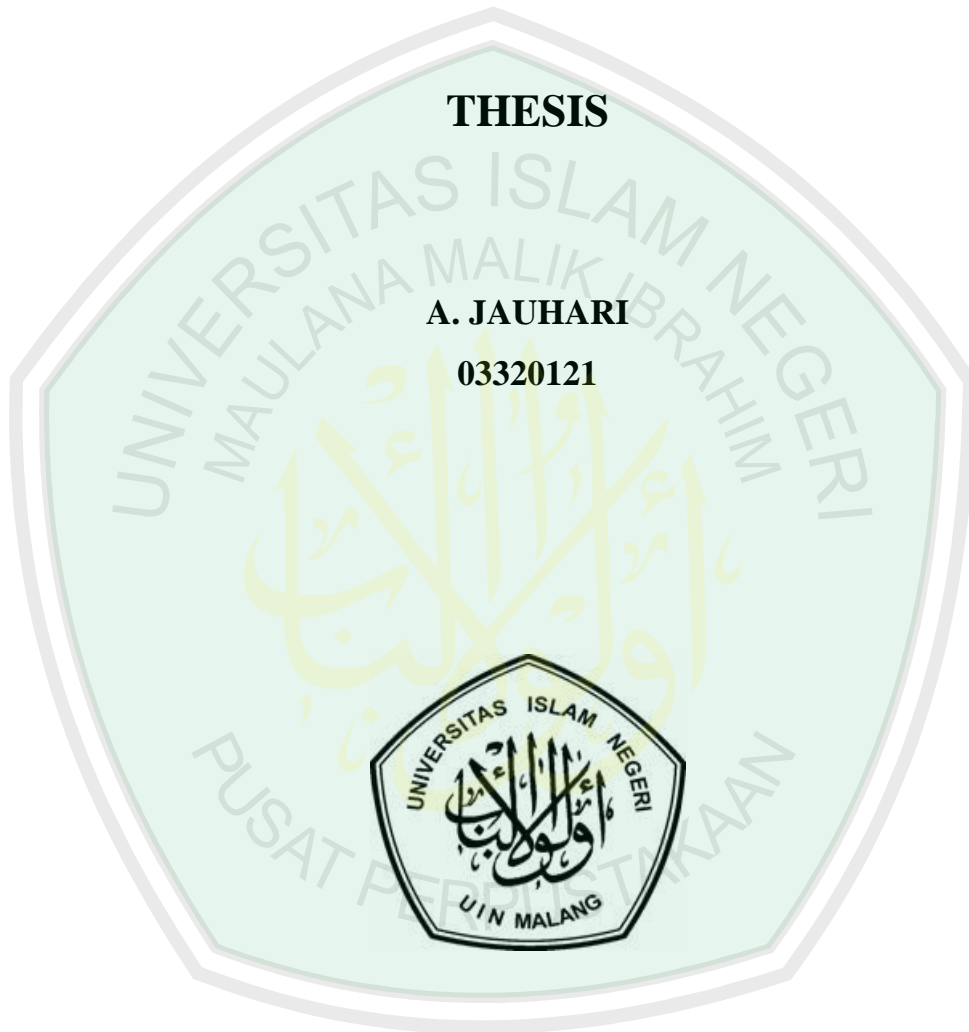


**MATERIALISM IN GEORGE ELIOT'S
*SILAS MARNER***

THESIS

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**THE ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES AND CULTURE
THE STATE ISLAMIC UNIVERSITY OF MALANG**

2008

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THESIS

**Presented to
The State Islamic University of Malang,
In partial fulfillment for degree of *Sarjana Sastra (S.S)***

**By:
A. Jauhari
03320121**



**THE ENGLISH LETTERS AND LANGUAGE DEPARTMENT
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2008

APPROVAL SHEET

This is to certify that Sarjana thesis of A. Jauhari entitled **”Materialism in George Eliot’s *Silas Marner*”** has been approved by the advisor for further approval by the board of examiners as the requirements for the degree of Sarjana Sastra (S.S) in English Letters and Language Department.

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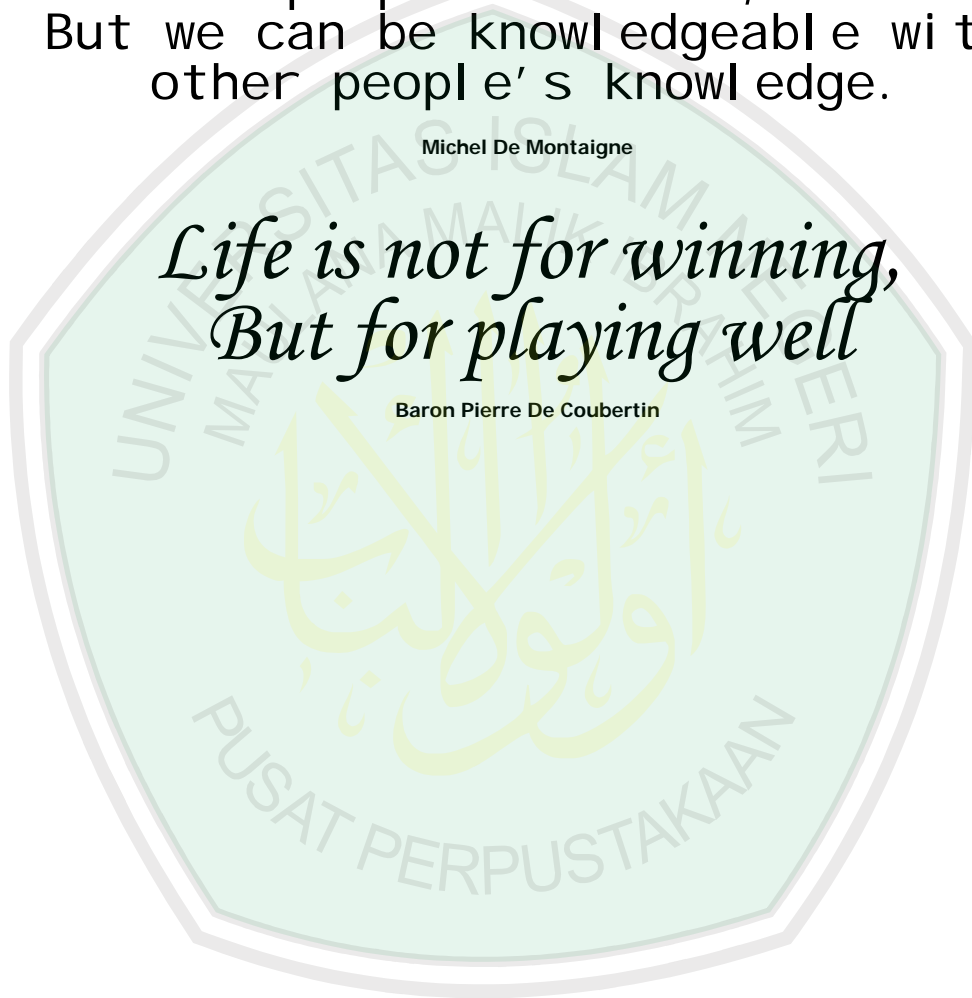
MOTTO

We can't become wise with other
people's wisdom,
But we can be knowledgeable with
other people's knowledge.

Michel De Montaigne

*Life is not for winning,
But for playing well*

Baron Pierre De Coubertin



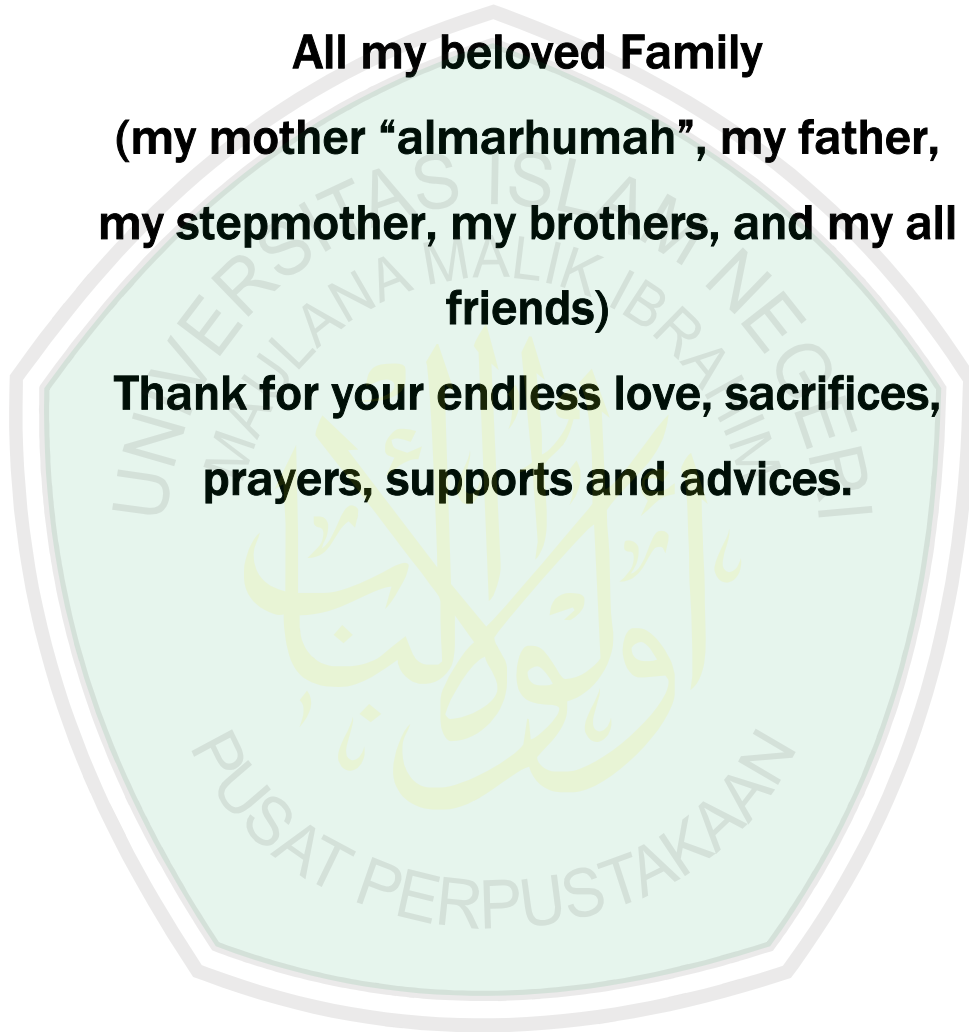
DEDICATION

This thesis is proudly dedicated to.....

All my beloved Family

**(my mother “almarhumah”, my father,
my stepmother, my brothers, and my all
friends)**

**Thank for your endless love, sacrifices,
prayers, supports and advices.**



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In the name of Allah, the most gracious and most merciful who created the world for giving me this blessing, that I can finish conducting my thesis. Shalawat and Salam are upon Muhammad SAW who brought peaceful in the world.

The researcher has spent great deal of his time finishing this thesis, but this research would not be completed without some contributions and supports from many people. The researcher wants to express his sincerely thanks to; the Rector of The State Islamic University of Malang; Prof. Dr. H. Imam Suprayogo, the Dean of the Faculty of Humanities and Culture; Drs. H. Dimjati Ahmadin. M.Pd, and The Head of English Letters and Language Department Dra. Hj. Syafiyah, M.A who give me chance to study in this university.

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Researcher

A. Jauhari

ABSTRACT

Jauhari, Ahmad. *Materialism in George Eliot's Silas Marner*. Malang: English Letters and Language Department, Faculty of Humanities and Culture, State Islamic University. 2008

Advisor : Dra. Siti Masitoh, M.Hum

Key Words : *Materialism, capitalism, feudalism, alienation and social class*

This thesis analysis assesses critically how dominant the determinations of materialism on the social's environment. Such the effects roused, in the novel George Eliot's *Silas Marner*, the researcher discusses the kind of phenomenon that grows the characters become capitalist and be alienated with the system used that they created such as capitalism and feudalism. They compete to reach and keep them, because material is the most important need for their economic life, so they create some systems such as capitalism and feudalism. In explanation, actually, the phenomenon raises a number of problems such as the movement happened in a social environment, in each individual person's moral, or in their movement of ways to reach and keep their materials. These kinds of problems are as the effect that can be related to Marx's theory.

Marx's theory of materialism influences the analysis. The determination of materialism is the main problem including on the effect of it and the character's ways to reach and keep it. Relating to the analysis, it is focused to know the influences of materialism to the characters in *Silas Marner*; including in moral aspect and social problems, and about the character's ways to reach and keep their material. And the two kinds of objection in this analysis are deeply on the movement of the characters caused by the economic system they use.

