



Da'wah Message of Social Stratification in George Orwell's Novel *Nineteen Eighty-four* (1984)

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ABSTRACT

The research treats the novel as a unity of thought in which the elements are inter-related each other. The objectives of this paper are: identify a novel, through its messages, is potential to persuade and shape public mindset. One of the outstanding novels is Nineteen Eighty-four (1984), it contains of so much religious endeavors. As a result, this study is conducted to find out the presentation of religious endeavors through social criticism, ethic, moral, behavioral values in the novel. Booker and Barry are used in analysing the novel, and Eagleton is used in understanding of Marxist Literary Criticism. Methods and data collection techniques used are descriptive qualitative. The result is the differences between social classes that cause power struggles have relation of theme. That is the characterization of bourgeois and proletarian in this novel comes up early in the social condition, and it is capable for illustrating the social reality at that time. In the novel, the strongest and weakest appears clearly. The characterization describes how their working conditions, their place, and their live is and how he went down to sees the working conditions down there. The characters and actions in the novel are imaginary in nature, in other words they seem to 'representative of real life' which are different, strange, and irrational. Thus, the different between the production and the employment, the owner and the worker, the strongest and the weakest, are subordinate that places as a subject and as an object.

Keywords: Representation; da'wah messages; characterization; bourgeois; proletarian.

INTRODUCTION

George Orwell is one of the writer's novels. He is capable for illustrating the social reality of that time (Meyers 2002). Hence, what an important thing of such a way is an economic condition may change a social structure, as seen in a visible phenomenon of this novel. The main portion in the discussion of the interview is the social structure that is based on the community's economy. The emphasis on it, the main analysis of the social

literary criticism uses by understanding the characterization of bourgeois and proletarian in society in this novel.

This paper refers to previous research; [Paridah Nuraeni \(2021\)](#) Analysis related to social strata can also be linked to the representation of da'wah messages. In understanding the social class between the bourgeoisie and the proletariat, there will be a 'message' that the writer is trying to convey. In general, messages are symbols that the sender or writer wants to convey ([Susanto, 2016](#)). Meanwhile, da'wah is an invitation or activity to invite and call people ([Heryansyah, 2020](#)).

In this novel, Orwell tries to convey a message related to social stratification, on the other hand, Orwell criticizes the existence of this social stratification. As [Amran](#) mentioned, the ideal Islamic society actually does not recognize social stratification, because all human beings are equal in God's eyes, without any particular divisions ([Amran, 2014](#)).

According to [Nurgiyantoro \(2000: 2\)](#) a novel can be understood like what [Altenbernd and Lewis](#) said, “imaginative narrative prose, logic and contain the truth which dramatized relationship between human”. This understanding can be interpreted as a process of exploring the new discourse in imaginative act through a dramatization of truth and human relationship, absolutely in a novel. This essay will analyze and discuss the characterization of the bourgeoisie and the proletariat in a society, this is in accordance with the form of exploration of the new discourse of literary works in the form of novels.

One of the main characters in the novel *Nineteen Eighty-four* are important to lift up that the writer can take a more softly form, for instance, ideas, statements or questions that refer to establishment of the character development in social life. It, as [Hawthorn \(1985: 1\)](#) tells that a novel usually contains references to real events, places, or even people. Although the characters and their actions are imaginary, they are often 'representative of real life.' As defined in the dictionary that, even though it is fiction, it bears a resemblance to real life.

In a novel, there are various themes used. The themes used by novelists are usually through the selection of characters, plot, point of view, and other aesthetic elements in the novel. One of the points to be discussed in this novel is studying on Marxist literary criticism use by understanding the characterization of bourgeois and proletarian in society.

According to [Eagleton \(1976: 3\)](#) that Marxist criticism can be related to how a novel is published, and whether they mention the working class,

so it is not only related to the sociology of literature. The aim is to explain and discuss literary works more fully, so that their form, style, and meaning can be seen. It is like Barry (1995: 156) says, Marxism has the goal of realizing social life and society without class, based on common ownership of distribution, means of production and exchange.

For literature is part of 'superstructure' that reflects ideas, visions, and other kinds of ideologies in the society where literature is produced. Therefore, literature is also able to be a struggle's device for those who want to seek social change. And again, Barry (1995: 157) tells, unlike other philosophies that only try to understand the world, this philosophy of Marxism tries to change the world. Through power between different social classes, Marxism saw a progress. Through viewing history as a class struggle, Marxism does not only view gradual progress towards achieving national sovereignty or dynastic succession, Marxism also regards history as the 'motor' of social, economic and political competition.

