

CHAPTER I

INTRODUCTION

This chapter provides background of the study, research questions, objectives of the study, scope and limitation, significance of the study, research method, and definition of key terms.

1.1 Background of the Study

Literature is an artistic work in a form of writing. A term 'literature' has not been known by the people who studied Greek and Latin two hundred years ago. Although they studied and created poetry, fiction and drama, yet they did not realize that what they were studying was genres of literature. Afterwards, literature is associated with the nation and language, for instance American literature, English literature and others. Eventually, 'Literature' term was recognized in 1900. College students could take a study of literature which excludes nonfictional writings. Literature is a writing valued as a work of art, especially fiction, drama and poetry (*Oxford Advanced Learner's Dictionary*, 1995). The key terms of this definition may be *writings*, *works of art* and *fiction, drama and poetry*. Hence, it can be concluded that literature is an artistic work in a form of writing which encompasses, only, fiction, drama and poetry. Most experts agree on this definition recently. Fiction/prose, drama and poetry are the most important forms of literature in its standard sense. Each form has its own form, feeling, beauty and pleasure. Furthermore, literature is a human's writing

which involves human's (author) imagination, experience, sense and skill. Thus, the work of literature could be either an imagination or empirical product. These writings produce meaning lexically or contextually that can be a lesson for the people who read literary works. The readers could reflect the ideas in the literary works in their real life.

Among other writing works, literary works possess their own uniqueness. Ratna (2009) explains that literary works own specialities below.

1. Literary works focus on the element of beauty;
2. Literary works use undirect ways as reflection, refraction, projection, manifestation, and representation;
3. Literary works is a result of emotion, not intelligence.

In the relation to culture, literature is a reflection of cultural entity in the form of literary works. Cultural entity covers wide range of human activities including spiritual activity, and it is believed that an appropriate term for it is religion. Kessler (1999:12) argues that in religious belief and practice a group's ethos is rendered intellectually reasonable by being shown to represent a way of life ideally adapted to the actual state of affairs the world-view describes, while the world-view is rendered emotionally convincing by being presented as an image of an actual state of affairs peculiarly well arranged to accommodate such a way of life. Hence, human activity and religious belief is associated significantly in life. Moreover, Sheldrake (2007) in Manshur (2011: 2) believes that spirituality is a vision, value and worth meaning of the deepest human life in order to achieve

the whole human potential. In other words, life is valuable and worth if spiritual practice is applied by human.

However, religion as a part of culture solely possesses a relation with literature when the literary work is created in particular culture and religion. For instance, Arab literature reflects Islamic spirituality due to the Arabs faith of Islam (Manshur, 2011:2). Furthermore, Islam was not eagerly associated with other literary varieties of European literature due to the political and cultural conflicts in the history. Europe has always refused to treat Islam as a religion at all, preferring to inscribe it into theories of racial, political, and cultural difference, and thereby refusing to acknowledge Islam's own claims to universality while at the same time insisting that it is always the same, across vast reaches of time and space (Robinson, 2007:5). Hence, it causes discrepancy toward Islam and European literature. Therefore, this research attempts to observe the human characteristics in English poems, written by a remarkable European poet, William Blake, through Islamic value. As a result, it is able to break down the border between European literature and Islam.

One of literary works who has hidden meaning and full of messages is Poetry. Poetry is rich of worthy meaning of each word. One word in a poem that is analyzed could be a hundred of papers or on the other hand, one-page poem could be a novel when it is described or interpreted. Hence, Nurgiyantoro (2010) defines that poetry is brief and solid, by small number of the words are able to evoke analogies and produce a broad interpretation. Therefore, due to the uniqueness of poetry, the researcher chooses poetry as an object of this research.

The objects of the research are William Blake's poems; *The Divine Image* (published in 1789) and *The Human Abstract* (1794) which possess metaphysical and philosophical meaning about the characteristics of human being. William Blake's poems were remarkable literary works in Romantic Period. The majority of the works, in *Songs of Innocent* and *Songs of Experience* (etched in 1789 and 1794) poetry anthology, depicts a philosophical value about human being's characteristics in contrary. The two groups of poems represent the world as it is envisioned by what he calls "two contrary states of the human soul" (Abrams et al., 2001:1349). Blake provides positive characteristics compared by the Divine characteristics in *Songs of Innocent*. However, in *Songs of Experience*, Blake displays the contradictory side of *Songs of Innocent*, negative characteristics of human being. Among Blake's poems, *The Divine Image* in *Songs of Innocent* and *The Human Abstract* in *Songs of Experience* are believed as the representatives for discovering human being's characteristics. *The Divine Image* poem elaborates positive human being's characteristics as a reflection of Divine characteristics. The poem emphasizes on the characteristics of Mercy, Pity, Peace, and Love which symbolize positive characteristics of human being. In contrast, *The Human Abstract* poem deals with the contradictive values; exploitation, cruelty, conflict, and hypocritical humility (Abrams et al., 2001:1362). Different from other poems written by Romantic period poets, Blake reveals the human being's characteristics of both positive and negative sides obviously and deeply.

In the following periods up to recent period, William Blake's poems were investigated by the critics and poets due to the development of literary studies.

For instance, Blake's *To The Public* poem which is quoted by Jeffrey Wainwright (2004: 85) in his book entitled 'The Basics Poetry'. *To The Public* is displayed in the fifth chapter of the book as an example of free verse poem. Not only this poem but also many poems by William Blake which has been examined by literary scholars or critics for academic purpose like 'The Sick Rose'. In addition, Northrop Frye, one of the most influential critics of English in 1950s especially in associated with archetypal criticism, has created a notable book which title is *Fearful Symmetry: A Study of William Blake* in 1947. Frye, in this book, offered an interpretation of the mythology and symbolism of Blake which helped him prepare a ground for the systematic poetics conducted later in the *Anatomy* (Aga, 1992:2-4). Hence, these facts prove how influential William Blake and his masterpiece in the development of literary study are.

Moreover, in order to discover the semantic meaning in William Blake's *The Divine Image* and *The Human Abstract*, this research is conducted with New Criticism. New Criticism – concerning literary work in the form of poetry – is an appropriate criticism to reveal the meaning of poetry especially philosophical poetry.

In the relation with human being characteristics, it is, however, complex in defining human characteristics since each scholar in the world has varied definition. Gazalba (1978:20-21) describes that human has two specification; physical and spiritual aspect. Human owns cells, flesh, bone, nerve, and other materials that form a physical form. Human also has a soul that differs from other creatures. Human is aware of self and environmental conditions that he can feel

sadness, happiness and other feelings. The most significant thing is that human has a brain to think that can grow naturally. The psychological improvement and social ability of human differ themselves from animal that is noticed by Julian Huxley, a neo-Darwins expert, as ‘psycho-social’.

In contrast, Descartes believes that human is a spirit that utilizes physical form as a tool (Sanadji, 1985:53). Descartes emphasizes that spirit is a transcendent and absolute characteristic in human which encourages human to have a desire of something and toward the psychological tendency. Furthermore, in Islamic point of view, Sayyid Qutb and Hamka, modern Islamic scholars, argues that the main characteristics of human being is like to complain when encountering difficulties in life and being stingy when get rich regarding to the interpretation of Holy Qur’an, Surah Al-Ma’rij:20-21. (Habibah, 2008:73). Moreover, Syamsu (1983:12), based on Holy Qur’an believes that *an-naas* (human) belong to *Allah SWT* regarding to their destiny in this world and hear after. The various and abstract definitions about human characteristics above indicate that defining human characteristics is peculiarly complex. The complexity of defining human being characteristics encourages the researcher to redefine, more specifically, through the poems of *The Human Abstract* and *The Divine Image*. As a result, William Blake, a poet who was from London, defines that human characteristics include both positive and negative ones; Mercy, Pity, Peace, Love and exploitation, cruelty, conflict, and hypocritical humility.

There have been previous researches that analyze the intrinsic value of the poetry whether used New Criticism or not. Qi Wu (2012), for instance, conducted

an analysis on five selected poems of William Wordsworth; *Lucy Poems* (1, 2), *Daffodils*, *Composed upon Westminster Bridge* and *The Table Turned*. Wu attempts to analyze the poems by New Criticism focusing on two significant terms of New Criticism; ambiguity and irony. In addition, Rahayu (2010) examines the connotative words found in William Wordsworth's ten poems. This study is literary criticism and it applies structural approach to reveal the connotative meaning of the words. Moreover, Rokhimah (2009) conducts a study about the metaphors in William Wordsworth's poems based on Riffaterre's semiotic theory. Another previous study related to the poem is examined by Siswono Harsono (2014) in his research title *The Divine Image: The Interfaith Image of God* that focuses on the religious aspects existing in the poem. However, the novelty of the present study is poetry analysis through New Criticism on both human's positive and negative characteristics compared with the Islamic value. This research does not merely investigate William Blake's poems but also strive to observe the human characteristics in the poem from Islamic perspectives.

Furthermore, the researcher chooses Murtadha Muthahhari as a representative among Islamic scholars in defining human being characteristics. The researcher believes that Muthahhari is able to represent Islamic thoughts (without more Islamic figures) because his thought about human being is not only based on his own thought but mostly from the Holy Qur'an as the main Islamic reference. Muthahhari was born in February 2nd, 1919 from pious family in Khurasan, Iran (Muthahhari, 2007:12). His father, Muhammad Husein Muthahhari was well-known as an honored pious scholar. Muthahhari was

educated by his father until he was 12. Afterwards, Muthahhari moved to Qum and learn under the guidance of Boroujerdi and Khomeini. Muthahhari was greatly enthusiastic in learning not only Islamic knowledge but also philosophy and modern science. In 1934, he was teaching logic, philosophy and *fiqh* at Teologia Faculty, University of Taheran. Muthahhari created many masterpieces, and organized *dakwah* actively. His voices and compositions are still valuable and learnt by today's scholars. Jalaluddin Rakhmat (2007:13), a modern Islamic lecturer in Padjajaran University, Sunan Gunung Djati State Islamic Institute and Institute of Technology, Bandung, argues that Muthahhari is an intellect *ulama'* and an architect of Islamic Revolution. He was passed away on May 2nd, 1979, and Ayatullah Khomeini declared that on May 3rd, 1979 became national jubilee to remember him. Murtadha Muthahhari puts a big concern in defining human characteristics. Muthahhari elaborates clearly and specifically the human being characteristics both positive and negative point of views regarding to Islamic belief or main source (*Al-Qur'an*) rather than other Islamic scholars do. Thus, due to Murtadha's specific elaboration on it, the researcher chooses Murtadha Muthahhari as an Islamic scholar representative to provide the vivid definition on human characteristics perceiving William Blake's *The Divine Image* and *The Human Abstract*. The analysis is intensely significant regarding to Islamic thought development. Hence, this study would contribute to the development of Islamic Civilization and Literary Study.