This research is categorized in literary criticism because the thesis also assesses critically a phenomenon about the determination of materialism to the characters textually in a literary work into novel of *Silas Marner* by George Eliot. The literary criticism used in this research is structural Marxism. It is kind of literary criticism that uses Marx's theory as a base of problems. And generally, the object of Structural Marxist analysis is a social formation structured on the basis of a mode of production. Actually, if it is compared to other kinds of literary criticism, it is not so popular, because it includes two kinds of literary criticism; namely, Structuralism and Marxist literary criticism.

Certainly, the findings on this analysis are very influenced by the economic system, such as capitalism and feudalism. In citation as they bear that the characters use capitalism are modern people, while the characters use feudalism are ancient people. Then the result effects of these systems rise when the characters have addicted by these systems, the characters become involved on classes and alienated. In explanation, they are involved on classes, because they are influenced by capitalism or feudalism system, while they are involved on alienation, because they are influenced by capitalism.

TABLE OF CONTENTS

APPROVAL SHEET	i
LEGITIMATION SHEET	ii
MOTTO	iii
DEDICATION.....	iv
ACKNOWLEDGEMENT.....	v
ABSTRACT.....	vi
TABLE OF CONTENTS.....	vii
CHAPTER I	
INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	9
1.3 Objectives of the Study.....	9
1.4 Scopes and Limitation.....	10
1.5 Significance of the Study.....	10
1.6 Research Method.....	11
1.6.1 Research Design.....	11
1.6.2 Data Sources.....	13
1.6.3 Data Collection.....	13
1.6.4 Data Analysis.....	13
1.7 Definition of Key Terms.....	14
CHAPTER II	
REVIEW OF RELATED LITERATURE.....	15
2.1 The Concept of Material.....	15
2.2 The Concept of Materialism.....	16
2.3 Marx's Materialism.....	18
2.3.1 Dialectical Materialism.....	19

2.3.2 Historical Materialism.....	20
2.4 Economic Systems	22
2.4.1 Feudalism	23
2.4.2 Capitalism	25
2.5 The Effects of Economic System.....	24
2.5.1 Social Class	25
2.5.2 Alienation.....	27
2.6 Structural Marxism.....	29
2.7 Previous Studies.....	30
CHAPTER III	
ANALYSIS	34
3.1 The Character's Effort to Reach and Keep Their Material	35
3.2 The Influences of Materialism	40
3.2.1 On Moral Aspects	40
3.2.2 On Social Problems.....	48
CHAPTER IV	
CONCLUSION AND SUGGESTION	57
4.1 Conclusion.....	57
4.2 Suggestion.....	59
BIBLIOGRAPHY	61
APPENDIXES	

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CHAPTER I

INTRODUCTION

I.1 Background of the Study

Literature that is expressed by authors almost all are inspired by their life phenomena that happens at every moment. Wilbur (1962: 123) states that literature can be seen as a true picture or as the replication of humans' life. It describes what and how human life is, and usually it reflects the events that happen in the society. Because literature cannot be created in vacuum, it means the work is fixed in author's time and space, answering to community of what the important thing in the author's life is.

Novel is a kind of literary work beside poem and drama. It is different from the others; poem or drama, novel is applied to the reader's understanding more detail and complete in textual. John Peck and Martin (1986: 103) state that novel is long works with a great amount of detail on every page. They, thus, present all the complicated facts that need to be taken into account before we can reach any sort of judgment. The effect of this detail is that we recognize the complex reality of a character or event in the story.

After understanding the literary work, the reader becomes curious to criticize what the important thing in a novel that we have recognized -- the complex reality of the characters or events in the story. It can be called as the study of literature, or literary criticism. It is supposed to analyze the result of literary work after it has already been read by the researcher, and then makes a deal approach to answer the related problems of analysis in literary work, or to

answer how it works. The advantage of knowing about these divisions (novel, drama, and poem) is that they tell us about what sort of text we are dealing with. John Peck and Martin (1986: 01) state that, literary criticism is primarily concerned with the discussion of individual works of literature. The most important thing is to read and reread the books you are reading, trying to decide what they are about and how they work. It is also useful to get some broader ideas and information about literature. In particular, an awareness of the large context into which any work fits can help us understand the individual text we are studying. There are, in fact, two contexts in which any work can be seen: a generic or genre context, and a historical context.

Making criticism depends on how the readers can response the literary work; it would be possible if the reader produces impressionistic criticism. The impressions are included in what the messages got by the reader from literary work, or the main conflict and problem that roused in the story. Impressions; the result after understanding literary work, is compared with our idea to make a match approach which will be used. This method will carry us to the theory of literary criticism to make our research become easy and aimed. So, the study of literary criticism is a study that is focused on how we can process it to be a thesis related to the approach used. Endraswara (2003: 13) writes that the text of work is a creative work and it contains of ideology and human's mind. So, in researching we have to follow the contents of the work. To analyze the work, of course we need to use the theory which is relevant with the subject.

Literary criticisms nowadays are developed into modern criticism. There

is no purpose, as satisfaction on the literature which makes many speculations that everything is connected to the phenomena of life such as; violence, safety, keeping or realization of harmonization in this world. These phenomena are always felt, needed, and avoided by human being. But these phenomena usually can be caused by economic production the tendency of material force to human society. These problems can bring positive and negative impacts to the society. For example in the positive part; working, it is a part of human's dominant activities by which they have a chance to increase their income for surviving their life. But in this modern society, capitalism which develops with its concept that to get as much as benefits always makes the workers being whom don't get their rights as worker; as their wage is not exact with their work, so they become suffered, as the negative impact.

Material is a thing that can be called as a basic of human's nature needs that can bring human getting problems, or happiness. And, materialism in the literary work also can be something that cause the conflict arouses, as Marx's theory which is used to explore about social class or alienation. Materialism and social economy here serve as basis of the problems. It can be called as a literary criticism theory dealing with Marxism; a theory that is pioneered by Karl Marx through his Historical Materialism and Dialectical Materialism.

Many authors write their works are inspired as materialism and economic problem in the society as the source of conflict in social life; social class, and alienations happen caused by their own working or their ownership for their wealth. Capitalism or feudalism systems that are based on materialism or

economic production are the economic system which can move their nature of life. While, the authors are aware that these phenomena have been forcing, so they create literary works to inform what are senses or experiences they feel. These are the social phenomenon that can happen every where or every time, as inspiring to authors to create literary work appropriately the phenomena happening at their period or place.

Discussing about the topic, the researcher takes materialism in this study is caused that it is a term that can represent the discussion of this study. Taken from the term of “material”, it can be defined as a need by human being. It means material that can be processed well and be useful. And then the term “materialism” its self can be referred as a doctrine that material success and progress are the highest values in life. This doctrine appears to be prevalent in western society today. So, materialism is a tendency of human being forced by material need, then its effect causes the economic problem roused in them. They have been pressed by the condition of material need, because the economic systems they use are capitalism and feudalism that can move their nature of life. They become of the economic system’s slaver to get material although it can break their nature as human being.

One of the literary works containing the problems caused by materialism is George Eliot’s *Silas Marner*. *Silas Marner* is artistically the most perfect of George Eliot’s novels. The characters are the common people of the Midlands, the main character is a linen weaver, a lonely outcast who hoards and gloats over his hard-earned money, and then he is robbed. Because of material indication with the

economic production acts as their way to get material, so this novel contains of many social problems such as social class and alienation. It is pictured in the novel that Godfrey (the upper class man) ever leaves his dishonest wife (the low class women) and his baby; moreover he doesn't admit them as his family. And in this novel, Silas Marner was told as the alienated man; because he wanted to live only with his money and gold that he had ever got from weaving. Besides, it also shows the action and reaction of the universal moral forces in each individual character. In this novel, *Silas Marner* is depressed.

Silas Marner is a popular novel that has certain uniqueness. It has many difficult sentences and words. It is also allegorical nature in which we can have a look the plot, the characters and the symbols. The difficult sentences and words are used by the author to show his ambition to describe the allegorical nature in the story. It is aimed at encouraging the reader's impressionistic of experience. This was also experienced and this social phenomenon happened in her communities. So, it can be said that it is as a true picture or as the replication of human's life. For the reader, it can be an interesting thing to be thought or to be researched, because of the ideas that is aroused by the author. Besides, it is a serious work, because the story is not meant as a fantasy, wherein the issues of materialistic, moral and religion are realistically addressed in the context of the author's time.

Furthermore, *Silas Marner* by George Eliot tells about a man who lived in an industrial town that then moved far to another place in a rural area in which people tended to be alienated as a weaver; as his movement of life, it is supposed

for an obsession to heap as much as the gold he could get. In this novel, George Eliot set this man as a pale man who is far from his community and rarely communicated with them, so they who are in the rural community or his neighbors regarded him as a strange man. But it would be over then, George Eliot then set how materialism does not always become an emphasis on Silas's life, because he had met a baby who made him actively keeping her as his child. George Eliot did not set him as a person who confronted with a baby who changed his life to be different and better than before. In this story, the communities obeyed the rule, especially in religion.

George Eliot's *Silas Marner: The Weaver of Raveloe* was first published in 1861. For most critics, it stands apart from her other novels in the perceived of its characterizations, the arbitrariness of its plot, and the simplicity of its conclusion. The main action of the novel was taken place at the turn of the 19th century in English rural community of Raveloe. However, the story goes back briefly to the 1780's to fill in the reasons why Silas Marner moved to the provincial, an isolated community, located in the English Midlands, from an industrial town in the north. As the author's period is a nineteenth century's novel, so, it reflects the condition of the social phenomenon in Britain concerning materialism that causes the capitalist system that had been referred to Industrial Revolution's impacts. The Industrial Revolution is a major shift of technological, socioeconomic, and cultural conditions in the 18th century.

(http://www.library.utoronto.ca/utel/criticism/stephen_geliot/geliot_ch1.html)

accessed on 24 May 2007

About this study, it has been done by a student of UIN Malang (2005), the name is Abdulloh. He wrote and analyzed about materialism. He found the reason why materialism influenced a family life and the effect of materialism on social life. He focused on *Materialism in John Steinbeck's Novel The Pearl*. The second is Zakiyatul Af'idah (2005), she wrote *Moral Value Shown Through The Character's Suffering (An Ethical Morality Approach to George Eliot's Silas Marner)*. She is a student of UIN Malang. She focused her analysis to the morality value which had by the main character in the novel *Silas Marner*.

Between the previous researchers above have resemble target as the researcher focused in this study. The first previous study by the researcher was focused on *Materialism in John Steinbeck's Novel The Pearl*. So it has a resemblance of the study on the topic of the study about "materialism". And the second previous researcher has resemblance of researching on the object of researching its self that is the novel "*Silas Marner*". But, different from the previous studies that this study tries to discuss deeper about what the study combines both previous studies by focusing the study about materialism by using of the object of the novel *Silas Marner*. The researcher writes the study by entitled *Materialism in George Eliot's Silas Marner*. The researcher in this study uses this novel of *Silas Marner* to discuss the material force that determines the characters. Commonly, this research only focuses on how materials can determine the characters and how material force influences the characters in novel of *Silas Marner*.

Finally, based on the study that is entitled by *Materialism in George*

Eliot's Silas Marner, it conducts to the reasons why the writer chooses this study. The phenomenon that is revealed in *Silas Marner* can bring the writer uses it. In addition there are three reasons of choosing this novel as an object. First, materialism is a dominant aspect that is as a part of human's reality. Second, most problems in the novel are caused by materialism. Third, the novel was written as a literary work that can convince the reader on the author's own life and experience.

1.2 Statement of the Problems

Based on the background of the study above, this analysis intends to know "How are the social phenomena dealing with material force problems reflected in George Eliot's *Silas Marner*?" These questions can be elaborated into two questions bellow:

1. How do the characters reach and keep their materials in George Eliot's *Silas Marner*?
2. What are the influences of materialism on the characters in George Eliot's *Silas Marner*?

1.3 Objectives of the Study

In relation to the previous statements of the problems, the objectives of this study are formulated as follows:

1. to know the character's ways of reaching and keeping their materials in *Silas Marner*.
2. to know the influences of materialism on the characters in *Silas Marner*.

1.4 Scopes and Limitation

In order that the study can answer the question appropriately, the researcher closely emphasizes on the description of the materialism. Generally, the researcher focuses his research on materialism that forces the characters in reaching and keeping their materials; it is influenced by the economical systems namely capitalism or feudalism. It is also focused on knowing the influences of materialism on the characters especially about moral aspect and social problems. Although this study is based on Marx's materialism, it is just aimed at finding human's conditions in materialism and how can materialism determine them in George Eliot's *Silas Marner*.

1.5 Significance of the Study

Theoretically, this study is expected to be able to add knowledge about literary criticism for students, moreover about society in forced by materialism with its economical systems; capitalism and feudalism which can raise some problems such as social class and alienation that especially told in George Eliot's *Silas Marner* as explained above in the objectives of the study.

Practically, this study is expected to give another contribution about the economical systems to the society and what the effects of the economic system in society or this study can be a reference for other researcher as their studies related to this.