What is conveyed by the theory of Marxism can actually be connected with social stratification in Islam. Because as already mentioned, the goal of Marxism is a social life without class or boundaries. In the view of Islam, society is a means of carrying out its teachings through social life, so it should indeed be far from discrimination or differences in social status (Gazalba, 1983).

In this novel, the narrative presented is a series of riots against people who are considered as objects and the owners are white people. Orwell's handling of the material we know, or think we know, from reading the life stories of social reformers and abolitionists is so shrewd that every humiliation, cruel beating, slavery killing. This novel has an extraordinary value, because it is a work that is confident and rich in values, both in literary and moral values.

Slaves were produced with the aim of meeting the needs of a job. This power is exploited by society, because it is often considered to have strong physical strength, and is considered effective and does not require high costs for treatment, so readers can have an idea about life and other things.

Based on the problems above, the writer is interested in discussing and analyzing literary works by finding the phenomenon of slavery, as well as the moral message or preaching contained in the novel *Nineteen Eighty-four*. The purpose of this study is to analyze how slavery is represented by the main character in the novel. In this analysis, the writer will analyze how

slavery is represented by the main character in the novel. In this study, the object of research is a novel, while the subject is bourgeois and proletarian figures. Representation is the process of the five senses capturing an object, then turning it into something that makes sense to process, and the result can be an idea or concept which is then transmitted by language. In other words, representation is a process of reinterpreting a phenomenon, object or reality with a meaning that depends on how one expresses it through language. Representation connects concepts or ideas that exist in our minds, using language that allows us to interpret real events, people, objects, and the imaginary world that results from people, things, objects, and events.

Reading *Nineteen Eighty-four* by George Orwell's are not only like reading other narrative works. Here, the writer offers to see something else, more than a novel. In other words, it gives another reality that the writer must read and see the texts. As explained by [Nurgiyantoro \(2002: 246\)](#) that:

“Reading two different fictions, probably will confront us also with two different the main character as story bearer, which is also different. Such persons from one side may be seen as character, from the other side may also be seen as a narrator”

For both the writer and also the reader of the novel, an important consideration is characterization that is through whose eyes the story is seen and by consciousness the material is interpreted. And again [Nurgiyantoro \(2002: 246-7\)](#) explained that “therefore, the distinction of used personal form, besides influencing the development of the story and the matter which is told, influencing also the freedom and limitation, sharpness, accuracy, and objectiveness toward the things which are told”.

Furthermore, reading novel as an imaginary work is the same as when the writer read own life. It becomes a reflection of our past, an oracle of our future and also come alive through the creative imagination. The novel can also be said as a long and complex reflection, related to human experience that is conveyed through a series of events and can be connected. In other words, a novel is a story longer, more realistic, and more complicated. As [Hawthorn \(1985: 1\)](#) describes, that a novel may include reference to real places, people and events, but it cannot contain only such references and remain a novel however, even though its character and action are imaginary they are in some sense ‘representative of real life’.

Based on the description above, the writer get the uniformity of

discussing the novel of *Nineteen Eighty-four* by George Orwell's in term, that the writer can take a more softly form, for instance, ideas, statements or question that refer to establishment of characterization of bourgeois and proletarian in society.

In this sense, the work of literature is using a study of Marxist literary criticism, as like [Eagleton \(1976: 3\)](#) says, that Marxist criticism can be related to how a novel is published, and whether they mention the working class, so it is not only related to the sociology of literature. The aim is to explain and discuss literary works more fully, so that their form, style, and meaning can be seen.

Hence, for literature is part of 'superstructure' that reflects ideas, visions, and the other kinds of ideologies in the society where literature is produced. Therefore, literature is also able to be a struggle device for those who want to seek social change. And also, through the struggle for power between different social classes, Marxism can see progress taking place. Views of history as class struggle (rather than, for example, dynastic succession, or as gradual progress toward the attainment of national identity and sovereignty) regard it as being 'driven' by competition for economic, social, and political advantage ([Barry, 1995: 157](#)).

In this way, the writer attempt to make a novel as a means for reflecting and representing reality when it produced, or at least, the visions of the researcher toward reality. In reflection, the novel also implies a dramatization of human intercourses through the character development, visions or actions, and how is the character makes himself be a character.

