# CHAPTER II
REVIEW TO RELATED LITERATURE

This chapter dedicated to discuss the review to related literature and the theories of the study. It describe about Maher Zain, song, lyric, moral value, and moral concept in Islam.

A. Maher Zain

Maher Zain was born March 16, 1981 in Tripoli, Lebanon. He is a Muslim Swedish, R&B singer, songresearcher and music producer of Lebanese origin. Maher Zain fascinated by the music and instruments when Maher Zain was only ten. The family moved to Sweden when Maher was only eight. Maher Zain got a Bachelors degree in Aeronautical Engineering. Although he studied in Aeronautical Engineering but his anxiety to music is showed when he spend late nights at school with his friends where they would sing, rap, compose and experiment with music in every way.

After being involved for a while in the music scene as a music producer, Maher was introduced to *RedOne*, a gifted music producer who was fast rising in the music scene in Sweden. Maher started working with *RedOne* and later moved to New York. For a few years he was in the middle of the hot rush of the NY music industry, working with chart topping artists such as Kat Deluna on her debut album including smash hits *'Whine up'* and *'Run the Show'*. Maher had what many would describe as a dream job for someone so

young in such a glamorous business, but for Maher it felt like this was far from what he would call 'the dream', *"I loved the music but I hated everything that surrounded it, it always felt like something wasn't right"*. On a visit home to Sweden he became engaged once more with his Islamic faith and decided to move away from a career as a music producer to become a singer/songresearcher of contemporary R&B music with a strong religious influence.
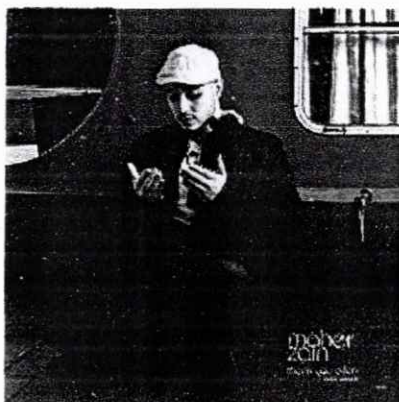
Picture 1: "Thank You Allah" Album's Cover

In January 2009, Maher Zain decided to work on an album that reflects his identity – Arab, Western and Muslim – and signed with Awakening Records. Maher's debut album *Thank You Allah* reached the number 1 spot on Amazon's World Music charts and number 9 on the R&B charts.

In January 2010, in a music competition organized by Nujoom FM (Egypt's biggest music radio station) Maher's track *'Ya Nabi Salam Alayka'* was voted as the best song for 2009. Maher has already performed at sold out

concerts in Algeria, Australia, Belgium, Canada, Egypt, England, France, Holland, Sweden, and the US amongst others and is fast becoming the 'next superstar of Islamic music'.[1]

Picture 1: "Forgive Me" Album's Cover

In 2011 – 2012 Maher Zain also got several awards. In September 2011, Maher Zain received a nomination in the 18th Anugerah Industri Muzik, a Malaysian music award ceremony. He was nominated in the "Foreign Artist" category for his single Insha Allah (Malay). The success of the song in Malaysia has allowed him to be short-listed in Lagu Bahasa Melayu Terbaik Dipersembahkan oleh Artis Luar Negara (Best Malay Song Performed by a Foreign Artist) category.[2] In 2011 the album *Thank You Allah* also got certification from Platinum in Malaysia. In 2012 album 'Thank You Allah' got the second certification from Platinum in Indonesia. And at the year

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[1] "http://www.islamiclyrics.net/maher-zain/html. Accesed on December 10, 2011"
[2] http://en.wikipedia.org/w/index.php?title=Thank_You_Allah. Accessed on May 30, 2012

through Awakening Record, Maher Zain released his second album with a title *'Forgive Me'*.[3]

B. Song

A song is a piece of music for accompanied or unaccompanied voice or voices or, "the act or art of singing," but the term is generally not used for large vocal forms including opera and oratorio. However, the term is, "often found in various figurative and transferred senses (e.g. for the lyrical second subject of a sonata...). The word "song" has the same etymological root as the verb "to sing" and the *Oxford English Dictionary* (*OED*) defines the word to mean "that which is sung". In *Kamus Besar Bahasa Indonesia* song means various of tones (in speaking, singing or reading). Song also means various of music (guitar, piano, gamelan etc.).

Song is a heave tone and sound that can be listened by person anyplace lays. Song constitutes composition of art tone or voice in thread, combination, and temporal relationship (usually is escorted with music equipment) and results music composition that have unity and continuity (containing rhythm).[4] Song can be translated as one expression one that issued by a tone and in a song can be taken a conclusion or expression that existed on lyric of that song.[5]

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[3] http://en.wikipedia.org/w/index.php?title=Forgive_Me. Accessed on May 30, 2012 at 04.35 PM.
[4] http://id. wikipedia. org /wiki/is Song. Accessed on July 22, 2012.
[5] http://de. wikipedia. org/wiki/Lied. Accessed on July 22, 2012.

Various tone or rhythmic voice is called with song. Notably at outgrowing cities, song have been become a requirement for society. It can be proven with the wider of business of music in *compact disc* (CD) form, cassette, and MP3 that adequately is enjoyed by various circles without see distinctive social and age. If someone wants to enjoy songs, he can go on each center expenditure or wherever have been available store or shop that sells various songs in shaped of *compact disc* and cassette. Hamdju (1980:26) said that song is hundreds of human base heart expressions that is issued organizingly in lingual form sound. Song is formed of affiliate of lilting elements, melody, harmony, form or structure of song and expression as a unity.

