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**KINO AND JAMAL'S STRUGGLE REFLECTED IN JOHN STEINBECK'S *THE PEARL* VS TURINO DJUNAEDY'S *INTAN BERDURI***

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**ABSTRACT**

This study is comparative literature that focuses on the differences and similarities of two literary works, namely John Steinbeck's *The Pearl* and a movie production directed by Turino Djunaedy entitled *Intan Berduri*. The study analyzed the similarities and differences between these two different works using Marxism theory. This research used a qualitative method which was based on library research. The results of this study can be formulated as follows: both the works have similarities in the characterization in which the main characters are poor families and they hope they can have a better life after they find the pearl, and both of them fail to get the great future, and both have differences in the way the main characters find the pearl and how the story ends. The characters in *The Pearl* cannot move from the lower class into the upper one, but the characters in *Intan Berduri* have the experience to be in the upper class although just for a temporary moment and then go back to their previous class.

**Keywords:** *class struggle; comparative literature; The Pearl; Intan Berduri*

**ABSTRAK**

Penelitian ini adalah perbandingan dua karya sastra yang membahas tentang perbedaan dan persamaan antara novel yang ditulis oleh John Steinbeck yang berjudul *The Pearl* dengan sebuah film yang disutradarai oleh Turino Djunaedy, yang berjudul *Intan Berduri*. Dalam menganalisa kedua karya tersebut, penulis menggunakan *Marxism Theory*. Penelitian ini juga menggunakan metode kualitatif dengan melakukan studi pustaka. Dari penelitian ini, penulis dapat menarik kesimpulan bahwa kedua karya tersebut mempunyai kesamaan yaitu karakter utama karya tersebut adalah sama-sama dari kelompok masyarakat bawah atau miskin yang berusaha memperjuangkan kehidupannya menjadi lebih baik, bisa meninggalkan kelas mereka dalam masyarakat ke kelas yang lebih baik, dan karakter di kedua karya tersebut sama-sama gagal dalam perjuangan mereka dan mereka mempunyai perbedaan dari segi cara mereka menemukan berlian atau intan, dan bagaimana cerita keduanya berakhir. Karakter *The Pearl* gagal naik ke kelompok yang lebih tinggi, tapi karakter pada *Intan Berduri* meskipun gagal juga naik ke kelas yang lebih tinggi, tapi mereka berkesempatan merasakan sebagai orang kaya dengan segala fasilitasnya.

**Kata kunci:** *perjuangan kelas; sastra perbandingan; The Pearl; Intan Berduri*

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**INTRODUCTION**

The writers intend to use comparative literature to make comparisons among at least two different works. It can be a comparison among novels, dramas, novels and dramas, and so on. The writers in this study intend to compare the novel written by John Steinbeck entitled *The Pearl* and

a movie production that was derived from the adaptation of the novel, Turino Djunaedy's *Intan Berduri*.

Remak, in Masofa and Sumarsono, defines comparative literature as a study that defines literature as beyond the confines of one particular country and the relationship between literature on the one hand and other areas of knowledge and belief (Masofa and Sumarsono, 2021). In this study, the writers compare the class struggle reflected in John Steinbeck's *The Pearl* and Turino Djunaedy's movie entitled *Intan Berduri*. The writers analyze the similarities and the differences that both the novel and the movie have.

John Steinbeck is an American author who is very concerned with social problems. Most of his works are the reflection of the social issues that he can see in his era. He wrote his works after he saw the social problems that happened around him at the time. He was an author who was greatly concerned with the struggle of America. The topics Steinbeck covered, ranging from drought and the resulting mass migration of the Dust Bowl era to the portrayal of Asian and Latinx characters, as evidence of the author's deep and abiding interest in the human condition and humanity's relationship to the natural world (Feder, 2021).

*The Pearl* is one of his famous novels. The original title of the novel was *The Pearl of the World* that was published in a magazine namely *Women's Home Companion* in 1945, before it was reissued as a novel in 1947. *The Pearl* talks about the social class struggle. It talks about the wide gap between the haves and the poor, the gap between the higher and the lower class of society. *The Pearl* talks about how the lower-class struggle to make their dream come true, how to make their life better, and how the higher class reacts to the lower one. Based on the fact above, it is interesting to analyze Kino's struggle as the main character. Kino struggles to be accepted in society and to achieve a better life because Kino belongs to the lower class and there are different social treatments for the upper class in *The Pearl*.