The representation theory proposed by [Stuart Hall](#) is one of the theories that underlie this research. Representation has a main function, namely as a theory that utilizes language as a medium to convey something meaningful. Representation is also an important part when creating meaning and being exchanged among group members in a culture. Representation is an explanation of the ideas that exist in the human mind, and language is used as the medium. [Stuart Hall](#) clearly defines representation as a process of creating meaning, and language is the medium ([Hall, 1997](#)).

According to [Stuart Hall](#), there are two representational processes, namely mental processes and language processes. This study will only focus on language processes during representation. Language plays an important role in the construction of meaning. In our heads, abstract concepts need to be translated into language that is easier to understand or general in

nature, so that we can make connections between ideas and concepts about something related to certain signs or symbols. In this process we need to build between the results of our mental processes that form a concept map with the language or symbols used to represent the concept of something. Language is seen as an arena of social struggle and a form of defining reality. In fact, the concept of representation can change because there will always be new meanings and perspectives in the existing concept of representation. For meaning itself will never remain, always negotiated and adapted to new situations. The fact is that meaning is not attached to anything in this world. It is always built and produced through a performance process. It is the result of the practice of marking the practice of loading something meaningful

"Representation is the production of meaning through language" (Hall, 1997: 16). Representation is the process of how we give meaning to something through language. To present something is to describe or paint it, to "call" it into our minds by describing or illustrating or imagining; to first put the equation into our thoughts or our feelings. To present also means to symbolize, to represent, to be an example, or to be a substitute for something (Hall, 1997).

Stuart Hall (1997, 24-15) mentions there are three types of representation, including: a. Reflective approach, namely discussing how language functions as a reflection of the true meaning of things in the real world. In this reflective approach, the meaning of a meaning is based on ideas, objects, people, or events that occur in the real world, then language is used as a mirror to reflect the true meaning as it exists in the real world. b. Intentional approach, namely when we convey something according to each point of view through the medium of language. In this intentional approach, speakers, writers/people express their unique meanings through world languages. This argument has some truth, because humans do use language to communicate something unique through the way we see the world. c. Constructivist approach, this approach believes that the construction of meaning can be through the language used. This is a third approach to recognizing the public and social character of language. This approach asserts that there is nothing in it including the individual use of language that can ensure meaning in language.

Representation is one of the theories that will be used in this study, and to find out the social facts that occur in a story, the researcher must use another approach, and in this study the researcher uses a structural

approach where this approach is the approach commonly used to analyze literary works. In this approach, there are intrinsic and extrinsic elements to analyze the problem further. Not only that, researchers will also use a mimetic approach as additional material to analyze social phenomena that occur in the story. And a literary work is an imitation or reflection of events that have been passed by the community.

Marxist literary criticism takes its principal inspiration from the work of German Philosopher and economist Karl Marx (1818-1883). As opposed to the tradition of Philosophical idealism that had dominated Western thought from Plato to G.W.E Hegel, Marx's thought is thoroughly materialistic (Booker, 1996: 71). Basically, Marxism is not the theory for analyzing literature as well as structuralism and semiotics. It is, rather, the theory for analyzing historical movement of society in which the society itself produces the material productive forces to acquire life. In Marxist view, such material productive forces are a kind of 'base' or infrastructure as the basic foundation of history itself. Marxism believes that infrastructure will determine what people perceive in their society.

Therefore, according to Marxism that: "ideas, conceptions and other kind's production of people consciousness (in which politics, philosophy, religion and art are included) constitute a 'superstructure', which is determined by such infrastructure". This is the problem of Marxism; art (literature as well) is human production of consciousness. So, literature is not only the result of human confrontation with the real problem of life, but it is also the expression in words of some thoughts, feeling or idea about life and the world. It means a replacement of real life into the words, which is, always dramatizes and reflects people intercourses where the work is produced. As explained by Eagleton (1976: 5-6) that, understanding literary works means understanding every social process that exists in the work. As also mentioned by the Russian Marxist critic Georgy Plekhanov, that social relations in an era depend on the social mentality of that era.

According to Barry (1995: 156) that Marxism has the goal of realizing a classless society, which will be based on shared ownership of exchange, means of production and distribution. On the other hand, Marx's model of human society can show that all social, economic and political conditions of society can be reflected through culture. That is, Marxist critics have a duty to link social class status with the context of a literary work.

Marxist criticism tends to deal with history in fairly generalised way. It talks about conflicts between social class, and clashes of large historical

forces, but contrary to popular belief, it rarely discusses the detail of specific historical situation and relates it closely to the interpretation of particular literary text.