Song that is created by human being and listened by themselves has a variety message or information. There are many message or information that can taken from song. Besides information that can be gotten, in a song also available feeling of that song creator. Brooks and Brown which quoted by Nuyten (1994:11) said that music constitutes one of language form to express one feeling for people that listen it. They also agree that study music expression in form of song or instrumental similar with study one language.

Base on explanation above can be concluded that song is a language communication that is expressed via tone. Song has relationship hand in glove to music since song always being escorted by music as background. Music can also useful for someone as a body health keeper and also spiritual.

A lot of type music that make someone become in peace and relax and a lot of type music that make someone remembering to his creator.

C. Lyric

In literary dictionary, in the modern sense, lyric is any short poem expressing the personal mood, feeling, or meditation of a single speaker (who may sometimes be an invented character, not the poet).

In ancient Greece, a lyric was a song for accompanied on the lyre, and could be a choral *lyric* sung by a group (see chorus), such as a dirge or hymn; the modern sense, current since the Renaissance, often suggest a song like quality in the poems to which it refers. Lyric poetry is the most extensive category of verse, especially after the decline-since the 19th century in the West-of the other principal kinds; narrative and dramatic verse.[6]

Lyrics may be composed in almost some meter and on almost every subject, although the most usual emotion presented are those of love and grief. Among the common lyric forms are the sonnet, ode, elegy, haiku, and the more personal kinds of hymn. *Lyricism* is the emotional or song like quality, the lyrical property, of lyric poetry. A researcher of lyric poems may be called a lyric poet, a lyricist, or a lyrist. In another sense, the lyrics of a popular song or other musical composition are the words as opposed to the music; these may not always be lyrical in the poetic sense (e.g. in a narrative song like a ballad).

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[6] "Lyric, http//:www.answer.com/topic/lyric, accessed on December 01, 2011"

Lyric can be translated as a verse or poem that can or supposedly can be sung to musical accompaniment (in ancient times, usually, a lyre) or that expresses intense personal emotion in a manner suggestive of a song. Lyric poetry expresses the thoughts and feelings of the poet and is sometimes contrasted with narrative poetry and verse drama, which related events in the form of a story. The elegy, ode, and sonnet are important forms of lyric poetry.[7]

From definition above, it is said that lyric of a song is literary work created to tell the personal feeling, emotion, experience, happen in the society in which being expressed by a speaker with a nice voice and facial expression collaborated with the music instrument.

D. Paraphrase

Paraphrase is a kind of borrowing idea method from one source without plagiat. According to Oxford Advanced Leaner's Dictionary paraphrase is expressing the meaning of (something) using different words, especially to achieve greater clarity. In other words, paraphrase is done by using different words to express the same idea. Besides creating the idea easier to understand, paraphrase also can be used to keep coherence and unity of letter's gully. According to OWL Purdue, paraphrase can be defined as: 1) ability to write idea or opinion using different words and performed in new

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[7] http://encyclopedia2.thefreedictionary.com/Lyric, Accesed on March 6, 2012.

form, 2) a legal method to borrow someone's idea, 3) more complete and detail restatement which is compared with a resume.

One of the ways to understand poem is with making paraphrase to that poem, which is with adding word that can clarifies short sentence that becomes poem individuality. After adding words, that poem is changed as prose or story description. Its means, poem's original face changed as prose, but meaning or savvy content unchanged from the poem content. Making paraphrase is not at only from poem to prose, but also the other language form, as like changing use of word to commensurable words or synonymous, changing active sentence as passive form, direct sentence becomes indirect, transforming description as expression or proverb form that have equality meaning.

On discourse level, paraphrase is changing long discourse becomes form summary or extract form. In literature world, paraphrase is changing poem to prose or on the contrary, transforming drama's dialogue to prose or on the contrary. So, on reality paraphrase is changing or shifting a lingual form as the other language form without changes savvy or its mean's content. Paraphrase also comprises retelling something that already been heard to write form or shifting oral language form to written language form. E.g., someone is sounded off one story then he tries to describe that story again in form of discourse or composition. Obviously, use of sentence and word option unlike the story in origin since is expressed by using of own language, but the story core unchanged

There is two poem paraphrase methods, that are 1) Bonded paraphrase: changing poem as prose by adding a number of words on poem so the poem sentences can be understood. All words in the poem is still utilized in that paraphrase. 2) Free paraphrase: changing poem as prose with own word. Word that exists in poem can be utilized, or not be utilized. After reading that poem, the next activity is conjugating as a whole, then retelling with own words.[8]

E. Moral Value

In the *Wahy al- Qalam*, al Rafi'i said, "If I asked to resume all of Islamic philosophy in two words, I will say sturdy of *Akhlak*. If the world greatest philosopher asked to resume solution to people in the world in two words he will say the same words, sturdy of *Akhlaq*, If Europe scientist get on together and then talking about what is the real thing and hard to gain, they will say sturdy of *Akhlaq*.[9] It shows that how important akhlaq in our life.