1.6 Research Methods

In conducting the research, this has to use an appropriate research method

because it is hoped to be able to influence the study. In this part, the research method consists of discussion about research design, data sources, data collection, and data analysis.

1.6.1 Research Design

This research applies literary criticism. The data are analyzed and presented as criticism. The researcher conducts the discussion of literature, including description, analysis, and the interpretation of the literary work. This research includes in the descriptive, because the collected data that contain quotations from written materials are critically analyzed and presented in details using words, sentences, discourses and events. It means that the researcher tries to describe the data systematically, factually and accurately.

The researcher looks and finds at the literary work (novel *Silas Marner* by George Eliot) materialism is the base of the problems roused. So, the researcher wants that this research is focused discussing about materialism. It will discuss more deep about materialism, economic system which created by materialists will also tried to be discussed by the researcher. So, the analyses are aimed to find the influence of materialism on the characters through the economical system used and the character's ways in reaching and keeping their materialism.

As it has been contained and explained in the background of the study, this study uses Marxist literary criticism with structuralism approach. Marxist criticism incorporates aspects of structuralism, for example, Louis Althusser assimilates structuralism to Marxism or structural Marxism.

Structural Marxism is an approach to Marxism based on structuralism,

primarily associated with the work of the French theorist Louis Althusser and his students. It was influential in France during the late 1960s and 1970s, and also came to influence philosophers, political theorists and sociologists outside of France during the 1970s.

(<http://www.wikipedia.com/the free encyclopedia/marxism>) accessed on 24 May 2007

About this, because the researcher sees literary work stands in itself and analyzes the materials of narrative with examining the underlying invariant structure. But it still focuses on Marxism with the deep structure in story especially about social classes and alienation that are rooted by materialism; the base of both cases sourced. In researching, the researcher describes by connecting the discussion of literature; including description, analysis, and the interpretation of literary work. This research is begun by comprehending the George Eliot's *Silas Marner* novel to start the study. It is emphasized on the finding the data related to the material force.

The object of Structural Marxist analysis is a social formation structured on the basis of a mode of production. Structural Marxists insist that the economy is determinant "in the last instance," but they conceptualize economic determination not directly, in reflectionist terms, but indirectly, in terms of a hierarchy of heterogeneous, unequal, yet interrelated structures exercising various economic, political, and ideological functions. The mode of production, comprised of relations of ownership and production obtaining between laborers and non-laborers with respect to the means of production, defines the economic

function. The economic function is held to be determinant; that is, the mode of production is understood by Structural Marxists as constituting the deep structure of a social formation. Robert Paul Resch (1992: 24)

1.6.2 Data Sources

The data of this study are taken from the novel of George Eliot's *Silas Marner*. And the data will be categorized by analyzing the words, the sentences, the discourses and the events that are reflected on the movement of the characters that are caused by materialism, also the economic system the characters used that in its determining causes some movements to the characters and some problems in George Eliot's *Silas Marner*.

1.6.3 Data Collection

In collecting the data, the researcher employs some steps bellow. They are: (1) finding out the novel of George Eliot's *Silas Marner*, then understanding by reading the novel, (2) selecting and marking the data dealing with the study, (3) classifying the required data based on the movement of the characters and the problems they face that are caused by materialism and the system they used; such as capitalism or feudalism in George Eliot's *Silas Marner*.

1.6.4 Data Analysis

Data analysis is a process of arranging the materials of data to increase the interpretations in the analysis. After the data have been collected, the researcher begins to analyze by using some steps of analysis. First, he predicting the main

data related to the purpose of the study in the novel and categorizes in the words and sentences, discourses and events. Second, he analyzes the data and classifies supporting data refers to the study of materialism in George Eliot's *Silas Marner*. Third, he makes notes and quotations reflected on the problem of the study in the novel *Silas Marner* by George Eliot. Forth, he organizes the whole of the data from the topic to answer the statement of problems together with coding the data based on type of data.

1.7 Definition of Key Terms

Materialism: is a doctrine concerning the nature of the world which gives to matter a primary position and second to mind, dependent reality or even none at all. And, in extreme materialism asserts that the real world consists of material things, varying in their states and relations, and nothing else.

Social Class: a key concept used by Marx in his theory of materialism that is used to describe the impact of feudalism or capitalism that influences workers become a low class group, while the feudalist or capitalist feel that they are the upper class, because their position of work and wealth are different.

Alienation: a key concept used by Marx in his theory of materialism that is used to describe the impact of capitalism that forces labours become estranged from the product of their labour, the labour process itself, and from their nature with their selves and their society

Feudalism: an economic system used before capitalism period or renaissance, usually it is used by rural communities which are far from urban district or classic people. Feudalism makes the workers become serfs, not slave,

because these communities usually still confess that they have superior (the upper man) that honored and can give them a good livelihood.

Capitalism: an economic system that is used after feudalism or while renaissance declared, and usually it is used by urban communities or modern people. Capitalism is a system that only aims to take as much as the surpluses by exploits the workers to work every times through industrial production, so, the effects are alienation that makes the workers estranged from the established values of society.

Structural Marxism: an approach to Marxism that is based on structuralism which was popularized by French people Louis Althusser and his students in France during the late 1960s-1970s. Structural Marxism is a literary criticism approach that is focused to criticize Marxism in a literary work using structuralism or text analysis.

CHAPTER II

REVIEW OF RELATED LITERATURE

As it has been reflected on the background of the study chapter I that capitalism and feudalism can move human to alienated and social class are not far from the problem of materialism; as the base of the cases happened. Chapter II discusses more detail about these phenomena by focusing on the study of materialism through discussing of economic systems. It discusses some theories that is started with the concept of material and materialism, then Marx's materialism, economic system and the effects, structural Marxism, and the previous of studies.

2.1 The Concept of Material

World contains of water, land, creatures or others, all are named by materials. God has created these all to balance human life on the world. And every thing is useful for each other, such as water it will make fertile everything in the world; such as land, plants or other creatures, without them everything will be dead.

And Allah send down rainy water from the sky and with the water lived the world by him after its die. Actually this is contained of signs (the glory of God) for people who want to listen (the lesson). (An Nahl: 65)

Material is something that can be felt by our senses, whether can be thought, seen, listened, touched, and smelt. But beside that, it can also carry us to the happiness or sadness, whereas, they are just something that can be controlled by our selves. They make us easy being interested and hang on them. These

phenomena are the result of our nature to materials.

Philosophers also distinguish material over what constitutes a body and what relationship a body may enter. A material thing can be defined as being made up of parts possessing many physical properties and no other properties. The physical properties are position in space and time, size, shape, duration, mass, velocity, solidity, inertia, electric charge, spin, rigidity, temperature, hardness, and the like. This list is open-ended. It is composed of properties that are the object of the science of physics. (*The Encyclopedia of Philosophy vol 5, 1967: 179*)

But material is just a matter for human being if no one ever uses it to be something useful. We are human being are the God's creatures; we are created on the world is as the most perfect one of God's creature who can think and do better. With these abilities, we can process them to be some properties to help our life.

The tendency of human to material causes them to afford observing it and create it be a something spectacular. It is far more progressive than before that human come to modern materialism. In *Encyclopedia of sociology* (1216: 1992) it can be found that modern materialism is rooted in ancient Greek conceptions of elementary bodies. "Atomist" philosopher contented that nothing exists except empty space and indivisible objects, or atoms, composed of the same stuff and in perpetual motion.

2.2 The Concept of Materialism

Philosophically, materialism is called by physicalism that fundamentally caused every phenomenon in this world. Materialism is form of physicalism which holds the only thing that can truly be said to *exist* is matter; fundamentally,

all things are composed of *material* and all phenomena are the result of material interactions; matter is the only substance. (http://www.wikipedia.com/free_encyclopedia/materialism/definition.html) accessed on 24 May 2007

Many people said that “material” is “matter”, but it can be called as “properties” when it can be useful for human being that has been processed. In (*Encyclopedia of Sociology vol 3, 1992: 1216*) is stated that Materialism posits the epistemological primacy of “matter” over “idea,” “mind” “values,” “spirit,” and other incorporeal phenomena. Philosophical perspectives stressing the central importance of material conditions and physical needs have grown proportionally more elaborate and significant with the increasing differentiation and autonomy of secular system of knowledge from religion.

Materialism can refer either to the simple preoccupation with the material world, as opposed to intellectual or spiritual concepts, or to the theory that physical matter is all there is. This theory is far more than a simple focus on material possessions. It states that everything in the universe is matter, without any true spiritual or intellectual existence. Materialism can also refer to a doctrine that material success and progress are the highest values in life. This doctrine appears to be prevalent in western society today.

(<http://www.allaboutphilosophy.org/effects-of-materialism-faq.htm>) accessed on 09 June 2007

Marx holds that in the main all the phenomena of human society have their origin in material conditions, and these he takes to be embodied in economic systems. Political constitutions, laws, religions, philosophies -- all these he

regards as, in their broad outlines, expressions of the economic regime in the society that gives rise to them. It would be unfair to represent him as maintaining that the conscious economic motive is the only one of importance; it is rather that economics molds character and opinion, and is thus the prime source of much that appears in consciousness to have no connection with them. (Bertrand Russell, 1919: 8)

Marx also argues in (Judy Cox, 1998: 79) that the need to labour on nature to satisfy human needs is the only consistent feature of all human societies, the ever lasting nature-imposed condition of human existence. Related to it, actually, alienation is usually faced by the labour or worker.

2.3 Marx's Materialism

In popular meaning, materialism sometimes can be called as egocentrism, feeling of loathing to the culture, anarchist, and others. In Marxism meaning, materialism is a view that external world has independent existention by its self. It does not deepen on it's existention to our mind, it means outside of world; trees, mountain, house, human being that giving a foundation to materialism philosophy. Reuben Osborn (2005:126)

The argument above is related to Karl Marx's desire to be struggle for. By the developing of material in his period, it carries the society to be in movement. He saw that the way of production in material life made certain about general character from processes of social life, political and spiritual. Not human's consciousness which determined their existention, but the opposite is that the social existention determines the human's consciousness. in a certain phase from

human's development, the power of material production in society be in contradiction with the relations of production while is running from this forms, so this relations move to be a shackle ties them.

Many kinds of movement faced by society in this production period, so there are many problems aroused. Marx views that this social phenomena is based by materialism with the system of economics which are running on this world in his period. This kind problem is a problem which forces social life and it is can be called as social problem which is caused by material force. This social problem is the objection to materialism as like stated above at point 2.3.1. So, to focuses this problem, Fran Magniz- Suseno (2003: 09) stated that in Marx's theory he uses philosophy to be his approach in his theory before he uses socialism. This scientific socialism is called as "Historical Materialism" ideology; history which meant as dialectical between the developments of economic in one part and social classes structure in other part or can be called as "Dialectical Materialism".

So, in understanding of Marx's materialism can be split into two aspects: in Marxist philosophy is known as "dialectical materialism", which lies as a foundation to the second aspect; Marx's interpretation of history, known as "historical materialism", which asserts that society is ultimately determined by their material of production. satisfaction which has been acquired) leads to new needs.

2.3.1 Dialectical Materialism

Ontologically, Marxism holds out from knowledge and intelligence,

because materialism is an interesting thing in daily experience and scientific knowledge. But it is just the beginning of Marxism philosophy. It is called by Dialectical Materialism because he claims that the universe shows pattern of movement and certain of development that can be concluded in law of movement dialectical. Reuben Osborn (2005:127)

Dialectical materialism may seem an obscure and difficult concept. However, for those prepared to take the time to study this new way of looking at things, they will discover a revolutionary outlook that will allow them an insight into and understanding of the mysteries of the world in which we live. The power of dialectical materialism is an essential prerequisite in understanding the doctrine of Marxism. Dialectical materialism is the philosophy of Marxism, which provides us with a scientific and comprehensive world outlook.

Rob Sewell in (http://www.marxist.com/Theory/study_guide1.html) accessed on 06 June 2007 states that according to Engels, dialectics is "our best working tool and our sharpest weapon." And for us also, it is a guide to action and our activities within the working class movement. It is similar to a compass or map, which allows us to get our bearings in the turmoil of events, and permits us to understand the underlying processes that shape our world. needs'.

2.3.2 Historical Materialism

Historical materialism is the application of Marxist science to Historical development. The fundamental proposition of historical materialism can be summed up in a sentence: "it is not the consciousness of men that determines their existence, but, on the contrary, their social existence that determines their

consciousness.” (Marx, in the Preface to *A Contribution to the Critique of Political Economy*.) (<http://wellred.marxist.com>) accessed on 09 June 2007

The point is how we would look at things. Our consciousness is determined by our being. Thought is limited by the range of experience of the species. So, we can't think that our consciousness will be determined by our self, because we live together in a society and it is a more be dominant in our communication.

