfaction for the human beings themselves.

My stock was but low, as well as his; and we rather planted for food than anything else, for about two years. However, we began to increase, and our land began to come into order; so that we planted tobacco, and made each of us a large piece of ground ready for planting canes in the year come. (*Robinson Crusoe*, 37)

He had taken care to have all sorts of tool, Iron-work and utensil necessary for my plantations which were great use to me. (*Robinson Crusoe*, 38)

I had frequently given the an account of my two voyages to the coast of Guinea, the manner of trading with the negroes there, and how easy it was to purchase upon the coast for trifles - such as beads, toys, knives, scissors, hatchet, bit of glass and the like – not only gold-dust, Guinea grains, elephant teeth, etc. but negroes, for the service of the Brazil in great number. (*Robinson Crusoe*, 40)

...as it was a trade that could be carried on because they could not publicly sell the Negroes when they came home. So they desired to make but one voyage, to bring the negroes on shore privately, and divide the among their own plantations; and, in a word, the question was, whether I would go their super cargo in the ship, to manage the trading part upon the coast of Guinea; and they offered me that I should have my equal share of the negroes without providing any part of the stock. (*Robinson Crusoe*, 41)

Crusoe, therefore, can be considered as – borrowing Adam Smith's term in *The Wealth of Nations* (1776) – 'Homo Economicus.' Crusoe continually exerts himself to find out the most advantageous employment for whatever capital that he can command. He often pushes the barrier of himself and of the society to get more profit. Indeed, Crusoe often makes experiment in finding the most suitable and profitable employment for himself. This can be seen when he tries to be a sailor as the first employment that he considers suitable. However, this

employment still does not suit and give more profit for him. He, then, moves to the second and the third employment, i.e. farmer and trader, even though, to some extent, he should ignore other person's liberty and rights.

This economic phenomenon can also be seen as human needs fulfillment which is related to economic-product subject and economic calculation. Crusoe has willingly admitted that his main reason for travelling is money. He knows that it is more profitable to trade with indigenous people of non-Western cultures since they value goods differently than Europeans. It is possible, then, to trade trinkets that Westerners place little stock in, like buttons and baubles, for gold and precious stones. The prime direction of a capitalist economy is increasing one's capital, and Robinson is hooked on it from the moment he makes his first trade.

Crusoe's pursuit of money and profitable employment for him does not end although his pursues always bring him into suffering. At the first trade, for instance, he is captured and enslaved by the Moor. In the second trade, his voyage to trade with the Negroes in Guinea, which is designed to buy some slaves in order to advance his plantation and reap more profit, also fails because of the great storm which makes his shipwrecks. Once more, his pursue for money brings him into misfortune of stranded solitary in a remote inhabited island. This phenomena show how Crusoe tries to find a new instrument to get satisfaction of his drive for money. He conducts experiments on this trade whether or not this new way of searching will give him more money and, of course, satisfaction.

When I waked it was brad day, the weather clear, and the storm abated, so that, the sea did not age and swell as before. But that which surprised me most was, that the ship lifted off in the night from the sand where she lay, by swelling of the tide...if we had

kept on board we had been all safe, that is to say, we had all got safe on shore, and I had not so miserable as to be left entirely destitute of all comfort and company and now I was ... (*Robinson Crusoe*, 49)

The economic phenomena in this novel is also obvious when Crusoe affirms that he, as human nature, has needs and drives to fulfill his basic necessities in surviving the solitary remote island. To do so, he makes tools and furniture, catches the fish, tames the goats, and hunts the animal.

I resolved, if possible, to get the ship; so pulled off my clothes, for the weather was hot extremity, and took the water. But when I came to the ship my difficulty is still greater to how to get on board... (*Robinson Crusoe*, 49)

I went to the bread-room and filled my pocket with biscuit, and eat it as I went about other things, for I had no time... now I wanted nothing but a boat, to furnish myself with many things which I foresaw would be very necessary to me... (*Robinson Crusoe*, 50)

The first thing Crusoe does when he is landing in this solitary island is furnishing himself with all things which are taken from the goods that is not spoiled in his ship. Crusoe's action reflects human nature which, according to Marx concept, is composed of 'tendencies', 'drives', 'essential powers', and 'instinct'. These compositions motivate people to work in order to satisfy their need for external objectives. Humans also try to create their physical environment that supports their survival. In short, they will try to create a condition that is conducive for their health and survival.

This phenomenon also portrays how Crusoe as utilizer is able to maximize all things around him which can support him to survive in the island not only for few days ahead but also for longer probability. He takes not only food but

also other things like guns to protect him from any threat. He also takes stuff such as hatchet, several books, ink, watch, ledger and other several other things that can help him to survive in the island.