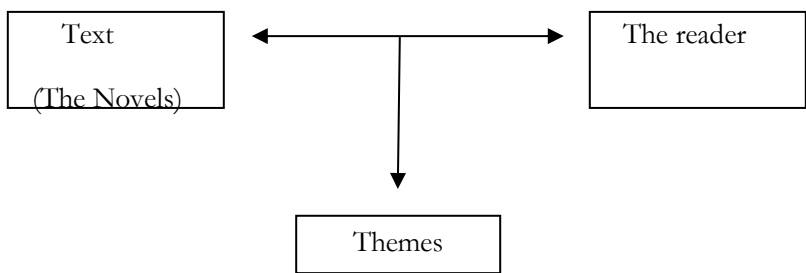
There are several previous studies that can support this research. The first is a writing by [Eva Sahwamah \(2017\)](#) entitled *Analysis of Social Class Gaps in the Novel Sekuntum Nozomi 3* by Marga T Perspective of Marxism, which analyzes the social gap between indigenous and Chinese communities in the novel *Sekuntum Nozomi 3*. This research uses the theory of Sociological Literature from a Marxist Perspective. Then, there is research by [Anisa Febriari and Sri Yanuarsih \(2020\)](#) entitled *Sociological Analysis of Marxist Literature in a Novel One Event in South Banten* by Pramoedya Ananta Toer. This research uses a Marxist sociology approach to analyze social aspects in the form of conflict and social class. The similarity of this research with previous research is on the topics and theories taken. As for the differences, this research will refer more to the bourgeoisie and the life of the proletariat in George Orwell's novel, and more or less be connected to the message of da'wah.

For the study method, the researcher uses a qualitative descriptive method. Qualitative research is research that uses analysis and description in analyzing the data that has been obtained. The process of qualitative analysis is to explain events, classify them and see how these ideas arise and are related to one another ([Potter, 2013](#)).

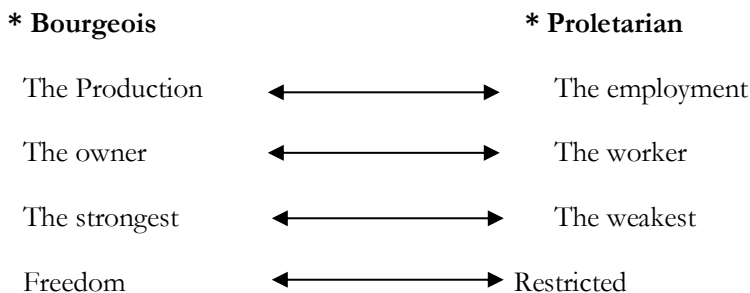
RESULT AND DISCUSSION

In the novel *Nineteen Eighty-four* are coming up early in the social condition of the common people and it is capable for illustrating the social reality at that time. Hence, the discourse of Marxist literary criticism may take helpful and reveal a comprehensive meaning and accountability interpretation for seeing characterization of bourgeois and proletarian in this novel.

To know the contents of this article, the writer clarified by diagram which is adapted from [M.H. Abrams \(1981\)](#) regarding the variety of literary criticism as follows?



(The Characterization of bourgeois and proletarian in society)



Source: Adapted from M.H. Abrams (1981)

Figure 1

Diagram which is adapted from M.H. Abrams (1981) regarding the variety of literary criticism as follows?

Fiction, which is literature, is divided into three kinds: prose, drama and poetry. Novel, which is part of prose, is, as Steinman describes, “along work of fiction”. It, as The Merriam Webster Collegiate Dictionary tells, “is an invented prose narrative, that it usually long and complex and deals especially with human experience through a usual connection sequence of events”. In other words a novel is “a story longer, more realistic, and more complicated” (Rees, 1973: 106).

There are many kinds of novels properly to what the writers concern, because most of them in writing their works are influenced by every aspect of life such as culture, social, economic, and so forth, including the characterization in the novel. In the map of English literature there are some novelists’ lifts up the characterization problems into their works.

The fiction writer is making imaginative character says, how their feeling, what their thinks, and how reaction between character which each other. Talking about the characterization in this theme of novels, that is becoming characteristic of analysis in this paper. One of the greatest themes to analyze in this novel is 'The Characterization of Bourgeois and Proletarian' on Orwell Works. He was the first major novelist in England, whose background was working class, he lived through years of political turmoil, war in the first quarter of the century, as well as several social changes.