1.2 Research Questions

Based on the background above, this research concerns to focus on the characteristics of human being on William Blake's poems compared with the Islamic perspective. This study formulates its problems as follows:

1. What are the characteristics of human being in William Blake's poems;
The Divine Image and *The Human Abstract*?
2. What are the human being's characteristics in William Blake's poems perceived through Islamic perspective?

1.3 Objectives of the Study

Dealing with the problems mentioned, this research is conducted intentionally for several points of objective. Those are:

1. To identify the characteristics of human being in William Blake's poems;
The Divine Image and *The Human Abstract*.
2. To identify how human being's characteristics in William Blake's poems are perceived through Islamic perspective.

1.4 Scope and Limitation

This research is conducted by analyzing solely two poems of William Blake, those are *The Divine Image* and *The Human Abstract* due to the distinct description of the characteristics of human being conveyed in those poems. The characteristics discovered are related to adult human only.

In the relation with Islamic perspective, this research provides a main Islamic figure who has thought specifically on the characteristics of human being, Murtadha Muthahhari.

1.5 Significance of the Study

In accordance with the brief description of this study above, this research, then, could contribute to the development of literary, philosophy, and Islamic study. In term of the literary criticism, this study attempts to reveal the hidden meaning in William Blake's two poems through a literary criticism, New Criticism, which then provide a recent literary criticism discovered, increasing the treasures of literary thought. This research also contributes to the phylosophy study due to the discovery on the existence of human being who has particular characteristics that differ from other creatures. Moreover, by comparing the characteristics of human being defined by the poems with the Islamic perspective, automatically this research could break the discrepancy between European literary works and the Islamic perspective which then develop the Islamic thoughts. In other words, this study would contribute to the development of Islamic Civilization.

In addition, this research is able to contribute the development academic study in term of the literary and Islamic study at Maulana Malik Ibrahim State Islamic University, Malang. Dealing with the long-term significance, this research could be a reference for the next researchers who examine the related studies

especially for the students of Maulana Malik Ibrahim State Islamic University of Malang.

However, this study should be developed by other researchers in term of the development of literary criticism, philosophy and Islamic thought on defining the characteristics of human being. This research solely focuses on two William Blake's poems due to the aim of the study, defining the adult human characteristics. There are still many poems of William Blake that convey about human being characteristics as a whole—not only the adult ones but also the children—and these could be analyzed to achieve the general definition of the characteristics of human being. Consequently, if these are compared with the Islamic point of view, there should be more Islamic figures who deal with the definition of the characteristics of human being as a whole.

1.6 Research Method

This section covers the discussion on research design, data source, data collection, and data analysis. Research design deals with particular research method used in the research while data source consists of primary and secondary source of the research. However, research instrument is related to the instruments utilized for conducting the research. Moreover, data collection covers the steps on collecting the data while data analysis focuses on the explanation on the steps of analyzing the object of the research.

1.6.1 Research Design

This research is examined through literary criticism. Literary criticism is a research method which focuses on analyzing literary works. There have been four kinds of literary criticism in the twentieth century; Structuralism, Marxism, Reception of Literature, and Semiotics (Fokkema and Kunne-Ibsch, 1977:10-136). However, in analyzing a poem in this research, an appropriate literary criticism is New Criticism, flourished by Cleanth Brooks, due to the goal of the research in revealing the semantic meaning of the poem. New Criticism concerns on the analysis of ‘intrinsic’ criticism (close reading) – an impersonal concern for the literary work as an independent object (Newton, 1990:39).

1.6.2 Data Source

The primary sources of this study are William Blake’s poems; *The Divine Image* and *The Human Abstract*. *The Divine Image* exists in Blake’s anthology book which title is *the Songs of Innocence*, while *The Human Abstract* belongs to *the Songs of Experience*. *The Divine Image* poem elaborates positive human being’s characteristics as a reflection of Divine characteristics. The poem emphasizes on the characteristics of Mercy, Pity, Peace, and Love which symbolize positive characteristics of human being. In contrast, *The Human Abstract* poem deals with the contradictive values; exploitation, cruelty, conflict, and hypocritical humility (Abrams et al., 2001:1362).

However, the secondary sources deal with some books and journals. The books are related to the research, for instance Literary theory, New Criticism and Human characteristics book. Journal articles consist of articles of previous studies related to this research. Moreover, regarding to the main Islamic scholar, Murtadha Muthahhari chosen in this research, the researcher utilizes four Muthahhari's books concerning human being characteristics; *Membumikan Kitab Suci: Manusia dan Agama* (2007), *Manusia Sempurna: Pandangan Islam tentang Hakikat Manusia* (2001), *Perspektif Al-Qur'an tentang Al-Qur'an dan Agama* (1992) and *Manusia dan Alam Semesta* (2002).

1.6.3 Data Collection

The researcher conducts several steps in collecting the data. First step is reading the related data to the research. For instance, the books which elaborate William Blake's poems, literary criticism and human characteristics. Of course not all materials in these books are quoted. Thus, the next step that should be conducted is reducing the data. After finding the sources, the researcher attempt to reduce the materials into certain materials that suit the topics of the research. The third step is classifying the data. In this step, the data is established in forms of words, phrases, lines and stanzas of William Blake's *The Divine Image* and *The Human Abstract* poem.

1.6.4 Data Analysis

Data analysis is conducted into some steps after collecting the data. First step is reclassifying the main data. In reclassifying the data it is found that there are four positive characteristics of human in *The Divine Image* and four negative characteristics of human in *The Human Abstract*. The second step is paraphrasing in order to narrate the poem to achieve deeper comprehension about the content of the poem. Then next step is conducting explication in understanding the hidden meaning of the poem. For deeper analysis, New Criticism is conducted in analyzing the intrinsic aspects of the poems. In this criticism, the poems are analyzed based on the topics of the intrinsic aspects, like tones of voice, rhyme, stanza, image and figurative languages used in the poems. After analyzing the poems and discovering the classifications of human characteristics in the poems, the next step is identifying the human characteristics in accordance with the thought of a remarkable modern Islamic philosopher, Murtadha Muthahhari.

1.7 Definition of Key Terms

1. New Criticism is particularly admired metaphysical poetry and regarded most highly forms of poetry in which irony, tension, paradox and ambiguity interact with the semantics of language (Newton, 1990:39).
2. Human being characteristics is characteristics which belong to human being in common, including positive and negative characteristics.

3. Explication is a method in analyzing poem in order to understand the meaning of the poem.
4. Poetry is a spontaneous overflow of powerful feeling (William Wordsworth).



ABSTRACT

Mulyo, Wahyu Tejo, 2015: *Islamic Perspective on the Characteristics of Human Being Presented in William Blake's The Divine Image and The Human Abstract*. Thesis. English Language and Letters Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Muzakki Afifuddin, M.Pd.

Keywords: William Blake, new criticism, Islamic perspective.

It is complex in defining the characteristics of human being since each expert has various arguments. Hence, this research attempts to discover the characteristics of human being through William Blake's Poems as an alternative definition. Among Blake's poems, *The Divine Image* and *The Human Abstract* are the most representatives for discovering human being's characteristics. On the other case, Islam and European literature have always been separated due to racial, political, and cultural difference (Robinson, 2007:5). Thus, this study strives to establish the correlation between Islamic value and European literature. Therefore, the research produces two questions; (1) what are the characteristics of human being in William Blake's poems; *The Divine Image* and *The Human Abstract*? and (2) What are the characteristics of human being in William Blake's poems; *The Divine Image* and *The Human Abstract*?

The study conducts new criticism in discovering the human being's characteristics in the poems by two steps of analysis; paraphrasing and explication. After conducting the analysis, it is found that there are four positive characteristics in *The Divine Image* and four negative characteristics in *The Human Abstract*. The positive characteristics consist of mercy, pity, peace, and love while the negative ones are exploitation, cruelty, conflict, and hypocritical humility.

Furthermore, the result of the poems analysis is perceived by Islamic perspective through a remarkable Islamic expert, Murtadha Muthahhari. Muthahhari explains fourteen positive and eight negative points of human in accordance with Holy Qur'an. This research discovers that human positive characteristics of mercy, pity, peace, and love (all at once) lie on four points of the positive aspects of human: third, seventh, eighth, and ninth point. However, in the negative aspects of human, the negative characteristics of human (exploitation, cruelty, conflict, and hypocritical humility) are displayed in four points; the first point portrays about all four negative characteristics, the second point draws exploitation, the verse in the third point displays cruelty, and the seventh point shows a negative characteristic of conflict. As a result, the ideas of human being's characteristics in *The Divine Image* and *The Human Abstract* relate with the ideas of Islam through Murtadha Muthahhari's thought.

CHAPTER I

INTRODUCTION

This chapter provides background of the study, research questions, objectives of the study, scope and limitation, significance of the study, research method, and definition of key terms.

1.1 Background of the Study

Literature is an artistic work in a form of writing. A term 'literature' has not been known by the people who studied Greek and Latin two hundred years ago. Although they studied and created poetry, fiction and drama, yet they did not realize that what they were studying was genres of literature. Afterwards, literature is associated with the nation and language, for instance American literature, English literature and others. Eventually, 'Literature' term was recognized in 1900. College students could take a study of literature which excludes nonfictional writings. Literature is a writing valued as a work of art, especially fiction, drama and poetry (*Oxford Advanced Learner's Dictionary*, 1995). The key terms of this definition may be *writings*, *works of art* and *fiction, drama and poetry*. Hence, it can be concluded that literature is an artistic work in a form of writing which encompasses, only, fiction, drama and poetry. Most experts agree on this definition recently. Fiction/prose, drama and poetry are the most important forms of literature in its standard sense. Each form has its own form, feeling, beauty and pleasure. Furthermore, literature is a human's writing

which involves human's (author) imagination, experience, sense and skill. Thus, the work of literature could be either an imagination or empirical product. These writings produce meaning lexically or contextually that can be a lesson for the people who read literary works. The readers could reflect the ideas in the literary works in their real life.

Among other writing works, literary works possess their own uniqueness. Ratna (2009) explains that literary works own specialities below.

1. Literary works focus on the element of beauty;
2. Literary works use undirect ways as reflection, refraction, projection, manifestation, and representation;
3. Literary works is a result of emotion, not intelligence.

In the relation to culture, literature is a reflection of cultural entity in the form of literary works. Cultural entity covers wide range of human activities including spiritual activity, and it is believed that an appropriate term for it is religion. Kessler (1999:12) argues that in religious belief and practice a group's ethos is rendered intellectually reasonable by being shown to represent a way of life ideally adapted to the actual state of affairs the world-view describes, while the world-view is rendered emotionally convincing by being presented as an image of an actual state of affairs peculiarly well arranged to accommodate such a way of life. Hence, human activity and religious belief is associated significantly in life. Moreover, Sheldrake (2007) in Manshur (2011: 2) believes that spirituality is a vision, value and worth meaning of the deepest human life in order to achieve

the whole human potential. In other words, life is valuable and worth if spiritual practice is applied by human.