Movie is another genre of literary works that presents the theme in different form of dimension, not different from novel and drama (Nirwana & Khaswar, 2020). Movie is easier and more interesting than the other literary works since it can present the story, the character and the setting clearly. The superiority of a movie compared to the other literary works is that movie uses audio visual, so the director can easily visualize his ideas in the screen. Fadly in Taufik and Hasniar explains that one of the advantages of movie is that it can show the second reality of human life (Taufik & Hasniar, 2016).

Turino Djunaedy was a multitalented Indonesian actor, writer, director as well as movie producer. He was awarded the *Lifetime Achievement Award* in Asia Pacific Film Festival in Jakarta in 2001, and in 2004 the president of Republic of Indonesia, Megawati Soekarnoputri awarded him the Satya Lencana Wirakarya for his roles in the development of Indonesian cinematography (<https://tokoh.id/biografi/1-ensiklopedi/tokoh-paripurna-perfilman-nasional/>).

Turino was one of the Indonesian movie pioneers after the Indonesian Independence era. He was born in Aceh as Teuku Djuned in 1927. He was interested in cinematography since he was the distributor of Egyptian movies in Sumatera. He established his own film company named GAF in the early 1950s. He produced some films such as *Pulang* (1952), *Rentjong dan Surat* (1953), *Sri Asih* (1954), and *Kopral Djono* (1954) ([http://filmindonesia.or.id/movie/name/nmp4b9bad5276edd\\_turino-djunaidy#.YZH-9GBBYm8](http://filmindonesia.or.id/movie/name/nmp4b9bad5276edd_turino-djunaidy#.YZH-9GBBYm8)).

*Intan Berduri* is one of Turino Djunaedy's movies that made the main actor, Benyamin Sueb, who acted as Jamal, got the best actor in Festival Film Indonesia, in 1973. Not different from the novel that was adapted to the film, *Intan Berduri* talks about the class struggle. Jamal, as the

representation of the lower class struggles for a better life. The film also shows how the higher class treats Jamal's family as the lower class.

This movie is a satire for the upper class in Indonesia at the time the movie was produced. One of the socialite activities that the upper class often did in this movie was coffee morning. This scene was funny and sometimes made the viewers sad and cry. This movie was awarded *Piala Citra* in 1973 for the best main actor, Benyamin S., and for the best actress, Rima Melati (Harisantono).

*Intan Berduri* reveals two dimensions of life antagonistically. The director, Turino Junaedy, displayed the economical aspect so extremely, especially when he compared Jamal's life when he was poor and when he became the new rich man who lived in Jakarta. Junaedy set the story in two different places that showed the reality at that time (Akbar, 2012).

Turino Junaedy, the director, tried to evaluate a certain class of society. He also displayed how the westernization gave a clear effect to the society, wrapped in a fake and illusive luxury. It can be seen clearly through how Jamal is characterized in the movie. Jamal cannot stand anymore with the rules he has to face in his new life as the new rich man. He even cannot enjoy all his facilities that he gets, but full with strict rules that he never gets before when he was poor one (Fauzy, 2010).

Since the focus of the study is comparing the struggle of Kino and Jamal's, it is interesting to use the theory of Marxism, especially about the class struggle. The theory of Marxism focused on the class struggle in getting better status, power, socioeconomic situation between different social classes, to achieve an equal status and acknowledgment in society (Barry, 2002).

According to Marxism, class struggle originates out of the exploitation of one class by another throughout history. During the feudal period the class struggle was between the feudal lords and the peasants, and in the Industrial age it was between the capitalist class (the bourgeoisie) and the industrial working class (the proletariat). In a capitalist system the proletariat is always in conflict with the capitalist class (Mambrol, 2016).

The aim of Marxism Theory is to change the world from a place of bigotry, hatred, and conflict due to class struggle to classless society where wealth and opportunity are accessible for all people (Suwardi, 2010). Lois in Kosbi states that in Marxism, the motive of all social and political activities, including education, philosophy, religion, government, the arts, science, technology, and the media is getting and keeping economic power (Kosbi, 2019).

## **LITERATURE REVIEW**

Some studies have been done to analyze John Steinbeck's *The Pearl* in different perspectives. The writer, in comparing Kino's struggle in *The Pearl* and Jamal's struggle in *Intan Berduri*, reads some papers from journal and from the internet.

