

# THE POWER OF MONEY IN *PREMAN IN LOVE* : A MARXIST APPROACH

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## **Abstract**

Money has great rule in human life recently, even in the rural village such as Demolong in Wonosobo Regency that the head vilage roled by Marwoto cannot do anything because he was losen Raden Mas Pono who has much money. The theory of marxist used in research because it shows how the upper level (the have) is easily to oppress the lower level (the Poor). This research finds that money can cange the power of head village and love as well.

**Key Words: Money, love and Marxism**

## **1. Introduction**

As modern people, money become as legal transaction to fulfill daily life. Therefore, many people sacrifice everything due to the money. In addition, literary works as the real reflection of social life will points this situation.

*Preman In Love* is Indonesian movie relased on July 18<sup>th</sup>, 2009 directed by Rako Prijanto and starred by Tora Sudiro, Vincent Ryan Rompies, Fanny Fabriana, Bagoes Surya Aji Wibowo, Didik Nini Thowok, dan Marwoto. This movie mostly takes pictures in Wonosobo Regency, Central-Java. This movie tells, Sahroni (Tora Sudiro), country-side at Demolong on plateu of Mount Sumbing. He totally changed his life after falling for a daughter of Head village, named Rini (Fanny Fabriana), although she will be married by her own father to Raden Mas Pono (Vincent Ryan Rompies). Due to triangle-love competition, eventually Mr. Head village (Marwoto) decides to asked them to successes him as head viallage, who will be son in law of Mr. Marwoto.

This story tells that Rini falls in love with Sahroni although he is a genster and most of people hate him. Sahroni totally changes, and he is active to campign because his rival is Raden Mas Pono which was supported by Heri (Den Baguse ngarso), he is a great magician from Dieng.

This novel reflects how the money has super power even in rural and remote place. In Demolong village a money becomes the great power to arrange people there even the head village was so powerless to face the have such as Raden Mas Pono. The money of Raden mas Pono changes everything even human feeling. Rini cannot refuse what his father wants, she must marry with Raden Mas Pono who is known as a polygamy man with many wives. He can divorce his wife easily because he has money.

Based on the story above, the writer chooses a Marxist approach in this research. This signs that the upper level class in term of money can oppress the lower class. This was shown by Raden Mas Pono who can marry with a woman although the woman does not love him.

### **Literature Review**

In this section, the writer will highlights of the pioneer of Marxism. He is Karl Heinrich Marx who was born May 5<sup>th</sup>, 1818. He was a German philosopher, economist, sociologist, historian, journalist, and revolutionary socialist. His ideas played a significant role in the development of social science and the socialist political movement.

He was born into a wealthy middle class family in Trier, formerly in Prussian Rhineland now called Rhineland-Palatinate, Marx studied at both the University of Bonn and the University of Berlin, where he became interested in the philosophical ideas of the Young Hegelians. In 1836, he became engaged to Jenny von Westphalen, marrying her in 1843. After his studies, he wrote for a radical newspaper in Cologne, and began to work out his theory of dialectical materialism. Moving to Paris in 1843, he began writing for other radical newspapers. He met Engels in Paris, and the two men worked together on a series of books. Exiled to Brussels, he became a leading figure of the Communist League, before moving back to Cologne, where he founded his own newspaper. In 1849 he was exiled again and moved to London together with his wife and children. In London, where the family was reduced to poverty, Marx continued writing and formulating his theories about the nature of society and how he believed it could

be improved, and also campaigned for socialism, he then became a significant figure in the International Workingmen's Association.

Marx's theories about society, economics and politics, collectively known as Marxism, hold that all societies progress through the dialectic of class struggle: a conflict between an ownership class which controls production and a lower class which produces the labour for such goods. Heavily critical of the current socio-economic form of society, capitalism, he called it the "dictatorship of the bourgeoisie", believing it to be run by the wealthy classes purely for their own benefit, and predicted that, like previous socioeconomic systems, it would inevitably produce internal tensions which would lead to its self-destruction and replacement by a new system, socialism. He argued that under socialism society would be governed by the working class in what he called the "dictatorship of the proletariat", the "workers state" or "workers' democracy". He believed that socialism would, in its turn, eventually be replaced by a stateless, classless society called communism. Along with believing in the inevitability of socialism and communism, Marx actively fought for the former's implementation, arguing that both social theorists and underprivileged people should carry out organised revolutionary action to topple capitalism and bring about socio-economic change.

[http://en.wikipedia.org/wiki/Karl\\_Marx](http://en.wikipedia.org/wiki/Karl_Marx)

Therefore, the Marxian analysis begins with an analysis of material conditions, taking at its starting point the necessary economic activities required by human society to provide for its material needs. The form of economic organization, or mode of production, is understood to be the basis from which the majority of other social phenomena—including social relations, political and legal systems, morality and ideology arise (or at the least by which they are greatly influenced). These social relations form the superstructure, for which the economic system forms the base. As the forces of production, most notably technology, improve, existing forms of social organization become inefficient and stifle further progress.

These inefficiencies manifest themselves as social contradictions in society in the form of class struggle. Under the capitalist mode of production, this struggle materializes between the minority (the bourgeoisie) who own the means of production, and the vast majority of the population (the proletariat) who produce goods and services. Taking the idea that social change occurs because of the struggle between different classes within society who are under contradiction against each other, the Marxist analysis leads to the conclusion that capitalism oppresses the proletariat, which leads to a proletarian revolution.