In search of a place proper for this, I found a little plain on the side a rising hill, whose front towards this little plain was steep as a house-side, so that nothing come down upon me from the top; on the side of this rock there was a hollow place, worn a little way in, like the entrance or door of a cave; but there was not really any cave, or way into the rock at all. (*Robinson Crusoe*, 58)

I consulted several things in my situation, which I found would proper for me. First, health and fresh water, I just now mentioned. Secondly, shelter from the heat of the sun. Thirdly, security from the ravenous creatures, whether men or beast. Fourthly, a view to the sea, that if god sent any ship in sight I might not lose any advantage for my deliverance, of which I was not willing to banish all my expectation yet. (*Robinson Crusoe*, 58)

The second thing he does when he is landing in the island is finding home or shelter for him. In this case, Crusoe employs Marx concept of human nature as purposive producer, especially in the way he creates and chooses the habitation. Crusoe takes much consideration to decide his settlement. He puts water and health as the first consideration in choosing it since he knows that health and fresh water are very important for human beings' survival. The second consideration he takes is good shelter to protect him from any threat. He also realizes that living in a wild world is dangerous. He also wants his shelter to protect him from the dangers that could be fallen into him such as from wild animal, the heat of the sun at noon, the cold at night, and the rain. The last consideration he puts forward is that he needs a good view to the sea since he is stranded in the island and does not want to stay there forever. Therefore, he does

not want to lose any chance of seeing anyone or ship that can save him from the island and bring him back to where he belongs.

I searched for cassava root, which the Indians, in all that climate, make their bread of, but I could not find one, I saw a large plants of aloes, I saw several sugar-canes, but wild, and, for want of cultivation, imperfect... (*Robinson Crusoe*, 96)

In this part I found different fruits, and particularly I found melons upon the ground in great abundance and grapes upon the trees. The vines had spreads indeed over the trees, and the clusters grapes were just now in their prime, very ripe and rich. (*Robinson Crusoe*, 96)

When came home from this journey, I contemplated with great pleasure the fruitfulness of valley, and the pleasantness of the situations; (*Robinson Crusoe*, 98)

The next thing he does in the solitary island to maintain his existence is trying to find new food resources which can supply him with food since his supply from the debris of the ship is not lasting forever. Therefore, he goes to find other sources of food. The above data shows how Crusoe can maximize the natural source to supply him with food such as melon, sugar-cane, and grapes.

Crusoe also appears as an excellent survivor. This can be seen in the way he manages his well-being. He contrives his food supply by not depending his source of food simply on the fruit, but he also tries to search other sources of food in case that runs out of fruits. He tries to find these new sources by doing many things such as fishing, hunting, and taming goat.

I went out with my gun, and killed two fowls like ducks, which were very good food. (*Robinson Crusoe*, 70)

...killed a young goat, and lamed another, so that I caught it, and led it home in a string. When had it home, I bound and splintered up its leg, which was broke. N.B. I - took such care of it, that it lived; and the leg grew well and as strong as ever; but by my

nursing it so long it grew tame, and fed upon the little green at my door, and would not go away. This way the first time that entertained a thought of breed up some tame creatures, that I might have food when my powder and shot was all spent. (*Robinson Crusoe*, 74)

Once more Crusoe presents himself as a good survivor and master of utilizer of the natural resources. He can manage the natural resources to help him in maintaining his well-being and supply his necessities. He can predict his future necessities and the way to resolve it. Before the problem comes, he has already made some way out of it in case it really happens to him like lacking of food. He already prepares for this coming problem and makes his own resource that can be managed and organized for his purpose.

Besides furnishing himself by stock of food, he also makes some tools and furniture to help him survive in the island. Since there is no one who can help him there.

...In the afternoon I went to work to make me a table. (*Robinson Crusoe*, 70)

These three days I spent in making little square chest or boxes. (*Robinson Crusoe*, 71)

...three things I wanted exceeding for this work, viz., a pick-axe, a shovel, and wheelbarrow or basket; so I desisted from my work, and began to consider how to supply that want, and make me some tools. (*Robinson Crusoe*, 72)

Again, Crusoe stands in line with the Marxist idea of human being as purposive producer. Here, he makes his tool and furniture to make his life easier to run. He tries to furnish himself with tools and furniture to make him feel comfortable to live in the solitary island although he has no friends, family, or even other human to socialize. This is also one way of fulfilling his necessities to

survive in the island. This phenomenon also affirms Marxist theory of human nature, which assumes that the human needs develop time by time. This can be seen since the first time Crusoe arrives in the island. The first thing he does is finding food and good shelter as his home, but as the time goes on, he continues to find new need and new satisfaction.