However, religion as a part of culture solely possesses a relation with literature when the literary work is created in particular culture and religion. For instance, Arab literature reflects Islamic spirituality due to the Arabs faith of Islam (Manshur, 2011:2). Furthermore, Islam was not eagerly associated with other literary varieties of European literature due to the political and cultural conflicts in the history. Europe has always refused to treat Islam as a religion at all, preferring to inscribe it into theories of racial, political, and cultural difference, and thereby refusing to acknowledge Islam's own claims to universality while at the same time insisting that it is always the same, across vast reaches of time and space (Robinson, 2007:5). Hence, it causes discrepancy toward Islam and European literature. Therefore, this research attempts to observe the human characteristics in English poems, written by a remarkable European poet, William Blake, through Islamic value. As a result, it is able to break down the border between European literature and Islam.

One of literary works who has hidden meaning and full of messages is Poetry. Poetry is rich of worthy meaning of each word. One word in a poem that is analyzed could be a hundred of papers or on the other hand, one-page poem could be a novel when it is described or interpreted. Hence, Nurgiyantoro (2010) defines that poetry is brief and solid, by small number of the words are able to evoke analogies and produce a broad interpretation. Therefore, due to the uniqueness of poetry, the researcher chooses poetry as an object of this research.

The objects of the research are William Blake's poems; *The Divine Image* (published in 1789) and *The Human Abstract* (1794) which possess metaphysical and philosophical meaning about the characteristics of human being. William Blake's poems were remarkable literary works in Romantic Period. The majority of the works, in *Songs of Innocent* and *Songs of Experience* (etched in 1789 and 1794) poetry anthology, depicts a philosophical value about human being's characteristics in contrary. The two groups of poems represent the world as it is envisioned by what he calls "two contrary states of the human soul" (Abrams et al., 2001:1349). Blake provides positive characteristics compared by the Divine characteristics in *Songs of Innocent*. However, in *Songs of Experience*, Blake displays the contradictory side of *Songs of Innocent*, negative characteristics of human being. Among Blake's poems, *The Divine Image* in *Songs of Innocent* and *The Human Abstract* in *Songs of Experience* are believed as the representatives for discovering human being's characteristics. *The Divine Image* poem elaborates positive human being's characteristics as a reflection of Divine characteristics. The poem emphasizes on the characteristics of Mercy, Pity, Peace, and Love which symbolize positive characteristics of human being. In contrast, *The Human Abstract* poem deals with the contradictive values; exploitation, cruelty, conflict, and hypocritical humility (Abrams et al., 2001:1362). Different from other poems written by Romantic period poets, Blake reveals the human being's characteristics of both positive and negative sides obviously and deeply.

In the following periods up to recent period, William Blake's poems were investigated by the critics and poets due to the development of literary studies.

For instance, Blake's *To The Public* poem which is quoted by Jeffrey Wainwright (2004: 85) in his book entitled 'The Basics Poetry'. *To The Public* is displayed in the fifth chapter of the book as an example of free verse poem. Not only this poem but also many poems by William Blake which has been examined by literary scholars or critics for academic purpose like 'The Sick Rose'. In addition, Northrop Frye, one of the most influential critics of English in 1950s especially in associated with archetypal criticism, has created a notable book which title is *Fearful Symmetry: A Study of William Blake* in 1947. Frye, in this book, offered an interpretation of the mythology and symbolism of Blake which helped him prepare a ground for the systematic poetics conducted later in the *Anatomy* (Aga, 1992:2-4). Hence, these facts prove how influential William Blake and his masterpiece in the development of literary study are.

Moreover, in order to discover the semantic meaning in William Blake's *The Divine Image* and *The Human Abstract*, this research is conducted with New Criticism. New Criticism – concerning literary work in the form of poetry – is an appropriate criticism to reveal the meaning of poetry especially philosophical poetry.

In the relation with human being characteristics, it is, however, complex in defining human characteristics since each scholar in the world has varied definition. Gazalba (1978:20-21) describes that human has two specification; physical and spiritual aspect. Human owns cells, flesh, bone, nerve, and other materials that form a physical form. Human also has a soul that differs from other creatures. Human is aware of self and environmental conditions that he can feel

sadness, happiness and other feelings. The most significant thing is that human has a brain to think that can grow naturally. The psychological improvement and social ability of human differ themselves from animal that is noticed by Julian Huxley, a neo-Darwins expert, as ‘psycho-social’.

In contrast, Descartes believes that human is a spirit that utilizes physical form as a tool (Sanadji, 1985:53). Descartes emphasizes that spirit is a transcendent and absolute characteristic in human which encourages human to have a desire of something and toward the psychological tendency. Furthermore, in Islamic point of view, Sayyid Qutb and Hamka, modern Islamic scholars, argues that the main characteristics of human being is like to complain when encountering difficulties in life and being stingy when get rich regarding to the interpretation of Holy Qur'an, Surah Al-Ma'rij:20-21. (Habibah, 2008:73). Moreover, Syamsu (1983:12), based on Holy Qur'an believes that *an-naas* (human) belong to *Allah SWT* regarding to their destiny in this world and hear after. The various and abstract definitions about human characteristics above indicate that defining human characteristics is peculiarly complex. The complexity of defining human being characteristics encourages the researcher to redefine, more specifically, through the poems of *The Human Abstract* and *The Divine Image*. As a result, William Blake, a poet who was from London, defines that human characteristics include both positive and negative ones; Mercy, Pity, Peace, Love and exploitation, cruelty, conflict, and hypocritical humility.

There have been previous researches that analyze the intrinsic value of the poetry whether used New Criticism or not. Qi Wu (2012), for instance, conducted

an analysis on five selected poems of William Wordsworth; *Lucy Poems* (1, 2), *Daffodils*, *Composed upon Westminster Bridge* and *The Table Turned*. Wu attempts to analyze the poems by New Criticism focusing on two significant terms of New Criticism; ambiguity and irony. In addition, Rahayu (2010) examines the connotative words found in William Wordsworth's ten poems. This study is literary criticism and it applies structural approach to reveal the connotative meaning of the words. Moreover, Rokhimah (2009) conducts a study about the metaphors in William Wordsworth's poems based on Riffaterre's semiotic theory. Another previous study related to the poem is examined by Siswono Harsono (2014) in his research title *The Divine Image: The Interfaith Image of God* that focuses on the religious aspects existing in the poem. However, the novelty of the present study is poetry analysis through New Criticism on both human's positive and negative characteristics compared with the Islamic value. This research does not merely investigate William Blake's poems but also strive to observe the human characteristics in the poem from Islamic perspectives.

Furthermore, the researcher chooses Murtadha Muthahhari as a representative among Islamic scholars in defining human being characteristics. The researcher believes that Muthahhari is able to represent Islamic thoughts (without more Islamic figures) because his thought about human being is not only based on his own thought but mostly from the Holy Qur'an as the main Islamic reference. Muthahhari was born in February 2nd, 1919 from pious family in Khurasan, Iran (Muthahhari, 2007:12). His father, Muhammad Husein Muthahhari was well-known as an honored pious scholar. Muthahhari was

educated by his father until he was 12. Afterwards, Muthahhari moved to Qum and learn under the guidance of Boroujerdi and Khomeini. Muthahhari was greatly enthusiastic in learning not only Islamic knowledge but also philosophy and modern science. In 1934, he was teaching logic, philosophy and *fiqh* at Teologia Faculty, University of Taheran. Muthahhari created many masterpieces, and organized *dakwah* actively. His voices and compositions are still valuable and learnt by today's scholars. Jalaluddin Rakhmat (2007:13), a modern Islamic lecturer in Padjajaran University, Sunan Gunung Djati State Islamic Institute and Institute of Technology, Bandung, argues that Muthahhari is an intellect *ulama'* and an architect of Islamic Revolution. He was passed away on May 2nd, 1979, and Ayatullah Khomeini declared that on May 3rd, 1979 became national jubilee to remember him. Murtadha Muthahhari puts a big concern in defining human characteristics. Muthahhari elaborates clearly and specifically the human being characteristics both positive and negative point of views regarding to Islamic belief or main source (*Al-Qur'an*) rather than other Islamic scholars do. Thus, due to Murtadha's specific elaboration on it, the researcher chooses Murtadha Muthahhari as an Islamic scholar representative to provide the vivid definition on human characteristics perceiving William Blake's *The Divine Image* and *The Human Abstract*. The analysis is intensely significant regarding to Islamic thought development. Hence, this study would contribute to the development of Islamic Civilization and Literary Study.

1.2 Research Questions

Based on the background above, this research concerns to focus on the characteristics of human being on William Blake's poems compared with the Islamic perspective. This study formulates its problems as follows:

1. What are the characteristics of human being in William Blake's poems;
The Divine Image and *The Human Abstract*?
2. What are the human being's characteristics in William Blake's poems perceived through Islamic perspective?

1.3 Objectives of the Study

Dealing with the problems mentioned, this research is conducted intentionally for several points of objective. Those are:

1. To identify the characteristics of human being in William Blake's poems;
The Divine Image and *The Human Abstract*.
2. To identify how human being's characteristics in William Blake's poems are perceived through Islamic perspective.

1.4 Scope and Limitation

This research is conducted by analyzing solely two poems of William Blake, those are *The Divine Image* and *The Human Abstract* due to the distinct description of the characteristics of human being conveyed in those poems. The characteristics discovered are related to adult human only.

In the relation with Islamic perspective, this research provides a main Islamic figure who has thought specifically on the characteristics of human being, Murtadha Muthahhari.

1.5 Significance of the Study

In accordance with the brief description of this study above, this research, then, could contribute to the development of literary, philosophy, and Islamic study. In term of the literary criticism, this study attempts to reveal the hidden meaning in William Blake's two poems through a literary criticism, New Criticism, which then provide a recent literary criticism discovered, increasing the treasures of literary thought. This research also contributes to the phylosophy study due to the discovery on the existence of human being who has particular characteristics that differ from other creatures. Moreover, by comparing the characteristics of human being defined by the poems with the Islamic perspective, automatically this research could break the discrepancy between European literary works and the Islamic perspective which then develop the Islamic thoughts. In other words, this study would contribute to the development of Islamic Civilization.

In addition, this research is able to contribute the development academic study in term of the literary and Islamic study at Maulana Malik Ibrahim State Islamic University, Malang. Dealing with the long-term significance, this research could be a reference for the next researchers who examine the related studies

especially for the students of Maulana Malik Ibrahim State Islamic University of Malang.

However, this study should be developed by other researchers in term of the development of literary criticism, philosophy and Islamic thought on defining the characteristics of human being. This research solely focuses on two William Blake's poems due to the aim of the study, defining the adult human characteristics. There are still many poems of William Blake that convey about human being characteristics as a whole—not only the adult ones but also the children—and these could be analyzed to achieve the general definition of the characteristics of human being. Consequently, if these are compared with the Islamic point of view, there should be more Islamic figures who deal with the definition of the characteristics of human being as a whole.

