



The System of Political Economy of China

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ABSTRACT

This research tried to explain about the transition of China's economic system from a socialist to capitalist system. This research was aimed at describing the factors that influence the transition of China's economic system from a socialist to capitalist system in the perspective of comparative analysis. Therefore, the political interaction is related to the leadership of Mao Zedong as China's revolutionary leader to socialism and the leadership of Deng Xiaoping who reformed China to capitalist system. This research also described condition of the people of China under capitalist system. This research used datas that come from books, archives, documents, and websites. The method analysis that is used for this research was the descriptive qualitative method which is done by making, describing, summarizing from many conditions with some variables appeared on the object of this research, and revealing facts by gathering datas to be learned, processed, analyzed, and interpreted descriptively. The writer used the theory of Political Economy Theory and Marxism Socialism Theory. The Theory of Political Economy is used for describing and analyzing the China's economic system under Mao Zedong and Deng Xiaoping. Meanwhile, Marxism Socialism Theory is used for reviewing China's political economic as socialist country in the perspective of Marx. Hence, the writer is able to conclude the internal and external factors that influence the transition of China's economic system. The Internal factor was caused by the high level of inequality between the people of China as a result of the first phase of the transition from a feudal system to socialist system that still left the bourgeoisie character in China. Consequently, the bourgeoisie character still left in the leadership of China's Communist Party. This created the different views for marxist and revisionist group that looked upon the contradictions of the people of China. While the external factor was caused by the defeat of Uni Soviet as the central of socialist country and the black campaign by the world countries for viewing socialism under Mao zedong.

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1. INTRODUCTION

In understanding political economy as a discipline between economics and political science, the orientation is the analysis of economic policy through the political process. It is nothing but a condition for advancing the welfare power of the state and its people. The development of the system of production patterns of society and the state should not be separated from the development of the economic system of its people (Rahmadi, 2006). When the economic system is as collective as the primitive communal dizaman, the political system used is also collective. Or vice versa when the economic system is monopolized like only dizaman capitalism then the political system used is also a monopoly (Lestari, 2013)(Nurul Huda, 2014). Political Economy is the most important part of the foundation of people's lives. Economics as the basis of science that affects all aspects of people's lives, while political science as a science that determines all aspects of people's lives. Despite great progress, the political economy in the past has been limited to the possession of production equipment over individuals and capitalist systems that in no way speak of a system of shared ownership (Pieris, 2004)(Adib, 2011).

It starts with a system of political economy, keynes, and liberals who cannot fully explain the economic laws of private ownership and ignore the collective economic systems. Historically, the political economy has sharpened during the 17th century as a stand-alone science. But as modern science and the new science of political economy gained a position in the 18th century. But the starting point of the system that still continues to exist is the political economic system of capitalism (Nata, 2004). The political economic system of capitalism is a growing political economic system with a pattern of production relationships between the owner of the capital and the labor seller (Siswanto, 2006). In line with the definition said by Dudley Dillard, that capitalism is a relationship between the personal owner of the means of production (land, mines, installations, industries as a whole called capital) with free laborers who sell their labor to employers. The political economic system of capitalism was born out of the collapse of the feudalism production relationship between landowners and servant farmers. The development of production relations in the period of feudalism has begun since the 4th century AD and eventually suffered destruction due to the prolonged mastery of production tools by landowners to servant farmers. This is characterized by the upheaval of servant farmers who continue to be modernized due to the development of science over the practice of feudalism production. Science that has evolved since the beginning of the era of enlightenment (renaisains) of the dark age has created new forms of production practices from traditional soil processing to more modern working practices. Soil processing results can be developed into goods that have a higher useful value. Therefore, the emergence of gildes or household industries around the 17th century became the forerunner of the political economic system of capitalism.

The system of capitalism is not much different from the feudal society system where production equipment is still monopolized by a group of people (Amir, 2015)(Surbakti, 1992). However, the system of capitalism with a feudal system, more characterized by the monopoly of capital carried out by the financiers as an effort to enrich themselves. The system of capitalism continues to grow rapidly in line with the development of industries controlled by the bourgeoisie (Kecil, 2008). Until finally in the 19th century, the system of capitalism reached its highest stage, namely the imperialism system of the development of modern capitalism. In the midst of market competition conditions and the gap between the community standings, has created a new contradiction between the working class and the capital group (Budiman, 2006). On this basis Karl Marx issued his theory about his socialist political economy which became a study of economics and politics that abolished the ownership of

production equipment over individuals that had developed for a long time. Karl Marx scientifically and thoroughly investigated the complexity of the relationship of production and exchange of goods in the capitalist system as well as against other previous economic systems. When the previous economic system legalized economic system with a pattern of production of private ownership, Marx assumed that private ownership was the forerunner of human reckoning over humans.

In the socialist economic system, Marx considered that the contradiction between the owners of production tools and the group that did not have the means of production had created such a high social gap. But on the other hand, poverty is the basis of the establishment of unity to create a formula for the development of socialism and bankruptcy that will be experienced by the capitalism system through the path of social revolution. Based on the historical dialectic of the development of society, Marx argues that the future of socialism is the anti-thesis of the system of capitalism. Based on Marx's invention, the socialist revolution had a solid and scientific foundation as the only path to the political economic system of socialism. The development of the social revolution began to change from the plains of continental Europe to Asia (Noor Huda, 2015). National movements to break free from the system of capitalism and feudality have brought national liberation in some countries. As was the case in France through the Paris Revolution under Karl Marx, the Soviet Union conducted the October Revolution of 1917 under Vladimir Lenin, and the Chinese Revolution under Mao Zedong which had a special characteristic when compared to the revolutions in France and the Soviet Union. In his leadership Mao carried out a strategy of reconstruction of the basic thinking of the peasant-based Chinese communist movement, namely putting farmers first as the main force of the revolution, attaching importance to the formation of a communist army in its own right to protect the integrity of the party's life, making the rural areas where most of the farmers lived as the basis of struggle. Because China's position as a country under dynastic rule still maintains the pattern of agricultural production. So that in quantity the number of peasants is greater than the number of labor class. The establishment of China as the People's Republic of China on October 1, 1949 itself marked the end of the period of military rulers and the Nationalist Republic of China (Hikmatul, 2010). In 1949, the Kuo Min Tang Party as the ruler of the Nationalist Chinese Republic led by President Chiang Kai Shek finally had to move to Taiwan Island due to a popular movement that spread from the village besieging the city. The establishment of the PRC also marked the change of China's political economic system at the time (Darini & PR, 2010). That is from various liberal political economic systems into socialist political economic systems with the characteristic of equality for all levels of society in the Chinese state. To that end, Mao consolidated to eliminate the exploitative production relationships that had been instilled since the capitalism system (Buchari, 2014).