In sum, Crusoe has applied Marx's theory of human nature. As explained previously, he moves from one place to another based on his needs, drives, and ultimate tendencies to act in order to satisfy his desire. The basic reason for his leaving his home is the economic problem; 'money.' He believes that trading is the most promising job that can earn him much money although his pursue of money also brings him into misery and unforgettable adventure with all its extravagancies.

## **B. The Counter to Marxist Ideas**

This part only discusses the social and economic phenomena which counter Marxist theory. The data that will be discussed in this section are class division, racism, exploitation, alienation, and means of production.

### **1. Social Phenomena**

The first Social phenomenon is class division. This can be found in the first part of the story. Crusoe's father advises Crusoe to stay at home instead of going to sea. Crusoe's father explains that going on voyage is not for those who belong to middle class. Going on voyage is for the members of either lower class



who search for a living or upper class who go on voyage simply for enjoyment and a matter of pride.

He told me it was for men of desperate fortunes on one hand, or of aspiring, superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me, or too far below me; that mine was the middle state, or what might be called the upper station of low life, which he had found by long experience was the best state in the world, the most suited to human happiness, not exposed to the miseries and hardships, the labor and sufferings, of the mechanic part of mankind, and not embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind.  
(*Robinson Crusoe*, 8)

The father also advises Crusoe that the middle-class life, which he belongs to, is the best station of life. He describes that upper class is a place for very rich people who think that going on sea is a matter of pride. The upper part of life is full of luxuries without any hard work as well as of ambition and envy. In contrast, the low life part is a station of life which is full of miseries, hard work, labor, and all insufficiencies in life. Meanwhile, the middle station of life is the best station of life. He assumes that this station of life is the most suitable for human beings' happiness, has least disaster, and could flourish all kind of enjoyment such as peace, health, and society.

He bid me observe it, and I should always find that-the calamities of life were shared among the upper and lower part of mankind; but that the middle station had the fewest disasters and was not exposed to so many vicissitudes as the higher or lower part of mankind. Nay, they were not subjected to so many distempers and uneasiness either of body or mind as those were who, by vicious living, luxury, and extravagancies on one hand, or by hard labor, want of necessaries, and mean or insufficient diet on the other hand, bring distempers upon themselves by the natural consequences of their way of living; that the middle station of life

was calculated for all kind of virtues and all kind of enjoyments; that peace and plenty were the handmaids of a middle fortune; that temperance, - moderation, quietness, health, society, all agreeable diversions, and all desirable pleasures, were the blessings attending the middle station of life; that this way men. (*Robinson Crusoe*, 8)

From the above explanation, it seems that Crusoe's father classifies social class in the society into three big classes based on their work, pleasure, and difficulty of life. The first is the upper class. He describes that this social class, which is full of enjoyment and luxury, is a place for people who have high aspiring of life to conquer the sea and posses the superior life of fortune. This part of life, however, is also embraced with many vicissitudes, ambition, and envy of the upper part of humankind. The next social class is the middle station. This part of life, according to Crusoe's father, is the best place for human beings. This is one part of life which he calls as the upper part of low life. This part of life has more advantages than the other parts of life, such as that this part of life is calculated for all kind of virtues and all kind of enjoyments. This is part of life where peace and plenty of a middle fortune, temperance, moderation, quietness, health, society, all agreeable diversions, and all desirable pleasures, are the blessings attending the middle station of life. This part of life is neither exposed to the miseries, hardships, and sufferings of the mechanic part of mankind nor embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind. The last is the lower class whose members is surrounded with all kinds of miseries, hardship of life, labor sufferings, insufficient diet, and uneasiness of either body or mind.

Other social phenomenon that can be found in the novel is alienation.

This can be found when Crusoe is apprehended and enslaved by the Moor.

Crusoe, as a slave, is alienated from his 'human nature' aspects. He is alienated from the freedom of will and his liberty. Crusoe is forced to work in his master's house. He works for his master's life and survival. He works to get food from his master. Thus, he lost some of his rights of, especially, freedom.

I had apprehended, nor was I carried up the country to the emperor's court, as the rest of our men were, but was kept by the captain of the rover 'as his proper prize, and made his slave, being young and nimble, and fit for his business...As my new patron, or master, had taken me home to his house, so I was in hopes that he would take me with him when he went to sea again, believing that it would some time or other be his fate to be taken by a Spanish or Portugal man-of-war; and that then I should be set at liberty. (*Robinson Crusoe*, 21)

However, we got well in again, though with a great deal of labor, and some danger, for the wind began to blow pretty fresh in the morning: but particularly we were all very hungry. (*Robinson Crusoe*, 22)

The above data shows that both Crusoe and his companion as the prisoners of the Moor are experiencing slavery. They are captured and seized by the Moor who has taken away their liberty. Crusoe is taken to his master's house to work where he, as a slave, experiences alienation. He has to work hard and be in danger although he is very hungry and weak.

