

The Life in Waldorf-Astoria As Seen in Langston Hughes'

“Advertisement for the Waldorf-Astoria“

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A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinion or findings included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, January 2014

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ABSTRACT

The Life in Waldorf-Astoria As Seen in Langston Hughes“Advertisement for the Waldorf-Astoria“

By

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Advertisement For Waldorf-Astoria is a poem that has a unique title, this poem is tells the readers about the life around the waldorf, advretisment for the waldorf-astoria is one of poem created by Langston hughes, langstn hughes poem is commonly talk about the strugleof balck peopleagaint white people, or about racism, explotation, or even destitution.

In this research the writer uses objective criticism to find theimage life though the poem, objective criticism is the criticism that only focus on the text, objective criticism can not influenced by author and the background of the author.

This research is using objective criticism to find the image life arund the waldorf-astoria though advertisement for waldorf-astoria poem.

Based on the analyze that writer do, the image life that can be see aruond the waldorf-astoria though advertisement for the waldorf-astoria poem are ; wealthy, destitution, exploitation, racism and religious.

Keywords : Langston Hughes, Waldorf-Astoria, classic poetry

ABSTRAK

The Life in Waldorf-Astoria As Seen in Langston Hughes“Advertisement for the Waldorf-Astoria“

By

DilaHumaira

Advertisement For the Waldorf-Astoria adalah sebuah puisi yang memiliki judul yang unik, puisi ini menceritakan pada pembaca tentang gambaran kehidupan di sekitar Waldorf-astoria pada saati tu. Advertisement for Waldorf-Astoria adalah salah satu puisi karya Langston Hughes. Langston hughes pada puisinya umumnya bercerita tentang perjuangan kaum kulit hitam melawan kulit putih, atau tentang rasis, eksploitasi atau bahkan kemiskinan.

Pada penelitian ini penulis menggunakan kritik objektif untuk menemukan gambaran kehidupan yang terjadi di sekitar Waldorf melalui puisi ini, kritik objektif adalah sebuah kritik yang hanya focus padateks di dalam puisi itu sendiri, kritik objektif tidak dapat dipengaruhi oleh penulis puisi dan latar belakang penulis puisi.

Berdasarkan hasil analisi yang telah dilakukan oleh penulis, gambaran kehidupan yang dapat dilihat di sekitar Waldorf-Astoria melalui puisi yang berjudul Advertisement For Waldorf-Astoria adalah ;kekayaan, kemiskinan, eklpoitasi, rasis and lingkungan yang religious.

Kata kunci : Langston hughes, waldorf-astoria, puisi klasik

MOTTO

Boleh jadi kamu membenci sesuatu, padahal ia amat baik bagi kamu. Dan boleh jadi kamu mencintai sesuatu, padahal ia amat buruk bagi kamu. Allah Maha mengetahui sedangkan kamu tidak mengetahui”

(Al-Baqarah: 216)

DEDICATION

This thesis is dedicated to my parents

Suliatí As a great mother

And

Sadikín as a wonderful father

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BismilahirRahmaninRahiim,

Having finished this thesis is actually a miracle for the writer since it was firstly regarded as a job that would be very hard to do. However, it has now been denied since this thesis has finally been writer. Then the writer would like to thank to Allah SWT for the blessing given to the writer so that the writing of this thesis has been finished without having some problems. Additionally, the writer is grateful to the following for their support and help.

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In Addition, the writer is fully aware of the limitation of this thesis, but the writer just hopes that it can be useful for everyone who is always thirsty for knowledge.

Yogyakarta, 25 January 2014

The Writer



DilaHumaira



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CHAPTER I

INTRODUCTION

1.1 . Background of Study

Poetry is one of literary works which is good to read because poetry has a unique structure and diction. Poetry uses a few words to show something beautiful and meaningful. Because of this, the reader of the poem needs high imagination to understand the meaning in a poem. It is different from prose because in poems the message shows within implicit ways. Poems use figures of speech, diction (connotation and denotation), and rhyme for showing something meaningful. However, poetry is usually divided into stanzas.

