

SOCIAL REFLECTION
IN JOHN MILTON SELECTED POEMS



THESIS

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Sarjana Degree

By

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Ayah & Bunda ..

*Ini aku yang mengabari
Di antara ini aku berhenti
Tapi bukan baru mulai
Belum pula selesai
Aku hanya berhenti
Sebab kubutuh untuk mengerti
Apa saja yang telah kujalani
Dan yang kelak kulalui*

*Setelah ini aku berpikir.. berpikir.. terus berpikir
Nyatanya masih begitu banyak
Cita yang bahkan belum satupun kupilih.....*

*Setelah ini..
Aku masih saja terus mengganggumu
Dengan keluh kesah kabarku
Sebab aku bukan lahir batu
Aku mengaku anakmu..*

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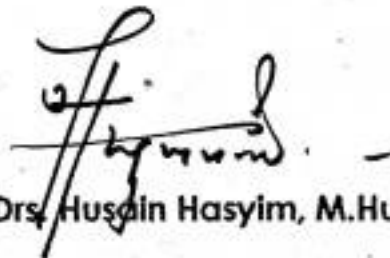
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FAKULTAS SASTRA

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The writer,

R I S M A

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ABSTRAK

Judul skripsi ini adalah ***Social Reflection in John Milton Selected Poems*** yang mengupas tiga puisi pendek karya John Milton. Ide ini muncul sehubungan dengan besarnya nama John Milton sebagai seorang penyair Baroque, yang mana karya-karyanya bernilai dan kaya akan sejarah dan pengetahuan. Dengan mengedepankan segi refleksi sosialnya, penulis didorong oleh isi ketiga karya itu sendiri bila dikaitkan dengan aspek sosialnya. Dengan melihat kejadian, tempat, istilah, latar belakang pengarang dan bahkan nama-nama yang tercantum dalam puisi tersebut, maka aspek sejarahnya dapat ditonjolkan. Oleh karenanya penulis mengangkat refleksi sosial untuk dikaji dalam analisisnya dengan tujuan agar penulis bisa menunjukkan kepada pembaca tentang bagaimana keadaan sosial masyarakat Inggris pada saat itu yang tercermin dalam ketiga puisi karya John Milton tersebut.

Dalam menganalisis ketiga puisi ini yang masing-masing berjudul: ***on the Late Massacre in Piedmont (1655)***, ***when I Consider How My Light is Spent (1655)***, dan ***on the New Forcers of Conscience under the Long Parliament (1646)***; penulis menggunakan metode pengumpulan data melalui penelitian pustaka dengan cara membaca dan mencatat informasi yang menunjang topik dari buku-buku, lembaran artikel dan internet. Setelah data terkumpul sesuai klasifikasinya, penulis mengolah dan mengkaji data tersebut dengan metode analisis data yang menerapkan pendekatan *strukturalisme genetika*. Pendekatan ini dinilai sangat cocok dimana dalam karya tulis ini penulis menitikberatkan untuk mencari refleksi sosialnya, yang terlebih dahulu harus mengupas segi struktur puisi yang kemudian dihubungkan dengan genetiknya, yaitu latar belakang pengarang dan keadaan social masa itu.

Hasil analisis ini menunjukkan bahwa John Milton menampilkan sisi nyata dari zamannya yang diwakili oleh puisi ***on the Late Massacre in Piedmont*** dan ***on the New Forcers under the Long Parliament***, dan kenyataan hidup yang dialaminya secara pribadi dalam puisi ***when I Consider How My Light is Spent***. Hasil ini penulis dapatkan dengan menghubungkan antara puisi dan latar belakang sosial zaman itu dan latar belakang pribadi penyair. Sehingga dapat diketahui kejadian apa yang sebenarnya terjadi yang diangkat penyair dalam puisi-puisinya.

"Poetry might be defined as a kind of language that says more and says more intensely than does ordinary language. In order to understand this fully, we need to understand what that poetry says." (Perrine, 1974: 553)

Nevertheless, the writer will not carry out *Figurative Language* in the thesis for the writer focuses the topic to the social reflection in the poems only.

Third, the seventeenth century (1620-1660) in England was a period where English literature experienced a big change. If the unity of soul were belong to the Elizabethan period – a period before Milton's period, then the characteristics of the literature in the 17th century is different from it. The themes of the literary works that performed in the period was more depressed and distressed. Apart from that, the literature of this period did not perform the romantic atmosphere anymore, but the intellectual and serious ones. The literary works in this period presented about the love theme. The love in this case is love as a universal term, social relationship among human, and relationship between human and God. (Samekto, 1976: 26)

Next, there will be some evidences how John Milton reflects the social condition in his selected poems. For example, about the Presbyterians who are called as "The new forcers of conscience" in one of the selected poems. The other examples are about the

slaughter in Piedmont and personal feeling of John Milton on his blindness. Surely, all the facts are processed through his subjective review in his social life and through his intellectual knowledge.

Finally, the best-known poet of the period was John Milton (1608-1674). He was the representative of the period as Shakespeare in Elizabethan period was, for both of them were sounding the two powers of human; that are belief and emotion. Furthermore, Milton thought that his talent as a big poet is merely a gift from God to serve Him and all humankind. Hence, Milton had a unity of soul with the spirit of England at that period. In creating the poem, Milton was not separate from his subjectivity in recognizing the social phenomenon. With his sharp intuition, he processed what ever he saw, he heard and what he felt by recording the ideas and gathering them with his experience, education, belief, culture and his view of life. Whatever happened in the period became the imagination object for him to create a poet. Of course, his perspective and his needs filtered the ideas. (Samekto, 1976: 26)

No literary work stands as an autonomy object, yet always as a reflection of the situation and condition of its environment. The poet who lives in a certain time and space creates the literary work, which is

filled with its environmental problems. The environmental problems will directly appear in his work. It is the fundamental of Sociology Literature concept as well Lucien Goldman stated that, it is impossible for an author to own his view. Basically, the author sounds the worldview of a society, trans-individual subject (Goldmann in Staf Pengajar UGM, dll, 1994: 117). That is the reason why the worldview reflects on the literary work is bonded by the time and space that causes its historical characteristic, as the statement clearly describes below:

"Sastra adalah ungkapan perasaan masyarakat (literature is an expression of society). Sastra mencerminkan dan mengekspresikan hidup. Seniman menyampaikan kebenaran yang sekaligus juga merupakan kebenaran sejarah dan sosial." (Wellek and Warren, 1995:110-111)

In addition, it also supported by the statement below:

- "...sastra bukanlah sesuatu yang otonom, berdiri sendiri, melainkan sesuatu yang terkait erat dengan situasi dan kondisi lingkungan tempat karya itu dilahirkan." (Jabrohim in Staf Pengajar UGM, dll, 1994: 226)

Thus, based on the reasons and the statements from the experts above, the writer interests to carry out the title **Social Reflection in John Milton Selected Poems** and decides to develop the title into a thesis.