The general conception of historical materialism which is established in *The German Ideology* and subsequent writing is hence very different from that of Feuerbach, and from earlier traditions of philosophical materialism. As Marx employs it, 'materialism' does not refer to the assumption of any logically argued ontological position. Marx undoubtedly accepts a 'realist' standpoint, according which ideas are the products of the human brain in sensory transaction with a knowable material world; ideas are not founded in immanent categories given in the human mind independently of experience. But this definitely does not involve the application of a deterministic philosophical materialism to the interpretation of the development of society. Human consciousness is conditioned in dialectical interplay between subject and object, in which man actively shapes the world he lives in at the same time as it shapes him. Anthony Giddens (2000: 21)

Historical materialism looks for the causes of developments and changes in human societies in the way in which humans collectively make the means to live, thus giving an emphasis, through economic analysis, to everything that co-exists with the economic base of society. (<http://www.wikipedia.com/the free>

encyclopedia/historical materialism.html) accessed on 09 June 2007

2.4 Economic Systems

Marx expands the concept of determination into one of the central concepts of Marxism—the basic and the superstructure. The basic is materialism that serve as a basis of economic systems on which the superstructure rests; cultural activities--such as philosophy or literature--belong in the superstructure. To Marxist critics, a society's economic base determines the interests and styles of its literature; it is this relationship between determining base and determined superstructure that is the main point of interest for Marxist critics.

Marx uses the term “superstructure” to describe society's institutions and ideas because he argues that these aspects of our life do not simply dwell in a self-contained world of their own but have their origin in the way we relate to one another in the realm of material production. They are a “superstructure” because they can only be understood, in the last analysis, in terms of a society's economic “basis.” (http://www.etext.org/Politics/AlternativeOrange/4/v4n2_dy3.html) accessed on 09 June 2007

Actually, when human live for material they develop their life thinking and competing to get more materials. Their thoughts can be developed to the system that sometime it can move their life to some problems. This system is economic system and divided into two kind of systems that have had domination in each its period, they are Feudalism and Capitalism.

2.4.1 Feudalism

Feudalism is called as a classic economic system before capitalism; a system where the workers are serfs, not slaves. They earn little money, so there is very little profit motive. Eventually a merchant class develops since the serfs cannot handle technological change, but this new class does not fit.

Feudalism was an economic system that had begun as a contract, the exchange of land tenure for military service. By the thirteenth century, Europe's economy was involved in a transformation from a mostly agrarian system to one that was increasingly money-based and mixed. A system that was caused by industrial reformation was a time, which in contrast to the later periods, was marked by a considerable amount of social turmoil as the nation came to terms with the transition from an existence as an aristocratic, rural society to a rapidly-changing, confusing, urban-based, industrial economy.

(<http://www.victorianweb.org/authors/dickens/pickwick/wrt.html>) accessed on 20 February 2007

Feudal period was a period when the society was still on handle of moral attitude and custom such as harmony, mutual cooperation or respecting to the king or to the noble, with social rule where up position and low position are regarded as their life. Behind their feeling of reluctant and respect to the king, actually among them are hidden of classes. Fran Magniz- Suseno (2003:162)

For Marx, what defined feudalism was that the power of the ruling class (the aristocracy) rested on their control of the farmable lands, leading to a class society based upon the exploitation of the peasants who farm these lands, typically

under serfdom. “The hand-mill gives you society with the feudal lord; the steam-mill society with the industrial capitalist.” (The Poverty of Philosophy (1847), chapter 2). Marx thus considered feudalism with a purely economic model. Marxian theorists have been discussing feudalism for the past 150 years - an extensive and well known debate over feudalism and capitalism occurred between the noted Marxian economist Paul Sweezy and his British colleague Maurice Dobb. See also mode of production.

http://www.wikipedia.com/the_free_encyclopedia/feudalism.html
(accessed on 20 February 2007)

2.4.2 Capitalism

Capitalists measure their wealth not in land or slaves, but in money. The money fortunes found their way into production in the industrial revolution, a period as significant for mankind as the agricultural revolution thousands of years earlier. Capitalism is a system of exploitation like feudalism or slavery. Its distinctive feature is that rather than just consuming the surplus, the capitalists are forced by the nature of their system to plough the bulk of it back into production.

Anthony Giddens states (2000: 52) that Marx’s theory of capitalist development is founded upon the nature of capitalist expropriation as set out in the theory of surplus value. The general tenor of Marx’s argument is that, while capitalism is originally structured around a free-market system in which commodities are allowed to ‘find their own values’ on the basis of individual entrepreneurial initiative, the inherent tendency of capitalist production undermines the empirical conditions upon which the capitalist economy is based.

Capitalism will be moved to the other system of socio-economic that is socialism, where the labours have another management of productions and make decision by themselves related to work conditions, output qualities, charges, wages and etc. More over, the power of the capitalism that has been made can break it's self. Steven Pressman stated (2000: 74). This case was aver occurred for the previous system feudalism that then changed by capitalism. Marx puts his theory that is class struggle in the context of history after feudalism has authorized the farmer society. But it as the previous system was also moved by capitalism that authorized the workers or labours.

2.5 The Effects of Economic Systems

The development of economic systems among societies is a tendency of material force which causes them gets some problems. As we know that material can cause to the profit of physical, but lose out to our soul or moral. Such as system of capitalism, it can rouse alienation or class to the workers, or feudalism system to the human society in classes.

2.5.1 Social Class

Class for Marx, is rooted in social relations of production, and cannot be referred in the first place to relations of distribution and consumption or their ideological reflections. In considering the class consciousness of the proletariat, Marxists are therefore not concerned with the ideas of individual workers about their position in society (no matter how many examples are collected and classified) so much as with the following series of categories: relations of

production (sale of labour-power, exploitation); conflict of workers and employers on this basis (economic struggles, trade unions, elementary political battles for economic ends); conflict at the level of class (economic struggles which merge into the conflict between classes, which is organized through the political parties and the struggle for state power); the theoretical and practical struggle to build revolutionary parties of the working class, in conflict with non-revolutionary and counter-revolutionary tendencies in the class and their reflection inside the revolutionary party. Cliff Slaughter (1975: 201)

Actually social class in Marx's definition is not explained well, although he often criticizes it. He never defines it what meant by class for him. He regards that may all people have known about it; class is different group between the upper and the lower. But in Fran Magniz- Suseno (2003:112) stated that in Marx's writing there is an indication that in the contrary, social class was a special pasca-feudal society's tendency, while the community in feudal society and ancient certainly called as caste. The second basic opinion, a class can be called as the real class for Marx, it is not only "objectively" is a society that has a private business, but also "subjectively" aware as class, as a special group in community which has specific businesses and capable to struggle for.

Working-class consciousness is then, for Marxists, the comprehending in struggle of the process through which the proletariat develops from its identity as formed by capitalism (the mass of exploited wage-labourers, the class 'in itself') to the working class organized as a revolutionary force for the taking of power and the building of socialism (the class 'for itself'). This process must be grasped

dialectically, i.e., as a conflict of opposites, a real conflict between the class as it is and as the Marxist movement fights for it to be, on the basis of analyzing the objective developments in society. (Cliff Slaughter 1975: 44)

2.5.2 Alienation

The concept of alienation is included estrangement from the established values of a society. It is a sensitive thing that has been rooted and has been a culture of the society. Individualist is identical with someone who does the activity secretly and it can be the community feels strange to him, moreover it is uncommon activity that usually people do. If there someone does a deviate activity it can also make the society far isolate him. In *Encyclopedia of sociology* (24: 1991) it is found that alienation sometimes refers to the isolation of individuals from a community—a detachment from the activities, identifications, and the ties to relatives and friends that a community can provide.

For Marx, alienation is not rooted in the mind or in religion, as it is for his predecessors Hegel and Feuerbach. Instead Marx understands alienation as something rooted in the material world. Alienation meant loss of control, specifically the loss of control over labour. (Judy Cox, 1998: 79) he means that alienation is caused of materialism needs; natural sense that human is influenced or determined.

The main dimensions Marx's discussions of alienation (in Giddens, 2000: 12) are as follows:

1. The worker lacks control over the disposal of his products, since what he produces is appropriated by others, so that he does not

benefit from it.

2. The worker is alienated in the work task itself: 'if the product of labour is alienation, production itself must be active alienation – the alienation of activity and the activity of alienation.
3. Since all economic relationships are also social relationship, it follows that the alienation of labour has directly social ramification.
4. Men live in an active inter-relationship with the natural world. Technology and culture are both the expression and the outcome of this inter-relationship, and are the chief qualities distinguishing man from the animal.

Work activity is recently seemed as weakening, that the worker is weakened until suffering being hunger. The workers become an object that lost of the essence as worker, so they are always as the sufferer. The result is the workers being alienated under their result productions, but, if they don't have any production that can be owned by them, they will felt that they sink in their product authorities and financials.

If a worker continually affords to develop their self to product, so, more be stronger the object produced, but be poorer to his soul, and more he him self isn't be his own. Erich Fromm states (127: 2004) that the worker hands his life over the objects, then his life doesn't becomes his own again, but owned by the objects. Being greater his activities, therefore, more he can't own what is owned by him self. Which materializes into his result work isn't be his own again. So, the

products that have been profited that are increasing make him alienated.

2.6 Structural Marxism

John Peck and Martin Coyle (1984: 156) say that recently, however, Marxist have had to take into account the implications of structuralist thinking. Whereas traditional criticism has always stressed the fullness, honesty and coherence of art, structuralism has tended to stress the limits of literature, that literature can not really make sense of reality. The two critics who have been most influential in remodelling the Marxist approach to literature have been Louis Althusser and Pierre Macherey. Althusser stresses the gaps in a text, arguing that the reader can see what the text is hiding from itself. Macherey sees texts as incomplete and contradictory as the ideology (the ideas, values and political beliefs inherent in a text).

In Robert Paul Resch (1992: 270) Terry Eagleton expresses the relationship between literature and ideology in the following way:

The text . . . is a certain *production* of ideology, for which the analogy of a dramatic production is in some way appropriate. A dramatic production does not "express," "reflect" or "reproduce" the dramatic text upon which it is based; it "produces" the text, transforming it into a unique and irreducible entity. A dramatic production is not to be judged by its fidelity to the text, in the sense that a mirror-image can be judged faithfully to reflect the object; text and production are not commensurable formations to be laid alongside one another, their distance or relation measured as one measures the distance between two physical objects. Text and production are incommensurate because they inhabit distinct real and theoretical spaces. (Eagleton 1976, 64)

The literary text also appears to take on a critical function with respect to

ideology. Literary discourse, Macherey notes, "gives an implicit critique of its ideological content, if only because it resists being incorporated into the flow of ideology in order to give a determinate representation of it". Robert Paul Resch (1992: 272)

In Robert Paul Resch (1992: 272) Eagleton stated that this "determinate representation" is itself ideological, of course, but because of the peculiar nature of literary discourse, its blatantly advertised illusionary quality has been frequently mistaken for a higher truth. Even when correctly identified, as, for example, by the Russian Formalists, the nature of literary production has often been detached from the material world and assigned an independent existence determined exclusively by its own internal laws. The major advance of Macherey and Eagleton over the Russian Formalists has been their ability to link the mechanism of "estrangement" to the material world—not in the mode of a reflection, the traditional Marxist explanation, but in the mode of a production. For Structural Marxism, history "enters" the text not directly but indirectly; it enters the text as ideology, in Eagleton's words, "as a presence determined and distorted by its measurable absences." The text, Eagleton continues, takes as its object, "not the real, but certain significations by which the real lives itself," and within the text itself, "ideology becomes a dominant structure, determining the character and disposition of certain 'pseudo-real' constituents".

2.7 Previous Studies

The researcher has found two thesis that have similar target of this study. The first previous study has similar of study on the topic; about materialism. It has

been done by a student of UIN Malang (2005), his name is Abdulloh. He wrote and analyzed about materialism. He found the reason why materialism influences a man's family life and the effect of materialism on social life. He wrote entitled by *Materialism in John Steinbeck's Novel The Pearl*. The second previous study has a similar of study on the object; it is novel *Silas Marner*-- not as like the first previous study focuses has a similar of study on the topic; about materialism. It has been written and analyzed by a student of UIN Malang (2005), her name is Zakiyatul Af'idah (2005). She focused her analysis to the morality value of the main character in the novel *Silas Marner*. She wrote it entitled by *Moral Value Shown Through The Character's Suffering (An Ethical Morality Approach to George Eliot's Silas Marner)*.

Among these previous studies above, this study tries to discuss more deeply about what the study combines both previous studies by focusing the study about materialism using novel *Silas Marner*. The researcher writes the study by entitled *Material force in George Eliot's Silas Marner*. The researcher in this study uses this novel of *Silas Marner* to discuss materialism that determines the characters. This research only focuses on how materials can determine the characters and how materialism influences the characters in novel of *Silas Marner*. Commonly, it discusses about how dominant the determination of the materialism on the social's environment.