There are many definitions of poetry. For example, Wordsworth defines poetry as "the spontaneous overflow of powerful feelings;" Emily Dickinson says, "If I read a book and it makes my body so cold no fire ever can warm me, I know that is poetry;" and Dylan Thomas defines poetry this way: "Poetry is what makes me laugh or cry or yawn, what makes my toenails twinkle, what makes me want to do this or that or nothing."

(<http://angelfire.com/poetry/writingsonthewall/billboard.html>)

In Oxford dictionary, poetry is defined as a general term for a collection of **poems** while poem itself is defined as writing arranged in lines, with regular rhythm and

often with a pattern of rhymes. According to Nott (2004:45) poetry is the beautiful structure and phrase of perfect prose. It is because poetry uses a few

words to show the meaning. Poetry also has a beautiful language and needs an extra skill to know something implied within a poem.

Every poem has a unique diction. The differences and uniqueness of diction are influenced by many things related to the poet. Diction is influenced by the background of life of the poem writer such as social, economic, religious, and even psychological condition of the poet. One of famous American poets is Langston Hughes. Langston Hughes is known as a significant poet of the Harlem Renaissance- "an African American artistic movement in the 1920s that celebrated black life and culture."

The writer is very interested in Langston Hughes' literary work. Langston Hughes is an important figure of Harlem renaissance. Many of his poems describe racism, slave life, and support for black people to reach their freedom and their right. His poem sometimes has a unique title. For example is "Christ in Alabama" which speaks of the innocent black people and how they feel the pain. Another example is "The Negro Mother." The poem tells the reader about the experience of a mother from colored people. They have painful time in their life.

Children, I came back today

To tell you a story of the long dark way

That I had to climb, that I had to know

In order that the race might live and grow

Look at my face—dark as the night—

Yet shining like the sun with love's true light

I am the dark girl who crossed the red free

Carrying in my body the seed of the free

I am the woman who worked I the field

Bringing the cotton and the corn to yield

I am the one who labored as a slave

Beaten and mistreated for the work that I gave—

Children sold away from me, I'm husband sold, too

No safety, no love, no respect was I due

Advertisement for Waldorf-Astoria poem has a unique title. When a reader looks at the title, the title is as a common advertisement of the hotel, however when the reader reads all of the poem, this poem tells about two kinds of society and life in one society, imbalance in social and cultural life between rural people and urban people, rich people and poor people, and white people and black

people. The advertisement usually only uses good words to promote something, but here Hughes not only use good words but also harsh satire; therefore imbalance in social of New York society is seen in this poem.

Advertisement For The Waldorf-Astoria is one of Langston Hughes's unique poems. This poem uses advertisement of a new hotel in New York where it tells the readers about religiosity, destitution, wealth, exploitation and racism in New York society. Waldorf-Astoria is a name of a hotel in New York. It was opened in the midst of destitution, when the people were homeless and jobless, sleeping on newspapers in doorways.

As a Langston Hughes said in *An Autobiography by Langston Hughes* "In the midst of that depression, the Waldorf-Astoria opened. On the way to my friend's home on Park Avenue I frequently passed it, a mighty towering structure looming proud above the street, in a city where thousands were poor and unemployed. So I wrote a poem about it called "Advertisement for the Waldorf-Astoria," modeled after an ad in *Vanity Fair* announcing the opening of New York's greatest hotel. (Where no Negroes worked and none were admitted as guests.) The hotel opened at the very time when people were sleeping on newspapers in doorways, because they had no place to go. But suites in the Waldorf ran into thousands a year, and dinner in the Sert Room was ten dollars! (Negroes, even if they had the money, couldn't eat there. Sonaturally, I didn't care much for the Waldorf-Astoria.)" (http://www.english.illinois.edu/maps/poets/g_l/hughes/waldorf.htm)

“*Advertisement of The Waldorf-Astoria*” is divided into five parts: *Listen Hungry Ones, Roomers, Evicted Families, Negroes, and Christmas Card*. Each part has a unique diction and harsh satire about luxurious life and destitution life; owners and labors; white people and black people; and rich people and poor people. As an example in part *Roomers*:

Have luncheon there this afternoon, all you jobless.

Why not?