There is also other social phenomenon that can be seen in the preceding quotation, i.e. exploitation. Besides alienating, his master also exploits Crusoe to work in the master's house. He has to work without any payment in exchange of his labor power. Crusoe's master exploits him to do his common drudgery instead of himself and tries to get more profit from his labor power since, unlike what the

master does to other employees, he does not need to pay Crusoe's labor power. Crusoe's master also does not have to fulfill other obligation to his worker who is not slave, i.e. mutual relationship.

The following citation also shows how exploitation occurs in the story:

"I mean in the advancement of my plantation, for the first thing I did, I bought me a negro slave, and a European servant also: I mean another besides that which the captain brought me from Lisbon" (*Robinson Crusoe*, 39)

Based on the quotation, Crusoe plans to buy some Negro slave to advance his plantation that needs more labor. These Negro's condition is the same as Crusoe's while he used to be enslaved by the Moor. These Negroes are exploited. They lost control of their labor power and are seized from their nature right. They are as other common commodity that capitalists use to make their capital grows bigger. These Negro slaves sell their labor power in exchange of their life survival.

Social phenomenon of racism found in the novel is apparent in the following condition:

He offered me also sixty pieces of eight for my boy Xury, which I was loth to take; not that I was not willing to let the captain have him, but I was very loth to sell the poor .boy's liberty, who had assisted me so faithfully in procuring my own. (*Robinson Crusoe*, 35)

The above data describes racism found in the novel. This racism is included into racial prejudice, i.e. Crusoe's prejudice upon his Negro friend, Xury. He considers Xury as his property which can be uses or sold in accordance with his will. Crusoe's prejudice does not change although Xury has helped him

through the danger of the Moor. Crusoe wants to sell Xury just for sixty pieces of eight of money, instead of the loyalty and assistance of Xury. Furthermore, he sells another person liberty for the sake of money. It is also not true to regard someone as their possession just because of the color of their skin or because Xury have given him his word to be faithful to him. Despite, Crusoe also has rescued Xury's life from the Moor.

This social phenomenon includes the racial prejudice of the whites to the color skin people. The white people regard the others color of skins, especially blacks, which is not white, is can be converted to their property. They also think that they can use the color skin people for the sake of their well being and prosperity. Another point that supports this analysis is in the dialog below:

I mean in the advancement of my plantation, for the first thing I did, I bought me a negro slave, and a European servant also: I mean another besides that which the captain brought me from Lisbon. (*Robinson Crusoe*, 39)

They listened always attentively to my discourse on these heads, but especially to that part which related to the buying negroes; which was a trade, at that time, not only not far entered into, but, as far as it was, had been carried on by assiento, or permission, of the King of Spain and Portugal, and engrossed in the public, so that few negroes were brought, and those excessive dear. (*Robinson Crusoe*, 40)

The data above describes that Crusoe's aim to buy Negro slaves is for the sake of the advancement of his plantation. The only reason for bringing the slave is to make him easier to run the plantation. He does not realize that he has taken away other persons liberty, alienated, and exploited them to work in his plantation. These people have to suffer and lose their freedom for the sake of the advancement of Crusoe's plantation. The slaves for him are an instrument that

makes their business run better and get more profit. Crusoe also regard these slaves as his commodities which can be traded as other commodity in his plantation. The government's, where they live, laws also support this prejudice. This can be seen in the law that they make to regulate slavery which give the permission for their subject to trade slave. The government legalizes the slave trading as legalizes other goods trading.

Crusoe's prejudice towards the colored people does not change although after 25 years cast away on inhabited island. This can be seen when he plans to captured the savages to be his slave. "I fancied myself able to manage one, nay, two or three savages, if I had them, so as to make them entirely slaves to me, to do whatever I should direct them, and to prevent their being able at anytime to do me any hurt" (*Robinson Crusoe*, 192)

Crusoe's racist prejudice toward colored skin people still exists in him. Crusoe considers colored skin people are just like a wild animal that has to be captured and tamed. So he can use and manage them for his purposes. He also assumes that the colored people are simply instruments to make his life easier. However, sometimes he also considers these people as a threat to his well-being.