1.6 Research Method

This section covers the discussion on research design, data source, data collection, and data analysis. Research design deals with particular research method used in the research while data source consists of primary and secondary source of the research. However, research instrument is related to the instruments utilized for conducting the research. Moreover, data collection covers the steps on collecting the data while data analysis focuses on the explanation on the steps of analyzing the object of the research.

1.6.1 Research Design

This research is examined through literary criticism. Literary criticism is a research method which focuses on analyzing literary works. There have been four kinds of literary criticism in the twentieth century; Structuralism, Marxism, Reception of Literature, and Semiotics (Fokkema and Kunne-Ibsch, 1977:10-136). However, in analyzing a poem in this research, an appropriate literary criticism is New Criticism, flourished by Cleanth Brooks, due to the goal of the research in revealing the semantic meaning of the poem. New Criticism concerns on the analysis of ‘intrinsic’ criticism (close reading) – an impersonal concern for the literary work as an independent object (Newton, 1990:39).

1.6.2 Data Source

The primary sources of this study are William Blake’s poems; *The Divine Image* and *The Human Abstract*. *The Divine Image* exists in Blake’s anthology book which title is *the Songs of Innocence*, while *The Human Abstract* belongs to *the Songs of Experience*. *The Divine Image* poem elaborates positive human being’s characteristics as a reflection of Divine characteristics. The poem emphasizes on the characteristics of Mercy, Pity, Peace, and Love which symbolize positive characteristics of human being. In contrast, *The Human Abstract* poem deals with the contradictive values; exploitation, cruelty, conflict, and hypocritical humility (Abrams et al., 2001:1362).

However, the secondary sources deal with some books and journals. The books are related to the research, for instance Literary theory, New Criticism and Human characteristics book. Journal articles consist of articles of previous studies related to this research. Moreover, regarding to the main Islamic scholar, Murtadha Muthahhari chosen in this research, the researcher utilizes four Muthahhari's books concerning human being characteristics; *Membumikan Kitab Suci: Manusia dan Agama* (2007), *Manusia Sempurna: Pandangan Islam tentang Hakikat Manusia* (2001), *Perspektif Al-Qur'an tentang Al-Qur'an dan Agama* (1992) and *Manusia dan Alam Semesta* (2002).

1.6.3 Data Collection

The researcher conducts several steps in collecting the data. First step is reading the related data to the research. For instance, the books which elaborate William Blake's poems, literary criticism and human characteristics. Of course not all materials in these books are quoted. Thus, the next step that should be conducted is reducing the data. After finding the sources, the researcher attempt to reduce the materials into certain materials that suit the topics of the research. The third step is classifying the data. In this step, the data is established in forms of words, phrases, lines and stanzas of William Blake's *The Divine Image* and *The Human Abstract* poem.

1.6.4 Data Analysis

Data analysis is conducted into some steps after collecting the data. First step is reclassifying the main data. In reclassifying the data it is found that there are four positive characteristics of human in *The Divine Image* and four negative characteristics of human in *The Human Abstract*. The second step is paraphrasing in order to narrate the poem to achieve deeper comprehension about the content of the poem. Then next step is conducting explication in understanding the hidden meaning of the poem. For deeper analysis, New Criticism is conducted in analyzing the intrinsic aspects of the poems. In this criticism, the poems are analyzed based on the topics of the intrinsic aspects, like tones of voice, rhyme, stanza, image and figurative languages used in the poems. After analyzing the poems and discovering the classifications of human characteristics in the poems, the next step is identifying the human characteristics in accordance with the thought of a remarkable modern Islamic philosopher, Murtadha Muthahhari.

1.7 Definition of Key Terms

1. New Criticism is particularly admired metaphysical poetry and regarded most highly forms of poetry in which irony, tension, paradox and ambiguity interact with the semantics of language (Newton, 1990:39).
2. Human being characteristics is characteristics which belong to human being in common, including positive and negative characteristics.

3. Explication is a method in analyzing poem in order to understand the meaning of the poem.
4. Poetry is a spontaneous overflow of powerful feeling (William Wordsworth).



CHAPTER II

REVIEW OF THE RELATED LITERATURE

2.1 New Criticism

Although the origin of New Criticism was in Britain regarding to the criticism of T. S. Eliot, the theory of I.A. Richards and the practice of William Empson, its most powerful impact was in America (Newton, 1990:39-40). A book entitled *The New Criticism* published by John Crowe Ransom in 1941, was the remarkable American influence due to Eliot and Richards's work. The other New Critics were Kenneth Burke, R.P. Blackmun, Cleanth Brooks, Allen Tate, Robert Penn Warren and W.K. Wimsalt. The New Critics' attitudes to literature were formed by certain twentieth-century tendencies of thought, one of them is Marxism. Similar to Russian Formalism, the significant aim of American New Criticism was to create a critical alternative to impressionism and historical scholarship.

American New Criticism concerned on 'intrinsic' criticism (literary was as an independent object) and opposed 'extrinsic' criticism (concerned on authorial intention, historical, moral or political considerations, and audience response). The New Critics believed that poetry has irony, tension, paradox and ambiguity which suit to the semantic of language. Moreover, poetry is a part of knowledge but significantly different from scientific knowledge. They specify their preference on metaphysical poetry. New critics stated that poetic language in poetry is different from non-poetic language because it conveys meaning which is

beyond itself while non-poetic language only functions contextually within the poems or contextualism (understanding the meaning of a sentence due to sentences before and after, oxf.).

Richard and new critic, Brook emphasized on the special nature of poetic language, produces contradicting elements and necessitate critical terms like irony and paradox. In contrast with Richard who tends to discuss these poetry aspects in relation to the reader's emotions and psychology, Brook placed emphasis on the poem as an objective structure. Another New Critic, Kenneth Burke was in line with Brook's type of formalism but argues that literary work cannot leave sociological and psychological factor.

In short, according to Newton (1990:39), New Criticism mostly focuses on metaphysical poetry and highly forms of poetry in which irony, tension, paradox and ambiguity interact with the semantics of language. Newton also states that New Criticism concerns on the analysis of 'intrinsic' criticism (close reading) – an impersonal concern for the literary work as an independent object. Hence, New Criticism is significantly appropriate in analyzing these poems due to their metaphysical and philosophical values.

Practically, New Criticism is applied through the poetry analysis of explication. However, before the explication is conducted, there should be a step that eases the researcher and reader to understand the poem that is paraphrasing. Paraphrasing is an activity for picturing a poem into a sequence of linked topic or story into vivid image that reader is easy to imagine and understand the poem literally.

A paraphrase doesn't attempt to re-create the full effect of a poem; it only tries to map out clearly the key images, actions, and ideas. A map is no substitute for a landscape, but a good map often helps us find our way through the landscape without getting lost (Kennedy & Gioia, 2002:19).

According to the definitions above, technically, paraphrase can be concluded as restatement of the words in a poem with other words in order to decipher the poem for being understandable. Generally, paraphrase is longer than the real poem due to the words elaboration of particular images or complex words. However, the restatement or description of the paraphrase is not deep but only on surface or implicit because the main function of paraphrase is to retell the image of a poem to be more understandable.

In accordance with an article in a webpage titled 'Paraphrasing and Summarizing' (n.d.), there are several points which have to be concerned for establishing a good paraphrase:

- (1) A good paraphrase captures every single word in the original without leaving out any ideas, description, or phrasing.
- (2) A good paraphrase does not merely repeat parts of the original using the same words.
- (3) A good paraphrase might re-order the lines slightly to improve the ease of understanding.
- (4) A good paraphrase might be longer than the original passage.
- (5) A good paraphrase helps you understand a confusing passage.

- (6) A good paraphrase helps you see multiple possible meanings in a passage you thought you understood on the first reading.

In order to achieve a full understanding on the literal meaning and the plot, the researcher conducts a paraphrase toward two poems as the objects of the research.

Unlike paraphrase which solely describes the poem literally into prose form (focusing on the plot of the poem), explication is not simply restating (paraphrase is possibly practiced in explication) but more likely explains a poem in prodigious detail description. Detail description means that every single complexity in a poem is revealed. Accordingly, X. J. Kennedy and Dana Gioia (2002) elaborate about explication briefly in a quotation below.

The writer of an explication tries to examine and unfold all the details in a poem that a sensitive reader might consider. These might include allusions, the denotations or connotations of words, the possible meanings of symbols, the effects of certain sounds and rhythms and formal elements (rime schemes, for instance), the sense of any statements that contain irony, and other particulars. Not intent on ripping a poem to pieces, the author of a useful explication instead tries to show how each part contributes to the whole (609).

Therefore, explication is conducted in the research toward two poems in order to achieve implicit and full meaning of the poem.

2.2 Poetry

Poetry is a reflection of the real life phenomena expressed by the author based on his experience. It is in line with the eighteenth-century theorists that had regarded poetry as primarily an imitation of human life—in a frequent figure, “a mirror held up to nature”—that the poet artfully renders and puts into an order

designed to instruct and give artistic pleasure to the reader (Abrams et al, 2001:1319). On the other hand, William Wordsworth has a different theory about poetry it self. He stated that good poetry as “the spontaneous overflow of powerful feelings.” It means that the emergence of poetry was created from the creativity of the author’s imagination and feelings, yet there is interference of the outside world. Thus, the author’s expressions of feelings are the major subject to form a poem. According to many writers, however, poem emergence is created by human or poet’s expressions of feelings which are depicted from self-experience of life caught by human senses. It is supported by Robert Frost who argues that poetry is a way of taking life by the throat (Beaty, Booth, Hunter, & Mays, 2002:600). The real life phenomenon is caught by the human sense which then assimilated by the poet’s imagination in his mind. This imagination is interpreted using both his mind (logic) and emotional feelings. The result of this mind and emotional process is expressed by poet through the language as a tool of expression. The language used is not simply common daily language, yet a secondary language that needs particular way of words selection which produce complex and artistic meanings. The selection of words, in order to create artistic and meaningful meanings, arranged in a form of verse lines, is called poetry. In short, poetry occurs because of the existence of language (Wainwright, 2004:5). Furthermore, Pradopo (2009:7) concludes that poetry has three main elements. First element encompasses thought, idea or emotion. Second element relates to its form, and the third one is its impression.

In accordance with the poetry expressions of poet's own feelings, Abrams et al (2001:1319) added that lyric poem was often depicted as the most essentially poetic of all the genres and became a major Romantic form. Lyrical poem in that era has succeeded representing poet's feeling expression toward his life experience in the poem by the first person, using subject pronoun "I". However, other genres of poetry flourished after Romantic era, such as dramatic and epic poetry. Wainwright (2004:184-189) explains the definition of those genres of poetry; dramatic poetry is a poem in which an identified character, or *persona*, is the sole speaker, the voice in the poem is 'playing' a role as in drama, whilst epic poetry is a long narrative poem that usually tells the tale of a single hero or group involved in a great historical event.

Poetry has its own intrinsic elements which make it different from other literary genres.