And the previous studies taken from other studies, the researcher finds from articles. The researcher takes these kinds of previous studies from internet. These are different with previous studies found from thesis, because these are just

article. And the researcher finds them that have just similarities of study on the topic; about materialism.

Robert Elias Najemy, *Conflicts Between the Spiritual and Material Ego*.

This article discusses about the differentiation of life with material ego and life with spiritual. Many of conflicts have to be found the solution with the differing needs between spiritual personas and material personas. The spiritual ego feels the conflict most intensely (if we didn't desire spiritual growth or self-improvement we would not have a conflict), and usually creates feelings of self rejection, failure and guilt when we are unable to satisfy its need to feel that it is "spiritual" and "worthy." The material ego tends to react in such situations to the rejection and pressure receives from the spiritual ego by rebelling and sabotaging its various efforts toward discipline, self-control and self-improvement.

<http://www.articles2k.com/related/materialism/> (accessed on 08 September 2007)

Jane Skinner, *Beyond Materialism: Mental Capacity And Naturalism, A considerration of Method*. This article challenges the neo-Darwinist physicalist position assumed by currently prevalent naturalizing accounts of consciousness. It suggests instead an evolutionary (Deweyan) understanding of cognitive emergence and an acceptance of mental capacity as a phenomenon in its own right, differing qualitatively from, although not independent of, the physical.

<http://www.blackwellsynergy.com/doi/abs/10.1111/j.14679973.2006.00416.x?cookieSet=1&journalCode=meta> (accessed on 08 September 2007)

Ieuan Dolby, *Materialism Versus the Environment*. This article is an opinion that explains about a negative respond human being to environment

because of materialism. No body is in the slightest bit interested in protecting the environment, not when it encroaches into material possessions or in effect causes a loss of money earned or saved. Many others know about it, but due to required and future material wealth don't like to discuss the matter. Iraq, Afghanistan and similar projects of the US are all about oil and gaining income for American companies operating abroad. Not much can really be said about China and India- America needs these countries to grow as in simple terms they make money through subsequent trade and cash earned through American Companies abroad. <http://searchwarp.com/swa66087.htm> (accessed on 08 September 2007)



CHAPTER III

ANALYSIS

This research primarily discusses how the movement of society because of materialism in novel *Silas Marner* of George Eliot. The analysis is focused on each character that bound in problematic of material. Deeply, it discusses about material indication that can bring each character to a movement. And sometime it happens in accordance with the economic system which is used to be their way to reach their materials.

Besides, the analysis is supported by the reflection of the author's period and place in her work. *Silas Marner*, probably gives the most vivid picture extant of the manners and customs of the contemporary dwellers in the midland countries of England. Reflected on the novel, generally, it tells about rural society and a little part about urban society that both have different system in reaching money. The problems happening in this novel are commonly caused by material indication, so what are told in this novel is related with materialism. In this novel, the society is based on feudalism system, because the system they use is the system that had begun as a contract, the exchange of land tenure as likes a military service, so the effect rose, they move to a social class. While Silas is an urban society, his life is based on capitalism system; it is caused by the system he uses, such as weaving, so, the impact he move to alienation and depressed.

In this chapter the researcher doesn't involve more about social movement to alienation or social class, but then both kind of the social movements; alienation and social class, the analysis also discusses about all the participation of

materialism in this novel. The analysis is focused on two research problems, first, material's influences that involve to the moral aspects and the social problems, and second is the character's effort to reach their material.

3.1 The Character's Effort to Reach and Keep Their Material

Material is a certain need in human life. If they want it, they have to work. And, if they want to get another material, they can be bartering their material with another one who wants it. But, since the barter system is leaved, the way bartering was changed by bartering with money not bartering with each material. Money is an easy mediator to change the material. And money is out come from the result of working, and then it can be used to change with their material wanted.

In this part, the researcher focuses the researching to the problem of how the characters reach and keep their materials. In this problem of study, insisted two kinds of systems the characters reach and keep their materials, they are: a system that based on capitalism, and a system that based on feudalism.

Their system used on work is different, so their life and their culture are also different. Capitalism system influences the urban population is authorized by industrial production, while, feudalism usually is used by the rural community which authorized by land lord.

Silas Marner is told in the novel as an urban man, but, because he is departed from his country he lives in a village as a rural man. He is a capitalist, although lives in the village. His country before is a town that placed at a midland of England which is also as an industrial region. In his new place, he lives at a village which he never knows before. This village is authorized by some land

owners; the user of feudalism system. As a man that comes from a town or stays in a new place, actually, he can not so well associate with his communities. Silas is a silence man, and his life is filled with weaving inside the house.

His first movement after the shock had been to work in his loom; and went on with this unremittingly, never asking him self why, now he was come to Raveloe, he worked far on into the night to finish the tale of Mrs. Osgood's table-linen sooner than she expected—without contemplating beforehand the money she would put into his hand for the work. He seemed to weave, like spider, from pure impulse, without reflection. Every man's work, pursued steadily, tends in this way to become an end in itself, and so to bridge over the loveless chasms of his life. Silas's hand satisfied itself with throwing the shuttle, and his eye with seeing the little squares in the cloth complete themselves under his effort. (*Silas Marner*, p 17)

The Silas's desire to live after departed from his town apparently can not be stopped again; he tries to work by weaving in his house. In his new place he finds a different life than his life before in his town. Now, in a village he is not like before, he just alone and likes to be alienated, while he finishes his work weaving the customer's orderings.

Silas is a hard worker; this character has been carried from his life before in industrial town when he has been still stayed on there. Because, the industrial town is a place where usually filled by the hard working communities under authority of capitalism. Although when Silas lives in his origin country is not as a hard worker, but the custom has influenced him to be a hard worker with the system of capitalism. He brings this custom that has rooted in his soul as a capitalist from his town to his new place at a village.

Silas has lived in Raveloe for long time, but he does not change on him

self anymore; he is still as a lonely man in a little house by his loom stand inside. His money has been heaped in his house, after several years he works hardly, but he is still as an alienating man who just loves his money.

Gradually the guineas, the crowns, and the half crowns, grew to a heap, and Marner drew less and less for his own wants, trying to solve the problem of keeping himself strong enough to work sixteen hours a day an as small an outlay as possible.

Marner wanted the heaps of ten to grow into a square, and then into a larger square; and every added guinea, while it was it self a satisfaction bred a new desire.
(*Silas Marner*, p 21)

Marner's effort to reach material has been finished done well, and it will be continued as long as he can live. Marner's guineas have been heaped, of course he feels satisfied by his work since he lives in this village. How he loves to his money that has heaped makes him makes him care to it. He thinks how to keep them.

For only money, he thinks hardly. He has an idea to create something that can keep them. His idea is aimed to a planning to create a square which can keep it. His idea is continued again to a larger Square to put the little square into the large one.

Another data reflected to the problem is directed to a land owner Squire Cass the greatest man in Raveloe.

The Greatest Man in Raveloe was Squire Cass, who lived in the large red house with the handsome flight of stone steps in front and the high stables behind it, nearly opposite the church. He was only one among several landed parishioners, but he alone was honored with the title of Squire; for though Mr. Osgood's family was also understood to be of timeless origin—the Raveloe imagination having never ventured back to that fearful blank when there were no

Osgood—still, he merely owned the farm he occupied; whereas Squire Cass had a tenant or two, who complained of the game to him quite as if he had been a lord.

It was still that glorious war-time which was felt to be peculiar favor of Providence towards the landed interest, and the fall of prices had not yet come to carry the race of small squires and yeomen down that road to ruin for which extravagant habits and bad husbandry were plentifully anointing their wheels. (*Silas Marner*, p 25)

The above quotation is told a man that his wide land is his live hood. He just rents his land to someone who needs it to farm, and then he received the profits. Actually, his work just waits the renters back from their harvest. Surely, his work is not founded his real work doing something, he just sits and waits in his home. But, he doesn't think that his way is sometime felt bitter by the renters, although it can deliver much money. He is an upper class man, he is the greatest man in his village, and no man can be his rival.

Squire is a lazy man, because his work is nothing to do. He is used to be just resting and checking his customers whether they has paid or not to him. His sons are similar with him, both of his sons Godfrey and Dunstan. They just do useless in home, not think to work. Then the effect, they can not think well except about money. They also develop as their habitual; thinking useless. Squire loves his materials much. He keeps it well, and he will not permit to whom robs his money from him. He will be angry if his money has been lost.

..., but it was thought a weakness in the Squire that he had kept all his sons at home in idleness; and thought some license was to be allowed to young men whose father's could afford it,...(*Silas Marner*, p 27)

More over than Squire, his son Dunsey; the second son after Godfrey is known as a man that does not have a well moral. His life is for swapping and

betting. Many people say that he is a spiteful or a jeering fellow.

He is naughty; usually his money got comes from his bad way. For example, he has been success on getting money from threatening his own brother; Godfrey. How it is not good way to get money, because, his own brother has been his victim.

“I tell you I have no money; I can get no money”

“Borrow of old Kimble.”

“I tell you, he won’t lend me any more, and I shan’t ask him.”

“Well, then, sell Wildfire”. (*Silas Marner*, p 31)

His way to reach his materials is based on his own character as a stubborn man. He presses his own brother, hopefully he gets the money. If Godfrey does not give it, he will be threatened to be complained to his father that his beloved son has married with a lower class women. His desire to materials reflects his needs to it very much, whereas he is just a jobless fellow.

Another effort is done by Dunsey is stealing. It is done by when the Silas’s house is empty. So takes this chance to steal the money.

..., he felt an indefinable dread laying hold on him, as he rose to his feet with the bags in his hand. He would hasten out into the darkness, and then consider what he should do with the bags. He closed the door behind him immediately, that he might shut in the stream of light; a few steps would be enough to carry him beyond betrayal by the gleams from the shutter-chinks and the latch-hole. (*Silas Marner*, p 48)

He is interested to the Silas’s money after he gets the information that Silas has a heap of money hidden in his house. So, he steals his money, at that time he has a chance; the Silas’s home is empty, whereas he regards that he is dead. He finds the hiding hole, the place where Silas has put his money. In this

case, Dunsey is a lucky man, because he steals without known by somebody.

3.2 The Influences of Materialism

Almost all events told in the novel are supported by the influence of material force. On the influence of materialism to the characters in the novel, the researcher analyzes it divided into two indications. First, the influences brought by materialism do not go far away from system that bases the society's economy, such as feudalism and capitalism that will influence them to be alienated or indicated to social class. Second, the influences of materialism in this part of analysis are also immediately caused by material indications not from one of two economic systems that can move the characters to alienation and classes effects.

The analysis is properly deep toward the impacts of materialism's influences. Although, the analysis refers to two indications of materialism that are what influenced by the economic system the characters use indication, or what influenced by materialism indication immediately. Toward on both indications, on his research, the researcher relates them on two kinds of materialism analysis that are the moral aspects and the problematic happenings.

3.2.1 On Moral Aspects

No one that does not need material in this world, human being live is aimed in reaching material or money. They do not conscious a movement is occurred in their inner behavior, may be called as the rise of moral problematic. This is a phenomenon of life that involved to the social's moral movements. As the examples, this can be looked at a novel by George Eliot *Silas Marner*.

This novel is a moralist novel, by showing in each individual the action and reaction of universal moral forces, especially by making every evil act—based on materialism, bring inevitable punishment to the man who ever does it. Seemed material forces in this novel influence the characters through their moralities when they get the impact of the economic system they use become alienated or moved to be classes in their community. And the researcher is aimed to take his research in this part of analysis to this problem; the influences of economic system that can move the character's morality into alienation and social class effects.

The grossest and most revolting form of Materialism is that which identifies mind with matter, and thought with motion. It denies that there is any real or radical difference between physical and moral phenomena, and affirms that life and thought are so entirely dependent on material organization, that the dissolution of the body must necessarily be the destruction of conscious existence, and that death can only be an eternal sleep. (James Buchanan, 1857: 194)

The above argument can reflect some phenomena that told in the novel. The movements of the characters based on material organization are the reflection of how materialism has a great chance to influence them to the harm behaviors of human being. Most of the characters experience some movements in their life, especially in their morality; almost of them are carried to the bad movement.

For the first movement is faced by Silas Marner; the main character whose life is estranged then his community's customs. He is alone, and no man ever wants to recognize him, because he is an alienated man. Silas is an urban man, but

he lives in a rural community, because he has moved from his town.

Now for the first time in his life, he had five bright guineas put into his hand; no man expected a share of them, and he loved no man that he should offer him a share. (*Silas Marner*, p 18)

Silas is a materialist man who lives without having purpose except for reaching or increasing materialism. His life moves to a materialistic life after he had been departed from his country; a town that is included with some industrial productions. But, it is where he has ever been a member of church, or may be called that he is as a good man. His new life is different then before, after he has been departed from his country he does not have any purpose of life except for weaving, then collecting the money as much as he can.