1.2 Identification of Problems

The ideas presented by the title above brought some problems that are identified below:

Poetry is a reflection of socio-cultural condition

The influence of John Milton's social perspective in the poems

The reflection of John Milton's personal life in the poems

The reflection of social situation of Puritan period in England in John Milton selected poems

The reflection of socio-political aspects of Puritan period in the poems

The reflection of religious aspect of life in Puritan period in the poems

• The intention of John Milton in the poems

The social background of John Milton reflected in his selected poems

1.3 Scope of Problems

From the problems identified above, the writer supposes to restrict them into three parts: the poems as an intrinsic aspect (structurally), and the social reflection in the poems.

1.4 Formulation of Problems

From the three aspects that are restricted above, the writer intends to formulate them into three questions:

- 1.4.1 How are the General Meaning, the Detailed Meaning and the Intension of the poet in each poem?
- 1.4.2 How is the social reflection of the period in the selected poems related to the personal and social background of John Milton?

1.5 Objectives of Writing

Based on the formulation of problems above, the writer determines three objectives of the study, they are:

- 1.5.1 To explain the General Meaning, the Detailed Meaning and the Intension of the poet in each of his selected poems by using the structural approach analysis.
- 1.5.2 To describe the social reflection of the period in the selected poems related to the personal and social background of John Milton.

1.6 Sequence of Presentation

Presenting the thesis into chapters makes the writing is systematically carried out. Therefore, the writer composes each of the chapter in:

Chapter one is Introduction, which is consists of background, identification of problems, scope of problems, formulation of problems, objectives of writing, and Sequence of Presentation.

Chapter two is literary review, which contains some concepts as theoretical background of the writing, personal and social background of John Milton, and objects of research.

Chapter three is research methods, which presents method of collecting data and method of analyzing data.

Chapter four is presentation and analysis of data, which consists of presentation of poems analysis and social reflection in the selected poems.

Chapter five is conclusion that is the last chapter of this writing. There the writer sums up all of the writing. Besides, there will be a suggestion for the next progress.

Thus, the contents of the writing will be presented according to the composition of chapters designed above. Therefore, the analysis

will be carried out completely and systematically as the writer expected the analysis to be.



CHAPTER TWO

LITERARY REVIEW

2.1 Theoretical Background

In analyzing and composing the data of the chosen topic, the writer bases the thought on some theories from the experts. In the case of literary research, there are some models of approach can be applied. They are *Structural Approach*, *Genetic Structural Approach*, or *Sociological Literature Approach*. The writer decides to analyze the title **Social Reflection in John Milton Selected Poems**, by applying *Genetic Structural Approach*. The Approach does not look at the literary work only as an autonomy structure, but also extrinsic aspects.

Before the writer flattens the function of *Genetic Structural Approach*, it will be clearer to flatten the *Structural Approach* which is the origin of *Genetic Structural Approach*.

2.1.1 Structural Approach

Structural Approach is a concept of approach, which introduced by Aristoteles at the age of Greek. The approach was famed with the concept of *wholeness, unity, complexity, and*

coherence. Yet, *Structural Approach* just progressed rapidly in twentieth century. From the number of literary approaches, the *Structural Approach* is the only approach that produces most of the theories.

Formalists are respected as the founder of study of literature, with the approach of modern science. They paid much more attention on the special thing in the literary work. In this case, Jakobson stated that the aesthetic value of a certain literary work based on the poetic function. The poetic function is processed base on the poetic meter code, rhyme, various forms of parallelism, controversy, figurative language, etc. (Staf Pengajar UGM, dll, 1994: 114)

In other words, Jakobson formulated that the literary work is an idiom, which directed to the variations, which expressing it or the poetic function concentrates to the message for the message itself (Staf Pengajar UGM, dll, 1994: 114-115).

In the science of literature, the meaning of *Structural* had used in many ways. What is meant by the term of *Structure* is constant links among groups of symptoms. Most of *Structural* adherents oriented forward *Structural* directly or indirectly in linguistic science by de Saussure.

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As an autonomy structure, a literary work has to be understood intrinsically, apart from its historical background, also from the author and his intention (the intentional fallacy), from social background, and its effect to the reader (the affective fallacy/Wimsatt and Beardsley in Teeuw). (Paembonan, 2001: 60).

Structural Approach was briefly stated as the movement of literary work autonomy, as Teew quoted from Maatje. (Staf Pengajar UGM, dll, 1994: 60). It multiplied everywhere with all kinds of variation and differences of tension. It was in Russian Formalists (1915-1930), following of *Structural* in Praha and West Europe, then was imported to USA by Jakobson and Wellek; it was formed into the movement of *New Criticism* that multiplied in America, though it was a half inspired and pioneered by the big literary critic in England, T. S. Eliot. Levi-Strauss and Barthes were big figures of *Structural Approach* with their own special characteristics.

Yet, it does not mean that structural analysis is the main job or even the final destination of a certain literary work analysis, for it has two main weaknesses:

- a. It releases the literary work from the frame of literary history.
- b. It isolates the literary work from the frame of its socio-culture.

Therefore, after 1960 as quoted from Teeuw, there was a new progress in covering the weaknesses of *Structural Approach* (Staf Pengajar UGM, dll, 1994: 61). One of the approaches is *Genetic Structural Approach*.