UNESCO (United Nations Educational, Scientific, and Cultural Organization) proposes that education must be taken place in four pillar: learning to know, learning to do, learning to live together, learning to be. One of the education pillar that is *learning to live together*. This is has meaning that every person in this world must have ability to live together in a harmony manner if they do not want this life felt torture. To get coexists harmony, therefore human should able to show good behavior and constituted by good

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[8]http://kelasmayaku.wordpress.com/2010/09/22/parafrase-puisi/html. Accessed on July 15, 2012.
[9] Dr. Amr Khaled, *Buku Pintar Akhlak*, terj. F. Faisal bahreisy (Jakarta: Zaman, 2010), 3.

intention too in mean corresponds to prevailing norm or according to society expectation whereabouts that behavior is done. In other words that we can life coexist in harmony; every person has to have good ethic. Since, with good ethic coexistence will happen in peace. [10]

According Amr Kholed, there are four aim of studying about akhlaq, *first,* Nabi Muhammad delegated by Allah to complete Akhlaq. Maybe this statement looked complicated. Why to complete Akhlaq, not pray? It is more important Akhlaq than pray? Amr Kholed said in his book, yes Akhlaq more important than pray because the principal aim of prays is mending ways (Akhlaq) for example we do sholat, In hadits qudsi, Allah said, I only receive sholat from people where in their soul there are *tawadhu'* to my majesty, do not rack my creature, stopping immoral act, increase *dzikir*, loving *fakir, sabilillah,* widowed, and people strike accident.[11]

Second, the aim of studying Akhlaq is smoothing away difference among *akhlaq* and religious service. In the wider context smoothing away distance among religion and the world. we may find person with so good behavior while in mosque, but just after bad outside mosque. Its pretend says, *"that inessential, there is religious service even as one wanted by religion marks sense in mosque. while this in life I deserve to do whatever I want."* This formidably incorrect that separation not at all recognised in Islam. Islam

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[10] I Nyoman Murda, *Pembelajaran Kooperatif Untuk Mengembangkan Budi Pekerti,* 3 (Juli, 2006), 629.

[11] Ibid, 4.

is unitary. each mutually completes and not most come to pieces. no until as person that its religious service amazes but his akhlaq restrains from Islam.

Far-away difference among akhlaq and religious service results two human types. *1)* active man religious service but out of repair his akhlaq. *2)* man that has glory akhlaq but out of repair its religious service. in consequence, if we see at single-sided available person that look after mandate considerably honest, but on the other side he doesn't do sholat. we observe too there is that at single-sided so keen pray but on the other side miserably its religious service. They are two types that miserably deep islamic, so needs to be avoided. In consequence aim studies akhlaq is form keen person in prays and has glory akhlaq

Third, the aim of we study akhlaq that we can practise it, not just silver-tongued. There is some people which active gives religious speech, Saturday on the house A, Tuesday on the house B, Wednesday on the house c, and so on. But then while he is asked what he will do afterwards? It doesn't give whatever answer, but its condition says, "I an ustadz that just gives religious speech." Amr Kholed says, to God don't you do it. You may know what do want you know, but you won't given reward until you practising it what does you know.

Fourth, that nots we become causer that mislead man. This fourth aim and as a last swoop has meaning that we not become bad example. Which is its religious service boggles many person, but his bad akhlaq misleads them.

Solat's sign that exists at its face, *masyaallah*, appear, but he often gets asleep while working. There are many examples this kind of.

Before we talk about moral value we must know about definition of moral value itself. Moral value consist of two words, moral and value. The definition about moral and value, correlation both of them, criteria, level and etc. will be explained one by one here:

1. Moral

Moral (Middle English: from Latin *moralis*, from *mos, mor-* 'custom', (plural) *mores* 'morals') if we look at the Oxford dictionary it has two function, as adjective, and as noun. As adjective moral has meaning a) concerned with the principles of right and wrong behavior (examining the nature of ethics and the foundations of good and bad character); b) based on or adhering to the code of behavior that is considered socially right or acceptable. As a noun moral has meaning a) a lesson that can be derived from a story or experience. b) standards of behavior, or principles of right and wrong.

Moral itself identically have close relationship with human behavior. Human behavior showed how human interact with community and how they will respond to them. But question appeared when we think about the character of human nature. Anne Franck wrote in The Dairy of a Young Girl, "In spite of everything, I still believe that people are really good at heart",

She said that basically human have kindness; although in reality they looked have bad behavior. Philosopher Immanuel Kant said, "out of crooked timber of humanity no straight thing can ever be made". He explains that human cannot change if at the starting point they have bad behavior, all the time they will have bad behavior.[12] But these statement cannot explain the first character of human nature. It is because different conception of human nature leads to different views about what we ought to do and how we can do.

