CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher would like to deal with the theories related to the problem of this research and the review of related literature. It describes poetry, semantics, paraphrasing, morality, and moral values in Islam.

A. Poetry

Poetry is a part of literature. Poetry derives etymologically from the Greek word, *poiesis*, which means a making, forming, creating, or the art of poetry or a poem. Poetry is a comprehensive term which can be taken to cover any kind of metrical composition. Poetry as a literary work is also one of the oldest genres in literary history. William Wordsworth in Understanding Poetry says, "poetry is the spontaneous overflow of powerful feelings".[1] This tradition is based on the expressive theory about literature. On the other hand, McRae says that poetry is words with a frame around and also the words inside birthday cards.[2] Therefore, it is quite difficult to make an exact definition of poetry. Poetry is not just the creation of meaningful arrangements of words. Besides, poetry can never be fully explained. It can be felt. There is no use to talk about poetry if the readers do not feel it. There is always mystery about poetry. As a result, it can be finally concluded that poetry is a

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[1] Martha Pardede, *Understanding Poetry* (Medan: USU Press, 2009), 5.
[2] John McRae, *The Language of Poetry* (London: Routledge, 1998), 1.

spontaneous expression of human's feeling or imagination which has best words in the best order.

Poetry has four main aspects. Pardede says, "the aspects of a poem are sense, feeling, tone, and intention".[3] Sense is the subject matter of poem. Feeling is the attitude of the writer toward the subject matter. Tone is the attitude of the writer towards the reader. What does the writer intends to say or the purpose of the writer to write a poem is intention. It is impossible to the poet writes a poem without a special intention, at least to express his feeling.

Pardede in her teaching materials Understanding Poetry mentions some technical terms of versification, they are:

1. Verse

   Verse is single line of poetry or regular metric line. There are two kinds of verse, they are blank verse and free verse. Blank verse is unrhymed verse, especially the unrhymed iambic pentameter most frequently used in English dramatic, epic, and reflective verse. Free verse is the verse that does not follow a fixed metrical pattern.

2. Line

   Generally, line is a row of written or printed words. In a poem, the poetic line may seem to be arbitrary length. A line may end in the very middle of a sentence, making us pause in reading it before we go on to the end of the statement. This pause within a line is called caesura. If the break comes precisely in the middle of a line, it is called medial caesura.

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[3] Martha Pardede, *Understanding Poetry* (Medan: USU Press, 2009), 11.

3. Stanza

   Stanza is a recurrent grouping of two or more verse, lines in term of length, metrical form, and often rhymed scheme. A stanza is an arbitrary and regular division of poetry containing feet number of lines. Types of stanza are: couplet (the shortest usual stanza which consists of two lines), tercet (a three lines stanza), quatrain (a four lines stanza), quintet (a five lines stanza), sestet (a six lines stanza), septet (a seven lines stanza), and octave (an eight lines stanza).

4. Syntax

   The syntax of a poem is likely to be important. In other words, more familiar ways, unusual word order can give a special poetic effect. Inversion is the placing of a sentence element out of its normal position. Probably the most offensive common use of inversion is the noun, in such expression as 'house beautiful' or 'lady fair' of the several varieties of inversion.[4]

   Poem is a composition in verse that is characterized by a highly developed artistic form, the use of rhythm, and the employment of heightened language to express an imaginative interpretation of a situation or idea.[5] Poems often make heavy use of imaginary, word association, and musical qualities. Poetry use of nuance and symbolism can make it difficult to interpret a poem or can leave a poem open to multiple interpretations.

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[4] Ibid., 15-17.
[5] Dra. Oliviana Harahap, *Introduction to English Literature* (Medan: USU, 2007).

Wellek and Warren in their Theory of Literature also proposed two approaches in analyzing literary work, they are intrinsic approach and extrinsic approach. Intrinsic approach is an approach which analyzes the literary work based on the text and the structural points of literary work which comprises the characters, plot, setting, theme, style, and point of view. Extrinsic approach isan approach which analyzes the literary work and its connection with other knowledge and external factors such as biography, history, culture, psychology, sociology, and so on.[6]

While M. H. Abrams in his book The Mirror and the Lamp in 1953 divides critical theory of literature into four kinds, they are mimetic theory, pragmatic theory, expressive theory, and objective theory.[7]

Mimetic theory (the theory of imitation) defines literature in relation to life, seeing it as a way of reproducing or recreating the experiences of man's life in words. Abrams stated that mimetic theory is the most primitive aesthetic approach. The idea was developed through Plato's vision that the literary work itself cannot represent the real life, but is only the imitation of what happened in our surroundings. Aristotle, on the other hand, declined Plato's argument by stated that literary work as an art aims to purify the emotion (the Latin word 'catharsis').