2.1.2 Genetic Structural Approach

A Marxist, Lucien Goldmann multiplied the theory of Genetic Structural Approach. He stated that humanity fact is significant structure. All human activities are response of collective subject or an individual in a certain situation, which is creation or affliction to modify the situation to be matched with the aspiration.

According to Goldmann statement, it is impossible for an author to have his own view of a certain social group, a *trans-individual subject*. The view is not the reality, but something states imaginatively and conceptually in the great literary work. (Staf Pengajar UGM, dll, 1994:118)

The bounding between an author's worldview in a literary work and worldview in a certain time and space is the genetic relation. It is why that Goldmann's theory called *Genetic Structural* (Staf Pengajar

UGM, dll, 1994: 118). In this case, the origin and the genesis of a literary work can be understood.

Goldmann formulated the basic method of his study of literature as:

- a. The study on literary work as a unity.
- b. The literary work studied is only a work, which has a *tension* of literary value between variation and unity in a coherent whole.
- c. If the unity founded, analyze its relation with the social background.

Characteristics of the relation are:

- 1) Something to do with social background is aspect of unity.
- 2) The background mentioned is a certain social group worldview, which birth by the author so that it can be concretized. (Staf Pengajar UGM, dll, 1994: 119)

In conclusion, Goldmann's statement could be interpreted that all the things the author writes are social values. The author represents wishes and hopes of his environment society. Even though what the author describes in the writing is processed through imagination, but it consists of the real happening condition parable. It is parallel with the Iswanto's statement given below:

"Jika karya sastra hanya dipahami dari unsur intrinsiknya saja, maka karya sastra dianggap lepas dari konteks sosialnya.

Padahal pada hakikatnya tidak demikian, melainkan selalu berkaitan dengan masyarakat dan sejarah yang melingkupi penciptaan karya sastra." (Staf Pengajar UGM, dll, 1994: 8)

Thus, it can be said that a literary work might never be released from its real history. Now real history is the fact of social condition with its socio-cultural aspect, politic aspect, economic aspect, etc. They are the background of a certain social condition creation in society. Therefore, it is being bound of value between a literary work and its background of social condition.

Next, the writer is going to wrap about the elements of poetry. They are necessary to be explained for the object of the research is poetry.

2.1.3 Poetry

a. Definition of Poetry

Poetry is as universal as language and almost as ancient. The most primitive peoples have used it, and the most civilized have cultivated it. Initially, poetry might be defined as a kind of language that says more and says it more intensely than the ordinary language does. It is important to understand what it is that poetry "says" in order to understand this completely. (Perrine, 1974: 553)

Poetry takes all life as its province. Its primary concern is not with beauty, not with philosophical truth, not with persuasion, but with experience. Beauty and philosophical truth are aspects of experience, and the poet is often engaged with them. Nevertheless, poetry as a whole is concerned with all kinds of experience – beautiful or ugly, strange or common, noble or ignoble, actual or imaginary. Poetry comes to us bringing life and therefore pleasure. Moreover, art focuses and so organizes experience as to give us a better understanding of it. In addition, to understand life is partly to be master of it.

There is no sharp distinction between poetry and other forms of imaginative literature. It might have been taught to believe that poetry can be organized by the arrangement of its lines on the page or by its use of rhyme and meter. Such superficial tests are almost worthless. The difference between poetry and other literature is one only of degree. Poetry is the most condensed and concentrated form of literature, saying most in the fewest number of words. Either it is language whose individual lines, because of their brilliance or because they focus so powerfully, what has gone before, have a higher voltage than most language has. Language grows frequently incandescent, giving off both light and heat.

Ultimately, therefore, poetry can be organized only by the response made to it by a good reader. There are almost no-good readers. Poetry is just a fancy way of writing something that could be said more simply.

When a person reads a poem and no experience is transmitted, either the poem is not a good poem or the reader is a poor reader or not properly tuned. With new poetry, it cannot always be sure which is at fault. With older poetry, if it has acquired critical acceptance – it might be assumed that the receiving set is at fault. Fortunately, the fault is irremediable. However, none of us can be pleasure and value in much good poetry, or increases the amount of pleasure, which already found in poetry and the number of kinds of poetry found it in.

Finally, poetry is a kind of multidimensional language. The kind that used to communicate information: ordinary language is one-dimensional. (Perrine, 1974: 560)

b. Finding the Meaning

After reading a poem carefully, it is necessary to give its general meaning, its detailed meaning, and to say something about the intentions of the poet (Alexander, 1993: 5).

1) General Meaning

In making the general meaning of a poem, it should be expressed simply in one, or at the most two sentences. The sentences should be based on a reading of a whole poem. Generally, title of a poem will give some indication of its general meaning.

2) Detailed Meaning

In making the detailed meaning of a poem, this should be given stanza by stanza, without paraphrasing the poem or worrying about the meaning of individual words. The detailed meaning may be written as a continuous paragraph, but it has to take every care to be accurate and to express self in simple sentences. The prose style is needed to pay special attention. Things that have to be shown in detailed meaning are how the poet begins, how the poet develops the theme, and how the poet concludes it.

3) Intention

After making both general meaning and detailed meaning of a poem, it is now to decide the intention of a poet in his poem. For every poem conveys an experience or attempts to

arouse certain feelings in the reader. The effect of a poem is different in every reader, so it is often impossible to define a poet's true intention. Just as it is impossible to give the meaning of a poem without reading the poem carefully, it is impossible to appreciate the poem without ability to define the poet's intentions.

2.2 The Personal and Social Background of John Milton

John Milton is the biggest poet of 17th Century of England (±1620-±1660). He was born in London on December unity of destination. He thought the faith would not be replaced by any worldly events, which are seen worthless and only for a while for him.

John Milton studied in Cambridge University. He had taught by his family under Puritan principles. The education given made him extremely religious in every conduct. Hence, Milton thought his talent was a blessing from God and merely to serve Him and all mankind (Samekto, 1976: 27).

It obviously described in Milton's early works, that he brought the heritages of Elizabethan best sides in them, that shown in "On the Morning of Christ's Nativity," his first great poem in English. Such a

poem, composed shortly after his 21st birthday, might be taken of announcement of his poetical coming of age and future direction, both in its religious theme and in its mastery of conception and form and image and rhythm (The New Encyclopaedia Britannica, 1782: 205). Other poems of Milton like L'Allegro and Il Penseroso were two of some mayor works of Milton.