Urfiani, Ulfiatul I. et al., in the article entitled *The Representation of Class Struggle in John Steinbeck's The Pearl* show some problems which is related to class struggle in the real life of John Steinbeck as the author of the novel and it is represented on the main character of his novel, *The Pearl*. They elaborate the specific information and facts about Kino's struggle to more detailed information about what are the causes of the main character's struggle in the novel, and what are the impacts of the struggle towards the main character (Urfiani, Ulfiatul I. et al, 2015).

Binawan in his article *Feminism as seen in Juana, the secondary character of John Steinbeck's The Pearl* concluded that Juana is the representation of the feminism that Steinbeck wants to talk in *The Pearl*. Juana's feminism can be seen through her bravery to speak her idea about the pearl. Even though it is hard since she lives in a patriarchal society. As a consequence,

Juana must be involved in many conflicts with Kino. Juana's feminism has made the story of *The Pearl* becomes full of conflicts (Binawan, 2019).

### **Marxism**

Marxism is a social, political, and economic philosophy that examines the effect of capitalism on labor, productivity, and economic development and argues for a worker revolution to overturn capitalism in favor of communism. Marxism posits that the struggle between social classes—specifically between the bourgeoisie, or capitalists, and the proletariat, or workers—defines economic relations in a capitalist economy (Brock, T., 2021).

According to Marxism there are two different classes in society, the bourgeoisie and the proletariat. The bourgeoisie is the upper class, the rich or the haves, the ones who have the capitals, while the proletariat is the lower class who works for the bourgeoisie. The bourgeoisie tends to dominate the proletariat. The bourgeoisie tends to exploit proletariat to get some advantageous for themselves. This exploitation causes the increasing conflict between the bourgeoisie and the proletariat. The proletariat struggles for a better life and more power to reach the higher class of society.

### **Class Struggle**

Class distinction that exists in the society and gives negative impact to the society will trigger the class struggle, especially the struggle of lower or the subordinate class against the dominant class who like to do whatever they want to oppress or exploit the subordinate class. Elster in Afiani states that the forms of class struggle are many and vary. They vary from hidden manipulation to overt conflict; from direct confrontation between the two classes involved in a relation of exploitation or domination to complex alliance formation involving three or more classes (Afiani, 2015).

## **RESEARCH METHOD**

The writers used a qualitative method which was based on a library-research. This study was to compare the struggle of Kino in John Steinbeck's *The Pearl* and Jamal's struggle in the movie adaptation directed by Turino Djunaedy's, *Intan Berduri*. This study used a sociological approach to understand the social and economically situation when the novel was written or the problems connected to society in general.

### **Data Sources**

The main data of this study are John Steinbeck's *The Pearl* and Turino Djunaedy's film *Intan Berduri*. The supporting data are taken from other sources such as journals, books, articles and some related materials. The data are collected from the above sources. Then the collected data are summarized and interpreted.

As the focus of the study is to compare the struggle of the main character both in John Steinbeck's *The Pearl* and Turino Djunaedy's *Intan Berduri*, this study also uses a sociological approach and uses the theory of Marxism especially about the class struggle. The sociological approach sees literature not only as the effect of social problems but also the causes of social effect. Sociological approach shows the relation between sociology and literature, in which both of them influence each other.

## **FINDING AND DISCUSSION**

### **A. Kino's Struggle for A Better Life and the Reaction of the Society in *The Pearl***

Steinbeck criticizes the American system by writing about social problems with his own view on the state of rural American society. Steinbeck's characters are affected by some aspects of social impacts. He wrote about the exploitation of the working class of society in his novel, *The Pearl*. *The Pearl* illustrates the different class struggles to get a better life. According to Marxism, there are two classes in the society, namely the have (bourgeoisie) and the poor (proletariat), in which the rich always dominate the poor (Tyson, 2006).

Steinbeck in his novel, *The Pearl*, also describes these two different classes in the society. It describes the economically contrasting groups in the society. Kino, as the main character, and the other pearl hunters are the representation of a poor society. While the pearl buyers, the doctor, and the priest are the representation of the rich. Both the poor and the rich do not belong to each other. The rich live in the big houses made of stone in the city, while the poor, the pearl hunter live in the brush houses. *The Pearl* also describes how the rich treat the poor improperly.

Kino and his family live in a house made of brushes. The family almost has no valuable properties. The only valuable one that Kino has is his canoe, although it is not originally his, but it is his late grandfather's. For Kino, his canoe is very valuable although it is an old one. The canoe is his treasure. It is also his source of food for his family. He uses his canoe to hunt for pearls every day. When he loses his canoe, he will lose his source of food that makes him unable to feed his family, and fail to maintain his family life. Perhaps the canoe is a valuable thing not only for Kino, but also for all the pearl hunters in the village. The canoe may be inherited from generation to generation. They are not educated and have no other skills. That is why they become pearl hunters from generation to generation. Since they don't have good education and skill, they cannot get a better job that can make their life better.