Human nature usually deals with division of evil, good and evil, and good. a) *Evil*, in Islam there is a premise that human have a penchant for evil and therefore cannot. But with constant hard work, control, education, and self-discipline, people can achieve goodness. b) *good and evil*, in Taoist worldview that the universe composed from *yin* and *yang*, an infinite system of opposing and forces in balanced dynamic interaction. The two forces in the universe that included in yin and yang is good and evil. Good and Evil is one unity that cannot be separated. It is natural and cannot be eliminated one of them. If there is no evil we cannot justice that is good. c) Good, it faith that human are born pure and are closest to what called "loving kindness" when they are enter this world. Hence, people are good, but their culture often makes them evil.[13]

The most important thing we ought to have moral because we live in society, and we cannot live individually. In society, there is collectivism

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[12] Larry A. Samovar, Richard E. Porter, Edwin R. McDaniel, *"Communication between Cultures, Seven Edition"*, (Canada, Nelson Education. Ltd: 2009), 208.
[13] Ibid; 208

that emphasis a) on the view, need, and goal of the in-group rather than oneself b) social norms and duty defined by the in-group rather than behavior to get pleasure, c) belief shared with the in-group rather than beliefs that distinguish the self from in group; and d) great readiness to cooperate with in-group member.[14]

According to Kohlberg, moral has three levels. The levels are divided into some stages.[15] Those are *Pre-conventional level Conventional level,* and *Post conventional level.*

a. *Pre-conventional level*

Stage 1: Orientation on reprieves and unquestioned respect to super ordinate power. physical effect of action, escape humanistic mean or point, determining good character and bad manners of that action

Stage 2: Right conduct is conduct that instrumentally satisfy individual need itself and sometimes others requirement.

b. *Conventional level*

Stage 3: good behavior is behavioral that rejoices or helps others, and agreed by them.

Stage 4: orientation to authority, certain regulation and preserving social rule manner.

c. *Post conventional level*

Stage 5: A social contract orientation generally is part of legalistic and utilitarian. Right conduct tends to be defined from rights and measure

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[14] Larry A. Samovar, Richard E. Porter, Edwin R. McDaniel, 200.
[15] L. Kohlberg. *"Tahap – tahap Perkembangan Moral"*, Ed, Drs. John de Santo, et. al. (Yogyakarta: KANISIUS, 1995), 81.

that already have been tested in a critical manner and agreed by society.

Stage 6: orientation on spontaneous conscience and on ethical principle that already have been chosen by own, that points on comprehensive logical grasp, universalities and consistency

Moral also has some universal aspects. The aspects can be seen in the table below.[16]

Categories		
Modes		
judgments about rights liabilities have a rights liabilities accountability	judgments about moral point disapprobation thing can be sentenced	judgments that has character to support justification non moral point get descriptive character and definition
Principles		
teleological elements able social welfare	attitude elements love respect	elements of relationship justice as emancipated justice as equation justice as resiprositation
Subject Problem Or Institute		
norms social regulation of norm personal spiritual voice sensory role and well-being	relationships and role authority citizen freedom resiprositas contractual punisher institute	points life own asset truth sexual
Level		
estimation to action	Common estimation to order	estimation in situational conflict sociopolitical estimation estimation about normative theory and meta ethic

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[16] Ibid, 235.

2. Value

Values are difficult to study and persistent questions arise as to whether they are 'real,' whether they actually can be shown to have causal influence on behavior. Yet much of everyday life is cast in terms of values—think of ethics, law, religion, politics, art, child rearing, and more. Abstract value judgments are embodied in seeming gut reactions that something is right, moral, or natural vs. wrong, immoral, or unnatural. Another way to 'see' values in action is to contrast cultures or subcultures in what seems right, natural, or moral. One of the great contributions of cultural and cross-cultural research is the way that it brings Western cultural values into sharp relief.

Americans are said to value life, liberty, and the pursuit of happiness. But what does value mean? Implicitly or explicitly, we evaluate or assign value to everything—regarding things as good or bad, a truth or falsity, a virtue or a vice. Values can be thought of as priorities, internal compasses or springboards for action—moral imperatives. In this way, values or mores are implicit or explicit guides for action, general scripts framing what is sought after and what is to be avoided.

a. Definition

Modern theories of values are grounded in the work of Kohn (class and values), Rokeach (general value systems), and Kluckhohn (group level). Values can be conceptualized on the

individual and group level. At the individual level, values are internalized social representations or moral beliefs that people appeal to as the ultimate rationale for their actions. Though individuals in a society are likely to differ in the relative importance assigned to a particular value; values are an internalization of socio cultural goals that provide a means of self-regulation of impulses that would otherwise bring individuals in conflict with the needs of the groups and structures within which they live. Thus, discussion of values is intimately tied with social life. At the group level, values are scripts or cultural ideals held in common by members of a group; the group's 'social mind.' Differences in these cultural ideals, especially those with a moral component, determine and distinguish different social systems. In this sense Weber's Protestant 'ethic' and 'spirit' of capitalism describe value systems.

Values, to which individuals feel they owe an allegiance as members of a particular group or society, are seen as the glue that makes social life possible within groups. Yet, they also set the stage for frictions and lack of consensual harmony in intergroup interactions. Values are thus at the heart of the human enterprise; embedded in social systems, they are what makes social order both possible and resistant to change. Values are not simply individual

traits; they are social agreements about what is right, good, to be cherished.[17]

At the individual level, values contain cognitive and affective elements and have a selective or directional quality; they are internalized. Preference, judgment, and action are commonly explained in terms of values. Individuals take on values as part of socialization into a family, group and society. Once taken on, values are assumed relatively fixed over time Indeed, values that are individually endorsed and highly accessible to the individual do predict that individual's behavior. Conversely, even personally endorsed values will not influence action when they are not made salient to the individual at the time of action. Moreover, in any given situation more than one personally endorsed value may apply, and the behavioral choice appropriate for one value may conflict with the behavioral choice appropriate to another value.