Not only poems, but John Milton also wrote a number of sonnets. This kind of writing was used to utter his inspiration of patriotism, duty, music and political matters of England at that time. Besides, Milton wrote prose such as *Aeropagitca*, which contains defence of political freedom and press freedom.

The year of 1660 was the down of Cromwell's Republic and the rise of King Charles II monarchy. This was also the down of Milton's biggest aspiration, to purify England with the real Christian thought. Yet, in the same year, Milton created his masterpiece *Paradise Lost*. It is a very big epic about the fall of human, Adam and Eve, from paradise, for they had seduced by Satan seduction.

Ten years after the appearance of *Paradise Lost*, Milton created the continuation of it titled *Paradise Regained* and his very last work *Samson Agonistes*. *Paradise Regained* tells about the glory of human

from the passions and seductions, where they back to paradise. Then *Samson Agonistes* was the last work of John Milton. It described about a man, Samson, who became a bind and slave of Philistines, whereas he got blind until he died (Samekto, 1976: 28).

According to *the New Encyclopaedia Britannica Volume 12*, here are going to present the major works of John Milton:

Poems:

A Maske Presented at Ludlow Castle, 1634 *Comus*, in an enlarged text, and *Lycidas* (1638) were both reprinted in *Poems* (1645), which included nearly all the other early pieces, *L'Allegro*, *Ill Penseroso*, etc. The second edition (1673) reprinted the 1645 *Poems*, adding two early pieces and later sonnets; political reasons excluded four sonnets, addressed to Sir Thomas Fairfax, Cromwell, Sir Henry Vane, and the one to Skinner beginning *Cyriack*, this three years' day. *Paradise Lost*, in 10 books, appeared in 1667 (revised in 12 books, 1674); *Paradise Regained* and *Samson Agonistes* were printed together in 1671.

Prose:

"*Of Reformation Touching Church Discipline in England*" (1641); "*The reason of Church-government Urg'd against Prelaty*" (1642); "*An Apology for Smectymnuus*" (1642); three of Milton's five tracts against

prelacy; "The Doctrine and Discipline of Divorce" (1643, enlarged 1644); "Of Education" (1644); "Aeropagitica" (1644); "The Tenure of Kings and Magistrates" (1649); "Eikonoklastes" (1649), reply to John Gauden's *Eikon Basilike*; "A Treatise of Civil Power in Ecclesiastical Causes" (1659); "Considerations Touching The likeliest means to remove Hirelings out of the church" (1659); "The Readie and Easie Way to Establish a Free Commonwealth" (1660); *The History of Britain* (1670); "Of True Religion, Haeresie, Schism, Toleration, And ... the growth of Popery" (1673); *A Brief History of Moscovia* (1682).

Works in Latin, Greek and Italian

Poems:

Poems (1645) contained three Greek pieces, five Italian sonnets, and a canzone. Most of the notable Latin poems are mentioned above; one other, *Elegy V (On the Coming of Spring)*, was a fervently pagan celebration of awakening life and sexuality.

Prose:

The seven Latin speeches delivered at Cambridge and Latin letters to friends (published 1674); *Pro Populo Anglicano Defensio* (1651); *Pro Populo Anglicano Defensio Secunda* (1654); *Pro Se Defensio* (1655); *De doctrina Christiana* (published 1825).

prelacy; "The Doctrine and Discipline of Divorce" (1643, enlarged 1644); "Of Education" (1644); "Aeropagitica" (1644); "The Tenure of Kings and Magistrates" (1649); "Eikonoklastes" (1649), reply to John Gauden's *Eikon Basilike*; "A Treatise of Civil Power in Ecclesiastical Causes" (1659); "Considerations Touching The likeliest means to remove Hirelings out of the church" (1659); "The Readie and Easie Way to Establish a Free Commonwealth" (1660); *The History of Britain* (1670); "Of True Religion, Haeresie, Schism, Toleration, And ... the growth of Popery" (1673); *A Brief History of Moscovia* (1682).

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In conclusion, John Milton's social condition is obviously reflected in his literary works, in this case is poetry. The reflection will be clearly described in the three poems analyzed: *On His Blindness*, *On the New Forcers of Conscience under the Long Parliament*, and *On Time*.⁹, 1608 and died on 1674. His characteristics in his works are faith and love.

2.3 Objects of Research

From a number of John Milton's poems, the writer decides to analyze three short poems. Those poems are **On the Late Massacre in Piedmont**, **When I Consider How My Light is Spent**, and **On the New Forcers of Conscience under the Long Parliament**.

Poem 1

On the Late Massacre in Piedmont

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even, them who kept thy truth so pure of old
When all our fathers worshiped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep and in their ancient fold

Slain by the bloody piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all th' Italian helds where still doth sway
The triple tyrant: that from these may grow
A hundredfold, who having learnt thy why
Early may fly the Babylonian woe.

Poem 2

When I Consider How My Light is Spent

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide;
"Doth God exact day-labor, light denied?"
I fondly ask; but Patience to prevent
That murmur, soon replies, "God doth not need

But we do hope to find out all your tricks,
Your plots and packing worse than those of Trent

That so the Parliament

May with their wholesome and preventive shears

Clip your phylacteries, though balk your ears.

And succour our just fears

When they shall read this clearly in your charge:

New presbyter is but old priest writ large.

CHAPTER THREE

RESEARCH METHODS

3.1 Method of Collecting Data

In carrying out the research, the writer uses the qualitative research techniques. The research focuses on the scientific side and bases on the outline in the data. To collect the data and information, the writer needs to make a plan map to determine what kind of information the writer needs to support the topic.

The writer collects the data and information through library research, such as information from books, Internet, and some articles delivered in the class. After that, the writer classifies all the data and information into two kinds. First is *primary data*, which are the texts of the selected poems, and history records around the topic. Second is *secondary data*, which are the articles about the poems, it may come from the poet, and the critics.