2.2.1 Figure of Speech

Before understanding the figure of speech, it is better to know denotation and connotation first. Denotation is a meaning of a word that implies its own object without considering the meaning outside (exact meaning). For instance a word 'chair' is meant as a movable seat with a back and sometimes with arms, for one person to sit on (Horby, 1995). However, connotation is a meaning beyond its own meaning (out of denotative meaning). For instance, a word 'red' can be meant as 'death'. Poets in composing poems use skill of connotative meaning in order to evoke the strength of each word. Figure of speech is a product of connotative meaning.

Wren and Martin (1981 in Siswantoro, 2005: 24) argues that figure of speech is a departure from the ordinary form of expression or the ordinary course of ideas in order to produce a greater effect. Figure of speech is different from common or daily language. The strength of figure of speech is in the process of selecting, manipulating and combining words in creating artistic values in the literary works (Ratna, 2009). Hence, Figure of speech is used by a poet as a technique of writing literary works. However, figure of speech does not only deal with words but also punctuation, plot, characters, and others. Specifically, connotation meaning which only deals with the beauty of words is figurative language. Figurative language consists of several forms below.

a. Simile

Simile is an indirect comparison between one thing and another or different thing which have the same characteristics. The comparison is attached with certain words like *as*, *so*, *appear*, *seem*, *like*, *more than*. For instance, Robert Burns' poem which title is *A Red, Red Rose: O my luve, is like a red, red rose*, (first line).

b. Metaphor

Metaphor is a direct comparison between one thing and another or different thing which have the same characteristics. Different with simile, metaphor does not have comparative words (direct). For instance a poem *a Meditation for His Mistress* by Robert Herrick in the first line: *You are a tulip seen to-day*.

c. Personification

Personification is a figurative language which make inanimate thing has characteristics like human. For example, a line *How like a winter hath my absence been* in Shakespeare's *How Like A Winter Hath My Absence Been* Poem.

d. Apostrophe

Apostrophe is similar with personification but the inanimate thing is invited to have a talk as if it is able to speak, for example in the first line of John Donne's *Holy Sonets: Death, be not proud, though some have called thee*.

e. Hyperbole

Hyperbole is used by the poet to create exaggerated effects on the meaning of the words in literary work. As shown in Alfred Lord Tennyson's *The Eagle: close to the sun in lonely lands* (second line).

f. Antithesis

Antithesis is a figurative language which contrasts different things in one line or sentence as shown in *to err is human: to forgive, divine* (a line of Alexander Pope's *Essay on Criticism* poem).

g. Synecdoche

Synecdoche is a part used to designate the whole. For instance, *Unpleasing to a married ear*, a line of Shakespeare's *Spring* poem. A word 'ear' is designated a 'man'.

h. Paradox

Paradox shows contradictory things or cases that somehow true (Perrine, 1974 in Siswantoro, 2005:41). For example, the last line of John Donne's *Holy Sonnets: And Death shall be no more; Death thou shalt die*. In a practice, paradox is divided into two: paradoxical situation and verbal paradox. Paradoxical situation concerns the status quo or the world condition existing in the lines of the poem, while verbal paradox is a paradox of the phrase.

i. Symbol

Symbol is something that means more than what it is. For example a word 'rose' symbolizes beauty in Robert Burns' *A Red, Red Rose*.

2.2.2 Imagery

Imagery is generally defined as mental picture; that is an image, figure, or the picture of mind produced by the readers' response in reading poetry. The readers are recommended to use all human senses in attempting to catch the meaning of the poetry. There are five forms of imagery in the relation with human senses.

a. Visual Imagery

Visual imagery indicates the use of sight sense in the poem. For example in William Wordsworth's *Daffodils: Continuous as the stars that shine/And twinkle on the milky way*.

b. Auditory Imagery

Auditory Imagery shows the use of auditory sense in the poem. As shown in Edgar Allan Poe's *The Bells: Hear the sledges with the bells—silver bells!.....*

c. Internal Sensation

Internal sensation deals with certain feelings like hunger, thirsty, confusion, dizzy, exhaustion and others. For instance in a ballad which title is *Lord Randal: I here been to the wild wood; mother, make my bed soon,/For I'm weary will hunting, and fain wald lie down...*

d. Olfactory Imagery

This imagery is shown in a poem which uses sense of smell. Robert Frost uses olfactory imagery in the third line of his poem *Out Out: ...Sweet-scented stuff when the breeze drew across it....*

e. Gustatory Imagery

According to the term of gustatory, this imagery vividly is an image of taste existed in the lines of the poem. The taste can be sweet, sour, salty, bitter and others.

f. Tactile Imagery

Tactile imagery deals with the sense of touch, like a feeling of warm, cold, soft or rough. For instance, a warm condition in John Milton's two lines poem: *a dungeon horrible, on all sides round,/as one great furnace flamed.*

2.2.3 Rhythm

Rhythm is repeated sounds which produce ordered sounds. There are four elements of rhythm; syllable, foot, verse, and stanza. (a) Syllable is a smaller form after word. One syllable is like words *I* or *go*. Two syllables is in words *symbol* and *carry*, and others. (b) Foot is like syllable but it focuses on the stressed and unstressed syllable which has various forms. The forms of foot consist of iamb, trochee, anapest, dactyl, spondee, and pyrrhic. (c) Verse is metrical unit bigger than foot. In other words, verse consists of some feet. One foot is called monometer, two feet: dimeter, three feet: trimeter, four feet: tetrameter, five feet: pentameter, six feet: hexameter, seven feet: heptameter, and eight feet: octameter. (d) Stanza is a group of verses.

2.2.4 Rhyme and Repeated Sounds

Rhyme is sounds that occur in each last line of the poem. Rhyme has two forms those are exact rhyme and approximate rhyme. Exact rhyme is when the rhymes in each last line are static, for example a poem which rhyme is a, b, a, b. However, approximate rhyme is dynamic rhyme in the last lines of each stanza, for instance in the first stanza is a, b, b, a, while in the second stanza is c, d, c, d.

Repeated sounds deal with three forms; refrain, alliteration, and assonance. Refrain is when a word, phrase or line is repeated to produce particular effect in a poem. Refrain consists of normal refrain (repeating

words without changing meaning) and incremental refrain (repeating with additional meaning or ideas). Alliteration is repetition on the first consonant letter of words like a repetition of a letter *s* in *safe* and *sound*. However, assonance is repetition of vocal letter in the syllables.

2.2.5 Tone

Tone in literature may be defined as the writer's or speaker's attitude toward his subject, his audience or himself (Perrine, 1974 in Siswantoro, 2005). Thus, it could be polite, angry, emphatic, optimistic, sad, idealistic and others.

2.3 Previous Studies

There have been previous researches that analyse the intrinsic value of the poetry whether used new criticism or not. Qi Wu (2012), for instance, conducted an analysis on five selected poems of William Wordsworth; *Lucy Poems* (1, 2), *Daffodils*, *Composed upon Westminster Bridge* and *The Table Turned*. Wu attempts to analyze the poems by New Criticism focusing on two significant terms of New Criticism; ambiguity and irony. In this research, Wordsworth's poems are analyzed with regard to their ambiguity and irony in a new critic view by "close reading". Wu believes that by a New Criticism which focuses on the text itself rather than other factors: sociology, culture and history, the readers is able to appreciate deeply the power of poetic language from a different angle.

In addition, Rahayu (2010) examines the connotative words found in William Wordsworth's ten poems. This study is literary criticism and it applies structural approach to reveal the connotative meaning of the words. As a result, it is discovered that Wordsworth's ten poems convey about nature, beauty of nature and beauty of human being. Moreover, Rokhimah (2009) conducts a study about the metaphors in William Wordsworth's poems based on Riffaterre's semiotic theory. The poems analyzed are dealing with the lower class societies in which, then, examined the metaphor. Rokhimah believes that metaphor is one of figurative languages that presuppose the similarity of two or more things, denote one of them by terms literally signifying to other.

A previous study related to the poem is examined by Siswono Harsono (2014) in his research title *The Divine Image: The Interfaith Image of God*. The researcher focuses on the religious aspects existing in the poem. Hypertextual theory and method is applied for connecting the intrinsic and extrinsic elements of religiosity in the poem which, then, could be traced hypertextually. As the result of the study, the Divine images in the poem become the divine image of cross-religion as found in various religions as an allusion in the poem by the words *Heathen*, *Turk*, and *Jew*. Heathen stands to the allusion of pagan religion while Turk and Jew refer to the Turks and Jews, the allusion of the divine religions, Islam and Judaism. The divine images of cross-religions are hypertextually traced with Judaism, Christianity, Islam, and Buddhism.

CHAPTER III

FINDING AND DISCUSSION

This chapter provides two steps of analysis. The first step is paraphrasing as a tool to explain the poems (*The Divine Image* and *The Human Abstract*) in prose that might be understandable. Paraphrasing also leads the researcher to define what the poems tell about. The next step is explication for discovering the main characteristics of human being echoed in the poems. The explication is the technical analysis in implementing the theory of New Criticism since it encompasses the intrinsic elements of poetry in the analysis. After analyzing the poems, the classification of human being characteristics is perceived by Islamic perspective regarding to the thought of a remarkable Islamic philosopher, Murtadha Muthahhari.

3.1 Analysis of *The Divine Image*

THE DIVINE IMAGE (1789)

To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

5 For Mercy, Pity, Peace, and Love,
 Is God, our father dear:
 And Mercy, Pity, Peace, and Love,
 Is Man, his child and care.

10 For Mercy has a human heart,
 Pity, a human face,
 And Love, the human form divine,
 And Peace, the human dress.

15 Then every man of every clime,
 That prays in his distress,
 Prays to the human form divine,
 Love, Mercy, Pity, Peace.

20 And all must love the human form,
 In heathen, Turk, or Jew.
 Where Mercy, Love, & Pity dwell
 There God is dwelling too.

(Abrams et al, 2001:1353)

The Divine Image is included in an anthology poem titled *The Song of Innocence* written by William Blake. Particularly for *The Divine Image*, Blake exposes the positive traits of human being. Blake begins the first line with the introduction of the main symbols of the poem. In this line, Blake portrays divine characteristics of Kindness (Mercy), Sympathy (Pity), Freedom (Peace) and Affection (Love). In other three lines he emphasizes that those characteristics are hoped by people who are in difficult situation (sorrow, famine and others) that they and other sympathetic people pray for the coming of divine characteristics above. Presumably, their prayers are accepted and the divine characteristics of goodness are applied by human who have those characteristics. Those good human show their kindness, sympathy, freedom and affection to the distressful people. The people are thankful to God for the goodness they have received, as a result, He keeps and increases His Kindness, Sympathy, Freedom, and Affection to the unlucky people who are thankful by keep sending them good human who are kind, sympathetic, peaceful, and having affection.