Values are codes or general principles guiding action, they are not the actions themselves nor are they specific checklists of what to do and when to do it. Thus, two societies can both value achievement but differ tremendously in their norms as to what to achieve, how to achieve, and when pursuing achievement is appropriate. Values underlie the sanctions for some behavioral choices and the rewards for others. A value system presents what is

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[17] Niel J. Smelser , et. al. *International Encyclopedia of the Social & Behavioral Sciences* (Amsterdam: Elsevier Science Ltd., 2001), 16151.

expected and hoped for, what is required and what is forbidden. It is not a report of actual behavior but a system of criteria by which behavior is judged and sanctions applied.

Values scaffold likes and dislikes, what feels pleasant and unpleasant, and what is deemed a success or failure. Values and value systems are often evoked as rationales for action; for example, values of freedom and equality were evoked to elicit American support for the Civil Rights movements. Values differ from goals in that values provide a general rationale for more specific goals and motivate attainment of goals through particular methods.

b. History and Current Developments

Initially viewed with suspicion by Western social scientists as too subjective for scientific study, the concept of values found increasing use beginning with *The Polish Peasant in Europe and America* (Thomas and Znaniecki 1921). Impetus for the study of cultural values comes from the work of Alfred Kroeber, Clyde Kluckhohn, Talcott Parsons, Charles Morris, Robert Redfield, Ralph Linton, Raymond Firth, A. I. Hallowell, and more currently Milton Rokeach and Shalom Schwartz.[18]

Kluckhohn and Strodtbeck (1961) proposed that cultural value systems are variations of a set of basic value orientations that

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[18] Ibid; 16151.

flow from answers to basic questions about being: (a) What is human nature— evil, neutral, mixed, or good (b) How do we relate to nature or supernatural—subjugation, harmony, or mastery (c) What is the nature of time—past, present, future (d) What is the nature of human activity— being, being-in-becoming, doing (e) What is the nature of our relationship to others—are we joined vertically, horizontally or are we simply separate individuals. They also organized a system for comparing values in terms of their level of generalization and function in discourse and conduct, proposing that values fit into a pyramid of ascending generalization. For each society, a few central or focal values were proposed to constitute a mutually interdependent set of what makes for the 'good life.' These include the unquestioned, self-justifying premises of the value system and definitions of basic and general value terms; for example, happiness, virtue, beauty, and morality.

Since American researchers dominated values research, much early work focused on documenting American values. Need for achievement as an American value, and concern over decline in the centrality of this orientation appear as early as 1944 (Spates 1983). Values studies documented the influence of education, age, type of employment, and socioeconomic status on value preferences of Americans, adding to Weber's thesis of the influence of religion (Protestantism vs. Catholicism) on achievement and

work values in Europe. Kohn (1977) was responsible for a number of important values surveys documenting that in various European countries and the US, parents of higher socioeconomic status value self-direction in their children more than parents of lower educational and occupational levels. These findings have been verified cross-nationally in 122 societies.

Extending the documentation of American values, Rokeach (1973) validated empirically 36 values related to preferred end states and preferred ways of behaving. Using Rokeach's scale, value differences tied to class, age, race, subculture, and level of differences were documented in many countries. Building on Rokeach, Schwartz (1992) delineates values as ways of articulating universal requirements of human existence—to survive physically, have social interchange, and provide group continuity. For Schwartz, values represent operationalizations of these needs as goals that fit together in meaningful clusters (achievement, selfdirection, stimulation, hedonism, universalism, benevolence, tradition, conformity, security, and power). Some clusters are compatible (e.g., stimulation and hedonism) and others compete (e.g., self-direction and conformity).

Using mostly data from teachers and college students in 20 primarily Western countries, Schwartz shows that, with the exception of China, specific values mostly do 'cluster' and

'compete' as expected. Thus, 'honest,' 'forgiving,' and 'helpful' cluster together as 'benevolence,' and 'self-direction,' and 'stimulation' cluster far from 'conformity,' 'tradition,' and 'security.' These data suggest important universality to how values are organized cross-culturally and that societies differ in which clusters of values predominate public life.

c. Controversies

Key tensions in the values literature focus on the conditions under which they may influence behavior, and the appropriate level of analyses for seeing values in action. Interest in values as a research focus has ebbed in the past as each paradigm for studying values has been criticized for lack of specificity of findings as due to values and not other social norms, attitudes or situational constraints. Current cultural psychology focuses attention on social structures as the repository of values such as personal freedom, group harmony, personal happiness, and duty or filial piety.

How do we know that values exist? A number of options are available: a) Individual testimony— people say what values they hold. Yet, self-reports of values are subject to pronounced context effects. b) Behavioral choices—either in naturalistic or laboratory settings, value differences may be imputed from behavior. Yet, behavior is influenced by many variables other than values. At the individual level, values themselves are assumed to

link to behaviors via their influence on norms and attitudes, but people may infer their values from their behavior, reversing the causal relationship. c) Cultural and social structures—expenditure of resources, time, energy and structuring of the natural environment; cultural products can be seen as concrete residues of value-based choices. d) Social interchange— observation of behavior in situations of conflict, and more generally observation of what is rewarded or punished, praised or vilified provides data for identifying what is socially valued.

d. Dimensions of the Concept

Four main dimensions of the concept can be distinguished:[19]

a) Each value has an *object*, i.e. what is valued, prized. The nation, Moslem faith, work, profit, instruction, leisure, honesty, the family, etc., may become values. Any element of social reality, of the spiritual and moral world, can have a 'value aspect' insofar it is praised or refused, advocated, or condemned.