To support the analysis the writer reads some books about how to study poetry, some dictionary to find the meaning of the difficult words either in the poems or in the resources, and thesis that may help the writer to carry out the analysis. Beside that, the writer holds some

discussion, such as a discussion inside the class (formal discussion) and a discussion outside the class (informal discussion).

3.2 Method of Analyzing Data

The Method of analyzing data that carried out is following some procedures of research, which the writer uses in developing the research.

First procedure is deciding the topic and choosing the title about *Social Reflection in John Milton Selected Poems*. From about several months behind, the writer has had an interest about John Milton with one of his masterpiece *Paradise Lost* that had been a topic discussion in the class. From that time the writer kept exploring it either in related assignment or in free discussion. Therefore, the writer decided to carry out John Milton and his works in the thesis forward.

Scoping the problems is the second procedure that the writer does. The writer realizes that the topic above is still wide to be carried out in the writing. Consequently, the writer supposes to scope the problems before starting to write in order to facilitate the writing focus to be easier and systematically. To see the scope of problems completely, look at Chapter One.

The third procedure is determining the basic theories that used to analyze the problems. This part is as important as the other ones, for the basic theories used will definite the course of the research and will strengthen the statement the writer constructs in the writing.

Forth is doing the library research by gathering information and data either from books and articles, or from the internet. After reading the related books, delivered articles and information from internet, the writer makes some cards to record the important information from each source. The information card will be helpful whenever the writer needs the information as quick as possible during the writing process.

The next procedure is processing the data and information collected. The writer surely could not use the data and information collected directly in the writing. Therefore, the writer must process them first to determine which data will use directly in the writing (quoted) and which data will not. Consequently, the writer then may analyze and interpret the data in connection with the research object.

After approaching the procedure above, the writer now may formulate the data and information with the language used in the writing, and begins to report the research in the thesis form.

Finally, the last procedure is concluding the research within the research implications. It is necessary to do to distinct what the research has achieved and what the writer desire to attain in the future.

In the study of literature, there are some approaches that can be used. Some of them are structural approach, genetic structural approach, and sociological literature approach. In this case, the writer uses genetic structural approach to analyze the social reflection existing in John Milton selected poems. By using it, the writer may look at the literary work not only as autonomy structure, but depends on the external aspects of the literary work as well.

The use of genetic structural approach depends on the early approach, the theory of structuralism. By realizing the importance of understanding it, the writer is going to review a little about the theory of structuralism first.

According to Pradopo, Structuralism has a special characteristic that is being a basic concept of the theory. The characteristic is that there was a thought about an autonomy structure as a solid unity within supporting factors that are connected each other. (Staf Pengajar UGM, dll, 1994: 71)

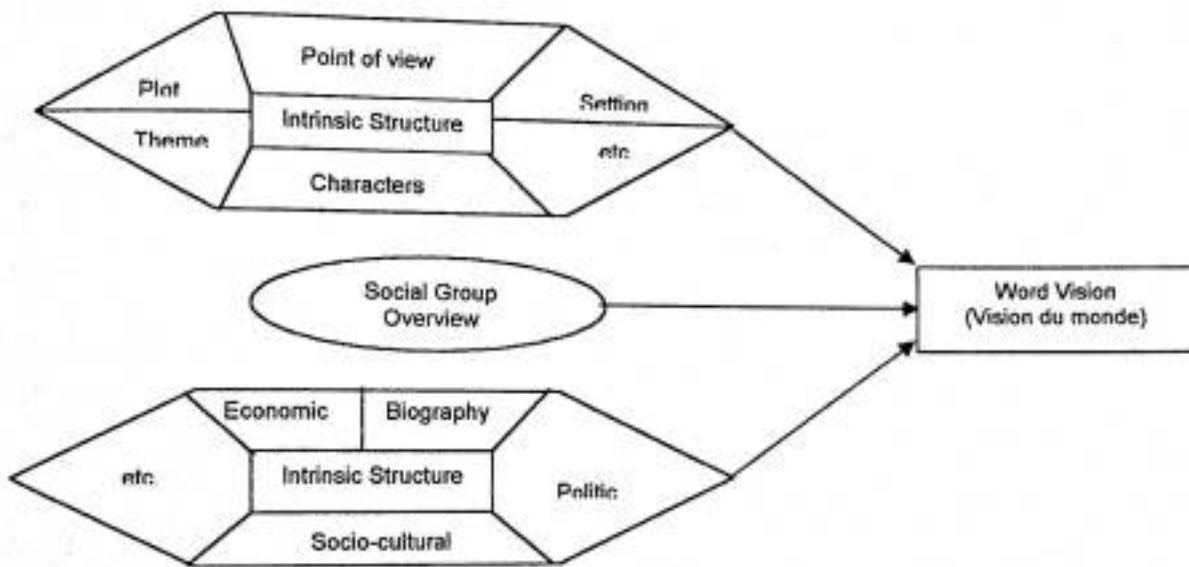
Nevertheless, using only structural approach means to separate the work from the other important aspects which forming it, such as socio-cultural, history and the poet himself. Therefore, to arrive in the objectives of the research, the writer decides to use genetic structural approach that is uniting the structure (internal aspect) and the external aspect of the work become equal.

This Lucien Goldman's genetic structural approach helps the writer to analyze the relation between the poems and its social condition by using the perspective of the poet. Firstly, the writer studies the poems as a structure or intrinsic aspect by recognizing every part of the poetry based on the meaning, role, function and all the things related to the certain part of the poems (Staf Pengajar UGM, dll, 1994:75)

Secondly, from the word **genetic** of literary work means the background of the poet and the social history. Therefore, the writer studies about the poet social and personal life background, for the poet once a part of a certain group of community. Of course, it supports the creativity of the poet in creating his work.

Lastly, the writer uses inductive method to get to the solution or the conclusion. Inductive method is a method to search the

conclusion from the specific premises to the general premise. Below shows how to figure up the inductive method:



In conclusion, the approaches and the method described above are useful to arrange and to process the data collected into the writings. By using them makes the writings carried out actually according to the idea.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 Presentation of the Poems Analysis

A. On the Late Massacre in Piedmont (1655)

1) *General Meaning*

The poem, *On the Late Massacre in Piedmont* presents the situation and the bad effects of the slaughter that happened in Piedmont. The slaughter brings lots of sufferings for the innocent saints.