As what has been mentioned before, the subject of social change is not by individual but it uses by social class. Because those are the upper class and the lower class in society. Marx in [Suseno \(2001:112-3\)](#) notes that the kind of class capitalist is upper class and lower class. The lower class is worker or proletarian (they live from wages), and upper class or bourgeois (they live from land interest). So, the systems of capitalist production are; bourgeois and proletarian. The bourgeois is power who is the owner of product, whereas the proletarian is labour.

However, [Suseno \(2001:114-5\)](#) goes on, the system of capitalist production between the lower class (proletarian) and upper class (bourgeois) is related. They need each other's. Yet, the workers only get the job when the owner gives to them. And the owner is getting the result from factory and machine when the workers use it. The workers can not live when they are not working, and they are can not working when they did not give the job by the owner.

The opposite, the owner as the leader can survive although the workers are not working. They can live from their financial capital or buying their factory and machine. The difference brings out the term of *self* and *other*. Self is colonizer or the owner of machine and other is colonized, it's meant the workers.

'1984', that is Orwell want to tell this novel about the future by describing the main character is Winston in this story. There are many things noticed, namely warnings. This warning about the future of human freedom in this world, when political organizations and technology can produce power, will shock the imagination of earlier eras.

Reading the novel of Orwell's is not portended, but he uses his intuition, sensitivity which is raising an impression that the story taken from truly reality. In *Nineteen Eighty-Four*, there are several symbols and elements taken from the past and the present about a totalitarian future picture,

although the actions are more related to the future. For example, Oceania's main enemy, Emanuel Goldstein, who is a Jew, he uses our century to link the totalitarian system (Xhinaku, 2021). For example, like the Nazis and communists, who are anti-Semitic ideas, the Jews are made scapegoats, so they are responsible for all the bad things in this country. The totalitarian system that wants to mediate its perfection is shown by this fact. Emanuel Goldstein somehow also represented Trotsky, a leader of the Revolution, who was later declared an enemy.

In *Nineteen Eighty-Four*, other symbols are also found, namely the fact that the fictional superstore in the book, and the division that can be found in the Cold War. Oceania is the abbreviation given by the United States, while Eurasia is for Russia and East Asia is for China. The fact that the two socialist countries of East Asia and Eurasia (in our case Russia and China) are at war with each other is in accordance with our history (Usury river). Other non-historical symbols can also be found in this novel, for example, the paperweight that Winston bought at an old junk shop (Amir and Rahman, 2022). It stands for the fragile little world Winston and Julia created for each other. They are the coral within. As Orwell wrote: "It's a little piece of history, that they forgot to change". Another symbol is The "Golden Country," which stands for the old European pastoral landscape. It is the place where Winston and Julia meet for the first time and make love to each other, just like the "Golden Country" Winston had dreamed of Pavlovski (2019). Let's think his perspective to see the future. This can be proved from the action of Winston in the following quotation:

“...His pen had slid voluptuously over the smooth paper, printing in large neat capitals—DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER over and over again, filling half a page. He could not help feeling a twinge of panic. It was absurd, since the writing of those particular words was not more dangerous than the initial act of opening the diary; but for a moment he was tempted to tear out the spoiled pages and abandon the enterprise altogether. But he did not do so, however, because he knew that it was useless, whether he wrote DOWN WITH BIG BROTHER, or whether...Thought crime, they called it. Thought-crime was not a thing that could be concealed forever. You might dodge successfully for a while, even for years, but sooner or later they were bound to get you. It was always at night—the arrests invariably

happened at night...always during the night.” (Orwell, 1983: 19-20)

The citation above is rising action in this story, Winston tries to be ‘freedom’ but he cannot do it. Because every detail in his vision ministers to the terrible logic of the police state; the telescreen in each room and every moment of a person’s life is planned and observed by the Party.

However, freedom is always become a longing for everyone. There is no one who does not want to live deliberately in his reality of life. Everyone is absolutely wished to live in freedom; no matter what his social status, no matter what his rank. Freedom is a dream that must be achieved in broadly life. Not only become utopia but also unite in reality. By the freedom one can anything, for the freedom is over all. Once the freedom being shackled, the struggle of liberation will become a certainty thing. Such struggle not always through physical appearance, for instance; war. But it can take more softly form, for instance idea, statement or question that refer to establishment of hegemony.