b) This object is qualified by a *judgment* as valuable or contemptible, as good or bad, as useful or useless, as true or false, as desirable or not, as beautiful or ugly, etc. The sentence expressed is a value judgment. One will say, e.g., that one's country is inviolable and its enemies are unkind, that Moslem faith is true and

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[19] Niel J. Smelser , et. al. *International Encyclopedia of the Social & Behavioral Sciences* (Amsterdam: Elsevier Science Ltd., 2001), 16151.

unbelievers are mistaken, that work is sacred and profits are unjust, that honesty is a virtue while robbery is dishonest, and so on. Value judgments answer to a large set of principles and criteria whereby opinions, beliefs, convictions are shaped, choices are made.

c) Values become *norms* when they command and or regulate conducts, prescribe a course of action. Norms tend to conform behavior and commitments to the values confessed. If your country is inviolable, you should defend it, if Islam is true, you must comply with its prescriptions, if profits are unjust, you must fight against them, if instruction is important, you must learn, if honesty is a virtue, you are not allowed to misappropriate funds. Values provide the grounds for accepting or rejecting particular norms, and norms are standards for actual conduct.

d) The *value holders* are either individual or collective actors or social groups. Therefore, one can speak of the values of such and such person, of the liberals, of the middle class, of the teenagers, of the Russians, or of Bantu culture.

The concept of value is inseparable from the notion of preference. To value one object rather than another (e.g. to prefer a party of cards to the theater) means that in a given situation the value inducing the choice was adopted or inculcated to the detriment of another.

e. Definition

The values of an individual or a collectivity do not appear as sharply separated and independent units. Instead, they are bound together, are interdependent, they form a *system*. When a new value is acquired or an old one is lost, when a value is weakening (lowering) or strengthening (rising), the whole system will be affected.

A system of values is hierarchically built up. It is also a scale of values. Often the difference between actors does not proceed from the content of their systems, but from their difference in ranking their values. For example, in the abortion debate, all participants may highly prize the value of life, but some will emphasize the conceived child's future while others will take into account the mother's decision.

The actor is more or less tied to certain values than to others. Values contain not only cognitive elements, they involve strong affective components too. The more a value is deeply rooted, the more it takes a central place in the system and the more it is lived intensely, arouses emotions, and mobilizes vehement energies. There are values men are ready to die for.

The mode of organizing a system of values varies from one culture to another. Its inner logic does not obey the same rules. This fact is undoubtedly the main reason why misunderstanding prevails

between peoples pertaining to different cultures, each one interpreting the world in its own terms.[20]

3. Moral Value

Moral value is not separated from to assess another type. Each value gets a moral weight if joined in behavioral moral. e.g., sincerity, constitute a moral value, but that sincerity itself is empty, if not be applied on other value, e.g. economic value. Loyalty constitutes another value but have been applied at one particular more common man point. e.g., love among husband and wife. So, the value at present called pramoral's characters. That value precede moral phases, but can become moral weight because joined in behavioral moral.

Although moral value usually boards on another point, but it appears as a new value, even as value which the most high. it can thru point out moral value marking.[21] a) Get bearings by carry the ball us, moral point gets bearing with personal human. but the same thing get also been said about the other point. one that special marks to assess that moral value gets bearing with personal human responsible one. Value moraling to beget offense someone or not guilty, since it on hands. The other point is not so. My child has no high intelligence and not pretty. That thing gets I rue but I and my child are not in control of that situation because we really do not become to take on answer him. b) get bearings with conscience, rendering moral value constitutes

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[20] Ibid; 16154.

[21] K. Bertens, *Etika, Seri Filsafat Atmajaya: 15* (Jakarta: PT Gramedia Pustaka Utama, 2000). 142.

"urge" of conscience. one of moral value individuality is that just this value evokes "voice" of conscience that accuses us if despise or oppose moral value and praise us if render moral value. c) Make compulsory, moral value make compulsory us absolutely and non-negotiable. According to Immanuel Kant (1724 1804) in moral value contained an imperative (instruction) categories. It is mean, that moral value makes compulsory us to pitch upon, unconditionally. Sincerity commands us to back goods that is borrowed, favor or bad blood. Those goods have to be backed and that compulsion gets absolute character, unconditionally. d) Get formal characters, it is mean appreciative moral not constitutes a type value that can place to pitch upon type besides despites another value moral value to constitute value the very top that has to learn e.g., a business man gets moral behavior (rendering moral value) while works economic value. We realize moral value with joining other values in a moral behavior. No value which despite other value.

F. Moral Concept in Islam

Moral concept in Islam constitutes guidance for human to lead their life with good behavior and not enhance theirselves and others. The main effect from it all is to get happiness and eternity the world safety. That happiness can be reached by strong keystone, round, firmness, and right good charitable.

Faith is not only utterance, but trust, that coloring life so quite firm in founding. deep unwavering Faith rebounds behavior life attitude, that is take in intrinsic happiness in life. Human tend do what they want appropriate with legalistic behavior. Therefore, all talk which offside behavior constitutes deviation and its character foe.