Eventually, socialism would give way to a communist stage of history: a classless, stateless system based on common ownership and free-access, superabundance and maximum freedom for individuals to develop their own capacities and talents. As a political movement, Marxism advocates the creation of such a society. Thus, a Marxist understanding of history and of society has been adopted by academics studying in a wide range of disciplines, including archaeology, anthropology,<sup>[3]</sup> media studies,<sup>[4]</sup> political science, theater, history, sociological theory, art history and theory, cultural studies, education, economics, geography, literary criticism, aesthetics, critical psychology, and philosophy.

<http://en.wikipedia.org/wiki/Marxism/24/05/2012/10:13>

Those classes can be divided into distinctively-different classes. Those levels can be divided into two classes, namely the working class or upper class and the owning class or lower class. Those can also be called as the oppressor for the upper class, while the oppressed for the lower. The two-great classes can be stated as follows:

a. Upper Class

The Upper class might exploit the lower classes by using the capital in the industry. The upper class could be called as the bourgeoisie. This was caused by the bourgeoisie was the owner of the capital who forced the labours to fulfill the product. Joyce (1999:21) states that the capitalist was usually a call for modern

capitalist. This was caused that the capitalist was very important element in industry as they owned the capital.

b. Lower Class

The lower class was the working class who worked just to fulfill the higher level class. This due to them didn't have enough skill in industry. This class was the poorest class because they worked under pressure from the upper and middle class. The lower class was normally called as the oppressed or more commonly called as the proletariat. This was a call for modern wage-labour.

From the great above can be divided into two great classes. Those are the oppressor and the oppressed. Thus, two classes needed each other although they had different level. This gap caused alienation in their society because the different class would make their own community in the social intercourse.

## 1. Research Method

In doing this research, According to Satoto (1986:1) to study a literature is as like entering into jungle. Therefore, to make research, design is very important. Research on a written of literary work that has long been presented is usually carried out by library research. The writer uses library research by using restrictively qualitative research. According to Moleong (1088:33) said that qualitative research is a type of research which doesn't include only calculation or enumeration, because the data produced are in the form of word.

The writer uses the cd of the *preman in love* as the main sources of the data. The writer then watches many times, and then she notes the important parts of the movie by pausing. After noting it, she then classifies into several parts based on the Marxist theory. After collecting whole data, the writer then starts to analyze based the classification already noted.

## 2. Data Analysis

The writer then divides this chapter into two great sections. The first section is the the power of money in getting the power in Demolong Village. The second section is the power of money in getting love.

The data below show how Raden Mas Pono influences Mr. Head Village that He becomes a head village because of his money. This can be seen in following data.

### Data 1

Pono: saya nggak mau ditolak ya, dulu dengan **uang** saya jadikan anda lurah, dan dengan **uang** saya bisa cabut jabatan anda sekarang.  
(Free Trans: I won't be refused, because of money you became as head village)

### Data 2

Penyiar : Progran apa yang bapak tawarkan kepada masyarkat kalau bapak terpilih jadi kades  
Saya sih tidak amu muluk, karena dengan pembangunan bisa menyejahterakan masyarakat desa  
Member hiburan masyakarat desa dikala kampnye  
memberikan pekerjaan pada buruh tani  
(Free Trans:What program you offer if you are chosen as head village)  
Pono asnwers I am not so extreme because with good devoping, it can make people properious, I will enetertain people during my campaign, give job to peasants as well)

The data 1 and 2 above Raden Mas Pono as the have, he easily arranges people around him to follow his desire. Mr. Head Village is powerless when raden Mas Pono intimidates that his money is able to decline him from his position. The data 3 still shows how Raden Mas Pono has real power in campain to be head village.

### Data 3

Kalau saya menang nanti listrik gratis  
Kalau saya menang infrastruktur desa akan lancar

Kalau saya menang bibit dan pupuk murah  
Ir: Swasembada pangan dan  
Pendidikan gratis  
Ir: lapangan kerja lebih banyak dan lebih berkualitas  
Informasi masuk desa lancar  
Itu kalau saya menang  
(Free Trans: If I am a Head Village, electricity free, good infrastructure, free education, etc)

The data 3 shows that Raden Mas Pono gives great promise to the people of

Demolong that he can help them with his money. This is money's power in the village.

The next section is the power of money in getting love.

#### **Data 4**

Pono: saya sudah cocok dengan anak bapak

Lurah : ya mas

Pono: saya minta diatur sesegera mungkin untuk menikah dengan Rini

Lurah: beres nak pono.....

(Fre Trans: I feel suitable with your daughter, I want her as soon as Possible to marry Rini)

The data 4 above, the money can arrange even feeling or love. Mr. Head Village cannot do anything when Raden Mas Pono asks his daughter to marry with him. He just follows Raden Mas Pono's want. Here is very noticeable that money has great role in human life.

### **3. Conclusion**

The story of *Preman in Love* tells the life of the village people in Demolong, Wonosobo. There is a rich man who has super power to arrange all people to follow his desire. Here, the head village who is actually has great rule to arrange his people but he cannot do anything. Raden Mas Pono has power to chooses what he wants. This research concludes that the movie shows how the power of *money* can cange power of village and love.

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