

CHAPTER II

REVIEW OF LITERATURE

This chapter dedicated to discuss the review to related literature and the theories of the study. It describe about song lyric, paraphrase, moral value, moral concept in islam, Semi Yusuf.

A. Song Lyric

Lyric come from Ancient Greece has means a piece for single voice, to be accompanied by the lyre. The song lyric is specifically intended for singing. This intention affects diction, content and stanza form. The song lyric is particularly unified and simple. A tune has its own emotional character, and it is words will need to be of words and music¹⁴. Song lyric is the verbal symbol that created by human. Human is the creature that knows how to react not only in the physical environment but also in the symbols.

From the explanation above, it can be concluded that song lyric is symbolic reaction of human. It is a response of everything that happened and felt by their physical environment and it is influenced by common sense and rationality. Symbol is used by human to understand a reality cannot be seen directly, but it can be seen and felt by human senses. This stimulus is processed and created by mind. Then, the concept or the

¹⁴Little Graham, *Approach to Literature* (Sydney: Science Press, 1970), 174.

specific interpretation will be formed a specific meaning appropriate with what will be pronounced.

B. Paraphrase

A paraphrase of the Book of Daniel placing in parallel prophecy and interpretation phrase. A **paraphrase** is a restatement of the meaning of a text or passage using other words. The term itself is derived meaning "additional manner of expression". The act of paraphrasing is also called "paraphrasis". A paraphrase typically explains or clarifies the text that is being paraphrased. For example, "The signal was red" might be paraphrased as "The train was not allowed to pass because the signal was red". A paraphrase is usually introduced with *verbum dicendi* a declaratory expression to signal the transition to the paraphrase. For example, in "The signal was red, *that is*, the train was not allowed to proceed," the *that is* signals the paraphrase that follows.

A paraphrase does not need to accompany a direct quotation, the paraphrase typically serves to put the source's statement into perspective or to clarify the context in which it appeared. A paraphrase is typically more detailed than a summary. Paraphrase may attempt to preserve the essential meaning of the material being paraphrased. Thus, the (intentional or otherwise) reinterpretation of a source to infer a meaning that is not explicitly evident in the source itself qualifies as "original research," and not as paraphrase.

The term is applied to the genre of Biblical paraphrases, which were the most widely circulated versions of the Bible available in medieval Europe. Here, the purpose was not to render an exact rendition of the meaning or the complete text, but to present material from the Bible in a version that was theologically orthodox and not subject to heretical interpretation, or, in most cases, to take from the Bible and present to a wide public material that was interesting, entertaining and spiritually meaningful, or, simply to abridge the text. The phrase "in your own words" is often used within this context to imply that the writer has rewritten the text in their own writing style - how they would have written it if they had created the idea¹⁵.

Two expressions describe the same situation, each is considered to be a paraphrase of the other. There is no precise paraphrase definition in general; instead there are frequently-accepted paraphrasing patterns to which various authorities refer. Academic writing centers (ASU Writing Center, 2000; BAC Writing Center; USCA Writing Room; and Hawes, 2003) provide a number of characterizations, such as using synonyms, changing part-of-speech, reordering ideas, breaking a sentence into smaller ones, using definitions, and using examples. McNamara (in press), on the other hand, does not consider using definitions or examples to be part of paraphrasing, but rather considers them elaboration. Stede (1996)

¹⁵ "http://en.wikipedia.org/wiki/Paraphrase_%28disambiguation%29" \o "Paraphrase. Accessed on April 25, 2015

considers different aspects or intentions to be paraphrases if they mention the same content or situation.

Instead of attempting to find a single paraphrase definition, we will start with six commonly mentioned paraphrasing patterns: 1). Synonym: substitute a word with its synonym, e.g. help, assist, aid, 2) Voice: change the voice of sentence from active to passive or vice versa; 3) Word-Form/Part-of-speech: change a word into a different form, e.g. change a noun to a verb, adverb, or adjective; 4) Break down Sentence: break a long sentence down into small sentences; 5) Definition/Meaning: substitute a word with its definition or meaning; 6) Sentence Structure: use different sentence structures to express the same thing.

If the explanation has any additional information or misses some information that appeared in the original sentence, we should be able to detect this as well for use in discovering additional strategies employed.¹⁶ According to Oxford Advanced Learner's Dictionary paraphrase is expressing the meaning of something using different words, especially to achieve greater clarity.