Human character constitutes *hidayah* who given by God to human since its origin instance. So, that human character can be planted out deep human conscience. Each person have potency for right and good. This facet appreciative characters constitute human basic fact, which is pleases by its original character and natural instinct to recognize righteousness and its badness.[22]

To reach righteousness of course it required a basic. Islam gives it basal morality. Morality in Islam is a way of living cover as a whole, not only determine trust but also social habit regulation and basic factor about human deed. Morality gets character lead to guide, lead, inuring society, life according to politeness norm prevailing in society.

Basic of morality in Islam more points to particular value or executed life system and is applied in society. Morality constitutes scholarship that is engaged effort to determine good and evil thing that did by human. Morality problem in Islam much spoken and is loaded in al-Qur'an and hadis. That source constitutes limitation in daily action for human.

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[22]M. Yatimin Abdullah, *Studi Akhlak dalam Perspektif Al Qur'an* (Jakarta: Amzah, 2007), 186.

Intended morality in here is about *akhlaqul karimah* according to Islam perception. In Islam perception *akhlaqul karimah* is al-Qur'an and hadits. First basic is al-Qur'an. This was modelled by Rasulullah. Behavior basic secondly is hadist prophet or sunah.

Basic morality in Islam constitutes behavior system that bases Islam. Islam behavior constitutes behavior system that bases to God. Islamic basic concept morality behavior in common ranging on 1) the aim life each the Muslim prohibits food and drink that prohibited by religion, being obedient to God *syari'at* to reach His *ridho*. 2) Confidence to Allah's apocalypse and sunah takes logical consequence as standard and main guidance for every Muslim. 3) Confidence to day of reckoning, persuade human done well and try to become best man (*akhlaqul karimah*). 4) Islam teaches doing good behavior, prevent all denial which goes against Islam perception bases on al-Qur'an and *hadits*, which interpreted by *ulama* as *jihad*. 5) Islamic behavior perception covers all facet life and human life that bases on goodness base and free of all crime.

According to Nawawi (2011), in Islamic concept there are eight good personalities that appropriate with moral Qur'an and this discussion. Those are:

1. *Amanah* (trust)

   The word trust means safe. Parties who submit and those who receive feel in safe do not worry and do not worry about being betrayed. Described in an encyclopedia, etymologically means honesty mandate,

belief, the opposite of the treacherous, deposits, sometimes interpreted also in a safe condition. In terms of the trust there are three things associated, ie that the member mandate, it is mandated, and those who receive mandate. This applies equally, whether in the simple / small or large scope.[23]

Therefore, *amanah* not only requires honesty, but also an unwavering determination to maintain and take good care of everything that is mandated to remain intact and safe. In Islamic concepts, betraying a trust means betraying the God, because in essence there is no mandate except from Allah. *Amanah* there are three categories: a) trust humans with God b) mandate with another man c) trustworthy man to himself.

In the first category, the man is obliged to do the religious orders. Especially on the right of the God themselves slaves. The second category, people must carry out the mandate that occurred among human beings. Every person appointed in public office carries out the mandate of this second category. Third, every person has a responsibility to keep him, such as eating or maintaining their own health.[24]

2. *Iman* (Faithful)

Humans, as biological physical creatures, social animal, intellectual-psychological, and spiritual-theological, it can be said to be

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[23] Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: AMZAH, 2011), 92.
[24] Ibid; 95.

prosperous life if what the physical and spiritual needs are met in a balanced way. He was in prosperous life if everything that gets material character (physical), soul needs which form peace and tranquility, the tangible needs of social harmony, and spiritual needs that form heart of peace (*al-qalb Ithmi'nan*) achieved a perfect balance.

As psychophysical creature, human beings in achieving prosperity of his life, not only need things that are material, but also need of security, peace, tranquility, and safety. The latter four can be achieved by implementing the perception of Allah, whether related to the soul and the heart (*al-qalb*).

Can be said that a soul which is called faithful when the individual heart has entered with matters related to the dimension of faith, like the God, angels, prophets, His holy books and the final day. If those all has not been entered into the heart, for example, had been in the area of souls, the man has not been faith because the place of faith in your heart.[25]

The faithful soul is the soul that does not tend to the actions of wrongdoers (persecution), because it is basically true faith (al-*Saheeh faith*) is not reasonable because to be mixed with *zhalim* because *zhalim* cannot not be united with faith because faith has preference in goodness, justice, peace, safety, and to do rights as taught by religion (God is all-good), as enshrined in the Qur'an and hadis.

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[25] Ibid; 56

3. Patient

The patient soul is soul is owned by the patient person. A patient person is a person who faces life with the soul of patience. In life, patient usually perceived as the attitude of avoiding the rush, which is acting prudently identical with the action taken slowly. Also commonly associated with the attitude afford to wait, in other words, accommodating to the dimension of time.

However, it was worth the rush accommodative ability of the poor and well worth the time, but provide only limited understanding of patient perceptions are unlikely to be appropriate. The substance is not on haste patience and ability to wait it out (as we are in a bad situation on the road), but rather lies in the human ability to control his desires. The properties opposite are always behave according to spark the passions, anger and lust both *lawwamah*. Understanding of appetite control itself serves as the attitude of active (not passive), which is capable of directing the path of lust that allowed by the Shari'a and to measure its intensity in proportion.

According to the Imam Ghozali patient covers three areas, namely a) patient in carrying out continuous compliance b) patient in order to avoid the vice and c) brave and patient in the face of disaster.