Furthermore, Crusoe never actually avows that the "poor savage" he has saved is "human." He always described this "poor savage" as poor creature. This phenomenon can be seen in the data below: "Pointing to a place where I had laid a great parcel of rice-straw, and a blanket upon it, which I used to sleep upon myself sometimes; so the poor creature laid down and went to sleep." (*Robinson Crusoe*, 197)

Crusoe, as in the data above, clearly calls his new companion as “poor creature.” This treatment happens continuously to other form of treatment. Crusoe’s other treatment is such as in the way giving name his color skin companion. He gives him name “Friday.” This name is the common thing for the European to name their slave with “January,” Saturday, etc. He is very pleased when Friday shows Crusoe his humble attitudes. Friday also gives all of his faith and subservience to him. Crusoe also teaches Friday the thing that he has to do to serve Crusoe and make him pleased. Although Friday has been live with him for long time, Crusoe’s racist prejudice over Friday does not change. Crusoe also still does not consider Friday as a man as himself. Even though, he has mingled with him, talked to him and served him with all of passion and subservience for him.

The reasons for Crusoe gives him clothes, teaches him to speak in English, tells him how to eat and drink in Crusoe’s manner, and other things, is to make his job easier. Crusoe also wants to create Friday as the perfect servant who can do everything that he command for the sake of his own pleased. This can be seen in the description below:

“I was greatly delighted with him, and made it my business to teach him everything that was proper to make him useful, handy, and helpful; but especially to make him speak, and understand me when I spake” (*Robinson Crusoe*, 202).

Crusoe successfully teaches Friday to speak and master several skills that he thinks is needed by Friday. The exploitation against Friday continuously happened. Crusoe made Friday work for him to do every work which he used to do. The first work skill he teaches is how to make and serve Crusoe’s food.

The next day I set him to work to beating some corn out, and sifting it in the manner I used to do, as I observed before; and he soon understood how to do it as well as I... for after I let him see me make my bread, and bake it too; and in a little time Friday was able to do all work for me, as well as, I could do it myself.  
(*Robinson Crusoe*, 204)

The following phenomenon becomes the second skill that Friday has to be mastered that Crusoe design for him so that Friday can replace him in doing his job.

... Began to fence in the same manner before, in which Friday not only worked very willingly and very hard, but did it very cheerfully; ...I had much more labor upon me on his account than I had for myself; and that he would work the harder for me, if I would tell him what to do. (*Robinson Crusoe*, 205)

Although Friday has served and imitated Crusoe's way of life, but Friday for him is just like an animal that he teaches to speak and behave like human. Crusoe still thinks that Friday is merely his pet that doing his job and means to achieve his purpose. "I might find my opportunity to make my escape from this place, and that this poor savage might be a means to help me to do it" (*Robinson Crusoe*, 208)

In sum, the social phenomena that resist Marxist theory in this novel are very various. In the beginning of the analysis is concerning with the class division which is described by Crusoe's father. He describes that there are three stations of life i.e. the upper part, the middle part, and the low life part. He also defines each class based on the pleased and the hardness of life people get it in each class. This novel also exposes some slavery phenomena which also relates to exploitation and alienation. These, social phenomena are also experienced by Crusoe and some other people in this novel. The last but not least, the social



phenomenon that discovered in this novel is the racism. This social phenomenon includes the prejudice to certain race which results alienation and exploitation to it members. After finding the Social phenomena of Robinson Crusoe by Daniel Defoe that resist Marxism theory, the researcher intends to go to the next analysis in finding the Economic phenomena in this novel that resist Marxism theory.

## 2. Economic Phenomena

This is the second part of the analysis. This part focuses on the economic phenomena which counter Marxism theory in the novel of Daniel Defoe's Robinson Crusoe. In this section the data which may appear in this analysis such as economic exploitation, and means of production.

The first economic phenomenon is economic exploitation. This phenomenon can be seen from the aim of the sale rovers to capture people. Their aim to capture this people is to convert them to be their slave. These slaves eventually will be used to work for their business. This economic phenomenon is shown on the data below:

I had apprehended, nor was I carried up the country to the emperor's court, as the rest of our men were, but was kept by the captain of the rover 'as his proper prize, and made his slave, being young and nimble, and fit for his business... he left me on shore to look after his little garden, and do the common drudgery of slave about his house; and when came home again from his cruise, he ordered me to lie in the cabin to look after the ship. (*Robinson Crusoe*, 21)

However, we got well in again, though with a great deal of labor, and some danger, for the wind began to blow pretty fresh in the morning: but particularly we were all very hungry. (*Robinson Crusoe*, 22)

The above describe that people who captured by the Moor is converted to be their commodity. This slave is not only expendable, cheap, and changeable source, but also very effective and efficient labor source. Because they do not have to pay for slaves wage for the exchange of their labor and make some balanced share profit for them.

Next economical phenomenon which is counter Marxist theory in this novel is means of production. In line with Marxist means of productions that this means of production include means of labor materials, tools, and other instrument use by worker to make product. In this novel, some data show people labor power as the main tool of production and natural source as the main source of raw material supplier.