One of them is by implementing a land ownership reform system that is considered necessary to build the production relationship of farmers for the formation of collective agricultural patterns (Purwandari, 2011). This land reform campaign is at once to remove the power of the landlords who have controlled the land in the countryside. Based on the ideals of modern society without a class, Mao built a national industry as a way to meet the needs of society. National industries are built by the state without the intervention of financiers. In addition, Mao tried to play the role of the state to overcome the contradictions in society through the cultural revolution, from individualist culture to collective culture (Goenawan Mohamad, 1989). The country that embraced the socialist political economic system in Mao's thinking was a dictatorship of people's democracy led by the upper working class in alliance with the peasants (Magnis-Suseno, 1999). While the function of the state according to Mao is as a tool of oppression of the bourgeoisie and reactionary and the class of suckers who fight the socialist revolution. It solves domestic contradictions, maintains order and protects the interests of the people as well as defending the country from foreign aggression especially capitalists. For this reason Mao used the term Democratic Centralism as a means of overcoming his internal reality. Under Mao Zedong's leadership the standings slowly began to disappear in line with the state's position in dictating the position of the bourgeoisie. In December 1957, Mao declared an economic development program called "The Great Leap Forward". Through the long-haul program, Mao exercised the peasantry's position as a collective labor in carrying out agricultural production work. The people are

invited to work on one collective land, then move to another. The goal is to sharpen the value of collectivity in farming communities (Wahyudhi, 2011)(Dewi, 2013).

Even after Mao's death, the doctrine of Chinese poverty was linked to the program's failure. According to economist Minqi Li a liberal economist considered the Long Leap Forward program and all its failures, because Mao imposed a utopian version of his communists on party leaders. Through programs with no scientific justification and historical evidence, Mao had forced party leaders at the provincial and local levels to meet unrealistic massive production targets to farmers. The absence of effective communication and unreasonable decentralization have caused national economic activity to run into chaos and a tremendous masslocation of resources. Meanwhile, the stimulus to farmers to produce is decreasing due to the determination of income levels in a large way through the commune system. Deng replaced the system of socialism with a more liberal system. Since their rule, various reformist policies of capitalists have been implemented in agriculture and labor to pave the way for the return of the capitalist political economic system, which is contrary to the interests of the working class and the working people in China. After Deng came to power, along with the destruction of the economic joints of socialism in the country, China's foreign policy actually also changed one hundred and eighty degrees.

Chinese revisionists conduct communication cooperation with liberal state regimes (Magnis-Suseno, 1999). Deng's capitalization side on the other hand was seen when China was willing to open the market in the early 1990s to later become a wto member. The ideological principles of socialism slowly but surely began to be abandoned by China in the Deng Xiaoping period, to be replaced by the economic principles of capitalism. Internasionale Proletar which became the ideal of the entire country of socialism will never be realized by Deng (Bevly, 2008). Chinese Party and State leaders are again taking the path of capitalism that has been abandoned since China's social revolution. Socialism built by the Chinese people under Mao's leadership, then revised by Deng whose essence is a revision of socialism towards the restoration of capitalism, including those who have lived in China at this time, assumes and believes that China when Deng came to power until now is a country "Socialism With Special Characteristics of China" (Gunawan Mohamad, 2001). Deng's concept has also brought about changes in china's constitution. In 1982 with the support of a majority of members of the National People's Congress, and the leadership of the CCP finally the idea of market socialism began to be accepted (Hikmatul, 2010). The collective agricultural system was later replaced by a lease system. State-owned farmland can be used by the community independently with a 5 to 10 year lease system (Wati &Chazali, 2015). Then also given an award to farmers (or groups of farmers) who managed to increase their yields. The impact again occurred with competition between the farming community. The transition of China's political economy from socialist to capitalist can be seen in the change of China's own constitution. The Chinese constitution was first enacted in 1954(Paryanti, n.d.). It was changed in 1975, 1978, 1982 and finally got an amendment in 2004. Actually in the change from market socialism to capitalism there are still three more amendments to the Chinese constitution, namely in 1988, 1993 and 1999(Hikmatul, 2010). All of which reflects the degree of China's change in the process towards capitalist identity itself. In China, Mao Zedong's thinking was part of the official doctrine of the Communist Party of China at the time (Nazsir, 2001).

But since 1978 it has been the beginning of Deng Xiaoping's renewal with the concept of "chinese-style socialism". In the political aspect, china's economic reforms were directly enacted as well as changing mao's original ideological role in China. Mao's ideology has been radically altered and reduced to a more reformist direction with foreign capital. In the industry, changes made by Chinese revisionists have weakened the country's planning system. The application of capitalism norms such as profit as an element to regulate production, changes in prices that increasingly reflect value (i.e. production costs and average profits), the application of material excitatory materials, and greater freedom in the management of companies producing for the market in order to achieve profit, have further weakened the fundamentals of Chinese socialist society. Today in line with the condition of China that grew with capitalism even incarnate into advanced capitalism is inseparable from the

success of industrial development in the Chinese state in the Mao era (Tegela et al., 2011). As a result China has turned into a country with advanced industries. China's success in building industries has led China to become a new force of capitalism in the Plains of Asia (Hikmatul, 2010). Another interesting point is seen from China's stance in declaring itself a country with a capitalist economic system, but not politically capitalist. China still maintains socialism as the country's ideology. Marx's study of economic and political views is an inseparable one. Marx argues that base power is an economic system. Factors of the economic system are the ownership of production equipment, distribution of production and exchange of production results. Of the three factors, the most affecting is the ownership of production equipment. The upper building is a reflection of the base (Nabhan, 2000).

This paradoxical condition was clearly seen after Mao's leadership and was replaced by Deng as party chairman. Deng's policies were very different and contradicted Mao's policies as the father of Communist China. China during Mao's time emphasized more on agrarian issues and industrial development by prioritizing domestic capital (Hikam & Magnis-Suseno, 1996). Meanwhile, during Deng's time, China was dominated by foreign capital as well as loans from international institutions. Not only in policy aspects, Deng firmly replaced the constitution that had been created during Mao's time with the aim of eroding the dominance of socialist ideology contrary to Deng's zeal in building a liberal economy in China (Ghazy, n.d.). From the comparison of China during Mao and Deng's time when studied in general the most fundamental differences were based on the leadership of the bourgeoisie in the Communist Party of China. Also that needs to be emphasized from the above statement that the birth of the bourgeois klas in the Communist Party of China as the forerunner of the switching of the Chinese political economic system is not without cause (Shapiro, 2003).