Pragmatic theory relates literary work to its readers. It is called pragmatic because literature may give the practical result to its readers, and is

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[6] Rene Wellek and Austin Warren, *Theory of Literature* (New York: Harvest Harcourt Jovanovich, 1967).
[7] "Theory of Literature", www.uwec.edu/ranowlan/intr_crit_rdg_lit_081400.htm, accessed on May 15, 2015.

sometimes also called affective since literature may give emotional effect to its readers. Pragmatic theory is used to reveal the functions of literary work in the middle of society, the spread, and the development. Pragmatic theory deals with the competence of the readers.

Expressive theory focuses on the relation between the literary work and its writer. This kind of theory believes that literary work is produced through the expression and the emotion of its writer which are influenced by the background and the experience of the writer.

Objective theory focuses on the literary work itself, its language, forms, and devices. This kind of theory declines the relation among literary work, historical aspects, sociological aspects, cultural aspects, and biographical aspects.

In analyzing this thesis, mimetic and expressive theory are used. Mimetic theory proves that the poet wants to imitate the real condition of the society and put it into the poems, while expressive theory shows that the poems are the results of the poet's imagination and experience. In addition to that, extrinsic approach, which focuses on history and culture that are reflected within the poems, is also applied.

To understand a poem the readers mustread it carefully and should observe three important rules, they are: a) Do not read lazily so that the readers misread the poem altogether, b) Always look for a simple explanation, and do not be afraid to express it, c) As far as the readers can, avoid putting

their own ideas and feeling into the poem. Examine closely what the poet has actually written.

B. Paraphrasing

Paraphrase is a kind of borrowing idea method from one source without plagiat. According to Oxford Advanced Learner'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 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. It 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 the 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 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 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 exist 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]

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[8] "Paraphrasing", http://kelasmayaku.wordpress.com/2010/09/22/parafrase-puisi/html, accessed on May 15, 2015.

C. Morality

1. Definition of Morality

Generally speaking, morality is what drives our decision about what is "good" and what is "bad". Morality is a sense of behavioral conduct that differentiates intentions, decisions, and actions between those that are good (or right) and bad (or wrong).[9] Morality is about what is right and wrong, and also about fairness. When person do something right, it leads him or her to reward. On the contrary, when a person does something bad then it will lead him or her to punishment. Justice or fairness depends on the morality level of the person. The changes in children's ideas about morality and justice come about through maturation and environmental influences.

According to Immanuel Kant, "Morality is the assurance and inner attitude and is not merely an adjustment to the rules of the outside, whether it's state law, religion or customs". A morality contains: beliefs about the nature of the man, belief about ideals, about what is good or desirable or worthy or pursuit for its own sake, rules laying down what ought to be done and (4) motives that incline us to choose the right or the wrong course. We learn as children that we should be unselfish, that we should not tell lies.

Dewey says:

> The word 'moral' comes from Latin, which means manners, custom or habit is concerned. This habit is

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[9] "Morality", *Wikipedia*, http://en.wikipedia.org/wiki/Morality, accessed on April 24th, 2015.

> concerned with right or wrong, good or evil, a good lesson in behavior, the right way of leading one's life.[10]

From the quotation above, it shows that moral concerned with the judgment of the goodness and badness of human action and character, pertaining to the discernment of good and evil, designed to teach goodness of character and behavior, instructive to what is good and bad.

According to World book encyclopedia, moral is good in character or conducts, such as: a) Virtuous according to civilized standards of right and wrong; right; just: a moral act, a moral man, b) Capable of understanding right and wrong, c) Having to do with character or with the difference between right and wrong, d) Based on the principles of right conduct rather than on law custom, e) Teaching a good lesson, having a good influenced.[11]

Moral is divided into two parts, they are personal moral and social moral. There is a fundamental difference between personal moral and social moral. Personal moral defines how we personally respond to life from or within our own integrity, and within our own personal values. Social moral defines how we respond to our environment, our immediate community and the world community. We are all personally guided by our own sense of what is right and wrong. Socially, we must be guided as well.