He can be called as a hard worker or as a man that has a big motivation for reaching money. But, it can not give him a better life that can bring him to a good social intercourse. His alienation is better for his work or his purpose, but it is bad for his communication with his neighbors.

So, year after years, Silas Marner had lived in this solitude, his guineas rising in the iron pot, and his life narrowing and hardening itself more and more into a mere pulsation of desire and satisfaction that had no relation to any other being. (*Silas Marner*, p 22)

He lives with his guineas just for his satisfaction that has no relation to the other, except it can give him money or profits.

His custom has brought him to his purpose collecting money as much as he wants. This custom is brought by him from his place; a town that has made him to be a hard worker, although since he lives in this town he is just a member of a church; more over can be called as a good man. But, his town is an industrial

production zone where is included by some hard workers and capitalists. So, he may be able to be called also as a capitalist, although he lives in a rural community.

Another data that consist about materialism's cause to the characters is faced by Squire Cass's son (Dunsey Cass). In the following data tells about Dunsey Cass, his relation with Silas Marner is that he is the thief of Silas Marner's money told in this novel. This data discusses how Dunsey in this novel told as a land lord's son, but he has a bad attitude.

..., but it was thought a weakness in the Squire that he had kept all his sons at home in idleness; and thought some license was to be allowed to young men whose fathers could afford it, people shook their heads at the course of the second son, Dunstan commonly called Dunsey Cass, whose taste for swapping and betting might turn out to be a sowing of something worse then wild oats. (*Silas Marner*, p 27)

In his family he never gets a good attention from his own father, although his own father is a rich man in a village. Because of his life is used to be enough in material, then when he has never got it again, his life becomes broken; he becomes a boy that known like swapping or betting in his village Raveloe. It indicates that materialism has caused Squire Cass to be soluble in his satisfaction, and his own son becomes the victim; not kept well.

Dunsey is a second son from Squire, the first son is Godfrey. The Squire's sons are lazy men, and their life just still hopes to his father. Dunsey ever threaten his brother Godfrey, when Dunsey knows his brother's secret about his secret wife Molly; the lower class women from a neighbor village. Since it has a profit for him and although the man who is threatened is his own brother self, Dunsey does

not has a compromise.

The first discussion between both is telling about whom hold the responsible about his father's money Fowler borrowed, and the planning by Godfrey is handed it over to his brother Dunsey. But, at the middle conversation in a meeting they made in the Godfrey's room, Godfrey is surprised by Dunsey's conversation. Dunsey makes a treatment to his brother Godfrey, because in his treatment he wants the Squire's money that borrowed by Fowler to be his own. If not, he will threaten to his brother to spread his secret about his secret wife to his father.

“Because I'm such a good-natured brother you know. I might get you turned out of house and home, and cut off with a shilling any day. I might tell the Squire how his handsome son was married to that nice young woman Molly Farren, and was very unhappy because he couldn't live with his drunken wife, and I should slip into your place as comfortable as could be. But you see, I don't do it—I'm so easy and good-natured. You'll take any trouble for me. You will get the hundred pounds for me—I know you will.”
(*Silas Marner*, p 30)

By his cunning, Dunsey tries to complain this secret to his father Squire, if Godfrey does not give the hundreds he holds. Beside, the money is his father's that has been borrowed to Fowler. But, if the money is still not handed over to Dunsey, seriously, Dunsey will complain his secret to the Squire. Godfrey is very pressed by this threat, because, if he hands over it to Dunsey, he will be threatened also by his father. For his father's threatening, he remembered the message gave to him that his father has ever given a responsible to him to keep the money. So, when the money has already been given by Fowler to him, it must be handed over to his father.

In this novel, materialism again moves a people to an immoral attitude.

Dunsey becomes a man that threatens his own brother for money. His threatening is brought him to be not wanted to know his brother's condition, how sad Godfrey when he is pressed by him. He seems as like another people in front of his own brother. Dunsey's soul is blind about this chance to get money, his eyes just looks to money without turning on of his head anymore. After that, in his decision, Godfrey does not holds the money, but he just wants to hold his beloved horse over to his brother to hush his treatment up to him. In this solution, the Godfrey's horse to be sold and the money can be owned by Dunsey.

Another data tells that Dunsey is a thief; beside he ever told as a scoundrel man and a lazy man. He ever robs all of the money that has been hidden inside his house.

At that time, Silas leaves his house to go to one business, then his house leaved empty with unlocked condition. Seemed the house is empty, so Dunsey can anticipate that he will be able to steal his money. He thinks Silas has been dead then leaves the house empty, so this time is a good opportunity for him to find the Silas's money in this empty house.

..., that was an interesting idea to Dunstan, carrying consequences of entire novelty, if the weaver was dead, who had a right to his money? Who would know where his money was hidden? Who would know that any body had come to take it away? He went no farther into the subtleties of evidence; the pressing question, "Where is the money?" now took such entire possession of him as to make him quite forget that the weaver dead was not a certainty.
(*Silas Marner*, p 47)

His basic as a materialist carries him to do robbing, although he has just

been held a horse over to be sold by Godfrey; and the profits can be owned by him. How a bad man Dunsey is, beside he has ever threatened his brother to get money, then, now he steals the Silas's money; a part of Silas's life.

One day after several days past, Godfrey wants to tell about the money and the horse that handed over to Dunsey, also about the loosing of Dunsey to his father. Because he does not want someday the Squire will know by him self about his money and his horse that has been gone, and, both of them has been handed over to Dunsey.

In his conversation with his father, he seems not to against his father's speak, while he feels guilty. Squire is almost being unbelief to his own son Godfrey. He is angry to Godfrey without seeing that he is his own son.

"I shall do what I choose," said Squire, "and I shall let you know I'm master; else you may turn out, and find an estate to drop into somewhere else. Go out and tell Winthrop no to go to Cox's, but to wait for me. And tell 'em to get my horse saddled. And stop look out and get that hack o' Dunsey's sold, and hand me the money, will you? He'll keep no more hacks at my expense. And if you know where he's sneaking—I daresay you do—you may tell him to spare himself the journey o' coming back home. Let him 'oyster, and keep him self. He shan't hang on me any more"

"I don't know where he is; and if I did, it isn't my place to tell him to keep away," said Godfrey moving toward the door.

"Confound it, sir, don't stay arguing, but go and order my horse," said the Squire, taking up a pipe. (*Silas Marner*, p 92)

The problem faced by the Squire is a punishment caused by his past act to his own sons. Especially for him, it is an accident, because a part of his life; his material, has been lost from him. He has to be angry to his own sons; Godfrey and Dunsey. The effect of this accident causes the Squire to have worse moral to his

son, although it rarely appears to the folk; because, he seems like a good man when he faces the folk.

Not only father or brother, certainly, Godfrey as their family is also insisted in the influence of materialism. He seems well out side, but inside he is an unwell man, because he has ever suffered a woman; his own wife. He does not want somebody to know that he has ever got married with a lower class woman. It seems synchrony or worst for him, because he is an upper class man from a rich family in his village, and his wife is a lower class woman. To deny it's possible, Godfrey hides her by suffering her with opium.

One day Molly is conscious about her suffering that she has been acted by her own husband. She has not been restrained again her suffering, she wants to meet him and then kill him; she has revenge to his act to her child since several years ago up to now.

It is seldom that the miserable can help regarding their misery as a wrong inflicted by those who are less miserable. Molly knew that the cause of her dingy rags was not her husband's neglect, but the demon Opium to whom she was enslaved, body and soul, except in the lingering mother's tenderness that refused to give her hungry child. She knew this well; and yet in the moment of wretched unbenumbed consciousness the sense of her want and degradation transformed it-self continually into bitterness towards Godfrey. He was well off, too. The belief that he repented his marriage and suffered from it only aggravated her vindictiveness. Just and self-reproving thoughts do not come to us too thickly, even in the purest air and with the best lessons of heaven and earth; how should those white-winged, delicate messengers make their way to Molly's poisoned chamber, inhabited by no higher memories than those of a barmaid's paradise of pink ribbons and gentlemen's jokes. (*Silas Marner*, p 137)

If we want to relate the effect of Godfrey's act on his wife Molly with the

influence of materialism, it can be found at the Godfrey's status that becomes an important part of his life. The status of upper class they get comes from how much they have material, because the measure being an upper class man is they must be a rich man.

About Molly; as Godfrey's wife not acted well, it can be drawn how a bad man Godfrey is. It is not act in a humanitarian way. He is very scoundrel; beside he ever suffers his own wife he also ever leaves his own two age child.

3.2.2 On Social Problems

In this part, materialism again supports almost all social problems in the novel. Materialism causes roused social problems, may involve as the supporting cause. And they commonly come from the impact of the character's movements that caused by the economic system they use. Because of this system alienation and classes roused into the characters and also raise some problems which are not known by them unconsciously.

But in this part of analysis, the researcher does not only focus his research that focused to social problems are caused by the economic systems that can make a movement to society. The researcher also focuses his research of social problems in the novel, commonly because of material indication. It means that social problems are directly based by materialism.

The story is begun by a painful case of apparent injustice. Silas Marner's life has been embittered by the casting of lots which proves him to be guilty of the crime, whereas his life is filled with the mental activity and the close fellowship. Silas Marner in Lantern Yard is believed to be a young man of exemplary life and

discipline faith. He is accused for a killer of Dacon, because he is the last man that ever comes in the Dacon's home and also the knife found in the Dacon's bedside is Silas Marner's knife. Moreover, he is also accused for stealing the little bag of church's money where the knife found. In short, he is accused for a thief and a killer.

On the other hand, Silas Marner does not feel that he is a thief or killer, because that night when he goes to the Deacon's home, he comes because William orders him to cure him. It is an awkward problem for him, because he does not ever feel bringing knife since he comes to Deacon's home. But he is disputed as the killer and the thief. No man can help him, because the proofs are valid to be concerned to him.

Then the minister, taking out a pocket-knife, showed it to Silas and asked him if he knew where he had left it anywhere out of his own pocket-but he was trembling at this strange interrogation. He was then exhorted to not hide his sin; but to confess and repent. The knife had been found in the bureau by the departed Deacon's bedside-found in the place where the little bag of Church money had lain, which the minister himself had seen the day before. (*Silas Marner*, p 11)

Materialism described in this quotation shows the cause of Silas Marner accused for a killer of Deacon, because he is accused want stealing the little bag of Church money in the Deacon's home. Almost all the ministers are belief that Silas Marner is the killer and the thief. The knife is placed beside the little bag of Church money that the money is stolen. It can be indicated that this killing case is motivated by the stealing of money. They regard that the chronological of this case is begun when the thief wants to steal the money and Deacon catches his action, because of it, he kills him.

Actually, this case has been planned by William who is Silas Marner's close friend in the church. William wants to trap Silas to be accused as a killer and a thief in this moment, because William wants Sarah from Silas. Chronologically, William puts the Silas's knife in the little bag of the church money beside Deacon. And, William makes the money in the little bag of the church money beside Deacon is lost. So, who ever have ever come to the Deacon's room last night is the one that has killed Deacon and stolen the money. All these have been supposed to Silas, because no one except Silas who ever comes to Deacon's home last night.

By Silas accused as a killer and a thief, so Sarah will move to William's side. Because of this, Silas losses status as an exemplary young man and member of the Church.

The lost declared that Silas Marner was guilty. He was solemnly suspended from church-membership, and called up to render up the stolen money; only on confession, as the sign of repentance, could he be received once more within the folds of the church. (*Silas Marner*, p13)

In the end, Silas Marner has departed from the town Lantern Yard. He can not live in his town again, because he does not have a hope again to get a proper life. Everything has gone and he has to leave his town to set a new proper life again at another place.

After he has departed from Lantern Yard, he finds a good place to set his life again at a rural district where it is not similar with his previous place he has been ever lived before in the town. So, he feels that everything is changed. He lives with a different condition and loneliness. He makes his daily activities in his

new life are filled with working every day as a weaver. He plans, then after several years, wanting to get the benefits of weaving as much as he can. So, in short, his money is piled up. He loves his money much then, as a part of his life.

But one day, a happen occurs to him, his money has been robbed.

Whereas, his money has been kept in a secret hole he made several times ago. It seen, when he wants to account and check the money while enjoys his daily supper as usual, but it is lost.

He rose and placed his candle unsuspectingly on the floor near his loom, swept away the sand without noticing any change, and removed the bricks. The sight of the empty hole made his heart leap violently, at once—only terror, and the eager effort to put an end to the terror. He passed his trembling hand all about the hole, trying to think it possible that his eyes had deceived him; then he held the candle in the hole and examined it curiously, trembling more and more.
(*Silas Marner*, p 52)

This happen is a Silas Marner's problem, because the money he has collect since several years ago has lost. Materialism in this case has a role in supporting the problem roused in Silas Marner, because it is a part of his life that lost from him. It can make Silas to be depression and as if not has a hope again to set his life. He also feels that the money he reached in several years has been lost ineffectually. Materialism in this case also has a role again, but based on the thief's motivation to steal the money. It means that the thief can take and bring the money without he must work hardly again.