Kino who lives among people who come from the same class can have a good relationship with his neighbors. They like to support each other. It can be seen when Kino's son is stung by a scorpion, almost all his neighbors come to see his son and try to support him. Even, they accompany Kino to bring his son to a doctor.

The social gap that exists in the society is very clearly seen in the novel when Kino wants to see the doctor for his son's treatment after being stung by a scorpion. We can see the difference between the doctor and Kino's condition. It is the reflection of the social gap between the have and the poor. From the novel we can see the different properties the rich society have from the properties of the poor. The doctor who sees everything from money, does not see it from Kino's visit. He knows that Kino does not have a lot of money to pay for his medical service, so he refuses to see him and heals Kino's son.

"Has he any money?" the doctor demanded.

"No, they never have any money. I, I alone in the world, are supposed to work for nothing and I am tired of it. See if he has any money!" (Steinbeck, 1973:6)

Finding a pearl in the sea is not a simple thing. Sometimes pearl hunters do not get any single pearl. It can be said that it needs luck to find a pearl. When a pearl hunter can find a pearl,

the lucky one is not him, but the pearl buyers. As the one who has the money, the pearl buyers decide the price, not the pearl hunter. So, it is not the hunter who gets a lot of profit, but the buyer. It is the rich who defines the price. It is the rich who defines how much money the poor can earn. This is the way the rich maintain their lives to make them stay richer than the poor. While the poor who work for the rich remain poor the rest of their lives.

When someone wanted to sell a pearl, the buyers became very excited. The happiest pearl buyer was the buyer who bought pearls for the lowest prices. And all the buyers knew the price that they were going to offer Kino (Steinbeck, 1973; 40).

Kino, as one of the poor pearl hunters, also wants to change his life to become a better life. It is true that the poor class always try to make their life better than before. They try to struggle for a better life. It can be seen when Kino finds the greatest pearl of the world, what he wants to do indicates that he wants to have a better life. He wants to move from the poor class into the rich class of society. The things that he wants to do are getting married with Juana in church, buying clothes for him and his family, buying a rifle and sending his son to school (Steinbeck, 31-33).

What he dreams to do is reflecting his desire to have a better life. Getting married at the church is not cheap. It is expensive or it can be very expensive, and it cannot be done if the bride and the groom are not from the same family. Holding a wedding at the church makes people consider them as the rich, because it is only the rich who can hold a wedding at a church. Clothes are the symbol of social status. The clothes the person wears reflect the social status the person has in the society. A rifle is a symbol of power. Only the rich who have power to dominate the poor. Buying a rifle will make Kino become a person who has the power besides he can use the rifle to protect his family's life. Sending his son to school is one of the ways to make their life better, since by sending his son to school will make him a smart son and know anything. He will be educated and have better skills. Kino hopes that his son will make them free from the rich's oppression. By sending his son to school he hopes it will make them to have a better life.

People become greedy and imagine that they can find a big pearl like Kino does. They have some fantasies that they could do whatever they want with the money they could get from the pearl. They try to get profits from Kino's pearl, including the doctor who previously refused to help Kino's son. Now he comes to see Kino's son and gives him medicine although the danger from the poison of the scorpion has already passed.

The priest who should put himself in any class of the society also tries to get profits from Kino's pearl. He does not really care whether Kino can have a better life or not. He only cares with the money that he can get from Kino. He uses the name of God to make Kino give offerings to the church. Although Kino intended to get married in church, the priest does not really care. He only cares about how his church will get the benefits from Kino's pearl.

The pearl that Kino found also attracts people to possess it. It makes Kino's family life in danger. Some thieves try to steal the pearl from Kino. They break into the house to steal the pearl. Kino defends the pearl until he is stuck in his head by the thieves. The pearl becomes the source

of evil. The desire of the evil has awakened in the people surrounding them. In the end of the story Kino loses not only his pearl but also his son.

### **B. Jamal's Struggle and the Reaction of the Society in *Intan Berduri***

Turino Djunaedy criticizes the Indonesian society through his movie, *Intan Berduri*. *Intan Berduri* describes the different class struggle to get a better life. According to two Marxism the society consists of two classes, the higher class and the lower one. *Intan Berduri* talks about two different classes, the poor and the have, but they live in the same neighborhood. It describes how the rich treat the poor badly. The poor are represented by the character of Jamal and his family, and all the fishermen in his village. While the have are represented by the Mun's family and the lawyer.