The following are quotation toward this matter can be seen from the situations:

“To the future or to the past, to a time when thought is free, when men are different from one another and do not live alone—to a time when truth exists and what is done cannot be undone” (Orwell, 1983: 27)

Freedom of living is something essential; human that is for sure. But when the reality itself has been broken, has been shifted and distorted into the forms of threat and force, so there is no freedom anymore. The essence is, then, there is no actual reality of life. The only reality is in mind, but it is also detected by a kind of technology, which can destroy human mind if, within it, there is a *thought crime*. The one and the only cause all of these. The Highest Stage that is Liberal Capitalism.

This, perhaps what is reality want to illustrated by Orwell on his allegorical novel *Nineteen Eighty-four*. It is allegorical for there is a series of actions which are in fact symbolic of other actions, and the meaning of the story itself is more deep an in a glance (Xhinaku, 2021). *Nineteen Eighty-four* is not a prophecy; it is rather, a warning to the future of the world. Orwell is genius man in his age. He is capable to see the future through the present reality.

Nineteen Eighty-four then becomes important for every literary critic, including us, to be criticized and analyzed, especially as a social-cultural product that there is an anxiety of human thought towards by Orwell as the

powerful power of the powerful party. The writer, want to transform such novelistic discourse into Marxist thoughts. Therefore, the discussion of the essay will be focused on thematic study, which tends to analyze the construction of Orwell's thought, certainly in Marxist view.

As the writer have stated that the problem in this novel is the lost of 'freedom' that make the broken reality of human life. The negative power of capitalist is represented here by "Big Brother", which is embodied in the "Inner Party". So, the society was controlled by four ministries: the ministry of truth, which concerned itself with news, entertainment, education and the fine arts; the ministry of peace, which conducted the war; the ministry of love, which maintained law and order; and ministry of plenty, which was responsible for economic affairs. Their names in Newspeak were Minitrue, Minipax, Miniluv and Miniplenty.

The Inner Party itself is a kind of state apparatuses that conquer the whole aspects of human life. The tree slogans of the Party, which met the eye wherever people went and were the especial concern of the ministry of truth, that is:

War is peace

Freedom is slavery

Ignorance is strength

Another problem that arises is *doublethink*, or it can be said as mind manipulation. This doublethink can make people accept contradictions, and of course make them believe, that the only institution that can distinguish right from wrong is the party. Minitrue [Ministry of Truth], where Winston worked, became the first agency to carry out this manipulation. When someone who reasoned at Doublethink recognizes the Party's contradictions or lies, then that person thinks that he or she is remembering false facts (Abdu and Khafaga, 2019). Through Minitrue's assistance, facts that can be changed are not only written facts, but also facts that are remembered by the public. So full control over the state and that is provided by the citizens. The Nazis, who told people that the German Knights already believed in the principles of National Socialism, had used the facts of falsifying history.

The new society expressed and freedom most perfectly by governing without law, nothing was illegal. There were certain acts for which you might be severely punished but they were not, strictly speaking, illegal (O'Flinn, 1970). So, every human act is always being "watched" by Big Brother. This can be proved from the following quotation:

“Always the eyes watching you and the voice enveloping you. Asleep or awake, working or eating, indoors or outdoors, in the bath or in bed—no escape. Nothing was your own except the few cubic centimeters inside your skull” (Orwell, 1983: 26)

In Marxist perspective, such act of controlling people constitutes a closing of discursive universe by the capitalist who owns the labor power and who has the right to conquer them all. This is done to inhibit social change that wished not by the capitalist, in this sense, the system that is built by Big Brother with Inner Party is totalitarianism; common people cannot produce their income by themselves and every human act must obey the rule of Big Brother. A little disobedience will cause a fatal thing for them.

“The capitalist owned everything in the world, and everyone else was their slave, they owned all the land, all the houses, all the factories, and all the money. If anyone disobeyed them they could throw him into prison, or they could take his jib away and starve him to death. When any ordinary person spoke to a capitalist he had to cringe and bow him, and take off his cap and address him as “Sir” (Orwell, 1983: 63)

By this system, the world reality of human life is being reduced only into the reality of mind and its consciousness. Human nature as a social being becomes alienated among others and for himself. People than, cannot speak what they want, moreover doing the protest against the power, because they separated from others. They can only expect that in different times and different place, the condition that they lived must have been different too (Orwell, 1983: 63). Reality then is shifted, for the people are always within the oppressed conditions. Everything is faded into mist; the past was erased, the erasure was forgotten, the lie became truth (Orwell, 1983: 64).