2) *Detailed Meaning*

The beginning of the poem tells about avenge for the saints that slaughtered in the sadden condition. The saints slaughtered are the men who kept purify of God's truth. Definitely, it is in the first stanza (lines 1-4) of the poem us shown below:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even them who kept thy truth so pure of old
When all our fathers worshiped stocks and stones,"
(R.M. Adams, 1975: 660)

Later on, it tells that the slaughter and the cruelty of bloody Piedmontese are recorded in the book of God. It is clearly shown in the second stanza (lines 5-8) of the poem below:

"Forget not: in thy book record their groans
Who were thy sheep and their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans" (R.M. Adams, 1975: 660)

The next stanza, tells about the suffering of the Mother with her infant who walk down the rock and walk across the vales redoubled to reach the hills. In addition, by the time they pass away. Their blood and ashes sow over the Italian fields. To ensure it, let us look at the lines 9-11 of the poem below:

"The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all th' Italian fields where still doth sway" (R.M. Adams, 1975: 660)

The last stanza of the poem tells that the appearance of triple tyrant may grow a hundredfold of the saints who have learnt the God's way. Moreover, those who early learnt may fly the Babylonian woe, as shown in the lines 12-14 below:

"The triple tyrant: that from these may grow
A hundredfold, who having learnt thy way
Early may fly the Babylonian woe." (R.M. Adams, 1975:
660)

3) *Intention*

After making both general and detailed meaning of the poem, it is now the turn for the intention to be cleared. The intention of this poem is:

From the first until the third stanzas, the intention of Milton is clearly expressed by words chosen. It tells about the massacre that really happened in Piedmont where the valley of Northern Italy was.

Beginning by the words "Avenge, O Lord, ..." gives the deep meaning of the sadness and the suffering from the slaughtered on the saints, who kept purify of the God's truth. Which their bones are described lie scattered on the Alpine mountains where cold weathered. It obviously stresses on the very big regret for the sin which done.

Sense of caution and threat are shown in the next stanza, which begins with "Forget not: in thy book record their grounds". It stressed that the cruel slaughtered which the bloody

"The triple tyrant: that from these may grow
A hundredfold, who having learnt thy way
Early may fly the Babylonian woe." (R.M. Adams, 1975:
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Sense of caution and threat are shown in the next stanza, which begins with "Forget not: in thy book record their grounds", it stressed that the cruel slaughtered which the bloody

Piedmontese did to the saints and the mother with infant will get the punishment and divine judgment.

Continuing the previous stanza, the third one tells about the suffering of the mother with infant, who were rolled with their moans crossing the redoubled vales to the hills, where they finally stopped and passed away. In all the way they had through, over all the Italian fields, their suffering will always leave a trace and become a part of the fields.

Differ from the previous stanzas; the last one is the most unclear described. Nevertheless, the writer interprets the words "The triple tyrant" as the powerful men that have the authority in the country to oppress the people with different faith.

B. When I Consider How My Light is Spent (1655)

1) General Meaning

The writer can find the General Meaning firstly based on the title and secondly based on reading of a whole poem. The General Meaning the writer determines is that the author-John Milton is in the state of thinking of his blindness and how to serve God in his late condition.



2) Detailed Meaning

In the poem, John Milton begun the first stanza with how he considered his light is spent before half of his days in that dark world and wide. Moreover, how the talent he had is death to hide. He thought the talent is useless for him, though his soul was more bent on the talent. Below is the quotation of lines 1-4:

"When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent"
(R.M. Adams, 1975: 660)

Later on, to develop the theme Milton started thinking how to serve therewith is his Maker, and presents his true account, for lest God returning chide. He foolishly asks that *doth God exact day labor, light denied*. However, patience is to prevent. It is now to think how he can keep serving God in his blindness. See lines 5-8 below:

"To serve therewith my Maker, and present
My true account, lest he returning chide;
"Doth God exact day-labor, light denied?"
I fondly ask; but Patience to prevent" (R.M. Adams,
1975: 660)

Connecting to the previous stanza, the next tells about the reply of Milton's late question. That murmur says that God do not need either man's work or His own gifts. By bearing God's mild yoke means serve God best. The text lines 9-11 are quoted below:

"That murmur, soon replies, "God doth not need
Either man's work or His own gifts, who best
Bear His mild yoke, they serve Him best. His state" (R.M. Adams, 1975: 661)

The previous and the last stanza below are determined as the conclusion of the poem. For the last is continuing the previous stanza in stressing the might of God. That God's state is kingly and thousands at his bidding speed, post over land and ocean without rest. The poem is closed with that they also serve whom only stand and wait. Look at the lines 12-14:

"Is kingly. Thousands at his bidding speed
And Post o'er land and ocean without rest:
They also serve who only stand and wait." (R.M. Adams, 1975: 661)

3) Intention

John Milton's intention in this poem is obviously expressed with the words he chosen. What he wanted to convey in this

poem is that the blindness he has could not stop him to serve human and God. Though he could not see anything in the world any more, he could feel deeper about his faith. Therefore he could do more to serve God and human as he inspired him self. Let us look at the second stanza lines 5-6 below:

"To serve therewith my Maker, and present
My true account..." (R.M. Adams, 1975: 661)

For the first time of his blindness, he felt the sadness of his days and his talent. He thought that the blindness he had was the consequence of all the sins he has done backwards, as he called in the poem: "in this dark world and wide", as the first stanza lines 2-3 below:

"Ere half my days, in this dark world and wide,
And that one talent which is death to hide," (R.M. Adams, 1975: 660)

Nevertheless, the more he thought the more he understood that the most important thing for him is to serve and to present his true account to God. He was so sure that God does not need either man's work or His own gifts. Except for those who serve God best are they who could bear God's temptation and trial, as shown in the third stanza lines 9-11:

"... 'God doth not need
Either mans' work of His own gifts, who best
Bear His mild yoke, they serve Him best...." (R.M. Adams,
1975: 661)

In the last he completed his faith with the state of God,
that God is kingly with His thousands angels, saints and adherents
who would work speedily by His bidding. They are placed over
the land and ocean without rest only to serve God and all
human kind. For the clearer evidence, Let us look at the last
stanza lines 11-14:

"...His state
Is kingly. Thousands at his bidding speed
And Post o'er land and ocean without rest:
They also serve who only stand and wait." (R.M. Adams,
1975: 661)

C. On the New Forcers of Conscience under the Long Parliament (1646)

1) General Meaning

After observing attentively the title and reading a whole
poem, the writer concludes the general meaning. The general
meaning of the poem is telling about the depravity of
Presbyterians under the Long Parliament, which dominated by
the Puritan.