C. Moral

Moral refers to what is good or bad people's relation to others. In other words, understanding the morality is good or bad and right or wrong. The morality refers to good or right in interpersonal or social situation. Social relationship can be judged by standards such as efficiency or

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produce¹⁷. Moral issues involve a way of behaving and having character, they are unavoidably coming in all shapes and sizes. Fundamentally, moral issues arise when the choice that people take will affect the good attitude of other by increasing or decreasing. For example, when other people are watching news in program television about criminal, it is can be a source to be more careful and getting on the ball with criminal. The negative or decreasing attitude is when the other people make it to be the source of their criminal.

Moral comes from the Latin word *mores*, it has meaning of custom and folkways. Moral behavior means behavior in conformity with the moral code of the social group. Moral development has both an intellectual and an impulsive aspect, people must learn what is right and wrong and must be given explanation of why this is right and wrong.

A morality according to Edward in the Encyclopedia of Philosophy, states that morality are: Beliefs about the nature of man, Beliefs about ideals, about with is good or desirable or worthy of pursuit for its own sake, Rules laying down what ought to be done and what ought not to be done and Motive that incline us to choose the right or the wrong course. There are three kinds of motives which lead men to act morally, that is, to obey the moral rules of their society, enlightened self-interest, respect for rules, and other regarding motives. According to Betham as

¹⁷Robert J Sternberg, *Encyclopedia of Human Intelligence* (New York: Macmilan Publishing Company, 1994), 938.

mentioned in Hazlitt morality is the art of maximizing happiness. It can be seen by reaching the existence of happy and joyful life of humans.

Morals are the standards by which behaviors are evaluated for their morality their rightness or wrongness. Morality is something that must be owned by human because without morality human will not be respected by other people. They will be easy to socialize with people around them and will be accepted in the community. Someone who has moral should have the ability to consider good and bad behavior because no one can live without other person.

According to Carol K. Sigelman, the term moral implies inability they are (1) to distinguish right from wrong, (2) to act on this distinction, and (3) to experience pride when one does the right thing and guilt or shame when one does not. Carol K. Sigelman, also stated that there are three basic components of morality¹⁸. They are: An affective or emotional component, A cognitive component, A behavioral component.

An affective or emotional component. An affective or emotional component contains the feelings of guilt concern for other feelings that surround right or wrong actions and that motivate thoughts and actions. A cognitive component. A cognitive component focuses on the way we conceptualize right and wrong and make decisions about how to behave. A behavioral component. A behavioral component reflects how we actually

¹⁸Benninga s. Jacques, *Moral, Character, And Civic Education In The Elementary School* (New York, Teachers College Press, 1991), 2.

behave when for example we do or have something that we know is bad or wrong, or help a needy person.

D. Values

The theory of value begins with a subject matter. It is hard to specify in some general way exactly what counts, but it certainly includes what people are talking about. According to Ursery stated value is belief or attitude about what is good, right desirable, worthwhile and value system the ways people organize rank, prioritize, and make decision. Based on the people values provide the foundation from which the people make the personal and professional judgment and choices. The writer concludes they are the people beliefs about what is important in life. Some values refer to how one should act. Other values refer to what one wants to accomplish or obtain in life.

According Schroeder gives some distribution of value in daily life, he explains pleasure is good or bad; it would be good or bad if people did that. He gives another examples of value those are too much cholesterol is good or bad for health; it is better or worse for it to end now, than for us to get caught later¹⁹. Value are guidance to act or behave which coming from ourselves, principles about to live a life and to make a decision .Value are moral and nature of behaviour which are decided for ourselves, involved the concept of universal truth, honesty, fair, justice and honor.

¹⁹ Schroder, Mark. 2012. Value Theory in Stanford Encyclopedia of Philosophy. Access 20 april 2015

According to Earle, value is positive quality of anything whereby it is desirable, useful, interesting, good, and important. Only a few of the terms is available for the expression of positive values. Whether values are part of the intrinsic nature of things or simply a matter of how humans respond to things is controversial. It is clear that the values influence what people will determine as ethical; however, values are the measure of importance, where as ethics represent judgments about right and wrong.

The researcher can conclude, values is close relationship between importance and right and wrong is a powerful influence on behavior and how the people evaluate the behaviour of others.