The social gap between the rich and the poor is very clear in which, the rich can treat the poor as what they want. Jamal in *Intan Berduri* lives in a simple house with his family. The family almost has no valuable properties. The only valuable thing that he has is his fish trap. His fish trap is the source of his food for the family. The fish trap can be the most valuable thing not only for Jamal, but also for all the poor people in the village. Mun's family live in a better house and they can provide all their daily needs. As the representation of the higher class in the society, Mun's family treats Jamal improperly.

As the representation of the proletariat, Jamal and his family cannot get equal treatment from his society. When they get difficulties, nobody from the haves wants to help them. The Mun's family, one of the haves in his neighborhood do not want to help him, although they have the ability to help. The Mun's family does not want to help Jamal because they know that Jamal does not have any money to pay back what he borrows from them. Jamal also cannot afford to pay a doctor for his son, when his son is sick. What he can do is just ask the clergy man in his village to cure him, but he does not want to help Jamal because he knows that Jamal does not have any money to pay for his service. For the haves, everything is seen from the wealth someone has. When someone has the money, they will do what he or she wants. The haves tend to manipulate the poor to get some advantages from them.

In the society, the conflicts between the haves and the poor take place since the haves like dominating the poor. The poor do not want to be dominated all the time. They want to struggle for a better life, equal treatment and have the same position as the haves. Jamal tries to make his family's life better, as a fisherman he sets his fish trap in the river. Knowing that he gets a big diamond trapped in his fish trap makes him be able to have a beautiful dream that he hopes he can make his life better. His struggle for a better life to get the equal treatment from anybody is indicated by his effort to save the diamond from anybody wants to occupy it by stealing or robbing it from him.

The relationship of the capitalist and the labor is presented by the relationship of Jamal and the diamond buyer. Jamal who owns the diamond does not have the price for its diamond. It is not Jamal who decides the price, but the buyer. As a villager who comes from the poor class and has no education, of course Jamal does not the real price of his diamond. When the buyer decides the

price of his diamond, he agrees since he thinks that he can get a lot of money from the diamond that he sells. In the fact, what Jamal thinks that he can get big amount of money, for the buyer it is not really big, since he is still be able to get profit from the diamond that he buys.

Jamal's dream to move from the lower class into the higher is indicated by what he does after he gets the money from selling a little part of his diamond. He spends his money to make him like a rich man from the rich class in the society. He buys new clothes, shoes, bed, rice and television, although he does not have any electricity at home. The clothes and the shoes that he buys symbolize a certain class of society, namely the haves. Only the haves who can afford to buy new clothes and shoes. Jamal wants to be considered as a new rich man, so he will be treated equally by his society, and free from any oppression or bullying from anybody in his village.

The materialistic society can be seen from people's reaction when they know Jamal gets a big diamond and makes him a new rich man. All the people in the village have the same dream to get a diamond like Jamal. They rush to set their fish trap in the river. They occupy some places in the river, someone who wants to set a trap there has to pay for some money. The Mun's family who treats Jamal badly when he is poor, now they treat Jamal and his family differently. They come to see Jamal and bring some rice for him, but actually it is just their strategy of how they can use Jamal's condition. They hope that they can get any profit from Jamal. The haves want to fool the poor and the uneducated. The clergy man who did not want to see Jamal's son when he was sick, after knowing Jamal is a new rich man, he comes to Jamal's house bringing any herbs for Jamal's son, although Jamal does not invite him to come.

The moving condition from the poor into the rich is presented in this movie when Jamal and his family move from his village to the city. Jamal's family becomes new rich one. He can get whatever they want, but since he is not really moving from his social class, everything he does and wants is decided by the lawyer who manages his life. Jamal does not have any freedom. He is still dominated by the higher class represented through the character of the lawyer. The lawyer of course gets any profit from what he does for Jamal. The oppression of the higher class to the lower one can be seen from how the lawyer treats Jamal. Jamal has the money, but he does not have any money in his pocket. He does not have any right to spend it without the permission of the lawyer.

### **C. Similarities and Differences of *The Pearl* and *Intan Berduri***

#### **1. Similarities**

Both *The Pearl* and *Intan Berduri* reflect the Marxism theory of class struggles. Both the characters of these two literary works come from the lower class in the society. They live in a difficult life although they have worked hard to earn their life. They do not get their right to get equal treatment from their society. They cannot afford to get the service from the bourgeoisie. They have to face the oppression done by the bourgeoisie.