My stock was but low, as well as his; and we rather planted for food than anything else, for about two years. However, we began to increase, and our land began to come into order; so that we planted tobacco, and made each of us a large piece of ground ready for planting canes in the year come. (*Robinson Crusoe*: 37)

... to bring the negroes on shore privately, and divide the among their own plantations; and... I should have my equal share of the negroes without providing any part of the stock. (*Robinson Crusoe*: 41)

Crusoe in his plantation operations use and maximize the natural potency to plant his crops. He also uses slave labor power in order to get cheap labor power source. Therefore, he can earn more profit from the work of his employees. Since the value output exceeds the outlay wages and materials.

Another means of production that can be found in this novel is:

I had frequently given the an account of my two voyages to the coast of Guinea, the manner of trading with the negroes there, and how easy it was to purchase upon the coast for trifles - such as beads, toys, knives, scissors, hatchet, bit of glass and the like – not only gold-dust, Guinea

grains, elephant teeth, etc. but negroes, for the service of the Brazil in great number. (*Robinson Crusoe*: 40)

In the above data the means of production in this phenomenon is not different from the previous means of production. The difference from the previous is that this is not in plantation but in shipping trade. But basically is the same as the previous phenomena. The capitalist aim uses cheap labor power from the slave is to earn bigger profit from the difference of value of good they sold and profit the work of his employees.

In sum, from this broad analysis we can found several economic phenomena in Daniel Defoe's *Robinson Crusoe* novel. The first economic phenomenon found in this novel is economic exploitation. This can be seen in the manner of the Moor converts his enemy that they captured to be their commodity. This commodity is used to work for them. The last but not least, there are economic phenomena of the mode and means of production that found in this novel *Robinson Crusoe* by Daniel Defoe i.e. trading and Feudalism. These two phenomena use slave labor power as the motor of their business in order to generate profit from the trading and plantation. Their source of raw material is still counting on the supply of the natural source to cover the production material. In these modes of production, governments also play a big role in designing the laws and rule these two kinds of business.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Daniel Defoe's *Robinson Crusoe* is a novel about the life journey of Robinson Crusoe. He is a central character in this novel. This story takes place in several places such as in London, Brazil and in remote island near the mouth of the Orinoco river. This novel mainly tells life journey of *Robinson Crusoe* and his life experiences that he gets it in the journey. This novel tries to record every socio-economic relationship which is the main character found in his journey. This novel also gives a new way of perspective in telling story in the novel at this age. The new telling perspective in this novel is that most novels are concerned with the ordinary people and problems in the societies in which they find themselves. This, then, often the case even when the pattern to be broken: *Robinson Crusoe* presents a man alone on the desert island; some novels such as Tolkien's *the Lord of the Rings*, have animals as central characters; but even these novels are dealing indirectly with man in the social world (Peck & Coyle, 1986:102).

Throughout the novel, Defoe mainly tells a tale of one character of *Robinson Crusoe* in running his life. This story begins from Crusoe's rebellion to his family pretension. Other character that Defoe includes in this novel such as:

1. Crusoe's father, a captain, that takes Crusoe in his first voyage;
2. Xury a black people that Crusoe save, while is escaping from the Moor;

3. Portuguese captain who save Crusoe from the Moor;
4. captain of the ship who takes him in his profitable trades;
5. the captain widow's who keep his treasure;
6. Friday, one savage who he save and 'Civilizes' him and some other character which is not closely related to the story. Through these sorts of characters, Defoe narrates life journey of Crusoe that full of socio-economic phenomena that recorded in this study.

The socio-economic phenomena in this novel take in two main forms i.e. the forms socio-economic phenomena which affirm Marxist theory and counter Marxist theory. The data on each form, the phenomena which affirm Marxist theory and counter Marxist theory, are also divided into two parts i.e. social phenomena and economic phenomena. Socio-economic phenomena that affirm Marxist theory include the form of class struggle, class-consciousness, and nature of human. The same as the previous phenomena separation, the counter to Marxist ideas data are also divided into two into two parts social phenomena and economic phenomena. These Socio-economic phenomena include class division, slavery, exploitation, alienation, and means of production.

The first section concerns with the social phenomenon which affirm Marxist idea of class consciousness. This social phenomenon revealed when Crusoe stands against his father pretension. Another Crusoe's class-consciousness when he fights to escape from the slavery of the Moor. Crusoe is aware of his potency and capacity to act on his logical interest and self-measure the extent to which he is conscious of his historical task. He does not want to yield as a milky-

cow of the capitalists who take profit from his labor power and drop of sweat. He realizes that every human being has his/her own free will to realize all his/her wishes. He believes that the ideology, which exists in his society, is just simply the capitalists' grand scenario to maintain their status quo to control over this world using their rules. They claim that their rules, which regulate many world issues such as class division, racism, and slavery, are totally valid to be applied anytime, at any places, and for any circumstances.