Blake does not draw particular pronoun or speaker in this poem. He keeps the speaker unknown. Definitely, Blake conducts the same thing in the second stanza. The second stanza more likely emphasizes that the divine characteristics belong to God and His Son (The First Epistle of St. John the Apostle, Chapter 5, 20). The speaker believes that the divine characteristics of Kindness, Sympathy, Freedom and Affection belong to a Single God or – they call Him as – a Great Father of a Divine Human, Jesus Christ (The Holy Gospel of Jesus Christ, According to St. Matthew, Chapter 26, 63-64). Those divine characteristics not belong only to a God or Father, but Son of God also. The God's Son is a Divine Human in a form of human who is really cared by the God. Christians acknowledge the God and His Son as hopes for releasing them from their difficulties, confusion, sorrow, famine, despair, and other bad situations, and bag for their blessing for the long life happiness instead.

In the third stanza, the speaker describes that the four divine characteristics also belong to Divine Being in a form of human. In other words, human also possesses divine characteristics of Kindness, Sympathy, Freedom and Affection. If human does not have a heart, he will die. Similarly, if human do not possess this characteristic they might encounter serious problem in his life. Hence, kindness is a fundamental characteristic that human must own. Another characteristic that human have is Sympathy. Sympathy is symbolized as a human face which means that this characteristic is an expression of human that they must possess. Affection characteristic also belongs to human. The daily behavior of human implies the characteristic of Affection. Human must possess this characteristic due to its

power that makes human as Divine Human. The last is a characteristic of Freedom. Human must possess Freedom characteristic due to its benefit to protect human from outer threats (human dress).

The speaker continues stating human as one of the owners of divine characteristics specifically in the forth stanza. People in every bakground: tribe, country, state, language, and others who encounter sorrow and pain due to bad situations, seriously put big hopes on divine form of human (in a form of God's Son or good human). The unlucky human hope to him or them who possess divine characteristics of Kindness, Sympathy, Freedom and Affection. They hope to them in order they are able to escape from their sorrow toward better living.

Eventually, in the last stanza, the speaker ensures that all people (including the distressful ones) are glad to the Divine Human. People and other living things in the world and universe are keen on human who possesses divine characteristics of Kindness, Sympathy, Freedom and Affection although their beliefs are varied; Christianity, Islam, Hinduism, Buddhism, and others, because human who possesses those characteristics will be able to create peaceful condition in the world due to their kindness, sympathy and affection to one another. When a peaceful condition is created due to the Divine Human of different backgrounds, the Real Owner of the divine characteristics will also attend completing the peaceful condition of the world because naturally the Real Owner of the Characteristics is God, hence it is also natural if human who possesses these characteristics also belongs to God – when the Divine Human are there, the God is there as well.

From a paraphrase of *The Divine Image* above, it can be concluded that the theme of the poem is about the ‘Divine Human Characteristics’. The first and the second stanza draw a picture about the divine characteristics. However, the speaker leads human to possess the divine characteristics which then so-called ‘Divine Human’. The last two stanzas elaborates the significant of divine human characteristics in releasing people from sorrow and how great they need and love the divine human characteristics in implementing the divine characteristics of Mercy, Pity, Peace and Love.

The four divine human characteristics become the main symbols in this poem that significantly take big role in defining the meaning of the poem. ‘Mercy, Pity, Peace and Love’ are repeated five times except a characteristic of Peace which is not shown in the third line of the last stanza.

To Mercy, Pity, Peace, and Love, (l. 1)
For Mercy, Pity, Peace, and Love, (l. 5)
And Mercy, Pity, Peace, and Love, (l. 7)
Love, Mercy, Pity, Peace. (l. 16)
Where Mercy, Love, & Pity dwell (l. 19)

However, the four characteristics are not always displayed explicitly as the five lines above. Other evidences of each characteristic are shown implicitly. Hence, explication is conducted to discover the implicit meanings of four divine human characteristics below.

3.1.1 Mercy

Mercy is a kindness or forgiveness shown to somebody you have the power to punish (*Oxford Advanced Learner’s Dictionary/oxf.*). It is also compassionate or kindly forbearance shown toward an offender, an enemy,

or other person in one's power; compassion, pity, or benevolence (dictionary.reference.com/dfr).

Mercy characteristic is noticed implicitly in the third and forth line below.

*And to these virtues of delight
Return their thankfulness. (ll. 3-4)*

In these two lines, there is a personification. A phrase '*these virtues of delight*' refers to four divine characteristics (Mercy, Pity, Peace, and Love). A verb '*return*' in the second line indicates that the subject of '*these virtues of delight*' is an animate thing that can return something toward something. This subject seems having hands which can return with tool of hands. Moreover, a pronoun '*their*' refers to the miserable people. These two lines mean that the miserable or unlucky people are thankful to God for His kindness which then '*the virtues of delight*' (God) returns their thankfulness. Due to the characteristic of Mercy, God blesses the miserable people through other people or human who possess the same characteristic of Mercy.

The characteristic of Mercy is also shown explicitly in the ninth line.

For Mercy has a human heart, (l. 9)

The personification of this line is shown through the use of a characteristic of '*Mercy*' that possesses an ownership like human which is followed by a verb '*has*'. Hence, this line means that a Divine Characteristic of Mercy also lies in and is possessed by human. Moreover, Symbol exists in this line. '*Heart*' is a symbol and connotation of something vital and

important. Heart is one of significant organs in the human body which functions to pump the blood throughout the body. In other words, Mercy is one of fundamental characteristics of human.

3.1.2 Pity

Pity is a feeling of sympathy and sadness for the sufferings or troubles of others (oxf.). In other words, sympathetic or kindly sorrow evoked by the suffering, distress, or misfortune of another, often leading one to give relief or aid or to show mercy (dfr.).

A characteristic of Pity is shown implicitly in the second line below.

All pray in their distress, (l. 2)

This line shows a noble meaning but no figure of speech. The phrase refers to four Divine Human Characteristics deserved to be praised for people who suffer sorrow. In addition, a pronoun '*their*' in '*their distress*' refers to the people who suffer pain or sorrow due to cruelty, for instance people in Palestine and famine of African people. The prayers are raised due to a sympathetic feeling of lucky people who live in a peace and comfortable place. Therefore, this line belongs to a characteristic of Pity.

Another line that belongs to this characteristic is in the tenth line of which explicitly shown with a personification.

Pity, a human face, (l. 10)

In accordance with the ninth line, if this line is paraphrased it becomes *Pity has a human face*. 'Pity' is personified as human who have the authority of ownership. However, this line might likely emphasize that 'human face' is a part of 'Pity'. In other words, human also possesses a Divine Characteristic of Pity. Moreover, 'Face' refers to sympathy since it is able to express the human feeling. Face is placed in the front head that eyes, nose and mouth are. It means that face is also one of significant parts of human body. Therefore, this line emphasizes that *Pity* is a significant characteristic that must be owned by human.

3.1.3 Peace

Peace is a situation or a period of time in which there is no war or violence in a country (oxf.). Generally, peace could be defined as a state of mutual harmony between people or groups, especially in personal relations, and as the normal freedom from civil commotion and violence of a community; public order and security (dfr).

A characteristic of Peace is not shown implicitly but explicitly in the forth line.

And Peace, the human dress. (l. 12)

As previous lines, the paraphrased sentence of this line becomes *And Peace has the human dress*. Similarly, it is a personification of a subject 'Peace' that as if it is able to possess something as human do. Moreover, the symbol is also discovered in this line: the symbol of human dress. Human

dress symbolizes a protection. Human dress is something which is worn by human to protect the body (skin) from the insects, ultraviolet light and others that harms human skin. Dress is generally worn fully on the body. Hence, Peace characteristic of human is able to protect them from a cruelty or oppression that causes distress, sorrow and massive death, and it would make human live in harmony, prosperous and welfare.

3.1.4 Love

Love is a strong feeling of deep affection for somebody or something (oxf.). The definition of love could also be defined as a feeling of warm personal attachment or deep affection, as for a parent, child, or friend (dfr.).

Similar with a characteristic of Mercy, Pity and Peace, Love is depicted explicitly in the third eleventh, seventeenth and eighteenth line.

And Love, the human form divine, (l. 11)

The grammatical structure in this line is presumably rearranged by the author to produce harmonic ending rhyme with the ninth line. Thus, the correct structure that does not change the meaning probably is – in a paraphrased form – *And Love has the divine form of human* due to a word ‘*divine*’ is an adjective that means ‘God-like’ (oxf.). In term of the figure of speech, a personification of ‘*Love*’ in this line is shown as a living thing like human who has an ownership of something. ‘*The human form divine*’ belongs to divine characteristic of ‘*Love*’. Since it is a part of ‘*Love*’, human will have this divine characteristic and be a divine form if they also possess

the characteristic and attempt to apply it in daily life. Hence, this line means that Love characteristic lies on human form or behavior which leads human to be divine human. In addition, from the similar form of lines in this third stanza, the speaker successfully portrays how significant the divine characteristics for human that they must possess.

*And all must love the human form,
In heathen, Turk, or Jew. (ll. 17-18)*

Characteristic of Love is also shown in these lines. A word 'all' refers to all people and a phrase 'human form' refers to human whose believe is 'heathen, Turk, or Jew'. However, these three believers (heathen, Turk, or Jew) denote all believers in the world. In other words, all people must love people who have particular believe. As a result of having a characteristic of Love by so-called 'divine human', they are must loved by other people.

3.1.5 Mercy, Pity, Peace, and Love (all at once)

There are some lines showing all characteristics at once in each line. The lines are in the fifth and sixth line, the seventh and eighth line, the fifteenth and sixteenth line, and the nineteenth and twentieth line.

*For Mercy, Pity, Peace, and Love,
Is God, our father dear: (ll. 5-6)*

All four characteristics above belong to God, and it is only Him who has these characteristics. God in this poem is known as the Great Father (the Christians' belief: The First Epistle of St. John the Apostle, Chapter 5, 20).

*And Mercy, Pity, Peace, and Love,
Is Man, his child and care. (ll. 7-8)*

Unlike two lines above, these lines show that four characteristics of Mercy, Pity, Peace, and Love do not only belong to God but also a Chosen Man or a Son of God whom He cares (The Holy Gospel of Jesus Christ, According to St. Matthew, Chapter 26, 63-64).

*Prays to the human form divine,
Love, Mercy, Pity, Peace. (ll. 15-16)*

The prayers are due to '*human form divine*'. This phrase is a synecdoche of the Son of God and Divine Human (People who possess four Divine Characteristics) who become a hope of distressful humans.

*Where Mercy, Love, & Pity dwell
There God is dwelling too. (ll. 19-20)*

A verb of '*dwell*' in the first line above indicates that the inanimate things (the characteristic of Mercy, Love and Pity) have an ability to move and decide what to do – in this line is an ability to gather and making a meeting. This is evidence of a personification. Moreover, the characteristic of '*Mercy, Love and Pity*' is symbol of divine human. Thus, these lines mean that when people or human have these characteristics, God will also be with them because those characteristics possessed by human naturally belong to God. Human with those characteristics are only the reflection of God's characteristics.

3.2 Analysis of *The Human Abstract*

THE HUMAN ABSTRACT (1794)

Pity would be no more,
If we did not make somebody Poor;
And Mercy no more could be,
If all were as happy as we;

5 And mutual fear brings peace,
Till the selfish loves increase;
Then Cruelty knits a snare,
And spreads his baits with care.