Dunstan steals Silas Marner's money is caused by an occasion that he seen on a secret hole the money hidden. Actually at that time, unintentionally he passes the Silas Marner's house. For the first purpose, he wants to borrow his money.

But when he comes in Silas Marner's house, he sees Silas Marner's house is empty. Whereas he thinks that Silas Marner is died. So, he dares to find the Silas Marner's money where it is hidden. He finds the secret hole and the box the money hidden, so he steals it.

When Silas Marner knows that his money is lost, he feels that his money is stolen. So he is motivated to inform or complain his problem to all people, hopefully they can help him. He looks for help at Rainbow where many people assemble. Rainbow is a place of luxurious resort for stout and rich husbands, whose wives have superfluous store of line; it is the place where the Squire likely to find the powers and dignities of Raveloe, and where he can most speedily make his loss public. When Silas can find the place, he comes and informs it directly. But, when he complains it to them he still does not has any proofs, he just has a suspicious about the robber. He has a suspicious accusing someone, because the person who is suspected is a person who usually often passes his house. While Silas Marner is complaining it to the assembling people around, he looks the person he suspected seemed among the assembling people in the Rainbow. When, he is asked by the people around him who the robber is, so, Silas Marner answers while looks to the man who has been his target that the robber is a person who also join to this assembling, he is Jem Rodney.

“Jem Rodney!” said Silas, turning and fixing his strange eyes on the suspected man.

“Ay, Master Marner, what do ye want wi' me?” said Jem, trembling a little, and seizing his drinking—can as a defensive weapon.

“If it was you stole my money,” said Silas, clasping his hands entreatingly, raising his voice to a cry, “give it me back—and I won't meddle with you. I won't set the constable on you.

Give it me back, and I'll let you—I'll let you have a guinea.”
“Me stole your money!” said Jem angrily. “I'll pitch this can
at your eye if you talk o' my stealing your money.” (*Silas
Marner*, p 69)

Jem Rodney is accused by Silas Marner stealing his money is caused that he has been always appearance passing near his house. It is over for Jem Rodney, because although he often passes beside the Silas's house after working, but he never rob his money. Silas does this to Jem Rodney is caused he doesn't has any proofs about the robber, although his accusing to Jem Rodney doesn't has any exact proofs. And he only has this suspicion, so he suspects to Jem Rodney. But, Silas hopes when the robber captured, he want the robber not to be punished. Primarily he just wants his money backed to him.

Beside a problem faced by Silas Marner who has been lost his money, another problem is faced by Jem Godfrey. It can be called problem, because he is accused by Silas Marner as the robber, whereas, he feels that never steals his money. So, he can't receive it as just a suspicion for Silas, but it can loss his status as a good man in Raveloe. Because of it, Jem Rodney feels that his life moves to an obscurity.

In this case, the problem is the accusation Jem Rodney felt by Silas. It is roused on a misunderstanding between Silas Marner and Jem Rodney. Jem Rodney accused as a robber, whereas, he does not know everything about it. Moreover, he has been involved his problem.

Here materialism has taken a roll to Jem Rodney's problem, when he becomes a guilty man after accused as the robber by Silas Marner. Because of material force influences Dunsey and Silas, Dunsey who is determined to steal the

Silas's Money and Silas who is a materialist, so the effect is a problem faced by Jem Rodney accused by Silas as the robber.

Dunstan Cass who used to be called by the name of Dunsey is surely a man who does not has a good moral. Beside he ever steals the Silas Marner's money, he also ever makes Godfrey his old brother pressed. He threatens his brother to spread his old brother's secret about his secret wife; a woman that comes from the lower class.

It makes a hesitation to Godfrey, if Godfrey may follow his demand giving him the money that paid by Fowler from his father Squire. It will be a dangerous for him, because it is his responsible. He knows that his father is a hard man, if he is known marrying a woman who is from a lower class, certainly makes his father be angry, because they are an upper class family. But, he has to do this leaving his brother Dunsey having the money. He is confuse how to solve his problem, but he has to accept the responsibility, although has to be reprimanded by his father.

“The truth is, sir—I'm very sorry—I was quite to blame”, said Godfrey. “Fowler did pay that hundred pounds. He paid it to me, when I was over there one day last month. And Dunsey bothered me for the money, and I let him have it, because I hope I should be able to pay it you before this.” The Squire was purple with anger before his son had done speaking, and found utterance difficult. (*Silas Marner*, p 88)

It becomes a problem by the Squire after he knows that his money has not over to his hand again that he doesn't receive his money that has been lend to Fowler several times ago. Whereas, he has hoped Fowler pays it last month, but it is handed over by Godfrey to Dunsey.

Materialism here is very dominant to cause the problem. The problem

roused because the characters naturally need it much. Certainly, one of them has been damaged by some one who does not ever have a right on the money. The sufferer is Squire, because he who is known as a materialist man is lost the money. His money has been taken by someone who is his own son. Although who takes his money is his son, Squire is still angry to him, because his part of life that is money has been lost.

Another problem comes when a New Year day is celebrated. It is started when the ambition of a woman that has been buried for several years ago roused to meet her husband who has leaved her. This woman is Molly. She comes to meet him with her child, but her condition is bad she has been ever given opium by Godfrey that has poisoned her. So, during she is leaved by her husband, she never meets him again. Molly is forced to come to meet him, because she wants to revenge about his treatment to her and her child.

Unexpectedly, while, Molly with her child on a half of their journey, Molly is forced something that makes her body loss control to continue her journey. She falls on the snowed land near Silas Marner's house. Her condition becomes weak because of the opium suffering her body.

"I'm come for the doctor—I want the doctor," Silas had said in the first moment, to Mr. Crackenthorp."

"Why, what's the matter, Marner?" said the rector. "The Doctor's here; but say quietly what you want him for."

"It's a woman," said Silas, speaking low, and half-breathlessly, as Godfrey came up. "She's dead, I think dead in the snow at the stone-pits—not far from my door."

Godfrey felt a great throb; there was one terror in his mind at that moment: it was that the women might not be dead. That was an evil terror—an ugly inmate to have found a nestling-place in Godfrey's kindly disposition; but no disposition is security from evil wishes to a man whose happiness hangs on

duplicity. (*Silas Marner*, p 147)

The quotation above does not seem indicate materialism involved in the problem. But, the participation of materialism to this problem seems to its support causing the problem roused. It tells about a wife that has been suffered by her husband until she dies. It is caused by her husband that does not want receive her as his own wife.

If we want to analysis the problem more deeply, this problem is a problem that based on prestige carried on by a husband to his wife. His treatment that has been acted to his wife is supposed to deny her because of the status as a lower class woman, so the wife is leaved and suffered. But, if he does not do that, he is as an upper class man from a land owner will be able to break. And his family that has been already visible for several years ago will not receive him as their group again.

Materialism's part to this problem can be looked at the Godfrey's status as an upper class family, how materialism that they belonged can influence them on social class status as a rich family. Godfrey here does not want to be an embarrassed man in front of his family or his classes.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing and making the criticism, the researcher comes to this part which consists of conclusion and suggestion. In this chapter, the conclusion is drawn based on the research problems, while the suggestion is given for everyone who is interested in this study and especially for the next researchers.

4.1 Conclusion

The result of analysis shows that there are two kinds of different characters; Silas Marner, and the Raveloe's communities especially focused to The Squire Cass; a lord land, with his sons. Two kinds of these characters are told by George Eliot in one place in Raveloe; a rural region that the societies commonly are depended on land lord to farm. But, Silas Marner is told as a town man who has been departed from his place then moved and lived at Raveloe. Actually, George Eliot wants these two different characters told, but not to be sure on a conflict.

In the analysis, Silas Marner is a capitalist because his life used for work to reach money as much as he can. It is contrast with his natural life before as a member of church in his town namely Lantern Yard (industrial district), but one day, he is accused as a thief of church's money with killing the priest, then he departed. He begins to settle a new life in a village Raveloe, he works as weaver. But, his life is changed, it is not usual done by him working without knowing of time; his life being uncontrolled. It is his nature of his town way to reach money, because his town is an industrial town where many capitalists to take as much as

the surpluses by exploiting the workers to work and work. So, his life in reaching money is different with the communities of Raveloe, because they are rural communities who do not know about capitalism. So, their work is only enough for meeting their family's needs. Their work is only farming or hunting, but commonly they farm that the lands rent to the Raveloe's land lord.

In Raveloe, Square Cass's family is a respected family, because Square Cass is the land lord of this village. Many people hope him in working, if not many people do not get work, because they only can farming and the land are got from renting the Square's lands. So, as their life are still under his control. The Square's family respected by them is caused of this condition; still under Square's control. They hope to him because they do not have any works to get money. And, because the Square is a man that can be hoped by them, so the Square has a feeling that he is an upper class man. The communities in Raveloe are influenced by feudalism. But, it does not influence Silas; although he lives together with them, because he is capitalist.

About the influences of materialism in the analysis; both kind of economic systems capitalism and feudalism that are based by materialism complexly cause them experience moral movement (problem of moral) and problems in social aspect (social problem). In problem of moral, because of capitalism, Marner moves to be alienated. Alienation he felt makes his life is as empty, and his mind is though only on money, then he is regarded by his own neighbor as estranged man. Then, because of feudalism, the communities of Raveloe are separated in different classes, moreover as told in the novel, because of the status from an

upper class family, such as Dunstan, he is known as a bad man, a spiteful, a jeering fellow, and a robber. In social problems, both systems also have made them face many problems; their moral movements make them selves to problems of social. Such as Marnar, he is alienated and to be capitalist, he moves to be stingy and estranged because of his money, so he faces an accident which makes him very embittered in his life, because his money is robbed. And also the robber is Dunstant; a member of an upper class family in Square Cass.

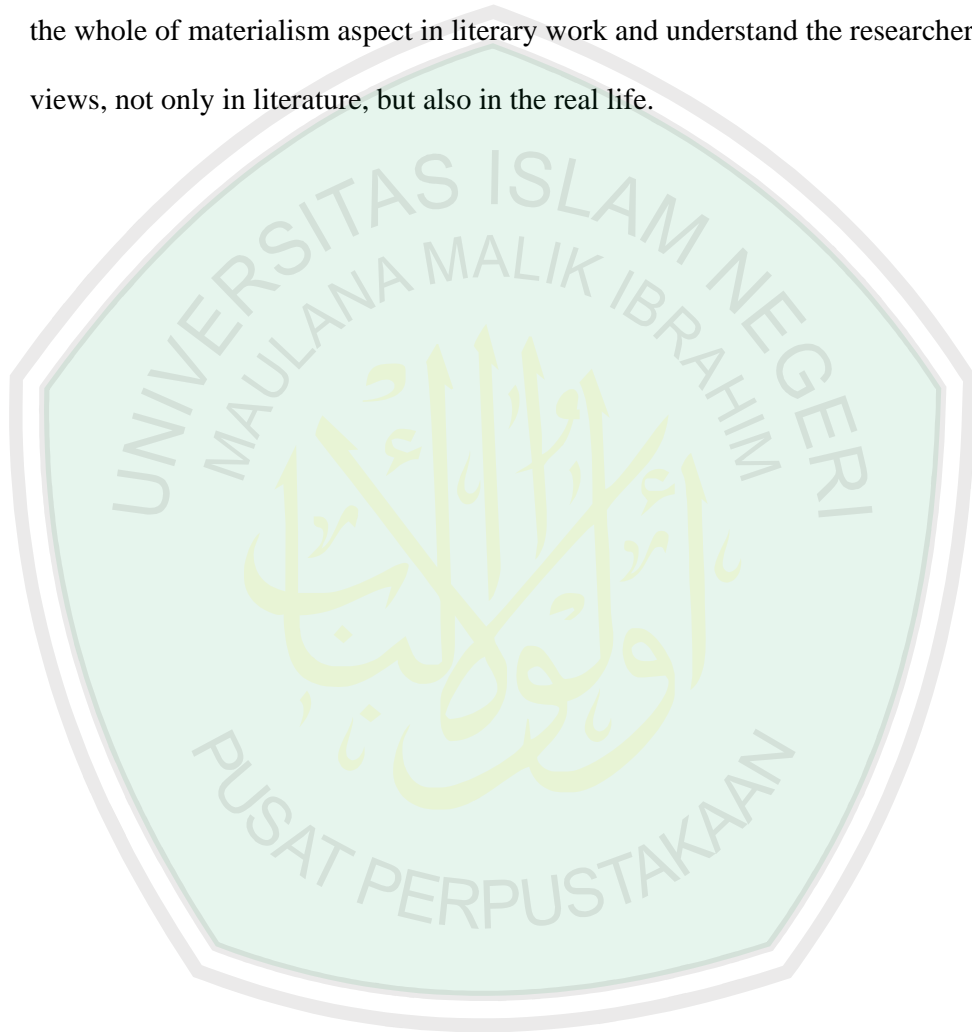
So, in this research, the researcher finds that materialism is the basic one of human movement in their life such as their moral and their sociality which brings them to the social problem. Because of it, they do everything they can as what they have learned in each their environment, such as rural society they do as feudalist, and urban society do as capitalist. So, for material they do or work as feudalist or capitalist. Many movements happen after they work, because the impacts of what they do, raise of problems whether they are moral problems or social problems.