2. RESEARCH METHOD

Based on the applied method, the authors use descriptive research methods. Because descriptive research method is a method where the data obtained is compiled and then interpreted (Hamdi & Bahruddin, 2015) (Semiawan, 2010). So that the collected data can provide information on actual problems based on facts and analysis. The steps taken in this study first describe the condition of the Chinese state during Mao Zedong's leadership with the political economic system of socialism and the condition of the Chinese state during Deng Xiaoping's leadership with the political economic system of capitalism (Susilana, n.d.). Then from the data, the author will examine the policies of Chinese political economy in the time of Mao and Deng with the aim to be able to see the comparison and characteristics of both the political economic system of socialism and capitalism (Hikmatul, 2010). So that the author can analyze about the transition of China's political economic system from socialism to capitalism. Data analysis techniques used by the authors in this study is to use qualitative analysis (Al Farisi, 2012) (Wijayanto, 2015). Because qualitative research is a method to explore and understand the meaning that by a number of individuals or groups of people is considered to come from social or humanitarian problems (Semiawan, 2010). In this context comparative techniques are used to analyze the political economic system of Chinese socialism with the political economic system of Chinese capitalism (Quraysh, 2012). This is because comparisons are used to analyze the transition of the political economic system of socialism to capitalism in China.

3. RESULTS AND DISCUSSIONS

3.1. Mao Zedong's Political Economic Policy.

Basically to understand the important points of political economic policy Mao Zedong had to use the paradigm of Marx's political economic theory. Marx recounts his evidence of the socialist political economic system based on the theory of more value, the theory of capital accumulation, the theory of capital concentration and the theory of impoverishment which are all in substance the capitalist class as the one that has the life and development of the exploitation of the proletariat class. The irreconcilable contradictory relationship between the bourgeois klas and the proletariat klas is based on the more value-sucking carried out by the bourgeois klas. This more value is a monetary form of

the production part of the worker that he submits to the owner of the production equipment without accepting anything in return.

Labor buyers buy it, consume it by selling for work. The process of working in a capitalist society there are two peculiarities, namely; first the worker works under capitalist control, both products belong to the capitalist, because the work process is just a process between two things / goods purchased by the capitalist, namely labor and production equipment. But the capitalist system doesn't want the value used to be produced for the sake of the value itself, but only a storage area for exchange and special value. Capitalists buy labor from workers, and in exchange for that wage, the capitalist takes the entire production from that worker, all the newly generated value that has been incorporated into that production value. This paradigm of thinking was adopted by Mao Zedong in running the system of government both politically and economically in China. The difference is only in the structural condition of the community. In the revolutionary practice of Marx and Lenin the main strength lies in the proletariat society in the urban. Where urban proletariat was considered the main source of revolution, and rural areas were generally neglected. Mao focused on the peasants as a major revolutionary force, which, he said, was the main economic power in the countryside. Considering the majority of the Chinese population at that time were domiciled in the village. Peasants could be led by proletariat and his bodyguards for the political power of the CCP. Economically after the Chinese revolution, the standing of the proletariat and peasants played a crucial role in running the wheels of the economy. As an example of Land Reform policy or commonly referred to as Chinese agrarian reform, it is actually a program of distributing land to the peasants. Previously much of the land in China was controlled by landowners, while the community was employed as farm laborers to work for landowners. For Mao, the mastery of production tools must be mastered collectively through the class tool that is the state. This system shows Mao running a socialist economic system resulting from Marx's thinking. In the macroeconomic field, Mao implemented a national industrial development policy aimed at building China's infrastructure strength. All under state intervention, without the use of investors. For Mao the investment was the implementation of a capitalist system aimed at remonopolizing the Chinese economy. Mao made overall rural development his priority. Mao felt that this strategy made sense in the early stages of socialism in a country where most of his people were peasants.

For Mao to strengthen political and economic power must be closely related to the struggle of the people of the world to enlarge the influence of socialist understanding in other countries. In Cold War times, that influence was much greater. The Communist Party of Indonesia (PKI), the third largest party in the world at the time, even built an alliance with the Communist Party of China (CPC) in the form of the Jakarta-Peking axis. In December 1957, Mao declared a flagship program of economic development called "The Great Leap Forward" or "Leap Forward." The aim of the program is to establish advanced Chinese industries and counterbalance the economic strength of the capitalist country. In his program Mao prioritized the construction of the steel industry within one year from 5.36 million tons to 10.7 million tons. In the agricultural development aspect, Mao created dual technology in accelerating the development of advanced and modern industries. Agricultural activities are carried out jointly simultaneously, people's farms are prohibited, residents are placed in large groups of thousands of people. The goal is to collect agricultural produce and distribute the results evenly to communal members.

After the Far Forward Leap program ended, Mao's government published a report stating that the tragedy was caused by 70 percent of natural disasters and 30 percent by human error. However, after Deng Xiaoping's regime came to power, the composition was reversed: 70 percent by human error and 30 percent by natural disasters. And 70 percent of that burden was borne by Mao Zedong. In the political aspect Mao asserted about the government of a third containing the proletariat, the peasants and the small bourgeoisie (the capital-owned financiers' class). The goal of attracting small bourgeoisie in government is to carry out national development oriented towards Chinese development. Because

in the early stages of development Mao thought it necessary to acquire capital power but was subject to the rule of the Communist Party of China.

For Mao, political work must be closely related to economic employment, just as when the socioeconomic system undergoes fundamental changes, then all aspects of political work must synergize with the Chinese socialist system. In addition, the military strength must also be involved in the political work of the party necessary when carrying out the people's war. The aim is to rally the strength of the red army, rally the strength of the friendly army, rally the unity of the people, scatter the enemy soldiers and guarantee victory in battle. For Mao Zedong and the Communist Party of China, the socialist revolution was an agrarian revolution and the development of national industries that was actually the liberation of China from the system of capitalism. The struggle of Mao and the entire Chinese people during the revolution has led China to a socialist political economic system. Establishing a post-Qing dynasty feudal system and destroying the Chiang Kai Shek-era system of capitalism.

3.2. Deng Xiaoping's Political Economy Policy.

One of Deng Xiaoping's views on running the wheel of government was through reform and openness. Deng took the lead in the late '70s and brought about change from all aspects. He is therefore referred to as the chief architect of China's reforms and openness. Deng's domestic policy reforms were mainly manifested in two aspects. First, He considered ending china's situation for decades ago which continued to hold political movements, so that economic development could not run normally. Must strive to maintain the stability of the country, to create the social climate necessary for economic development. Deng stressed the need to firmly make economic development the core of the work of the ruling party and the rest of the country. Second, by foot changing the way the state manages economic jobs, from the beginning that relies entirely on government planning and control changed to recognize the role of market regulation in economic operations. Meanwhile, Deng also emphasized the need to push thoroughly for state reform of science, education, culture and health systems on the basis of the economic development of capitalism.