Other social phenomenon that can be found in this novel is Crusoe's father class-consciousness. This can be seen in the way he describes the life reality. He explains to Crusoe about the life class. Crusoe's father assumes that his level of social is the best position to extent his historical task. Crusoe's father class-consciousness is acquired through long life experience.

Class-consciousness may result class struggle to every person who owns it. This can be seen on the class struggle of Crusoe to go on voyage. Although his father has forbidden him, he still insists to go. In this part, Crusoe tries to break the rule of class division in his society, which divides people into classes. Crusoe's class struggle also shows that there are many choices of ways of life, and that there is always a way to survive independently rather than merely depend on the shoulder of capitalists who always try systematically to get more surpluses from the labor. Other Class-consciousness that found in the novel is Crusoe's effort escape from the Moor. At this point, Crusoe continuously demonstrates his class struggle. He does not let the capitalist – this is to say his master – to exploit his labor power and get profit from his work in exchange of his survival. He keeps

struggling for two years before he can finally escape from the hard oppression and alienation of his master.

The second part of the analysis is concerning with the economic phenomena that affirm the Marxist theory. The first economic phenomenon is concerning with the effort of Crusoe fulfilling his tendencies, drives, essential powers, and instinct. This phenomenon also includes his act in order to satisfy needs. Crusoe's needs are not only limited to sexual, food, water, clothing, but also, develop to breadth and diversity of pursuit and even of personal development. In this economic phenomenon, Crusoe demonstrates his ultimate tendency and drive is money.

In this economic phenomenon, Crusoe can be considered as – borrowing Adam Smith's term in *The Wealth of Nations* (1776) – '*homo economicus*.' Crusoe continually exerts himself to find out the most advantageous employment for whatever capital that he can command. He often pushes the barrier of himself and of the society to get more profit. Indeed, Crusoe often makes experiment in finding the most suitable and profitable employment for himself. This can be seen when he tries to be a sailor as the first employment that he considers suitable. However, this employment still does not suit and give more profit for him. He, then, moves to the second and the third employment, i.e. farmer and trader, even though, to some extent, he should ignore other person's liberty and rights.

The next economic phenomenon is the human needs fulfillment. The economic phenomena in this novel is also obvious when Crusoe affirms that he, as human nature, has needs and drives to fulfill his basic necessities in surviving the

solitary remote island. He plans the best suitable place for his habitation which will support his survival. He plans well all the possibilities that will happen. He learns everything that will help him to survive in this solitary island, such as planting corn, pottery, breeding goats, hunting, and fishing.

Whereas, the socio-economic phenomena that counter to Marxist are also presented into two parts. The social phenomena include class division, slavery, exploitation, and alienation. The first phenomenon is class division. This phenomenon found in Crusoe father explanation. He explains it to Crusoe in order to prevent him going on voyage. He describes that there are three main social class i.e. upper life class, middle life class and low life class. These classes are divide base on their pleasure and life difficulty. The first class is upper part of life. He describes that this class of life as station of life, which is full of the joy of life. This is place for people who has high aspiring of life to conquer the sea, has the superior life of fortune, and full of luxury. Nevertheless, in the other hand, this part of life also embraced with many vicissitudes and ambition, and envy of the upper part of humankind. The next social class is the middle life part. This part of life, he assumes as the best place for human. This part of life that he calls as the upper part of low life has many advantages than others part of life. He explains that this part of life is calculated for all kind of virtues and all kind of enjoyments. This part of life is full of peace and plenty of middle fortunes, that temperance, moderation, quietness, health, society, are the blessings attending the middle station of life. This part of life is not exposed to the miseries and hardships, the labor and sufferings, low life part and not embarrassed with the pride, luxury,



ambition, and envy of the upper part of humankind. Finally, the last social class is the low life part, this part of life he describes as the worst station of life. People who live in this part of life are full of miseries, hardship of life, labor sufferings, insufficient diet, and uneasiness either of body or of mind.

The next social phenomena are alienation and exploitation. Crusoe experiences these phenomena at the same time while the Moor enslaves him. When the Moor enslaves him, he is alienated from his human right that has liberty and right as free human. His master exploits him to work on drudgery. He also works on inhuman work situation. He has to work although he is very weak and hungry.

Next social phenomenon is racism. The racism phenomenon that found in this novel is categorized into racial prejudice. The white people regard others color of skins, especially blacks, which is not white, can be converted to their property and use them for the sake of their well being and prosperity. Xury, Friday and some Negro people also experience this social phenomenon. Xury is color skin people who Crusoe has saved while escape from the Moor. However, eventually he is sold to the Portuguese. The Negro trading happens in Spain and Portugal where the kingdom legalized this kind of trading. Crusoe uses and buys slave to advance his plantation in Brazil. Form of racism that experienced by Friday is almost the same. Crusoe's aim to save him is to make him as his servant who can help him to survive and to escape from the island.