*Dine with some of the men and women who got rich off of
your labor, who clip coupons with clean white fingers
because your hands dug coal, drilled stone, sewed gar-
ments, poured steel to let other people draw dividends
and live easy.*

There are many examples of life images that the readers can see in *Advertisement for the Waldorf-Astoria* poem. In this research, image of life in Waldorf-Astoria at that time can be categorized in two parts.

The first is positive image of life. Positive image of life is something good in Waldorf society at that time that can be a good example for the writer and the readers. The positive image can be a support for the other society, the readers and the writers also. The positive image of life in Waldorf-Astoria consists of Wealthy and Religious people in the society.

Wealth and religiosity are something good in the society. In religious society, religiosity is a good thing for the people. It is because in every religion there is a rule that manages about faith and religiosity.

The second is negative part. Negative part is negative image of life that happens around the Waldorf hotel. The negative part can be bad example for other society. The negative parts that can be seen in the Waldorf-Astoria society consist of poorness, exploitation, racism, and injustice. Poorness is a bad example for other society. It is because poorness can make uncomfortable life. The poor people cannot get a healthy food and beverage for consumption; the children from poor parents cannot get good education, and poor people portrayed through this poem are people who have no home so they spend night on the street.

Injustice is the example of badness for the society also. Injustice is unbalance condition of life. There are many different types of Injustice: moral injustice, social injustice, political injustice, racial injustice, religious injustice, and cultural injustice.

Injustice is bad habit that happens everywhere. There are many rules and laws in society about injustice. Not only in society, injustice has been managed in religion also. For example in Islamic perspective, Allah dislikes His creatures that are doing injustice. In front of Allah all of His creatures have an equal right and level. As written in Qur'an (Hujarat: 13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“ O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (Yusuf Ali)

In Islamic laws, the justice is one of important rule. In Islamic view racial injustice or injustice is one of big sins. Allah loves His creatures without distinction as to race, ethic, family, skin color and social economic condition. All of his creatures have an equal right and equal level in front of Allah. One thing that distinguishes one creature to another is piety.

Allah dislikes His creatures who do *dzolim* with other people. *Dzolim* is persecuting unfair attitude, taking others' rights, or giving less than others should accept. Upper class's exploitation is one of *dzolim* attitudes.

Allah gives a big threat to *dzolim* people, as written in Qur'an surah Al-Mu'min 18 :

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لِقَادِرُونَ (18)

And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease). (Yusuf Ali)

And Ali Imran 192

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

"Our Lord!any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers! (Yusuf Ali)

Allah dislikes people who do injustice to others. God also dislikes racial injustice, as seen in Qur'an. The injustice is written in Qur'an surah Al- Maidah8 :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَانُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do. (Yusuf Ali)

Racism is one type of injustice. Racism is injustice that happens to one race; usually racism happens to colored people. In many cases, white skinsareassumed that they have a higher class thanthe colored people. Racism also happens in the Waldorf-Astoria society. The readers can see the racism that is done by the rich white people to the poor colored people through this poem.

Exploitation is one of bad examples that can be seen through *Advertisement for the Waldorf-Astoria* poem. Exploitation happens because the injustice happens in Waldorf society. The exploitation that can be seen through *Advertisement for the Waldorf-Astoria* is between wealthy and poor people. The

wealthy do the exploitation to the poor people. But the poor people cannot do anything, because they have nothing, even they have no home and no money, so they cannot do some rebel to the wealthy.

In “Advertisement For Waldorf-Astoria” poem, Hughes shows many difficult conditions in social life. This is a very long poem, but it really shows how the poor people feel compared to the wealthy.

Hughes in “Advertisement for the Waldorf-Astoria” tells us about destitution, religiosity, exploitation, wealthy, injustice and racism in New York society at that time. This poem is not only as an entertainment but also a section of racism, injustice, and destitution history of African-American.

1.2. Problem Statement

The writer formulates the problem based on the background as follow:
How is the life inWaldorf-Astoria portrayed through the *Advertisement for the Waldorf-Astoria* poem?

1.3 . Objective of Study

Based on the problem statements before, the objectives of this research is to describe how the poem *Advertisement for the Waldorf-Astoria* describes the life in Waldorf-Astoria.

