CHAPTER II
REVIEW OF LITERATURE

It has been reflected on the background of the study chapter I that 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 and the effects.

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 everything 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. 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 ourselves. They make us easy being interested and hang on them. These phenomena are the result of our nature to materials.

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 it to be some properties to help our life.

2.2 The Concept of Materialism

As stated in Dictionary of social science, materialism is a philosophical position that states everything is material, or a state of matter. It means that
philosophy of materialism holds the only thing that exists is matter; that all things are composed of material and all phenomena (including consciousness) are the result of material interactions.

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.

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 and 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).

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 existential by its self. It
does not deepen on its existential 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 existential, but the opposite is that the social existential 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. So, to focuses this problem, Fran MagnizSuseno (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 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).
2.4 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.

2.4.1 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 labor-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 (which merge 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.