The counter to Marxist in economic phenomena is in the form of means of production. The means of production in this novel are trading and Feudalism.

This phenomenon is using slave labor power as the means of production in order to generate bigger profit from the trading of plantation. Its source of raw material is still relying on the supply of the natural source.

From the analysis above, there are two opposite socio-economic phenomena in that found in this novel. In one side the main character practices the Marxist theory but in the other side he also practices an act that against Marxism. However, there is a relationship between these two contradictory phenomena. It seems that Defoe tries to present a model of true European conquer. He gives an example that the truly European ruler will sacrifice and save the people who lost in their life, like what Jesus have done to his clan.

Defoe also emphasizes the great role spirit of struggle. He tries to describe that spirit of struggle is the key of Crusoe survival in his life. Crusoe's spirit of struggle is really tested since he leaves home and faces the great storm and slavery. Still he never gives up his hope to be an independent man and to prove to the world it is our choice to be exploited or to exploit. His struggle spirit again tested while he cats away in a remote island. Here once again Crusoe simply give of an example of spirit of struggle to keep survive although in a very hard situation.

The finally yet importantly, Defoe also tries to describe that an idea of racist prejudice and his pursuit of money is not the right thing to do. Crusoe start to acknowledge Friday as his mate and human as himself. He eliminates his racial prejudice towards Friday. He also gives some his part of wealth for charity.

The above explanation has convincingly proven the analysis of Socio-economic phenomena from the perspective of Marxist in Daniel Defoe's *Robinson Crusoe* found several socio-economic phenomena i.e. class struggle, class-consciousness, class struggle, alienation, exploitation, human nature theory, and means of production. More important, He also stresses the free will of human and the power of struggle spirit to reach our destiny and survive in our life.

### **B. Suggestion**

After analyzing and concluding the analysis, in this part the researcher would like to convey the researcher's suggestion and hope. Socio-economic phenomena are very interesting to be observed. By analyzing the socio-economic phenomena, using Marxist perspective on Daniel Defoe *Robinson Crusoe* the researcher is able to take several lessons. First, human is free purposive producer and free to decide their destiny. Second, if we want to survive in this world human must have struggle spirit to obtain our ultimate drive. The last is any place in this world where exploitation and alienation exist, there will be class struggle and resistance.

The researcher also hopes that any kind of act that harm other people which found in this novel i.e. exploitation, alienation, slavery, racism, etc is not applicable in any part of this earth and it is must be eliminated from this world. On the contrary, we must take every good example that shown and found in this novel. This novel is also able to arouse the spirit to be hard struggle person, in order to success and survive in this world.

For the next researchers analyzing socio-economic phenomena in Daniel Defoe's *Robinson Crusoe* using Marxism perspective is not the only aspect that interesting to be analyzed. There is much other interesting aspect that interesting to be applied to analyze this novel such as political, economical, religious and psychological. These aspects should be a challenge for the literary researchers to be explored deeply. The researcher hopes that there will be another analysis about aspects of Daniel Defoe's *Robinson Crusoe*.

However, *Robinson Crusoe*, is not the only the Daniel Defoe's famous works. There is still many other work of Daniel Defoe that is not strange anymore for the literary lovers. Therefore, the researcher will be waiting for another analysis of other work of Daniel Defoe. As a matter of fact, literary work always developed. Today, there are so many writers have created numerous literary works. All kind of literary works, whether it is poem, prose, or drama, should be appreciated. One way to appreciate them is by analyzed them. By analyzing, we can also find the messages that are conveyed by the author through his or her works. Finally, we can get new lesson and knowledge about literary works and something inside it.

The last, analyzing novel is something that not easy and surely there will be many mistakes in this study. Therefore, the researcher hopes critics from the readers so that the researcher can present a better and more perfect study in the later opportunity.

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1	15 November 2006	Pengajuan Judul	1.
2	20 November 2006	Pengajuan Proposal	2.
3	27 November 2006	ACC Proposal	3.
4	28 November 2006	Seminar Proposal	4.
5	10 Desember 2006	Konsultasi BAB I	5
6	16 Desember 2006	Revisi BAB I	6.
7	27 Desember 2006	ACC BAB I & Konsultasi BAB II	7.
8	11 Januari 2007	Revisi BAB II	8.
9	25 Februari 2007	ACC BAB II & Konsultasi BAB III	9.
10	13 Maret 2007	Revisi BAB III & Konsultasi BAB IV	10.
11	29 Maret 2007	ACC BAB III & Revisi BAB IV	11.
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