This capitalization situation again occurred after the third plenary session of the Communist Party of China congress held in December 1978, the results showed the entry of the Deng Xiaoping reform era. This era is better known as the era of restoration of capitalism. The project of the investors is a way to restore China's transition from a socialist system to capitalism. Of course, this whole program has raised resistance from the working class and peasants who have lived in the socialism system for 60 years. One of the most opposed policies at the time was labor reform policies and the rural land rent system. In his policy Deng restored the wage system for working workers. In Mao's time, the wage system was abolished, all labor results from the workforce were distributed evenly according to the needs of the workforce. For Deng, the system of sharing the work is the right of the financiers. Because if it runs Mao's system then this will harm investors. This meant that mao's policy of abolishing the wage system for the workers was at the expense of the workers. As a result this system has abolished the permanent workforce for public servants. China's reformed economic move was followed by the development of a manufacturing industry to expand and increase investment coming from abroad. In Deng's view, politics doesn't have to be commander-in-chief and the economy can't keep up with political views. Deng mentioned that China in his era still adhered to socialism politically, but socialism with special characteristics. As Chen Yun, a CCP official, said in 1924, openness to the outside world and the implementation of more flexible politics (meaning the entry of foreign capital and revisionist politics). So it is no wonder that economically China is no longer a socialist. China does not prioritize sectors of the economy that produce rapid growth without government intervention.

In 1976, Deng strengthened his position by establishing cooperation with western countries. In 1979 the United States gave a full diplomatic introduction to China and established cooperation with the United States as a capitalist economic mecca. From then on there was privatization of state-owned companies, private companies were given room to flourish, foreign investors were given high intensive, stock markets allowed. A common variable of consideration is that interpreting communist teachings is of economic importance. In short, this policy was seen as Deng's success in building

China's economy. Deng let investments go smoothly, private companies were allowed to grow rapidly, resulting in China becoming a socialist market economy that built an economic system in which private ownership was mainstream. However, if we explore politically Deng's policy is very incompatible with Marx's teachings that are anti-investment. So it becomes a paradoxical condition if Deng calls China politically socialist and a capitalist economic system.

3.3. The Difference Between Mao Zedong's Political Economic System and Deng Xiaoping's Political Economy System.

If we look at all aspects of Mao and Deng's political economic policies, then there will be many fundamental differences in running the government in China. Although in one aspect both adopted socialist understanding in the Chinese state political system. However, in the implementation of his economic system Deng was more compromised when compared to Mao. Mao on the other hand is more ideological compared to Deng in seeing socialism as China's future. From these differences, the author will try to analyze the differences in the Chinese political system from the leadership of these two heads of government. So that in the presentation of the author can present factors that are behind the transition of the political economic system in China.

a. Chinese State Political Development.

In the Mao Zedong era, China's political development was so prioritized. This is based on the development of socialism ideology for Chinese society. Long before China ran its social revolution, Mao Zedong and the Communist Party of China ran party programs aimed at enlarging the national unity front. This unity front consists of a unity line between the workers' standings, the peasants, the people's army, and the party. In china's communist party programs, it is entirely oriented towards improving the understanding of party cadres about the purpose of running a revolution. In addition, propaganda is also carried out for the purpose of increasing the influence of the party. The political work of the Mao era was quite successful quickly.

This condition was influenced by chinese society which was then impoverished by the war against Japan and the dynastic feudal system that was considered obsolete at the time. This is what built a nationalist and revolutionary disposition for Chinese society to get out of poverty. Because, the state of war will accelerate the spread of the national liberation movement. After the greatness of the national unity front. The CCP, together with the Chinese people who had agreed to the socialist system, ran the Long March in 1934 from southeastern China to northwestern China. This gained great sympathy from the farming community in the countryside. At that time, China was still ruled by Chiang Kai Sek's Nationalist (Kuomintang) forces. But during the China-Japan war in 1937, communist and nationalist forces became united against Japan. After the China-Japan war there was a struggle for power between communists and nationalists that resulted in the Nationalists moving to the Taiwan islands. The Ruling Communist Party of China in 1949 founded the People's Republic of China and made Mao Zedong its president. Mao managed to build a socialist political force. A resounding result for the Chinese communist party. After the leadership of the People's Republic of China under the leadership of the CCP, all aspects of individualist direction, liberalization and capitalization were eliminated from China. Mao's political development did not stop there, after the revolution Mao continued to run socialist politics by running a proletariat dictatorship. The essence of this program is to eliminate capitalist ideas that have been instilled in the system of government through educational programs, propaganda, agitation, and ideological programs. In Maoist thought, "political power comes from the muzzle of a rifle", and peasants could be mobilized to wage a people's war in an armed struggle involving guerrilla warfare. The first stage involves the mobilization and organizing of laborers and peasants. The second phase involves the development of a rural base area and increased coordination among guerrilla organizations. The third stage involves the transition to people's war. Unlike the political development of Deng Xiaoping's era, Deng

Xiaoping's program did not place much emphasis on political development programs. For Deng political work should not take precedence over economic work. As explained in the sub-chapter above that Deng's position is actually paradoxical. Deng is better known for his reform movement. Deng did not overtly change China's political system from socialist to capitalism. But Deng changed his base system of economics.

The reason, the development of society will be determined by the fields of production. The field of economics is the basis, while the two dimensions of social institutions and forms of social consciousness are buildings or superstruktur. The characteristics that determine the shape of the economy are the social standings in society. This means that if Deng runs a different economic and political system, deng is actually running a system of capitalism. China may have said itself as a socialist state in Deng's time politically. But for Chinese Marxists in Deng's time it was just a capitalist state. Deng's stance and views on the unification of capitalist and socialist ideology were inseparable from Deng's position as a bourgeois klas. According to Marx's theory, the bourgeoisie will be more concerned in determining his political stance. Because this klas has capital to change the standard of life. Similarly, after Mao's death and the collapse of the Soviet Union the position of socialist ideology was subjected to a great flurry of decline from the bourgeoisie at the time. Because at that time the bourgeois standing was the ruling class in the world country. Thus some bourgeois circles began to revise socialist teachings by eliminating the initial essence to abolish the klas system in society. Deng also revised Mao's teachings. The system, which was built by Mao for 30 years, was replaced with Deng's signature Chinese socialist system. Deng was a modern form of revisionist government that modernized Marx's teachings. There would be no socialist system without an economic system of socialism as well.

b. China's Political Economic Policy.

The ideology of capitalism that maintains the monopoly economic system is the forerunner of the ideology of socialism. The birth of the Chinese socialism system was based on the exploitative, expansive and accumulative nature of capital that made the working class live in alienation. So Marx says, "That we should suspect that entrepreneurs preach to society about their noble values and moral obligations. Often unwittingly, such sermons are loaded with self-itself, aka ideology. Therefore socialism is the belief that the concentration of production tools are mastered together for shared needs. Marx's criticism of the system of capitalism, which claimed that the bourgeoisie had subjugated nature to humans, applied chemical systems to industry and made high-tech production facilities/tools, had created a more massive production force than the next generation. So at its peak there was an increasing class conflict." Thus Karl Marx prioritized social change through an armed struggle run by the people or revolution to achieve a society without klas namely, Socialism.