2) *Detailed Meaning*

After reading each of the stanzas in the poem, the writer intends to present how the poet begins, the development of the theme, and the conclusion of the poem. Therefore, the detailed meaning can be identified clearly.

Begun with the first stanza, which tells about the prelate lord, which has thrown off by "you" that is the beginning of the mistakes and sins done. Moreover, they renounced liturgy to God with stiff vows to seize the whore who has widowed Plurality. They do not abhor their sin, yet envied it. Below is the text from line 1-4:

"Because you have thrown off your prelate lord,
And with stiff vows renounced his liturgy,
To seize the widowed whore Plurality,
For them whose sin ye envied, not abhorred," (R.M. Adams, 1975: 659)

The poet started developing the theme with giving it opposition with this adjures the civil sword to force their consciences of Christ. Christ up graded their hierarchy to the best, when they were shown about A.S. and Rutherford. See lines 5-8 below:

"Dare ye for this adjure the civil sword

To force our consciences that Christ set free,
And ride us with a classic hierarchy
Taught ye by mere A.S. and Rutherford?" (R.M.
Adams, 1975: 659)

Later on, the poet asserted in the next stanza that men whose life, learning, faith, and pure intent would have been held in high esteem with Paul, as shown in the lines 9-11:

"Men whose life, learning, faith, and pure intent
Would have been held in high esteem with Paul
Must now be named and printed heretics" (R.M.
Adams, 1975: 659)

On the forth stanza, the poet started presenting the facts of the existence of Edwards and Scotch what d'ye call. The stanza is still connected to the previous ones, which tells about the Presbyterian. Those who we do hope to find out all their tricks. Another fact presented is in the last line of the stanza, which tells about their plot, and packing is worse than those of Trent are. Below are the lines 12-14:

"By shallow Edwards and Scotch what d'ye call:
But we do hope to find out all your tricks,
Your plots and packing worse than those of Trent,"
(R.M. Adams, 1975: 659)

The forth of the stanzas above are ended by one particular line. The line tells about their similarity, which is done by the Parliament. See the line 15:

"That so the Parliament" (R.M. Adams, 1975: 659)

There are also about the same possibility with their wholesome and preventive shears. It tells that they clip your phylacteries, yet firstly to stop your ears. Still in the last stanza, the poet stated that when they shall read, "New presbyter is but old priest writ large" clearly in your charge, it succors our just fears. It shown in the lines 16-20 below:

"May with their wholesome and preventive shears
Clip your phylacteries, though balk your ears,
And succor our just fears
When they shall read this clearly in your charge:
New presbyter is but old priest writ large." (R.M. Adams,
1975: 659)

3) *Intention*

The poem "On the New Forcers of Conscience under the Long Parliament" conveys the intention of Milton to reveal the real state of Presbyterian, which in the poem is called "the New Forcers of Conscience" under Long Parliament administration.

The poet knows the Presbyterian very well for at first he supported them against the Church of England men.

At first, the Presbyterian is the good adherent of Christian. Nevertheless, as told in the first stanza above, they went thrown off their bishop and renounced them selves from God's liturgy. Therefore, they became opened for the sins and mistakes.

Here is presented about all the things that the poet wants to give a critical opinion to and to reform. As Milton criticism of Adam Stuart and Samuel Rutherford, that he does not deign to give their full names. Furthermore, he tells about the shallow Edwards and "Scotch what d'ye call."

Milton described Edwards as shallow Edwards for he judge Milton unjustly as an advocate of "divorce at pleasure" in his fat book, and *Scotch what d'ye call* for the unpronounced of Scottish names. It is Milton's humanistic sneer for the Scottish names.

In conclusion, Milton as the poet wants to give the brief and clear signs about the tricks and plots they packed in all their conducts, which not different with the Council of Trent, which held by the Papacy in consequence of the reformation.

4.2 Social Reflection in the Selected Poems

A. Social Reflection in the Poem on the Late Massacre in Piedmont

The poem is telling about the Massacre, which happened in Piedmont. As known very well, Milton is one of the poets who wrote whatever he saw and felt about his social condition. Therefore, the writer determines this poem reflects an event and condition at the time.

The year 1655 is the made of this poem. According to the footnote of *The Norton Anthology of English Literature*, 1655 was the termination of the understanding that had allowed the Waldenses freedom of worship (Adams, 1975: 660). The Waldenses were heretical sect, which are probably of Eastern origin by way of Venice. They lived in the valleys of Northern Italy, which called in the poem as "the Piedmont," and Southern France. In there they profess a creed, which was particularly a kin to Protestantism in its avoidance of graven images, which in the poem, the graven images called "stocks and stones."

The people of Piedmont, which called in the poem as the Bloody Piedmontese slaughtered the saints and left their corps improperly.

Furthermore, the massacre, which ensued, was widely protested by the Protestant powers of Europe.

Milton as Latin secretary to Cromwell wrote several indignant letters. Milton's anger and unrest about the impertinence are expressed in this short poem "on the Late Massacre in Piedmont."

B. Social Reflection in the Poem *when I Consider how My Light is Spent*

Milton made this poem after his third year of blindness. He mostly expressed his feeling of his blindness and his service to his faith in the poem. Therefore, the writer identifies this poem as a personal feeling expression of John Milton.

The reference of the poem is to the parable of the talents, in which the man who received one talent from his master proved the 'unprofitable servant' and was 'cast into outer darkness'. If the writer looked into the first stanza line 3:

"And that one talent which is death to hide," (R.M. Adams, 1975: 660)

Then the writer thinks that Milton probably refers to his talent as a poet.