The fact of such closing discursive universe shows to us that reality is something essential for human to express his freedom. Without reality, human could not differ where is the truth and where is the lie. Human become the only one of living material fact, but does not have the freedom to say the truth. All of discourses are the political representation from the capitalist state; and it signifies that language us is a political as ideological forms. Language as a mental structure of human being to becomes un-significant in life, for it has been formulated as it is to be followed.

“In the end the Party would announce that two and two make five,

and you would have to believe it. It was inevitable that they should make that claim sooner or later: the logic of their position demanded it. Not merely the validity of experience, but the very existence of external reality was tacitly denied by their philosophy. The Party told you to reject the evidence of your eyes and ears. It was their final, most essential command” (Orwell, 1983: 69)

This hegemony of language form what in Marxist view called as ideology. Accordingly, ideology is a “false consciousness”, that is, a system of values, ideas and images which tie people to follow it and distant them beyond the real truth (Eagleton, 1976: 17). People are being prisoners by it, and on the shift, it serves the important of the class, which holds the power (the capitalist), because it is giving legitimate situation that is actually illegitimate.

The system of capitalist state ignores the reality that the people have no equal power, the formal equality cannot be used by those who weak and if those who powerful and weak are equally free, so the powerful will always before the weak (Magnis-Suseno, 1999: 122). Here, one of the broken realities. The capitalist system press the common people to have no their own income, to have no their own life; and it makes them did not have the power to ‘speak in protest’. Ideology justifies such social process as the general truth. People are forced to receive what the capitalist said and done.

“Nothing exists except and endless present in which the Party is always right. I *know* of course, that the past is falsified, but it would never be possible for me to prove it, even when I did the falsification myself. After the thing is done, no evidence ever remains. The only evidence is inside my own mind, and I don’t know with any certainty that any other human being shares my memories” (Orwell, 1983: 128)

The capitalist system is not only the relation between oppressors and the oppressed, but also signifies the negative implication for people’s life as a whole. The more capitalist holds capital, the more industrial machine can be bought; and it signifies that labor power is unnecessary anymore. People are so much alienated because they could not manifest their life in working. All of working are done by mechanical devices, and it makes the lower class cannot produce their income anymore. This is the highest stage of liberal capitalism; the broken reality itself. People are thinking from their own reality. As the following quotation:

“By the standards of the early twentieth century, even a member of

the Inner Party lives in austere, laborious kind of life. Nevertheless, the few luxuries he does enjoy—his large well appointed flat, the better texture of his clothes, the better quality of his food and drink and tobacco, his two or three servants, his private motorcar or helicopter—set him in a different world from a member of the Outer Party” (Orwell, 1983: 158)

Then, finally, the system of liberal capitalism will be constantly existed in the negative power such as represented here by Big Brother and its Inner Party. Even such negative power exceeds their interest in the luxurious life, for they only seek for the power itself, to conquer the whole social aspects of human life, and the more important thing; to break reality over conquering men themselves.

“The party seeks the power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness; only power, pure power. Power is not a means; it is an end. One does not establish a dictatorship in order to establish safeguard a revolution; one makes the revolution in order to establish the dictatorship” (Orwell, 1983: 217)

“The real power, the power we have to fight for night and day, is not power over things but over men” (Orwell, 1983: 219)

Such these have a logical sense that if man has been conquered over men, so the things, goods and a kind of capital will follow to be conquered. This is a process of dehumanization as a result of industrial development as part of liberal capitalism (Ingle, 2006). People are transformed into things, and reality is completely broken. In the end, Winston and Julia fell out of love with each other; after Room 101, this is impossible for both of them. He was basically waiting for his death. As he sits in the Chestnut Cafe, contemplating bewildered [but never rebelling] at the ruins of his life, word flashes across the telescreen that Oceania has won a major victory against Eurasia—with which it has returned to war—and that he now has complete control over Africa. Winston was as excited as anyone else, and he stared at Big Brother's portrait with new understanding, even though he loved Big Brother. This is Orwell's warning that he wants to make us aware of that.