The revolution can be seen as a forward, progressive and radical point of view against conservative forces. Conservative power is the ruling party of production tools and progressive power is a proletariat that lives in economic, social and cultural alienation. For that there is no other way but to run a social revolution to replace conservative forces. Reflecting on Marx's view, Mao and the CCP's success in running the revolution was an attempt to abolish the monopoly system of production tools in China. The overthrow of the Kuomintang Party and the struggle against colonialism were an integral part of the Struggle of the Chinese people when it seized lands controlled by the lords, overthrowing the power of the Kuomintang nationalist regime. Mao succeeded in establishing the communist state of China. Not that China suddenly became a socialist state. Not finished until after becoming head of state, Mao ran the distribution of land that had been controlled by landowners, the abolition of the wage system, agricultural collectiveity, and the long-haul program ahead. Klas bourgeoisie was given space but not given the opportunity to re-monopolize the production equipment. Production equipment is now controlled by the community, workers and peasants are now sovereign over their production, the collective work system is run in rural

areas and industrial development in urban areas. All of them are done collectively without the intervention of capitalist countries, without loans or investments. The bourgeois character that has been attached to society is slowly disappearing. All are run on a collective basis. This situation changed, when Deng Xiaoping changed China's economic system more towards capitalism. China again handed over assets that had been seized during the revolution to foreigners in the form of privatization, liberalization practices, and cooperation with the state of capitalism. An interesting point of this phenomenon when China became a capitalist country, its bourgeoisie was a group of government families or families of communist party members. It should be noted that the symptoms of enriching oneself among party officials and governments and their families through a wide variety of businesses, which are developed and developed thanks to their relationships and positions, are commonplace and no secret in "Socialism with Chinese Special Features."

It is asserted that in that year, there were no less than 27% or about 288 million people out of the total labor force of 1.07 billion people in the position of unemployment. Then in 2010, according to a World Bank survey, it was explained that China still has 150 million people living below the poverty line earning less than \$1 a day as a measure of the international poverty line. By the end of 2010, Standart and Chartered had also estimated that China was at risk of defaulting on its government debt of 8-9 trillion yuan, or about 1.2 – 1.4 trillion U.S. dollars. Where some of these funds have been used to provide injections of funds to various large companies, especially those in China's Liaoning province. The wave of Chinese economic recession above that occurred in a volatile manner, resulting in a spike in the current crisis in China. This is evidenced by the yuan devaluation policy in mid-August as much as 2 times with a total devaluation of 3.6% resulting in the yuan to dollar exchange rate falling to 6.3306 yuan per US dollar. The yuan devaluation policy by the People's Bank of China (PBC) on August 11 and 12, 2015 aims to increase the value of the country's exports which are in decline by 8.3% in July 2015. Because China's export activity has been the main source of the country's GDP or not less than 60% of its GDP. While 60% of China's export value so far from its GDP, in fact is inseparable from the role of investment shares of MNC companies in the world. Thus, this situation also led to a decline in the value of shares on the Shanghai Stock Exchange up to 30% in July.

c. The Dictatorship of the Chinese Society Klas.

Class theory is Karl Marx and Friedrich Engels's analysis of capitalism which makes the two large groups between the bourgeois klas and the proletariat klas. Marx's analysis focuses on the hidden inequities of public relations in the economic system of capitalism. In structural society capitalism this group has a conflicting group and its antagonistic character, where the relationship is exploitative, something that can not be seen by other social thinkers. In particular, this class divides society into two different relationships, becoming a sucking and sucking class. The birth of the sucking class in the society of capitalism was due to the position of production tools monopolized massively by the bourgeoisie. On the contrary, the birth of the sucking class in the society of capitalism due to the thermopolitic means of production so that the sucked klas must sell its energy to the sucking class. The number of bourgeois standings in quantity is less when compared to the number of proletariat klas. Of course, this situation is what makes the poverty that reigns so great among the community.

In addition to the proletariat klas does not have a means of production, this klas also has to deal with the state of capitalism. The state's position in the capitalism system is a tool for the bourgeoisie. Various policies are issued by state bureaucrats with the aim of perpetuating the interests of the bourgeoisie. This situation continued from the beginning of capitalism to the imperialism phase. But that doesn't mean that this impoverished state doesn't get a fight from the sucked-up standings. The struggle for the klas was started by Karl Marx through the Paris Revolution, then the resistance to abolish the klas was also practiced

by Lenin through the October Revolution and Mao Zedong through the Chinese Revolution. This struggle is not without cause, or solely due to the conditions of exploitation by the bourgeoisie. Through his philosophy of historical dialectical materialism, Marx argues that the human system of sucking on humans is a derivative of every era as long as there is still mastery and monopoly over the individual. During that time also the contradiction will give birth to a new civilization, for Marx civilization was a civilization of society without klas namely socialism towards communism. Some revisionists tried to revise this view, assuming that the opposition could be reconciled without having to go through the path of violence. When linked to the klas-flattering practice run by Mao Zedong, the klas struggle has involved the majority of the Chinese population. The power struggle has been sweet for the victory of the communist party of China. After the revolution, Mao tried to abolish the klas system in society. The trick is to build the power of a proletariat dictator. The great bourgeoisie was seized and large groups of landowners were seized, all handed over to the state and the state distributed to the community. Anti-communist and feudal groups were wari. The standings of the medium bourgeoisie and the small bourgeoisie are tried to be enthred in China's national unity front. In the early stages of the bourgeois standings were allowed to remain in China, but the bourgeois klas was strictly prohibited to make capital accumulation. All intervened by the CCP. Gradually the capitalist character of the bourgeois klas will be eroded in line with the propaganda and education activities of socialist ideology by the CCP bureau polit. The main task of the polit bureau is to run the system of recruitment by improving the ideological understanding of socialism for ccP cadres. For Mao the bourgeoisie could be digaet but not to let the monopoly system continue to exist in China. The klas in society will disappear along with the dictatorship of the proletarian klas over the bourgeois klas. The Chinese Communist Party should be the most advanced detachment in building a socialist ideology.

The dictatorship of klas in socialist society should have a future society without standings without having to compromise with the bourgeois parties. This is what Mao and the CCP showed in carrying out their dictatorship. The contradictions of Chinese society in the Deng Xiaoping era seem softer and compromised. Deng thinks that the bourgeois klas and the proletariat classe should go hand in hand to build China. Deng pinned his hopes on the bourgeoisie to invest in China's development. China's openness in Deng's time signaled a system of capitalism domesticating the structure of society. So it is no wonder when the position of the proletariat standings will again be re-dictated by the bourgeois standings again. This can be seen from the chinese government in Deng's time. Maoist factions were replaced with modern revisionists to fill crucial parts of the government and the Communist Party of China. Of course the impact is that the unity that has been built between the labor and peasants is exclusive to Deng's program and no longer united within the party's democratic centralism line. The party is already led by oligarchs who derive wealth from investment investment. They are a group of nobles who fund political instruments so that businesses run by oligarchs gain support so that they get bigger and automatically make profits faster than through purely connected business channels. The interests of the financiers and nobles did little to subvert the dominance of the proletariat in the party. The dominance of the proletariat in the party will certainly greatly interfere with their existence in regulating the Chinese economy. The dominance of the proletariat standings in the party leadership is no longer dominant. The state of this ideological war that enthages the existence of the labour standings in the body of the party.