Furthermore, the writer interprets this expression as a description of social condition, which the poet had ever through. In 1642, thirteen

years before Milton made this poem, drama experienced lots of decline before it was totally stopped by the occlusion of theatres. In fact, drama was very proclivity as a play on stage by the public. It was a literary inheritance of the glorious Shakespeare.

The growth of drama and theatres that were too liberate and exposed, and the themes that mostly referred to love worldly cause the Puritan administrators closed the theatres off. The religious atmosphere turned the literary themes into love and religion.

Therefore, the writer concludes that the poem *when I Consider how My Light is Spent* reflects both social and personal condition of the poet, in this case is John Milton.

C. Social Reflection in the Poem on the New Forcers of Conscience under the Long Parliament

Before the writer discusses about the body of the poem, it will be systemize to short discuss the title of the poem firstly. After analysing the title of the poem *On the New forcers of Conscience under the Long Parliament*, the writer concludes that the item "the New Forcers under the Long Parliament" conveys the meaning of Presbyterians. They are those whom the poet - John Milton - at first supported against the Episcopalians or generally known as "Church of England men". The

support of Presbyterians was based on the thought that they could do better to run their duty than the Episcopalians did. But the thought was fall shorted for recently under the Puritan dominated Long Parliament; Milton finds them as bad as their predecessors, which in this case are the Episcopalians. The phenomenon is asserted in line four as shown below:

"From them whose sin ye envied, not abhorred," (R.M. Adams, 1975: 659)

The acts that Milton bolted as the bad things are: their attitudes that did not reflect their position as bishops i.e. they did not run their liturgy based on the doctrine of the bible they had studied. The other is that practice of one priest could hold several livings at once for their comfortable and their sometimes necessary. It stated in lines 1-3 below:

"Because you have thrown off your prelate lord,
And with stiff vows renounced his liturgy,
To seize the widowed whore Plurality" (R.M. Adams, 1975: 659)

There are two persons that mentioned in the second stanza who give a strong influence among Presbyterian, they are Adam Stuart and Samuel Rutherford that in the line are stated as "A.S. and Rutherford". They are Presbyterian pamphleteers who propagate a church

discipline. It made up on the Presbyterian model of synods or classes, ecclesiastical governing boards with strong powers over the laity.

"And ride us with a classic hierarchy
Taught ye by mere A.S. and Rutherford?" (R.M. Adams,
1975: 659)

In this situation, a figure of Thomas Edwards began to describe them in a book picturesquely titled *Gangraena* (1645-1646), for he was alarmed by the spread of heresies. He wrote three thick volumes, including a denunciation of John Milton, whom he described unjustly as an advocate of *divorce at pleasure*.

Beside that, in the same line stated, "Scotch what d'ye call". It is Milton's humanistic sneer at the lack of pronounce ability of Scottish names.

" Must now be named and printed heretics
By shallow Edwards and Scotch what d'ye call:" (R.M.
Adams, 1975: 659)

Previously there is a reign that did the wrong thing as those Presbyterian do they are the council of Trent, which is called in the line as *those of Trent*. They are held by the Papacy in consequence of the Reformation. It was widely reported to have been the scene of political jockeying. But Milton stated that what Presbyterian do is even worse than them.

"But we do hope to find out all your tricks,
Your plots and packing worse than those of Trent," (R.M.
Adams, 1975: 659)

The last stanza conveys the reflection of the wholesome and the *preventive shears* in the Parliament. Milton described it with "*Clip your phylacteries, though balk your ears*". In this case Phylacteries described as little scrolls containing texts from the first five books of bible old testament, Pentateuch. It was worn by the orthodox Jews to remind them of the Law. Otherwise, Milton uses them in the line as symbols of superstition.

Mutilation by cutting someone's ears was a common punishment for sedition. Moreover, several Presbyterian leaders had suffered it.

" That so the Parliament
May with their wholesome and preventive shears
Clip your phylacteries, though balk your ears,
And succor our just fears
When they shall read this clearly in your charge:
New presbyter is but old priest writ large." (R.M. Adams,
1975: 659)

Thus the social reflections that are described in the three poems selected above. The events conveyed are truly happened at their era connected to the history of England itself and Milton's point of view.

CHAPTER FIVE

CONCLUSION

5.1 Conclusion

In this chapter, the writer presents the conclusion taken from each of the poem analysing above.

Social reflection in the poem **On the Late Massacre in Piedmont** is about the massacre that happened in Piedmont, the valleys of Northern Italy. The massacre is done by the bloody Piedmontese to the saints who run God's true teachings.

Social reflection in the poem **when I Consider how My Light is Spent** is telling about the personal feeling of John Milton of his age of blindness. Besides, he also expressed his service to his faith of God and to all human kind. Consequently, the poem reflects both social and personal condition of the poet John Milton.

Social condition in the poem **on the New Forcers of Conscience under the Long Parliament** is about the facts of the Presbyterian's attitudes in running their duty of both faith of God and people of England.

Thus, the writer may conclude that all the things that have been analysed in the previous chapters, that those poems analyzed above

are the reflection of the social condition of the era and became the reflection of the conscience of John Milton as the poet.

5.2 Suggestion

The poet John Milton and his works are interesting objects to be analysed. The sensation presented in his words selection is offering the sharp differences with the other poet of his era, especially to his sensitivity of his social environment phenomenon. Most of his poems are conveying his confusion of what he saw and what he felt.

Nevertheless, the writer realizes that the presentation, which is carried out is still far from the completeness. At least, the writer has given the very best effort to present the writing as maximal as the writer could do. But the great expectation shows lots of lacks, as does the writer.

Therefore, by using this term the writer invites all the readers of this thesis to give their own critiques to bring the result of the correctness and the completeness of the writing. Most of the writer's expectation is that the writing the writer presents could contribute the source of the reading to give a little reference about the object of analyzing.



Last but not least, the writer invites all the readers to make more research about John Milton and his works and to produce the better even the best result of the research, for the writer believes it would bring more knowledge and pleasures for the researchers.

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