4.2 Suggestion

In this study, the researcher tries to analyze the problems as well as possible. From the analysis, there should be many weaknesses and lack of perfection. So, the researcher would like to give some suggestions for the next researchers who want to make a similar study to be better.

This study is a basic theory that is never though by some people. Actually, if we want to think more again, materialism is the base of all almost the phenomena in this world. The first suggestion, I think this study needs to be

studied more again by human being, they have to know that materialism has a great chance carrying us to bad actions. The second, the researcher suggests for the readers or the next researchers, who want to conduct this study, can analyze the whole of materialism aspect in literary work and understand the researcher's views, not only in literature, but also in the real life.



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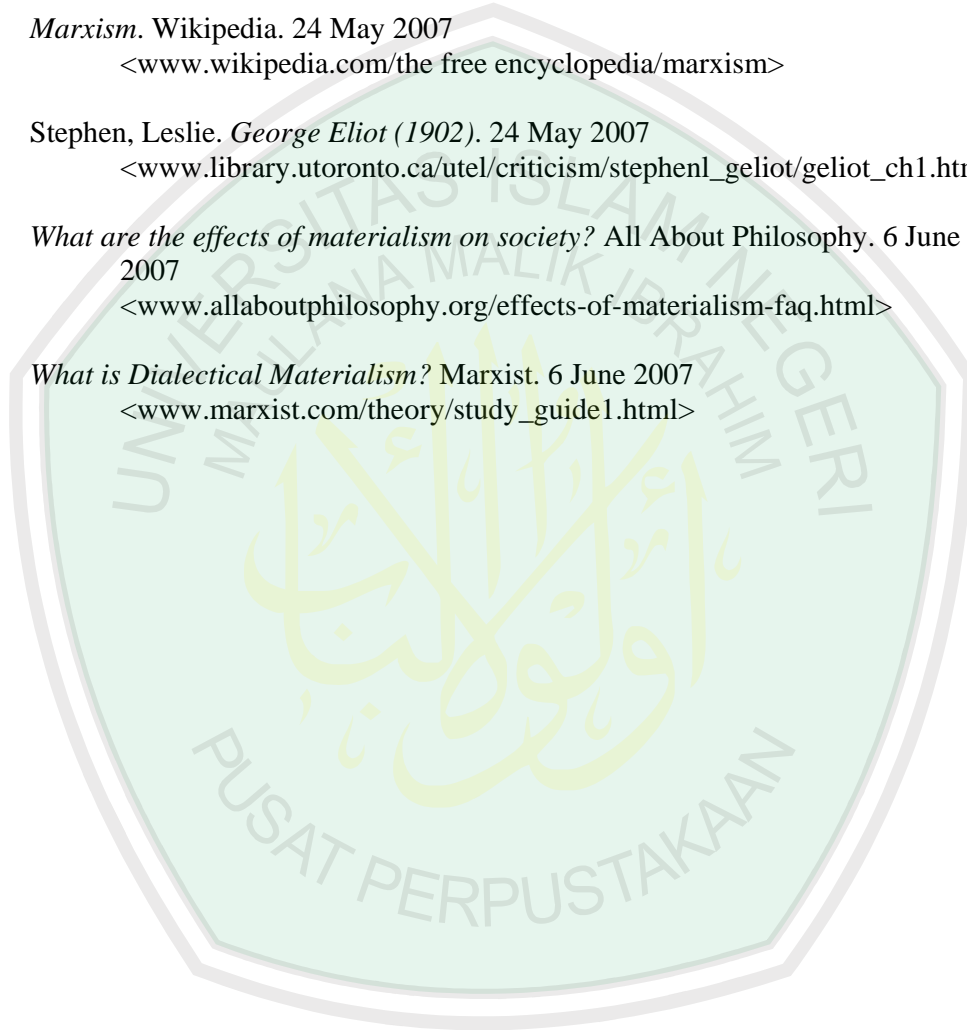
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APPENDIXES

- Then the minister, taking out a pocket-knife, showed it to Silas and asked him if he knew where he had left it anywhere out of his own pocket-but he was trembling at this strange interrogation. He was then exhorted to not hide his sin; but to confess and repent. The knife had been found in the bureau by the departed Deacon's bedside-found in the place where the little bag of Church money had lain, which the minister himself had seen the day before. (*Silas Marner*, p 11)
- The lost declared that Silas Marner was guilty. He was solemnly suspended from church-membership, and called up to render up the stolen money; only on confession, as the sign of repentance, could he be received once more within the folds of the church. (*Silas Marner*, p 13)
- His first movement after the shock had been to work in his loom; and went on with this unremittingly, never asking him self why, now he was come to Raveloe, he worked far on into the night to finish the tale of Mrs. Osgood's table-linen sooner than she expected—without contemplating beforehand the money she would put into his hand for the work. He seemed to weave, like spider, from pure impulse, without reflection. Every man's work, pursued steadily, tends in this way to become an end in itself, and so to bridge over the loveless chasms of his life. Silas's hand satisfied itself with throwing the shuttle, and his eye with seeing the little squares in the cloth complete themselves under his effort. (*Silas Marner*, p 17)
- Now for the first time in his life, he had five bright guineas put into his hand; no man expected a share of them, and he loved no man that he should offer him a share. (*Silas Marner*, p 18)
- Gradually the guineas, the crowns, and the half crowns, grew to a heap, and Marner drew less and less for his own wants, trying to solve the problem of keeping himself strong enough to work sixteen hours a day an as small an outlay as possible.
Marner wanted the heaps of ten to grow into a square, and then into a larger square; and every added guinea, while it was it self a satisfaction bred a new desire. (*Silas Marner*, p 21)
- So, year after years, Silas Marner had lived in this solitude, his guineas rising in the iron pot, and his life narrowing and hardening itself more and more into a mere pulsation of desire and satisfaction that had no relation to any other being. (*Silas Marner*, p 22)

- The Greatest Man in Raveloe was Squire Cass, who lived in the large red house with the handsome flight of stone steps in front and the high stables behind it, nearly opposite the church. He was only one among several landed parishioners, but he alone was honored with the title of Squire; for though Mr. Osgood's family was also understood to be of timeless origin—the Raveloe imagination having never ventured back to that fearful blank when there were no Osgood—still, he merely owned the farm he occupied; whereas Squire Cass had a tenant or two, who complained of the game to him quite as if he had been a lord.

It was still that glorious war-time which was felt to be peculiar favor of Providence towards the landed interest, and the fall of prices had not yet come to carry the race of small squires and yeomen down that road to ruin for which extravagant habits and bad husbandry were plentifully anointing their wheels. (*Silas Marner*, p 25)

- ..., but it was thought a weakness in the Squire that he had kept all his sons at home in idleness; and thought some license was to be allowed to young men whose father's could afford it,... (*Silas Marner*, p 27)
- ..., but it was thought a weakness in the Squire that he had kept all his sons at home in idleness; and thought some license was to be allowed to young men whose fathers could afford it, people shook their heads at the course of the second son, Dunstan commonly called Dunsey Cass, whose taste for swapping and betting might turn out to be a sowing of something worse than wild oats. (*Silas Marner*, p 27)
- "Because I'm such a good-natured brother you know. I might get you turned out of house and home, and cut off with a shilling any day. I might tell the Squire how his handsome son was married to that nice young woman Molly Farren, and was very unhappy because he couldn't live with his drunken wife, and I should slip into your place as comfortable as could be. But you see, I don't do it—I'm so easy and good-natured. You'll take any trouble for me. You will get the hundred pounds for me—I know you will." (*Silas Marner*, p 30)
- "I tell you I have no money; I can get no money"
"Borrow of old Kimble."
"I tell you, he won't lend me any more, and I shan't ask him."
"Well, then, sell Wildfire". (*Silas Marner*, p 31)

- ..., that was an interesting idea to Dunstan, carrying consequences of entire novelty, if the weaver was dead, who had a right to his money? Who would know where his money was hidden? Who would know that any body had come to take it away? He went no farther into the subtleties of evidence; the pressing question, “Where is the money?” now took such entire possession of him as to make him quite forget that the weaver dead was not a certainty. (*Silas Marner*, p 47)
- ..., he felt an indefinable dread laying hold on him, as he rose to his feet with the bags in his hand. He would hasten out into the darkness, and then consider what he should do with the bags. He closed the door behind him immediately, that he might shut in the stream of light; a few steps would be enough to carry him beyond betrayal by the gleams from the shutter-chinks and the latch-hole. (*Silas Marner*, p 48)
- He rose and placed his candle unsuspectingly on the floor near his loom, swept away the sand without noticing any change, and removed the bricks. The sight of the empty hole made his heart leap violently, at once—only terror, and the eager effort to put an end to the terror. He passed his trembling hand all about the hole, trying to think it possible that his eyes had deceived him; then he held the candle in the hole and examined it curiously, trembling more and more. (*Silas Marner*, p 52)
- “Jem Rodney!” said Silas, turning and fixing his strange eyes on the suspected man.
 “Ay, Master Marner, what do ye want wi’ me?” said Jem, trembling a little, and seizing his drinking—can as a defensive weapon.
 “If it was you stole my money,” said Silas, clasping his hands entreatingly, raising his voice to a cry, “give it me back—and I won’t meddle with you. I won’t set the constable on you. Give it me back, and I’ll let you—I’ll let you have a guinea.”
 “Me stole your money!” said Jem angrily. “I’ll pitch this can at your eye if you talk o’ my stealing your money.” (*Silas Marner*, p 69)
- “The truth is, sir—I’m very sorry—I was quite to blame”, said Godfrey. “Fowler did pay that hundred pounds. He paid it to me, when I was over there one day last month. And Dunsey bothered me for the money, and I let him have it, because I hope I should be able to pay it you before this.”
 The Squire was purple with anger before his son had done speaking, and found utterance difficult. (*Silas Marner*, p 88)

- “I shall do what I choose,” said Squire, “and I shall let you know I’m master; else you may turn out, and find an estate to drop into somewhere else. Go out and tell Winthrop no to go to Cox’s, but to wait for me. And tell ‘em to get my horse saddled. And stop look out and get that hack o’ Dunsey’s sold, and hand me the money, will you? He’ll keep no more hacks at my expense. And if you know where he’s sneaking—I daresay you do—you may tell him to spare himself the journey o’ coming back home. Let him ’oyster, and keep him self. He shan’t hang on me any more”, “I don’t know where he is; and if I did, it isn’t my place to tell him to keep away,” said Godfrey moving toward the door.

“Confound it, sir, don’t stay arguing, but go and order my horse,” said the Squire, taking up a pipe. (*Silas Marner*, p 92)

- It is seldom that the miserable can help regarding their misery as a wrong inflicted by those who are less miserable. Molly knew that the cause of her dingy rags was not her husband’s neglect, but the demon Opium to whom she was enslaved, body and soul, except in the lingering mother’s tenderness that refused to give her hungry child. She knew this well; and yet in the moment of wretched unbenumbed consciousness the sense of her want and degradation transformed it-self continually into bitterness towards Godfrey. He was well off, too. The belief that he repented his marriage and suffered from it only aggravated her vindictiveness. Just and self-reproving thoughts do not come to us too thickly, even in the purest air and with the best lessons of heaven and earth; how should those white-winged, delicate messengers make their way to Molly’s poisoned chamber, inhabited by no higher memories than those of a barmaid’s paradise of pink ribbons and gentlemen’s jokes. (*Silas Marner*, p 137)

- “I’m come for the doctor—I want the doctor,” Silas had said in the first moment, to Mr. Crackenthorp.”

“Why, what’s the matter, Marner?” said the rector. “The Doctor’s here; but say quietly what you want him for.”

“It’s a woman,” said Silas, speaking low, and half-breathlessly, as Godfrey came up. “She’s dead, I think dead in the snow at the stone-pits—not far from my door.”

Godfrey felt a great throb; there was one terror in his mind at that moment: it was that the women might not be dead. That was an evil terror—an ugly inmate to have found a nestling-place in Godfrey’s kindly disposition; but no disposition is security from evil wishes to a man whose happiness hangs on duplicity. (*Silas Marner*, p 147)

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