Kino and Jamal have the same dream to have a better and happier life and can move to the higher class in their society. To make their dream come true both of them have to do any effort. Kino and Jamal are lucky that they can get a big pearl or diamond from which they can get a lot of money to make them have the possibility to move to the higher class, but it is not easy to move from the lower class to higher one since they have to face any obstacles done by both of the people



from the same class if theirs and the people from the higher one. People at the same class want to have a better life and move to the higher class too, so they try to tackle them by trying to reach their dream, while the higher class still try to dominate them in order that they can get profits from them.

Both Kino and Jamal who come from the labor class cannot decide the price of the pearl or diamond that they sell. It is the buyer that decides the price. It is not fair for the owners since the buyer can get a lot of profit since Kino and Jamal do not have any knowledge of the real price of their pearl or diamond in the market. This condition shows us how the higher class try to make use of the lower one to give them a lot of profits and make them stay in their present class in the society.

Both Kino and Jamal who try to move to the higher class by using the pearl or diamond that they discovered fail to move to the higher class. Kino fails to make his dream come true, since the pearl that he discovered does not really bring goodness for him and his family, moreover it puts his family's life in danger. Jamal who moves from the village to the city actually indicates the moving class from the poor to the richer, but this moving class is just like a fake one since he does not have any freedom in his life. Everything is under the control of the lawyer as the representation of the higher class. They finally return to the society they belong. They fail to make their dreams to be rich people who can get a proper treatment in society come true.

## **2. Differences**

*The Pearl* and *Intan Berduri* have some differences too. In Steinbeck's *The Pearl*, Kino, the representation of the poor has to do a harder effort to get the biggest pearl in the world. He has to dive into the deep sea with a hard work, but Jamal in *Intan Berduri* just sets his fish trap in the river and then the big diamond stone trapped in his fish trap. It seems that Jamal gets more miracle in getting the diamond stone, since it is hard to believe that the big diamond stone push by the stream of water to the trap.

In *The Pearl* Steinbeck describes more obviously who the rich try to manipulate and oppress the poor people. When Kino goes to sell his pearl, it is not Kino who decides the price, but the buyers or the ones who have the money, and it is described clearly how the conspiracy conducted by the buyers to get a lot of profits from the poor. In *Intan Berduri*, although there is the similarity that it is the buyer or the rich who decides the price of the diamond, but it seems that Jamal is satisfied enough with the price offered by the diamond buyer, as he never sees and has a lot of money.

In *The Pearl*, Kino is totally failed to make his dream come true. He fails to have a better and happy life, have the equal position both socially and economically. He fails to leave his lower class to the higher class, even he has to lose not only his pearl but also his son. In *Intan Berduri*, Jamal is not really failed to move from the lower class into the higher class. He can be a new rich man since the lawyer facilitates him with any facilitation he needs. His success in moving from the lower class into the higher is presented with his moving from his village to the city, living in a big and luxurious house with complete facilities. *Intan Berduri* does not really make Jamal succeed in moving from the lower class into the higher class. It is not a real movement but it is the fake

one since as a new rich man he does not have any freedom in his life. Everything is managed and controlled by the lawyer, as the representation of the bourgeoisie class. In this case, the bourgeoisie have manipulated and used his diamond for their own profits. When the diamond is found out to have no value at all, Jamal does not get any facilities at all, and return to his former position, to his own class that is the lower class. The care and the attention given by the bourgeoisie to the proletariat or the higher to the lower class is not real, but it is fake. As long as they can get any profits or there is something that they can manipulate to get advantage, they will pretend to take care and give the attention.

## CONCLUSION

It is clear that we can see the concept of the class struggle that has been displayed since the beginning of the story. The class struggle between the poor and the rich people were presented in both literary works. According to Marxism, it is the high class that is more powerful than the lower one, especially in the dimension of economy. It is the high class that dominates and gives the order to the lower one. Everything is decided by the high class, and the lower class has to follow the decision. In *The Pearl*, the high class is represented by the pearl buyers and the doctor, while in *Intan Berduri* the high class is represented by the diamond buyer, the Mun's family and the lawyer.

Both Kino and Jamal fail to fight against the high class. They cannot do anything against the capitalist system. Both Kino and Jamal fail to achieve their dream to have a great future. Both the works were used by the author and the director to criticize the social life, including the government at the time both the novel and the movie were produced.

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