CONCLUSIONS

From the illustration in previous, it can be concluded as follows; Peter Barry says that the aim of Marxism is to bring about a classless society, based on the common ownership of the means of production, distribution, and exchange. For another, Marx's model of human society suggests that culture reflects economic, political, and social conditions in society as a whole. In other word, the task of Marxist critics is to relate the context of a work to the social-class status as in the novel *Nineteen Eighty-four*. And Marx in (Suseno) describes the subject of social change is not by individual but, it uses by social class. Because those are the power class and low class in society and also Marx notes that the kind of class capitalist divides it into two categories: *the first* is upper class and *the second* is lower class. The lower class is worker or proletarian (they live from wages), and upper class or bourgeois (they live from land interest). The difference brings out the term of *self* and *other*. Self is colonizer or the production—class bourgeois and other is colonized that is the workers. However, the opposite between the owner (production) and the worker in Islam is nothing. In fact, the production must pay the worker before cold their perspiration as in *hadits* of Rasulullah SAW:

أَعْطُوا الْأَجِيرَ قَبْلَ أَنْ يُجِفَّ عَرْفُهُ (رواه أبو يعلى)

From Abu Sa'id al-Hudri that Rasulallah SAW said:

مَنْ اسْتَأْجَرَ أَجِيرًا فَلْيَسِّمْ لَهُ أَجْرَتَهُ (رواه البيهقي)

“Those who are employing someone to work should make agreement on the wage”. And also, Islam gives opportunity to work equals to all the people.

النَّاسُ سَوَاسِيَةٌ كَأَسْنَانِ الْمُشْطِ (رواه احمد)

“All human are equals as tooth of comb”. Nevertheless, a result of this development, socialism was not an economic creed but a philosophy of life, which meant that poverty, injustice and deprivation must be replaced with a fuller and richer way of living, and the exposition of socialism words such as ‘justice’, ‘liberty’, and ‘decency’ abound. The conception of socialism was clearly a deeply humanitarian vision, undoctrinaire and compassionate.

In *Nineteen Eighty-four* which is analyzed are categorized as follows: The Brooker family can be categorized as a poor people. They have a cheap

lodging house and a small shop in their house. Mr and Mrs Brooker are retired; they can barely afford food, on rent from the small inn. Most of the people who rent the inn are unmarried, retired, or some are very old. They work in inadequate places, namely in dusty underground and limited space, so it can be said that the working conditions are very bad.. miners often deal with dynamite and unstable tunnels, so the job is quite dangerous. Mining working conditions are not only near the lifts, but also those that are up to several miles away. The mining tunnels are only three to four feet deep. In other words, the miners not only work hard, but also have to 'travel' for up to half an hour. We can take a look at the social situation of an average miner. First of all, he looked at the hygienic conditions of the miners, because many people believed that miners generally did not wash.

However, in reality, only a third had a tub or bath for the miners. In addition, miners also have much worse housing conditions. Only a few houses in industrial areas are equipped with bathrooms. Those who don't have a bathroom can only wash in a small basin. Miners tend to have very little time, even though they only work seven hours a day. But the journey to the pit or underground can take up to three hours. So, the miners only have about four hours of free time a day, including for eating and washing clothes. Then there is the general belief that miners are paid relatively well, around ten to eleven shillings a week. However, this turned out to be invalid, because only the 'coal getters' were paid that much, while the 'rattlers' were only paid eight to nine shillings per shift. But we also have to look at the payout conditions of the miners. So the "getter" is paid for the tons he extracts. In this way, this novel represents the impossibility of a syncretistic solution between the poor and the rice seller as the strongest and the weakest, and belongs to a type of class society.

Winston, the main character in this story tries to be 'freedom' but he cannot do it. Because every detail in his vision ministers to the terrible logic of the police state; the telescreen in each room and every moment of a person's life is planned and observed by the Party. Everyone is absolutely wished to live in freedom; no matter what his social status, no matter what his rank. Freedom is a dream that must be achieved in broadly life. Not only become utopia but also unite in reality. By the freedom one can anything, for the freedom is over all. Once the freedom being shackled, the struggle of liberation will become a certainty thing. Such struggle not always through physical appearance, for instance; war. But it can take more softly form, for instance idea, statement or question that refer to establishment

of hegemony.

Nineteen Eighty-four then becomes important for every literary critic, including us, to be criticized and analyzed, especially as a social-cultural product that there is an anxiety of human thought towards by Orwell as the powerful power of the powerful party. As I have stated that the problem in this novel is the lost of 'freedom' that make the broken reality of human life. The negative power of capitalist is represented here by "Big Brother", which is embodied in the "Inner Party". Every human act is always being "watched" by Big Brother. Finally Winston realizes that; the system, the world reality of human life is being reduced only into the reality of mind and its consciousness. Human nature as a social being becomes alienated among others and for himself. Ultimately, the process of political, social and intellectual life is determined by the mode of production in material life. So, it is not human consciousness that determines existence, but social existence that determines this awareness.

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