1.4. Significances of Study

The writer takes an expectation that this study gives significances as follows:

1. Theoretically, it is hoped that this research can give contribution to everyone that is interested in knowledge, especially for the other researchers who want to analyze the same subject with the writer, that is about classic poem and intrinsic elements of poem.
2. Practically, this study is dedicated to English Department of State Islamic University SunanKalijaga and hopefully this research can give an understanding about literary field especially in poem and as a reference for other researchers in analyzing this poem into different perspectives.

1.5 . Literature Review

There are two researches that the writer finds about *Advertisement for the Waldorf-Astoria* poem. The first is a graduating paper entitled *Venturing into mind of a Poet: Poetry Analysis of the 1930* written by Brianna Carle (Gajah Mada University, 2006). In her paper she analyzes the great depression through poems from three poets at different times. The first poet is Robert Frost with his poems: “*Leave compare with Flowers*”, “*Ten mills*”and“*To a thinker*”. The second poet is Langston Hughes with his poems; “*Christ in Albama*”, “*Advertisement for the Waldorf-Astoria*”and“*Good Morning Revolution*”. And the last poet is William Carlos William with his poems; “*The sun Bathers*”and“*This is just to sing*”.

The second is a paper entitled *Analysis “Advertisement for the Waldorf-Astoria” poem* by Taylor Whitfield (English). In her paper she analyzes the poem uses Postcolonial theory to find the history of the society at the moment. (<http://xroads.virginia.edu/~ma05/dulis/poetry/Hughes/hughes.html>)

Indeed, the researches that have been done by the two people above are different from this research, because the writer focuses on the intrinsic elements to find the visible image of life through the poem using objective criticism.

1.6 . Theoretical Approach

The theory needed in this research is to identify the intrinsic elements of the poetry to know the meaning of the poetry. According to Silverman, theory is a set of concepts used to define or explain some phenomenon (http://en.wikipedia.org/wiki/Scientific_theory). Basically, theory is the main concept or scheme. In literature, theory can be defined, based on the way to analyses the work of literature (poetry, prose, movie, etc)

In this research, the writer uses objective criticism by Abrams to analyze the image of life in the society at that that time through the poem. This research analyzes some of intrinsic elements to find the image of life in the society at that time. Some intrinsic elements are needed to find the imagery, symbol, tone and figurative language. The intrinsic elements will be explained more in chapter 2.

According to Abrams, objective criticism is the criticism that does not need the audience point of view and is not influenced from envioning world. As

written in Abram's book; objective approaches is the work as something which stands free from poet, audience, and the environing world, it describes the literary product as a self-sufficient object or integer, or as a world in-itself, which is to be analyzed and judged by "intrinsic" criteria such as complexity, coherence, equilibrium, integrity, and the interrelations of its component elements. (Abrams, 1971:33)

1.7 . Method of Research

1.7.1. Types of Research

Research is divided into two types. They are quantitative and qualitative. Quantitative is a process of discovering knowledge which uses the data in the form of number as the information about what the researcher wants to know. Meanwhile, qualitative research is a research procedure that procedures descriptive data in the form of word written or spoken of the people and observed behavior (Moelong, 2010:3). The type of this research is qualitative research.

1.7.2. Source of Data

The data of this research can be divided into primary and secondary data. Based on *MLA Handbook for Writers of Research Papers*, the primary data is the data of the subject collection through firsthand investigation, such as literary work analysis (2009:57). The secondary data is the data which is usually information gotten from document and others (Moleong,2010: 157)

Main data of this research is the primary data, In this case, it is “Advertisement of the Waldorf-Astoria” poem which is taken from the internet. The supporting data are taken from library and internet. The data are from books, or journal articles. The data from internet are electrical data that relate to the object.

1.7.3. Data Collection Technique

There are seven methods of collecting data; they are sampling, interview, observation, documentation, questioner, triangulation and reading (Ratna, 2010: 210). To collect the data, the writer uses the documentation method. In this research, a script of poem is a kind of documentation.

In this case the data is “Advertisement of the Waldorf-Astoria” poem. This script is taken from internet, and the other data are from books, journal articles or electrical data related to the theory here and related to the object also.