E. Moral Values

Moral values has been learned and taught since childhood. It is the first step to be a good person. Behavior is the way of behaving. Good behaviors is shown by how someone presented the politeness, for example speaks politely, dressed politely, and walks politely and etc.

According Ursery moral values are the people beliefs about what is important in life. Some values refer to how one should act such as become honest, altruistic, self-discipline while other moral value to what one wants to accomplish or obtain in life. Moral values are quite or not specific about what should be done. It is general beliefs or attitudes about something the people desire or like.

Bertens theory moral value is value that must be separated with other values. Every value will get quality if it has relation with other

values. Moral values are characterized they are Responsibility, Conscience, Obligation, Formality.

a. Responsibility

Moral values related to the human person who is responsible. A moral value only is realized in actions that are fully the responsibility of the person concerned. Humans themselves become a source of moral values.

b. Conscience

Value always contains some sort of invitation or appeal. Moral value is that only raising the value of the voice of conscience that accused persons when underestimate or against moral values and praised us when realizing moral values.

c. Obligation

Moral values that are required for granted unconditionally. These values apply to humans as humans. Expected and even demanded that everyone uphold moral values and practice. Moral obligation does not come from the outside or institutions but is rooted in people's own humanity.

d. Formality

Moral value is not stand-alone without other value. Moral values did not separate with other values. Moral values are nothing without other values. It is form of formality. Max

Scheler mentioned in Bertens that moral values "get a lift" to other values²⁰.

Religion also gives many contributions in moral values development. Someone who has religion, they should control their act and attitude because in the Holy Qur'an there are prohibition, commands, and punishment. Barcalow suggest that many people appeals to God's Law the ultimate test of right and wrong. It can be understood that religion is a foundation of moral values²¹.

1. Types of Moral Values

In moral values have a some types of moral values can differences they are Religiosity, Love and Affection, Loyalty, Sincerity, Thankfulness, Steadfastness, Humbleness, Peace loving, Brotherhood, Respecting others, and Optimism.

a. Religiosity

Religiosity is morbid or excessive concern with religion in it is formal expression. Religiosity can be defined as exaggerated embodiment of certain aspects of religious activity. Religiosity is characterized by excessive involvement in religious activities.

b. Love and Affection

Love as a concept enters philosophy at one point through religion, particularly when the origin of the world is expressed as an act of procreation or the Creator is conceived of as loving his

²⁰Bertens K, *Etika* (Jakarta: PT Gramedia, 1997), 142-147.

²¹Barcalow Emmet, *Moral Philosophy* (California: Wadsworth Publishing Company, 1994), 40.

creation either as a whole or in part (i.e. the human race). But the concept of love is also a subject for philosophic mediation in regard to ethical problems. Love, as one of the powerful of human impulses, was early seen to be much in need of control, especially if man as rational animal was to be able to use his rational capacities. Dear to themselves is more than just a loyal and respectful. Dear friends, dear to the neighbor, who also love to hate us. And emphasize the lifelong responsibility for saying to the family.

c. Loyalty

Loyalty means reliable and consistent in implementing, always support, serve and help. Loyalty is not only always supported what he do but also give warned about the mistake that have been made. Loyalty refers to the quality of another to have unwavering to another person. It is a state in which an individual executes his or her mandate to the letter, with strict adherence to and faithfulness to a sovereign.

d. Sincerity

Sincerity is the quality of honestly believing something or really meaning what you say. Sincerity is the virtue of one who speaks and acts truly about his or her own feelings, thoughts, and desires.

- e. Thankfulness. Thankfulness is word or action express gratitude to someone or something
- f. Steadfastness. Steadfastness is certain that are right about something and refusing to change the position or opinion in any way
- g. Humbleness

Aware that the friendly and carrying attitude is more commendable than the rough attitude. The tendency to use instead of confrontation. Tenderness, especially on the younger and weaker. Capable of making new friends and maintain friendship. Lightweight hand to help. Humbleness means approving not considering yourself or ideas to be as important as other peoples.

- h. Peace loving

Peace loving means controlling emotions and keep them from injuring others things. Peace loving does not mean that emotion should be eliminated or ignored, it is called value as to be good for others and for oneself so as to feel and function better. Peace loving is something that can be transmitted.