10 He sits down with holy fears,
And waters the ground with tears;
Then Humility takes its root
Underneath his foot.

15 Soon spreads the dismal shade
Of Mystery over his head;
And the Catterpillar and Fly
Feed on the Mystery.

20 And it bears the fruit of Deceit,
Ruddy and sweet to eat;
And the Raven his nest has made
In its thickest shade.

The Gods of the earth and sea,
Sought thro' Nature to find this Tree,
But their search was all in vain:
There grows one in the Human Brain.

(Abrams et al, 2001:1362)

Five years after William Blake wrote *The Divine Image*, he decided to write a contradictory poem titled *The Human Abstract* as one of poems in *Songs of Experience* anthology. As the opposite poem of *The Divine Image*, Blake tends to produce the negative traits of human in this poem. He begins the poem with paradoxical lines in the first stanza. A feeling of sympathy will never occur if

selfish people do not make other people (especially nonexperts) encounter poverty and famine. Exploitation takes big rule in causing human in poverty. The minority of egotists possesses farmland and tools of production (industry) that people in majority need for daily fulfilment. In order to increase the wealth, the egotists employ the people in majority to be employees in producing the products in the industries or farmlands and pay little amount of salary for them whereas it is necessary for them to fulfill big amount of need every day that they can not fulfill by the salary. Hence, the practice of oppression conducted by the employers (egotists) cause poverty of the oppressed people. As a result, the other kind human take pity on them (the oppressed people) who live in unprosperous living. For a characteristic of kindness or forgiveness will not be possessed by kind human if there is no object or other human who are taken pity to due to their unhappiness. The cruel people conduct cruelty to other human for their own business and benefits. The distressed human encounter pain and sorrow even famine, homelessness, joblessness and others. The other kind human must take pity on them who suffer and cannot enjoy pleasure, comfort and good living as the lucky people own.

Blake continues the paradox in the second stanza with different ideas. There were wars at the past that cause affirmative group or country feel afraid of opposition country and vice versa. Each country will think twice to fight against its opposition for the following time because they have already recognized the power of the enemy that even the power of both countries are able to destroy severely the earth and its living things thoroughly. Hence, both affirmative and

opposition countries decide to invent peaceful living rather than war. Furthermore, affection of oneself spread out through the power. The egotists who own tools of production and farmlands employ proletariats unfairly in increasing their wealth. The employees gain small amount of salary while the employer achieve huge income. They oppress the people who own no property and do unskilled jobs in industry for their own benefits. Afterwards, some people conduct unpleasant and unkind practice to other people intentionally to make them live in sorrow and pain. They begin with releasing the traps (ways) for the preys (innocent people). Innocent human do not realize that they are tricked and harmed due to hypocrisy conducted by the unkind human. The unkind people show their kindness to the innocent ones but, actually, it is only a sly way to lead people into the valley of distress and misery.

Similar with *The Divine Image*, Blake does not clearly state a speaker in this poem but he has begun drawing the subject of the poem since in the seventh line. Moreover, Blake emphasizes the subject more vividly in the third stanza. The cruel human conduct their cruelty in innocent people's pain. They are satisfied of the cruelty they have made. They also enjoy the benefits of the crimes while the victims suffer pain and sorrow. The victims are distressful and hopeless till they shed miserable tears flooding throughout the earth. They live under the cloud of misery, frightened by evil of crimes conducted by cruel human, their own races. They despair but have little hope released through the huge amount of tears. Their distress is continued by people who do not conduct the cruelty obviously but with a hypocrisy which more painful and distressing – the hypocrisy takes control. The

cruel people trick the people by showing a humble trait in order to keep cruelty secretly, and then the cruelty can be applied smoothly. Presumably, the cruel people even conduct cruel humility to their own ancestors. Their ancestors are underestimated and not admitted through conducting crimes for their existence (no respect and just crimes). They do not think about their relationship with human anymore but the satisfaction of conducting cruelty and their own benefits.

In this stanza, a practical way of cruelty is elaborated. The cruel human build protection to the innocent human. However the main goal of conducting the protection is only to use the people in achieving their own advantages without concerning the people's misery. Hence, the protection causes sadness and pain toward the innocent ones due to the oppression. The cruelty is practiced indirectly that is through a lie or hypocrisy so that the victims will never realize that they are actually abused (shown in a phrase of *dismal shade of Mystery*). The victims include innocent people of any backgrounds, races, tribes, faith, and others (*Caterpillar and Fly*). A cruel humility will take and conquer them through various angles or backgrounds of the people, only to achieve their own benefits by harming people. Unfortunately, the innocent people are easy to be tricked and oppressed (*Feed on the Mystery*). They do not realize that they are being deceived, abused and oppressed.

This stanza portrays more on how attractive the cruelty is that successfully remains large number of victims. The practice of hypocritical humility is conducted smoothly that able to invite many victims get into the traps. The cruel people conduct hypocrisy attractively. The tricks are interesting and easy to attract

innocent people to be the preys of a hypocritical humility. The hypocrisy practice is just like a fresh cherry that all people must be keen on it and want to eat it. Hence, the tricks are successfully accomplished. Afterwards, the cruel people begin to execute their cruelty to the people. Not only innocent people who become their victims but their own relatives and family also could be. They do not care about the people who will be created to be the preys even their close ones, as long as they are able to produce their own benefits and advantages they will ensure to finish the cruelty successfully no matter what happen. Eventually, their practice of cruelty will be succeeded due to a sly humility which is prodigiously attractive and has deceived the innocent people into a trap of cruelty.

Blake attempts to create an emphasis that the negative characteristics drawn in this poem belong to human only. The characteristic and practice of hypocritical humility only belong to human. Animals, plants, and other living or inanimate creatures in the universe do not possess this characteristic but only human who owns this special characteristic. Therefore, only human who is able to conduct rampant cruelty through hypocritical humility characteristic in order to achieve selfish advantage and conduct massive destruction on earth.

According to the paraphrase of *The Human Abstract* above, it can be concluded that the theme of this poem is about 'the negative characteristics and traits of human' that causes damage and sorrow. The researcher also concludes that the negative characteristics encompass exploitation, cruelty, conflict, and hypocritical humility. The testaments of researcher's conclusion are elaborated below.

3.2.1 Exploitation

Generally, exploitation is use of somebody or something often in an unfair way (oxf.). For another point of view, it is also believed as a selfish utilization (dfr.).

‘Exploitation’ is shown implicitly in the first and second line and also in the sixth line.

*Pity would be no more,
If we did not make somebody Poor;* (ll. 1-2)

A figure of speech of paradox exists in these lines. The analysis begins with the word ‘*Pity*’ and ‘*Poor*’. Literally, these words are kinds of characteristics which functions as noun (for *Pity*) and adjective (for *Poor*). However, Blake uses a word ‘*Pity*’ and ‘*Poor*’ to refer all people who have a characteristic of *Pity* and for unlucky people who encounter *Poor* condition. Moreover, these lines display a contradictory phenomenon in which a characteristic of *Pity* will not exist if people do not create other people *Poor*. Thus, these lines show a paradoxical situation in which the paradox is related to the cause-and-effect condition that, in other words, the lines explain that ‘there will be feelings of pity if cruel people conduct exploitation that causes poverty’. Furthermore, two lines above explained the process of people having a feeling of pity. Rich human conduct exploitation toward people who need work places and money. The exploited people suffer poverty. As a result of poverty, a pity characteristic occurs of people who live in prosperous condition (including the author since he uses a pronoun ‘*we*’ in the second line). This statement is related to Karl Marx’s

theory about poverty (1818-1883). Marx elaborated that the cause of poverty is exploitation.

If a rich minority owned the farmland, factories and other means of production that the majority needed to use in their working for a living, then the rich would tend to increase their own wealth by paying poverty wages to the majority working for them. This worker exploitation poverty has certainly affected some societies. (Exploitation Poverty, blame the employers, 2015)

Hence, it can be concluded that the lines which show poverty above is included in a characteristic or a human characteristic of Exploitation.

Till the selfish loves increase; (l. 6)

A paradox and personification exist in this line. A kind of paradox that lies is a verbal paradox shown by a contradictory phrase '*selfish loves*'. *Selfish* is a negative characteristic that means thinking mainly of yourself and your own needs, not of others, while *love* is a positive characteristic meaning a strong feeling of deep affection for somebody or something (oxf.). Moreover, '*selfish loves*' produces a personification that seems like an animate creature that is able to reproduce becoming increased in numbers. However, the phrase is a characteristic that lies on human and can not possess characteristics like human. The characteristic of Exploitation is also shown in one line above. Additionally, *selfish loves* can be defined as a feeling of love or likes to think about one's advantages than others. In other words, human who has feeling of selfish loves tends to increase their wealth and benefits although it will suffer pain and sorrow for other human. The definition of selfish loves is related to the definition of Exploitation

explained above. Both selfish loves and exploitation have the same aim, to gain a huge amount of oneself's benefit.

3.2.2 Cruelty

Cruelty is a common term for a negative practice. The negative practice is in a form of behavior that causes pain and suffering to others (oxf.). In short, cruelty is a cruel disposition or conduct (dfr.).

A characteristic of Cruelty is shown many times in the poem both implicitly and explicitly.

*And Mercy no more could be,
If all were as happy as we; (ll. 3-4)*

These lines contain two figures of speech (simile and paradox) and imagery. Simile is discovered in the forth line for displaying a comparative degree of '...as....as...'. It means that the distressful people have the same feeling of happiness with the lucky people. The paradoxical situation is displayed in these lines due to the cause-and-effect situation that in other words it means 'people feel merciful if cruel people (including the author noticed by a pronoun 'we' in the forth line) conduct cruelty to the innocent people. In term of imagery, a word '*happy*' shows that this line produces an imagery of internal sensation since the lucky people presumably feel comfortable for their prosperous condition. In accordance with the meaning, two lines above are the first evidence in the poem that indicates a characteristic of Cruelty. The paraphrased sentence of the lines is 'people will never feel merciful to others if they do not make them suffer pain and

sorrow'. The process of Mercy, related to these lines, is cruel human conduct cruelty to other human. The weak human suffer pain and sorrow. At last, lucky human show their kindness or mercy to those suffering people. In other words, the cause of pain and sorrow is cruelty conducted by human.

Then Cruelty knits a snare, (l. 7)

Unlike other lines of Cruelty, this line shows the characteristic explicitly. 'Cruelty' is personified as an animate creature. It seems like the Cruelty possesses hands like human that it is able to build traps for the preys. Moreover, a metaphor exists in this line as well as produced by a word 'snare'. 'Snare' in this line does not literally mean a trap for animal made from rope (oxf.) but more metaphorically as a trap by cruel people for innocent people.