The first step to do in this research is closely reading Hughes’s poem and understanding the poem. After this, the writer uses objective criticism to analyze the intrinsic elements of this poem to find the image of life in the society at that time.

1.7.4. Data Analysis Technique

The analysis of the data in this paper is descriptive analysis. The collected data are analyzed in details using the objective criticism to analyze the intrinsic

elements of this poem to find the image of life in the society at that time through “*Advertisement for the Waldorf-Astoria*” poem.

1.8 . Paper Organization

This research is divided into four chapters. The first chapter is introduction that consists of background of study, problem statements, objectives of study, significances of study, literary review, theoretical approach, method of research, and paper organization. Second chapter consists of Definition of Poetry and Elements of Poetry. The third chapter is the analysis of “*Advertisement of the Waldorf-Astoria*” poem using objective approach. The last chapter is conclusion.

CHAPTER IV

CONCLUSION

Langston Hughes covers many difficult situations people were going through in his poem titled “Advertisement for the Waldorf-Astoria.” This is a very lengthy poem of his, but it really shows how the people felt compared to the wealthy. The poem is about a hotel, a haven for these people to go, but all through, the reader finds this ‘advertisement’ is nothing but a big mockery.

The first part is aimed towards the homeless. It talks about expensive luxuries wealthy people have within their home. They are mocking the homeless for not having a home or enough food to eat and flaunting their goods in the faces of those who have to do without.

The next part of the poem is directed towards those who work hard and still suffer. These people work long hard hours and never see a reward. Instead, their work only ever benefits the wealthy. And as they do all that they can to survive and make the wealthy peoples’ lives easier, they are ignored, unacknowledged and looked down upon. The wealthy see these people as nothing of any greater worth.

The third part is one that is terribly sorrowful. This section addresses families that have lost their home. The man is unemployed and has no home for his family because he has no money. The ‘advertisement’ mocks the family’s desire to be able to afford a decent home. This part mocks the blacks for the mere fact that they are black. It mocks their culture, their values, and their chosen ways

of life. Then it points finger at the life society has forced them to live.

Another part is for “Everybody”. This part basically explains how there is nowhere for people in these conditions to go. There seems to be no place for refuge. It puts focus towards Jesus and accuses him for their living conditions.

Finally, the last section is titled “Christmas Card” , but this is no happy ending. It speaks of how the people are in need of a savior. People are becoming desperate and they have to resort in sinful acts. They need to survive and they have nowhere to turn to that is good or nice. These people feel as if there is no one around to actually offer help.

After the writer finish the research about this poem and make summary above, the writers got some conclusion.

Black people were exploitation by upper class intensively, because the differences of life are shown in the poem. Racist commonly happened in black people, but not all of black people, the famous black people, like actor or sport man.

The wealthy do not pay enough salary to lower class. So the lower class has a hard life and the wealthy have an easy life.

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APPENDIX

Advertisement of the Waldorf-Astoria

Fine living . . . a la carte?

Come to the Waldorf-Astoria!

LISTEN HUNGRY ONES!

Look! See what Vanity Fair says about the
new Waldorf-Astoria:

"All the luxuries of private home. . . ."

Now, won't that be charming when the last flop-house
has turned you down this winter?

Furthermore:

"It is far beyond anything hitherto attempted in the hotel
world. . . ." It cost twenty-eight million dollars. The fa-
mous Oscar Tschirky is in charge of banqueting.
Alexandre Gastaud is chef. It will be a distinguished
background for society.

So when you've no place else to go, homeless and hungry
ones, choose the Waldorf as a background for your rags—
(Or do you still consider the subway after midnight good
enough?)

ROOMERS

Take a room at the new Waldorf, you down-and-outers—
sleepers in charity's flop-houses where God pulls a
long face, and you have to pray to get a bed.

They serve swell board at the Waldorf-Astoria. Look at the menu, will
you:

GUMBO CREOLE

CRABMEAT IN CASSOLETTE

BOILED BRISKET OF BEEF

SMALL ONIONS IN CREAM

WATERCRESS SALAD

PEACH MELBA

Have luncheon there this afternoon, all you jobless.

Why not?