In *The Dictionary of Psychology*, Raymond J. Corsini states that:

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[10] Wahyu P. Kaloko, "An Analysis Of Moral Lessons Found From The Main Character In Mitch Albom's Tuesday With Morrie" (Skripsi S1, Universitas Sumatra Utara, 2010), 28.
[11] *World book encyclopedia* (2006), 1349.

> Morality is a system of social beliefs, and a set of values relating to right conduct usually codified in various religions, for example, the Ten Commandments, against which certain behaviors can be judged acceptable or unacceptable.

Angeles defined moral into some, they are: a) Having to do with human activities that are looked upon as good or bad, right and wrong, correct and incorrect, b) Conforming to the accepted rules of what is considered right (virtuous, just, proper conduct), c) Having a capacity to be directed by (influenced by) an awareness of right and wrong, and the capacity to direct (influence) others according to rules of conduct judged right or wrong, d) Pertaining to the manner in which one behaves in relationship with others.

2. Value

The term "values" may suggest that judgments of right and wrong, lofty and base, just and unjust, and more personal preferences, that thing are useful as individuals happen to value them. Value is something that interest for us, something that we look for, something that pleases, something that loved, and in short value is something good. Value have good connotation.

3. Moral Value

Then, there are four characteristic of moral value. There are as following:

a. Moral value is related with responsibility

Moral value is related with human personality, but beside moral value we also automatically can say other values. Moral value makes people wrong or not because he/she has responsibility. Especially moral value is related with human personality of responsibility. Moral value just can be real in action wholly if it became responsibility of the involved person.

b. Moral value is related with pure heart

All values need to make it real. Because it has persuasive power, it should be practice. For example, aesthetic value, it should be practiced, play music composition or others. To make moral value to be real, it can be appealed from pure heart. One of special characteristics of moral values is this value will effect voice of pure heart to accuse us if oppose moral value and praise us if make moral value.

c. Obligation

Moral value obligates us absolutely and it can't be compromised. Other values need to be real and admitted, for example, aesthetic value. Educative and cultural person will admit and enjoying aesthetic value. But in different people can't we blame. Moral value obligates us as such, without requirement. For example, honesty orders us to return thing that borrowed, like or not, because moral value contains an imperative category. In other value for example, if

badminton player want to be champion, he/she must try hard. It's a must to be champion, but there is a limitation.

d. Formality

Moral value is not stand-alone without other value. Although moral value is top value that we must appreciate, but it is not in top without other value. Moral values did not separate with other values. For example, a seller applies moral values all at once with apply economic values. Moral values are nothing without other values. It is form of formality. Many spiritual values or we can mention with moral values that can be learned by all people.

D. Moral Values in Islam

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

1. *Amanah* (Trustworthiness)

The word "trust" means save. Parties who submit and those who receive feel in safe 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, i.e. that member mandate, it is mandated, and those who receive

mandate. This applies equally, whether in the simple/small or large scope.

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 human 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.

2. *Iman* (Faithfulness to God)

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

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 be united with faith because faith has preference in goodness, justice, safety, peace, and to do rights as taught by religion (God is all-good), as enshrined in the Qur'an and hadis.

3. Patience

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 order 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 noton 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. *Tawakkal* (Resignation)

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.

Tawakkal soul is a soul in every step of filling the life, deeds and any other aspects of life, always learning or report it to the Lord (God right learning). In view of Sufism, Al-Ghozali said, "*tawakal* is a condition of a person's soul that was born from the belief in 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 learning 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. Honesty

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 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 means 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 (Thanking to God)

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 favor 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 worshipping Him 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. Optimism

Optimistic soul is a 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 soul, life is felt gave hope. And the core principle of optimistic view of life means a full-round sunny and full of hope. For thst thing, is 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 the 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 despites despair. That means Qur'an is the prohibition of

pessimism, means that Qur'an advocated optimism as written in Qur'an Surat Yusuf: 87 that has meaning, "O my sons! Go ye and enquire about Joseph and His brother, and never give up to hope to Allah. Soothing mercy: truly no one despairs of Allah. Sooting mercy, except those who have no faith".

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 ei not have hope in Him, 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 returning 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 it 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.[12]

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[12] Maslucy Hidayat, "Moral Values Expressed through Maher Zain's Songs" (Skripsi S1, STAIN Kediri, 2012), 36-46.