The party that should have been able to achieve dominance over the teachings of socialism since the Mao era was again faced with pressure from the domestic bourgeoisie. Bourgeoisie who acted as a proletariat klas character but his practice was liberal and tinkered with the teachings of Karl Marx (modern revisionist). China's failure to maintain a system of socialism was not actually due to socialists but rather the failure of modern revisionists who

tinkered with the system long built by Mao. China di era Deng does not provide socialist teachings that conform to the teachings of the kelas in marx perspective. On the above conditions we can write about the dominance of which kelas is in the CCP. The dominance of the standings in the party will certainly greatly affect the standing of the Labour standings in dictating the bourgeois standings. Because the proletariat dictatorship was a series of stages towards a society of communism that was without a kelas. The proletariat dictatorial system run by Mao through government such as by involving labor and peasant groups was a concrete form of the kelas struggle program. The proletariat dictatorship we did not find in the CCP during Deng's reign. Deng prefers to put the leadership to bourgeois groups with the aim of gaining an intake of funds to save China from crisis.

d. Chinese Cultural Policy.

In building a proletariat culture, Mao considered that it was important to learn from the rise of modern revisionists in the Soviet Union, Mao realized that in China there was also the danger of restoration of capitalism. The policies did not come from the enemy state reaction or from the stronghold of imperialism directly but they infiltrated the body of party leadership, government, military or culture. To that end Mao ran a great revolution of proletariat culture, essentially a major political revolution led by the proletariat kelas against the bourgeois kelas and all the other sucking kelas under the conditions of socialism. The RBKP program was launched under the conditions of socialism and proletariat dictatorship. In rbkp people are given the freedom to do 4 great freedoms, namely freedom of speech, expressing opinions freely, holding large debates, and writing posters in uppercase.

The program was denounced and considered a terror to the state of capitalism and considered a ruthless dictatorship. Because through the RBKP program the bourgeoisie is not allowed to be in a free situation. The public is left to choose its leader. In a socialist society it is still possible for the rise of revisionism to deflect the purpose of socialism, due to the various contradictions, inequalities and inequalities inherited from the old society that are unlikely to disappear in a few years. This inequality is inequality in salary, educational opportunities and employment opportunities in cities and rural areas. Hal ini yang menciptakan rasa tidak sepenanggungan, egois dan hak istimewa. This is a character kelas bourgeois. In the period of socialist development in addition to the existence of kelas, contradictions, kelas struggles, and there are still discrepancies between the economic base and the building above (education, politics, culture, ideology and so on). It is this problem that changes in the material base of the economy occur so quickly when compared to changes in the upper buildings. It is this condition that evokes the culture of birth and the development of an elite of the new bourgeoisie in China. Chinese people see and feel bureaucratic behavior separate from socialism. Mao therefore mobilized the masses to fight the new bourgeoisie.

In the CCPKC's decision document on RBKP taken in August 1966 it is clearly stated the purpose of the RBKP is to fight against and overthrow those in power who took the path of capitalism and changed education, literature and the arts and all the upper buildings that were incompatible with the economic basis of socialism. Thus facilitating the development of the socialism system. The RBKP's goal was to fight against and overthrow those in power who took the capitalist path, criticizing bourgeois intellectuals. Then to reinforce the public view Mao invited the public to change education, literature, art and all the upper buildings that were incompatible with the socialist economic foundation. Before the RBKP there had been many campaigns against bourgeoisie such as the anti-right movement and the socialist education movement carried out by the government and the party already controlled by deng Xiaoping. The results of socialist campaigns and educational movements have led Mao to one conclusion that the various movements and dismissal of revisionist people from office were not only enough to ensure the continuation of the revolution and the development of socialism. As a result of this RBKP, millions of masses were mobilized massively to raise

awareness through the study of Marxism and Lenninism as well as mao zedong's mind and forge themselves in the struggle against winged revisionists in the party. The RBKP movement certainly got a lot of opposition from Deng Xiaoping's stronghold who thought that the movement of people who struggled to seize revisionist power was considered an anarchist movement. Indeed in the history of the communist party there has never been a mass movement to tear apart and destroy state apparatus and institutions. From national party officials, factory directors and managers, to revisionist academics are all subject to criticism.

This situation attracted the attention of the imperialist media as well as the bourgeois-controlled media. These media outlets show and prove that socialism is a system that robs people of democratic rights. People who used to be admirers of socialism are now degenerate into admirers of liberal democracy. The great revolution of proletariat culture has actually proven clearly how the position of the imperialism and the bourgeoisie. Proletariat dictatorship is in no way an obstacle to democracy for labor, peasants and other workers' groups. The presumption of revisionists who consider the RBKP is a reflection of Mao's dictatorial leadership style. For revisionists Mao had made a mistake in resolving contradictions within the party. Because for Deng and his followers that the bourgeois klas was finished exterminated in 1949 so it is impossible to struggle klas not finished. Of course this is a scheme to blur the klas contradictions in the Chinese public system. But the additional note that RBKP does not give birth to contradictions between the people. But how to resolve the people's contradictions with the powerful who take the path of capitalism. What Mao fought for was the ideas and ideas of revisionists. On the one hand liberalization of the mind opposes the concept of a socialist economy that is considered a failure in building China. Control of business entities by the government as well as the concept of equal taste in line with the concept of profit and business. On the other hand the liberalization of the mind has encouraged Chinese society to compete and of course this is contrary to the teachings of socialism that teach togetherness.

3.4. Factors Influencing The Transition of China's Political Economic System From Socialism to Capitalism.

a. Internal Factors

After Mao Zedong and the Chinese people won the social revolution toppled the feudal dynastic system. At that time also the economic, social, political, and cultural patterns also undergo a process of change. Several attempts to reinforce the view of socialism began to be run through the struggle of the klas. At that time the nature and character of society was still very retarded due to the feudal system. The feudal society system has created a chasm of inequality in society. Differences in education level, cultural level, economic level make the character of society more individualistic and anti-social. The character of the bourgeois klas instilled for a long time certainly did not change just after the revolution. This is what needs to be eroded in running the system of socialism. People's views on the socialism system are still very premature. For Mao at the time, the struggle for the klas was not just about taking up arms. But it advances the Chinese public's view of the future of socialism. The state of a backward society certainly requires a process of political and ideological work to maintain victories and attacks from revisionists.