Dine with some of the men and women who got rich off of
your labor, who clip coupons with clean white fingers
because your hands dug coal, drilled stone, sewed gar-
ments, poured steel to let other people draw dividends
and live easy.

(Or haven't you had enough yet of the soup-lines and the bit-

ter bread of charity?)

Walk through Peacock Alley tonight before dinner, and get

warm, anyway. You've got nothing else to do.

EVICTED FAMILIES

All you families put out in the street:

Apartments in the towers are only \$10,000 a year.

(Three rooms and two baths.) Move in there until

times get good, and you can do better. \$10,000 and \$1.00

are about the same to you, aren't they?

Who cares about money with a wife and kids homeless, and

nobody in the family working? Wouldn't a duplex

high above the street be grand, with a view of the rich-

est city in the world at your nose?

"A lease, if you prefer, or an arrangement terminable at will."

NEGROES

Oh, Lawd. I done forgot Harlem!

Say, you colored folks, hungry a long time in 135th Street——

they got swell music at the Waldorf-Astoria. It sure is a

mighty nice place to shake hips in, too. There's dancing

after supper in a big warm room. It's cold as hell

on Lenox Avenue. All you've had all day is a cup of

coffee. Your pawnshop overcoat's a ragged banner on
your hungry frame. You know, downtown folks are just
crazy about Paul Robeson! Maybe they'll like you, too,
black mob from Harlem. Drop in at the Waldorf this
afternoon for tea. Stay to dinner. Give Park Avenue a
lot of darkie color——free for nothing! Ask the Junior
Leaguers to sing a spiritual for you. They probably
know 'em better than you do——and their lips won't be
so chapped with cold after they step out of their closed
cars in the undercover driveways.

Hallelujah! Undercover driveways!

Ma soul's a witness for de Waldorf-Astoria!

(A thousand nigger section-hands keep the roadbeds smooth,
so investments in railroads pay ladies with diamond
necklaces staring at Sert murals.)

Thank God A-mighty!

(And a million niggers bend their backs on rubber planta-
tions, for rich behinds to ride on thick tires to the
Theatre Guild tonight.)

Ma soul's a witness!

(And here we stand, shivering in the cold, in Harlem.)

Glory be to God——

De Waldorf-Astoria's open!

EVERYBODY

So get proud and rare back; everybody! The new Waldorf-Astoria's
open!

(Special siding for private cars from the railroad yards.)

You ain't been there yet?

(A thousand miles of carpet and a million bathrooms.)

Whats the matter?

You haven't seen the ads in the papers? Didn't you get a card?

Don't you know they specialize in American cooking?

Ankle on down to 49th Street at Park Avenue. Get up

off that subway bench tonight with the evening POST

for cover! Come on out o' that flop-house! Stop shivering

your guts out all day on street corners under the El.

Jesus, ain't you tired yet?

CHRISTMAS CARD

Hail Mary, Mother of God!

the new Christ child of the Revolution's about to be

born.

(Kick hard, red baby, in the bitter womb of the mob.)

Somebody, put an ad in Vanity Fair quick!

Call Oscar of the Waldorf——for Christ's sake!!

It's almost Christmas, and that little girl——turned whore
because her belly was too hungry to stand it anymore——
wants a nice clean bed for the Immaculate Conception.

Listen, Mary, Mother of God, wrap your new born babe in
the red flag of Revolution: the Waldorf-Astoria's the
best manger we've got. For reservations: Telephone EL.
5-3000.



BIODATA DIRI



NAMA : DILA HUMAIRA

NIM : 09150061

TEMPAT. TANGGAL LAHIR : SEKADAU, 06 OKTOBER 1991

ALAMAT : JLN MERDEKA GG FAMILY NO 106. RT 01 RW 01, SEKADAU
KALIMANTAN BARAT, INDONESIA

RIWAYAT PENDIDIKAN AKADEMIK

TK ERNA DWIJAWALI	1996-1997
SD NEGERI 01 SEKADAU	1997-2003
SMP TAKHASSUS AL-QUR'AN NGABANG-LANDAK	2003-2006
SMA TAKHASSUS AL-QUR'AN KALIBEBER, MOJOTENGAH WONOSO	2006-2009

PENGALAMAN ORGANISASI

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