4. *Tawakal* (trust to God)

Humans are divided into two groups. Firstly, human that is weak in faith. He always lamented when found his worldly desires are not

met. Every time in trouble, their belief in God becomes weak. Secondly, people are abused and sincere believers. Every time his worldly desires are not fulfilled, his faith in God will increase because if there is natural material become support, then that person will depend on Him although a bit. When the material world was cut off from you, there's nothing left but God only.

Tawakal soul is a soul in every step of filling the life, deeds and any other aspects of life, always leaning or report it to the Lord (God right leaning). In view of Sufism, al Ghozali said: "*tawakal* is a condition of a person's soul that was born from the belief in monotheism, monotheism that influenced him in the act.

The purpose of *tawakal* is creating optimism. Optimism in this regard is the spirit of optimism that all actions, both physically and spiritually leaning to the One who is the best of all the resting place of human affairs, the hope, all the planned actions, are, and will be done, not in vain.

5. Honest

The word has to be honest although the speech a day - day, to find meaning, must be viewed from various sources. In general dictionary Indonesian language means a straight honest heart, not cheating, and respected. People who say or do or act in accordance with the actual words of his heart called an honest man. Say what it is, honest words. Do not cheat, honest it is the name. Honesty is lost when

someone says, or do not correspond to the conscience, or had been replaced by fraud or deceit. Similarly, people who like to cheat certainly not honest. People who like to deny his conscience, is also said to be dishonest.

In religious terms, honesty is considered synonymous with the word *al-shidqu*, the original meaning. It's really meant to say or do anyway say or do right. Prophet Muhammad once said that means "hold on honesty, know honesty will lead to goodness, and goodness leads to surge. And keep away from lie. Know that a lie will bring it to disrepute. And evil leads to Hell". Thus from the point of religion, was nothing to build honesty is very reasonable and well. Of course, realizing the ideals of honesty and acculturation has an important position.

6. Gratitude

It means thank you. However, not just in lip service, "thank you". Al Qur'an instructed grateful to have the concept, related to the concept of management of the various God granted favor. Favor of the God which is given is infinite and cannot be calculated or computed.

According to Ibn 'Alan, in the book *Al-Falahin* argument, Thanksgiving is a servant management for various favors which God gave him to reach his love. So, be grateful for all favors. Starting from the life that has been given to us through everything that is given while live in the world, best managed, in accordance with the favors are not

managed in accordance with his demand, so please bear the consequences.

We live in the world of existence is do not to be useless. However, it should hear the word of God that has turned: "*I did not create the jinn and men but that they (men) worship me.*" (Az Zariyat: 56). It is clear that we must understand, accept, and realize that this life just a while, be grateful as well as possible, by worshiping Him. Worship in the broadest sense.

While the other favors, which was obtained during life (in the form of wealth, position, power, goods are moving or not, and so on) al qur'an has provided instructions on how to be grateful. That is by helping the poor with alms-aid and other assistance to the needy.

7. Optimistic

Optimistic soul is great soul with positive thinking. For those who have it, life has a lot of opportunities, not narrow. The properties are otherwise called pessimistic, which is a narrow view things, all difficult, and many obstacles. In contrast to the optimistic souls, life is felt gave hope. And its core principle that optimistic view of life means a full-round sunny and full of hope. For that thing, it is related to how the effort to develop the strength, faith and belief.

Islam considers this a very positive optimistic spirit; even against the nature of the pessimistic attitude that often leads to despair, which in fact is often detrimental. Optimistic spirit is not only important

in the context of the New Year, then raised to arouse enthusiasm for the future with optimism, but such an attitude is necessary every time. The problem should not be occasional despair. The Qur'an forbids despair. That means Al Qur'an the prohibition of the pessimism, it means the opposite, and Qur'an advocated optimism. That's for sure. "*O My sons! go ye and enquire about Joseph and His brother, and never give up hope of Allah. Soothing mercy: truly no one despairs of Allah. Soothing Mercy, except those who have no faith.*"(Surah Yusuf: 87)

In the end, optimistic spirit is the soul of the believer. A person who believes in God is a strong person. Or so it should be, strong of mind and soul, so he was never afraid to face life with a variety of his trials. Believers gained strength since it is always a hopeful optimistic to God. He will not despair because he believes that God is always with him.

Strong faith produces a sense of optimism in the soul. The absence of hope is an indication of lack of faith. People who are hopeless (pessimistic) are people who do not put their trust in God. Or it is reversed, people who do not trust him so he did not have hope in Him, aka desperation. Situation of desperate people often take measures beyond the control of reason, to kill or even commit suicide in various ways.

8. Repentance

Repentance is a return, to return from a particular direction unfavorable to certain other favorable direction. In the Islamic concept repentance is breaking away from sinful deeds and sins that have been made, and determined not to come back strong sinful / immoral at times later. Strictly speaking, repentance is the return to a state of devout and obedient to the God by stopping the actions of immoral / sinful. Not only the words in the mouth but is really a perfect change and truly in one's life, changing the direction of his life to the level of life better and more valuable.

Basically repentance is not the physical act, but a soul acts on the basis of consciousness that gave birth to a strong urge to "go back" to him. In the soul, consciousness return to the road God appears. The emergence of consciousness in the soul (in order to repent) is very fundamental in nature. Without due awareness of the soul, repentance may not be conducted successfully achieve its goals.