Socialist society covers a long period of history. In the period of socialist history, there are still klas, klas contradictions and klas struggles, there is a struggle between the socialist path and the capitalist path and there is the danger of restoration of capitalism. Not that after the victory of the revolution, it was automatically completed also the struggle of the proletariat dictator. Not that there are no gaps, no more bourgeois klas thoughts in society, and all of them have become socialists. To change the character of the bourgeois klas in society, a proletariat dictatorship is needed. Character and specialty of bourgeois standing that has long been inherent in the culture of society. This inherent bourgeois character is what became a factor in the emergence of modern revisionist thinking in the stronghold of the Communist

Party of China. Strengthening the socialist public view, getting attacks from the reactionous and most dangerous countries is actually the rongrongan of modern revisionists in the ccP body. Because bourgeois free thinking revised Marx's view of socialism and changed the essence of socialism. Deng's stance and views on the unification of capitalist and socialist ideology are inseparable from this factor. The seeds of revisionist thought that remained in the pkc leadership at that time began to tinker with the Chinese socialism system. They carried out reforms from all aspects with the aim of turning the Chinese economy into capitalism. The advantage is that revisionists can cultivate wealth to enrich themselves as motivation plus a socialist political system that dictators will permanently strengthen their position. This is one of the factors behind the transition of China's political economic system. For Deng there was no transition of the system of socialism, there was only an adjustment of socialism to Chinese culture. The adjustment of the political economic system of capitalism is referred to as socialism with a special feature of China. But for Mao the struggle to maintain socialism was part of the klas's struggle to abolish modern revisionists in the party body. Mao firmly viewed modern revisionists as the cause of the restoration of Chinese capitalism. Both Deng and Mao had their own interests in maintaining their political economic methods. Various policies were issued to abolish the system that prevailed both during Deng and Mao's time. For Deng, his interest was to replace the system of socialism towards capitalism. As for Mao dictating the bourgeois klas over the proletariat klas.

According to marxism, small bourgeoisie is a group of people who have limited capital and often behave in disquiet. Deng Xiaoping was a cadre of Chinese Communist Patai with a small bourgeois background. Coming from among young students, Deng began to try to study socialist ideology. After Mao's death, Deng continued the party and Chinese leadership milestones. At that time the world's socialism system was in a state of decline, the movement of capitalism came to the fore. This situation also affects the Chinese economy. The movement to revise Marx's teachings began to emerge from intellectuals or small bourgeoisie. For the view of the small bourgeoisie this is an opportunity to get out of the crisis by joining the axis of state capitalism. Similarly to Deng Xiaoping who assessed through the economic path of capitalism, China can get out of the post-cold war economic crisis. The destruction of the Soviet Union became a stumbling block in the development of socialism in China. The dominance of revisionist factions has changed the direction of party ideology. The offer was indirectly presented before deng xiaoping's government to build capitalism in China. Investment and loans to build China are derailed by the countries of capitalism.

The first year after the declaration of China's economic capitalization, development was so peasat. Economic regulations in the constitution are amended to change policies to be more open to investment. China's development is aimed at accelerating the turnaround of capital in China. As the world's largest population, it is a market and a target for productive energy for investment. The bourgeois klas in the CCP welcomed this with great fanfare. But the problem is, Deng does not keep the whole teaching of socialism. Indeed at that time the world's countries were already dominated by the economy of capitalism. Deng sees this opportunity, the right-wing group that makes revisionists drift away. Deng revised Marx's teachings by affirming contradictions, klas struggles and reforming China's political economy. The bourgeoisie's view returned to the midst of society, the entire view of socialism was revised in the interests of the bourgeois klas that ruled the Chinese communist party. Deng began to run this system, and returned China to the system to the path of capitalism.

The small bourgeois leadership in the Chinese Communist party was the cause of the transition of the Chinese political economic system from a system of socialism to a system of capitalism. Indeed, the characteristics of this bourgeoisie are not only seen from the status of the production relationship but also seen from the character of sucking or sucking. For Deng the socialist political government and the capitalist economic system is a legitimate thing.

Mao Zedong himself was also of small bourgeoisie, but Marx's theory that he had booked Mao into a proletariat in carrying out revolutionary theory. This is what brought China into a state of socialism. Unlike Deng, during his reign Mao placed his power within the corridors of Marxism theory. Mao was not concerned about carrying out his revolutionary practices. As a result, until the end of his life, Mao did not occasionally change the direction of China's political economy. Reflecting on Marx's view, Mao and the CCP's success in running the revolution was an attempt to abolish the monopoly system of production tools in China. The overthrow of the Kuomintang Party and the struggle against colonialism were an integral part of the Struggle of the Chinese people when it seized lands controlled by the lords, overthrowing the power of the Kuomintang nationalist regime. The inclusion of the bourgeois standings in the party made the entire result of the revolution restored to the system of capitalism.

After China under Deng Xiaoping, revisionist rule dominated all aspects of China. Revisionist views suggest that the contradiction between the bourgeois klas and the proletarian klas that was after the revolution of 1946. The emergence of the idea of Chinese economic capitalization is an extension of china's special characteristic socialist economic system. For Deng and his followers China still runs the political system of socialism, but economically capitalist. In the development of Socialism, there continues to be contradictions between production power and production relationships that must be seen as a whole, like two faces of the same currency. The contradiction was resolved through continuous adjustment between the production relationship and the development achieved by the production force. If the production relationship is not adjusted then at some point the development of production power will experience obstacles and contradictions between the two will not be resolved properly. This condition has obscured people's views on socialism. Society is again presented with a culture of capitalism wrapped in socialism.

This is what makes the struggle in Chinese society is not finished. The view of the bourgeoisie still exists in the Chinese community. But for Deng and his followers it's the opposite. Deng thinks the collaboration of the socialism system with the capitalism system is a way to save China from crisis. Deng illustrates china's economy like a cat. It doesn't matter if it's a black cat or a white cat, both of them keep eating fish. It is not the Chinese economic problem of capitalism or socialism that is primarily both for the purpose of literature. For Deng the contradiction is over, the labour standings can come to terms with the bourgeois klas. Even in some practices bourgeois klas and proletariat klas establish production relationships to build China. For Deng it's ok to collaborate with the system of capitalism with the main system of socialism is how the whole class in society is able to build China. The impact china builds with the economic power of investment. China's infrastructure is seen as a world economic power, but in fact the advanced economic power is the economic power of china's ruling bourgeoisie and China's foreign investment. Chinese society is again faced with a system of deprivation of more value and monopoly of production tools.

b. External Factors.

External factors are external factors that influence the transition of China's political economic system. In addition to internal factors as the determining factors, but external factors from outside the Communist Party of China became a stepping stone to the development of modern revisionist understanding in China. After Stalin's time, the Soviet Union's political views on the proletariat dictatorship began to shift direction under Khurushchev's leadership. Gradually becoming a country under the leadership of the bourgeoisie. This condition had an impact on the political attitude of the Soviet Union which began to break relations with socialism countries such as with the Communist state of China under Mao Zedong in the 1960s. Even the Soviet Union began to open up to make investments with capitalist countries that at that time had reached its highest stage. Khurushcev had opened the entrance of the bourgeois character to the PKUS Party and became a condition of the dissolution of the

socialism community system. The internal state-led protests and the pressure of Russia's cold war crisis against the United States have resulted in the exclusion of the socialist movement. Of course the communist party leadership of the Soviet Union made this a business opportunity in building unity between political and economic work.