- i. Brotherhood

Brotherhood means a feeling of friendship between people. Brotherhood is that treating others as though they are part of the family that love and support. It means lending a hand or helping to carry a burden for another when someone cans.

j. Respecting others

Respecting other has means the special esteem or consideration in which one holds another person or thing. Salute to life, respect to property right, respect for the father and mother, respect for elders, respect for nature and respect for the belief and right of the others. Civilized and polite behaviour. Respectful to yourself and avoid distraction to yourself. Respecting others means to admire someone because they have high standard and good personal quality.

k. Optimism

Optimism is a tendency to believe that good things will always happen and the future will be good. Optimism is a tendency to look at the bright side of any situation and expect the best possible outcome from any series of events. Optimism is powerfully motivational; optimism is one of the cornerstones of success.

2. Moral Values Concept in Islam

Moral concept Islam constitutes guidance for human to lead their life with good behavior and not enhance their selves 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, firmness, and right good charitable.

Faith is not only utterance, but trust, that coloring life so quite firm in founding. Deep unwavering faith rebound behavior life attitude, that is take in intrinsic happiness in life. Human tend do what they want appropriate constitutes deviation and its character foe.

Human character constitutes *hidayah* who given by God human since its origin instance. So, that human character can be planted out deep human conscience. Each person has potency for right and good. This faced appreciative characters constitute human basic fact, which is pleases by its original character and natural instinct to recognize righteousness and its badness²².

To reach righteousness of course it required a basic. Islam give it basis 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 point 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.

²²M.Yatimin Abdullah, *Study AkhlakdalamPrespektif 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 hadis. First basic is Al-Qur'an. This was modeled by Rosulullah. Behavior basic secondly is hadis prophet or sunnah.

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 sunnah 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 (*akhlakul karimah*). 4) Islam teaches doing good behavior, prevent all denial which goes against Islam perception bases on *al-qur'an* and *hadis*, 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, in Islamic concept there are eight good personalities that appropriate with moral Qur'an and this discussion. Those are: Amanah (trust), Iman (Faithful), Patient , Tawakal (Trust to God), Honest , Gratitude, Optimistic , Repentance.

a. 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 conditional. In terms of the trust there are three things associated, that the member mandate, it is mandate, and those who receive mandate. This applies equally, whether in the simple / small or large scope.²³

Therefore, *amanah* not only requires honestly, but also an unwavering determine 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 : trust human with God, mandate with another man and trust worthy 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

²³Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: AMZAH, 2011), 92.

person has a responsibility to keep him, such as eating or maintaining their own health.²⁴

b. Iman (Faithful)

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- qalbIthmi'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 matter related to the dimension of faith, like the God , angel, prophets, His holy book and the final day. If those all has not been entered into the heart, for example,

²⁴Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: AMZAH, 2011), 95.

had been in the area of souls, the man has not been faith because the place of faith in your heart.²⁵

c. 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 perception 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 passion, anger and lust both *lawamah*. Understanding of appetite control itself serves as the attitude of active (not passive), which is capable of direction the path of lust that allowed by the Shari'a and to measure its intensity in proportion.

According to the Imam Ghazali patient covers three areas, namely a) patient in carrying out continuous compliance, b)

²⁵Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: AMZAH, 2011), 56.

patient in order to avoid the vice, c) brave and patient in the face of disaster.

d. 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.²⁶

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

The purpose of tawakal is creating optimist. Optimist in this regard is the spirit of optimist 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, and will be done, not in vain.

²⁶Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: AMZAH, 2011), 77.

e. Honest

The word has to be honest although the speech a day- day, to find meaning, must be viewed from various source. 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. Honestly 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 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 ill bring it to disrepute. And evil leads to Hell ". Thus from the point of religion, was nothing to built honesty is very reasonable and well. Of course, realizing the ideals of honesty and acculturation has an important position.²⁷

²⁷Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: AMZAH, 2011), 85.

f. Gratitude

It means thank you. However, not just in lip service, "thank you". Al qur'an instruction 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, Thanks giving 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 world 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 worhiping 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.

g. Optimistic

Optimistic soul is great soul with positive thinking. For those who have it, life has a lot of opportunities, not narrow. The propoties 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 optimist, but such an attitude is necessary every time. The problem should not be occasional despair. The Qur'an forbids despair. The means Al Qur'an the prohibition of the pessimist, it means the opposite, and Qur'an advocated optimist. 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. Believes 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 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 often take measures beyond the control of reason, to kill or even commit suicide in various ways.

h. Repentance

Repentance is a return, to return from a particular direction unfavorable to certain other favorable direction. In Islam 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.