The result was certainly the exclusion of the labor movement and the impact on the dissolution of the Communist Party of the Soviet Union on 29 August 1991 by Gorbachev. This dissolution as a form of the eradication of the socialism movement. Gorbachev did survive the coup, but the level of public trust declined. Gorbachev remained faced with worsening domestic economic difficulties, resulting in military groups becoming fragmented and 15 states belonging to the Soviet Union demanding independence. All this on the basis of the disillusionment of the Soviet states in the enforcement of the line of socialism. Until the Soviet Union was declared disbanded on December 31, 1991. This dissolution as a form of impact on the leadership of world socialism. Gorbachev gave the leadership of socialism to every party in every country. The state of the Soviet Union's domestic economy worsened, resulting in military groups becoming fragmented and 15 states belonging to the Soviet Union demanding independence. All this on the basis of the disillusionment of the Soviet states in the enforcement of the line of socialism. Until the Soviet Union was declared disbanded on December 31, 1991. Since then the world socialism movement has been considered a failure by the United States.

Massacres and anti-religious movements are campaigned in various worlds. The goal is to abolish socialism in the world. As a result, the anti-socialism movement contributed to the democratization of world countries. The United States as the mecca of capitalism is able to domesticize the world economy. One of them was China, the restoration of capitalism and all the propaganda of the revisionist rulers of Chinese capitalists, blackening the Socialism that Mao built. But people's love for Mao is not so. On the day of Mao's birth and death, commemorations in memory of Mao were held in various cities and the participants grew and the presence of young people increased. There are various groups studying Mao's works and the internet is also used to disseminate and channel opinions that challenge the official version of the rulers and the mainstream in the media of petitions and competition. Another very important social value Mao taught was cooperation and loyalty, not competition and competition. Mao believed in the ability of science and research institutions to fulfill their duties precisely because of the superiority of socialism in which there was no competition and competition between these institutions. Through cooperation and exchange of information, all will move forward together.

After that, almost all the countries of socialism of the world declared themselves as leaders of socialism with a pattern of capitalism. At that time, the political economic system of socialism lost its prestige. The national liberation movement is no longer revolutionary. Party leaders began to run the economic system of socialism that was in their heads. Indeed, this factor is not the most dominant factor. But this factor influenced the views of the socialist movement at the time. After the victory of capitalism, the view of socialism was regarded as a dangerous ideology. Socialism is defined as a violence to reach society without standing by. Even some liberal thinkers think that socialism is a utopian ideology. Socialism will not be able to abolish the klas in society through the path of revolution. This thinking was based on the failures of the Soviet Union and China. China in particular Mao's socialism ideology was considered a failure to abolish the system of society. Mao was considered incapable of establishing a compact and stable government. The revolution was regarded as a long-running unrest and civil war. Mao's success in building socialism was judged to be a hardline totalitarian character. The great revolution of proletariat culture against modern revisionists was considered the greatest massacre in human history. Mega projects leap far ahead to

improve the collective economy of agriculture. Although some say that the results of the economic program leap forward is considered a failure.

The emergence of various figures that mention the death rate is due to this program, may not be so important to some people during this time. Mao has forced party leaders at the provincial and local levels to meet massive production targets that are unrealistic to farmers. The absence of effective communication and unreasonable decentralization have caused national economic activity to run into chaos and a tremendous masslocation of resources. Meanwhile, the stimulus to farmers to produce is decreasing due to the determination of income levels in a large way through the commune system. These contributed to the failure of agricultural production from 1959 to 1962. The situation of crop failure worsened when the central government took over agricultural products of legumes from rural areas, in order to meet the national shortage of legume production from the original forecast. The worst consequence of the failure of this Long Leap Forward program, there was tremendous poverty and mass starvation throughout China. This poverty and famine is something of the greatest in Chinese history, even the largest claimed in the history of mankind. And this is not ordinary poverty, but rather deadly poverty with the number of victims who establish buluroma. Liberal intellectuals and post-Mao Chinese leaders released different figures on the number of people who died from the famine. But the intended campaign was achieved, "Mao has let his people die from poverty and hunger." However, for those who wish to establish scientific truth, the varying number raises serious questions regarding the validity and accuracy of where and how it was obtained.

Faced with that controversy, we must go beyond the statistical calculation method. I would like to invite you to see the economic and social developments during the implementation of the Long Leap Forward program. Data released by Deng Xiaoping's regime also showed positive growth figures. For example, industrial production increased by 11.2 percent per year from 1952-1976 (growing 10 percent annually during a period of cultural revolution that was accused of being the darkest period in Chinese history). In 1952, the industry contributed 36 percent of gross national income. In 1975, industrial sector contributions increased to 75 percent, while agricultural sector contributions by 28 percent. Another data from Guo Shutian, former director of policy and law of china's agriculture ministry in mao's time mentions, it is true that agricultural production declined in the period 1949-1978, due to "natural disasters and errors in practice." Nevertheless, he said between 1949-1978 the amount of grain food production increased by 145.9 percent and total food production increased by 169.6 percent. During this period, China's population grew by 77.7 percent. Based on this data, according to Shutian, China's per capita food production increased from 204 kg to 328 kg in that period. Listening to the data above, it becomes strange to see the number of tens of millions of people who died from hunger and poverty. Where's the rationalization? If the assumption is that the positive economic outlook is concentrated only on a handful of party elites, it does not correspond to the fact that at Mao's time the level of social inequality of Chinese society was the best in its history. Faced with this strangeness, then we have two choices: first, believe blindly that indeed in the time of the Leap Far Ahead there are tens of millions of people who die; or secondly, we consider the tens of millions of figures nothing more than cheap propaganda among the anti-Chinese revolution.

4. CONCLUSION

Based on the results of the discussion in the previous chapter, the following conclusions can be drawn: (1). There are two factors that cause the transition of the Chinese political economic system from the socioism economic system to the economic system of capitalism, namely internal factors originating from within the Communist Party of China and external factors originating from outside the Communist Party of China. (2). Internal factors of the transition of the Chinese political economic system due to the still existence of bourgeois character, this is because China was still in the early

stages of the transition of the feudal system. Thus this condition gave birth to a bourgeois standing in the leadership of the Communist Party of China. The impact of the Chinese Communist Party was filled by modern revisionists who had different views than marxists in view of the contradictions that existed in China. (3). External factors of the transition of china's political economic system were caused by the dissolution of the world socialism movement due to the collapse of the Soviet Union as the mecca of world socialism and the black campaign on socialism among the world community, (4). The fundamental differences of the political economic system of socialism and capitalism lie in the aspects of political development, China's political economic policy, the standing of the standing in the community system and cultural policy in both of these leaders' lifetimes.

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