*He sits down with holy fears,
And waters the ground with tears; (ll. 9-10)*

Two lines above produce two kinds of figure of speech: paradox and symbol and an imagery of internal sensation. The paradoxical situation is shown by each line while a symbol is displayed by a plural word 'tears' in the tenth line. Every line above displays a paradox in which one case contradicts the other. The first line displays that 'the cruel people' are excitedly enjoying the rewards of cruelty they have conducted but in the same time innocent people who have been their victims are frightened of their sorrow and miserable conditions. Meanwhile, the paradox of the other line is between a verb 'waters' and a noun 'tears'. Commonly, a verb of water is associated with watering the dried plants to make them fresh. In

other words, *water* is a positive activity that remains benefit and advantage or positive result for the plants. However, '*tears*' is a symbol of distress and sorrow as an effect of a cruelty. Thus, this line implies that the cruel people tend to create distressful conditions toward the innocent people that make them miserable and sad. In term of the imagery, a plural word '*fears*' produce internal sensation imagery since the innocent people feel afraid of the miserable condition.

*And the Raven his nest has made
In its thickest shade. (ll. 19-20)*

Before understanding the intrinsic elements of these lines, the nineteenth line should be paraphrased due to its unorderly grammar. A paraphrase of the line is '*And the Raven has made his nest*'. Blake writes this line in unorder way intentionally in order to create the harmonic rhyme with the next line (twentieth line). In an account with the intrinsic elements, a figure of speech of symbol is vividly displayed in these two lines that is in a word of '*Raven*' and '*thickest shade*'. Moreover, the imagery produced is a visual imagery. The main subject in these lines is '*Raven*'. According to *Oxford Advanced Learner's Dictionary*, raven is a large black bird like a crow. In a general point of view, raven is genuinely the largest bird in crow family. However, raven is well-known due to its mystical symbol.

Raven is at his most devious and tricky, is also cruel, with little thought for anyone or anything other than his own stomach. He will go to great efforts to satisfy his appetite, from tricking his cousin Crow out of his entire Winter's food supply, to tricking Deer into leaping onto some rocks so that he may be devoured, and even tricking an entire tribe into being killed by an avalanche

so that he might eat their eyes (Eldrbarry in Raven in Mythology, 1998).

The quote above explains that Raven tends to trick other animals even his own tribes solely to make his stomach full. Raven will even murder their tribes to eat their carcass, only to satisfy his appetite. Therefore, Raven, in this poem, is a symbol of cruelty – cruel human who conduct cruelty to other people intentionally. However, '*thickest shade*' is a symbol of hypocrisy which almost cannot be revealed by the victims of the cruelty. Hence, two lines above show that the cruel human are started to spread cruelty and conquer the world under the protection of hypocrisy (*thickest shade*). Additionally, the visual imagery lies in the whole lines above that reader might consider that '*Raven has made his nest in its thickest shade*' through a visual sense.

3.2.3 Conflict

Conflict is a state of struggle, fight or serious disagreement (oxf.). In other words, it is in a form of controversy or quarrel (dfr.).

The evidence of a characteristic 'Conflict' is only shown by a single line in the poem, the fifth line.

And mutual fear brings peace, (l. 5)

There are two figures of speech in this line: personification and paradox. The paradox is shown in the whole line while personification is in a phrase '*mutual fear*'. The phrase is portrayed as if it has hands like human that is able to bring something (in this line is carrying '*peace*'). In term of

paradox, it is related to the meaning of the line. The phrase of '*mutual fear*' means a feeling of fear to each other. A fear might be for instance in forms of self-feeling (psyche) or in a wide conflict (war). In term of self-feeling, a fear occurs due to a fear of being harmed or bothered and unwillingness not to interfere others' business. However, this feeling, of course, causes selfishness and carelessness toward other people's problems. In term of a war, a fear occurs because each group or country has a power or great weapons which avoid them to fight each other and create war. Nowadays, almost all countries have nuclear weapon which is able to damage all living things on earth including human. In order to avoid those worst effects, each country chooses not to release the weapon or make a war. Hence, a war does not happen because each country has already known other countries' power from previous war, hence they do not make a war but peace. Therefore, '*mutual fear*' above is caused by the previous war or a conflict between two groups or countries.

3.2.4 Hypocritical Humility

Hypocritical is an adjective form of noun 'hypocrisy'. Hypocrisy is an act of making yourself appears more moral than you really are. However, humility is a quality of being humble (oxf.). Regarding to the morphological point of view, an adjective 'hypocritical,' functions as a modifier, and noun 'humility' as a head. In other words, 'hypocritical' describes 'humility'. Hence, a phrase 'hypocritical humility' could be elaborated as a noble

characteristic of humility becomes a tool to conduct a crime or bad acts in order to gain own interest. Practically, humility is not longer a humble characteristic yet as a mask to cover a cruelty for achieving self-benefits.

Human, according to this poem, has one last negative characteristic that is Hypocritical Humility. This characteristic or characteristic is most frequently shown in the poem in an implicit way. The evidences are provided in the eight line, eleventh and twelfth line, thirteenth and fourteenth line, seventeenth and eighteenth line, and all lines in the last stanza.

And spreads his baits with care. (l. 8)

In this line a symbol exists that is in a word '*care*'. Generally, bait is provided with animals or foods that attract other animals to be trapped, however in this line the bait is provided with '*care*'. Actually, Blake uses '*care*' as a bait in the eight line on account of attracting the victims (innocent people) to be trapped in a cruelty. Thus, '*care*' symbolizes hypocrisy. In other words, the cruelty (shown by a pronoun '*his*') is not practiced unreservedly but with a sly way or hypocrisy. The hypocrisy is in a form of care. The cruel human strives to show cares to people with intentions to oppress them in the end for taking much benefit. Of course, the innocent people will live in misery.

Then Humility takes its root (l. 11)

Underneath his foot. (l. 12)

There are two figures of speech in these lines: personification and symbol. It is impossible for a characteristic of '*Humility*' has ability to take

something while it does not have hands as human. However, Blake intends to utilize a word '*Humility*' in order to emphasize that it is not the real humble people's practice yet a hypocritical people who use *humility* as a tool to conduct a crime. *The* first line above means that 'humble' people take its 'root'. 'Root' means a part of a plant that grows under the ground, absorbing water and minerals (oxf.). This word may have a symbol of the ancestor of human who have characteristics of humility. Moreover, the twelfth line means that the humble people, in the first line, treat the ancestor unnaturally and improperly in term of the respect, by 'taking the root under their own foot'. 'Foot' is known as the lowest part of human body which means the lowest prestige of something or someone (oxf.). In other words, 'foot' might symbolize disparagement. Hence, the value of 'humility' here is unworthy, utilizing as a tool to conduct disparagement, cruelty or exploitation that makes people distress including the ancestor.

Soon spreads the dismal shade (l. 13)
Of Mystery over his head; (l. 14)

A symbol is produced by a phrase of '*dismal shade of Mystery*'. The phrase symbolizes a *hypocrisy* which begins to conduct and remain huge number of victims due to a *humble* way that *will not* make the innocent people *realize* that it is actually a crime or cruelty. Additionally, the thirteenth line above shows that hypocrisy gives shelters to innocent people as a tool to trick them in succeeding the evil intention which makes people sad and hopeless in the end. Moreover, the next line means that 'the fake

humility' produces hypocrisy or lies which become 'mystery' for the innocent people, 'mystery of hidden humility'.

And it bears the fruit of Deceit, (l. 17)
Ruddy and sweet to eat; (l. 18)

Similar with the previous two lines evidences, these lines also provides a figure of speech of symbol on a phrase '*the fruit of Deceit,*' and '*Ruddy and sweet*'. Moreover, '*Ruddy and sweet*' also produces visual and gustatory imagery. A phrase '*the fruit of Deceit*' symbolizes hypocrisy while '*Ruddy and sweet*' symbolizes interesting hypocrisy through humility. Thus, these two phrases are mutually related in accordance with the practice of cruelty. Furthermore, the first line means that the tree of hypocritical humility produces '*fruit of Deceit*'. In other words, people who have hypocritical humility characteristic tend to conduct lies or hypocrisy. Furthermore, 'the lie or hypocrisy' is really attractive which is able to 'trap the preys', trick the innocent people in order to succeed the crime they make. In addition, in term of the imagery, the reader realizes that '*the fruit of Deceit*' is '*Ruddy*' due to a visual sense while a taste of '*sweet*' of '*the fruit*' is produced by a sense of taste or smell which is included in gustatory imagery.

The Gods of the earth and sea,
Sought thro' Nature to find this Tree,
But their search was all in vain:
There grows one in Human Brain. (ll. 21-24)

A hyperbole figure of speech is produced in these lines. The way Blake draws that the existence of hypocritical humility is on human is

exaggerated. It is proved by twenty-first to twenty-fourth lines that display even Gods cannot discover this characteristic in other creatures or things in the world but it is only found in human. Elaborately, the highest Divine Being that conquer the earth and sea (for people who believe in) struggle for discovering the tree of hypocritical humility through the land and sea (the meaning of the twenty-first and twenty-second line) but they did not make it because the tree is only growing in human brain (the meaning of twenty-third and twenty-fourth lines). Therefore, the lines in this stanza emphasize that the characteristic of hypocritical humility genuinely only belong to human.

3.3 Characteristics of Human Being in Murtadha Muthahhari's Perspective

Murtadha Muthahhari argues that human possesses two kinds of characteristics: human and animal characteristic (Muthahhari, 2007:36). Moreover, something that makes human different from other creatures is the human characteristic itself which consists of *iman* (faith) and *'ilmun* (science or knowledge). Muthahhari elaborates that it is a nature that human has a tendency to find the right ways and holy forms. In other words, human cannot live but believing in God.

On account of *iman* and *'ilmun* as human characteristics, the separation of both characteristics causes the descent of human prestige among other creatures. *Iman* without *'ilmun* affects fanaticism, superstition and folly, while *'ilmun* without *iman* is able to be abused for satisfying greed, arrogance, expansionism,

ambition, oppression, suppression, corruption, enslavement, deceitfulness, and deception. These negative characteristics are related to the characteristics elaborated in *The Human Abstract*. Human might practice exploitation, cruelty, conflict, and hypocritical humility when their faith is less than the science or it is nothing at all. This kind of human will only cause damage on earth. However, when human is able to balance faith and science, they are able to decide and act wisely. In other words, human frequently practices positive characteristics like mercy, pity, peace and love as portrayed by William Blake in *The Divine Image*. As a result, human becomes the noblest creature among others.

Muthahhari continues explaining about human perceived by Islam. According to Islamic perspective, human is always related to certain histories. Human is not solely described by the highest level-animal having big flat nails, walking with two legs and smart to talk. However, in Holy Qur'an, human is drawn more mystical and glorious than those words (Muthahhari, 1992:117). In Holy Qur'an, human's prestige is raised frequently yet underestimated either. They are admitted as the ones whose levels are more than heaven, earth, and even angels; but in the same time, they can be less than devil and infernal animal. Human is praised as creatures who are able to conquer the universe yet also able to be 'the worst of the worst'. Therefore, human must decide their own acts and destinies.

3.3.1 Positive Aspects of Human in Holy Qur'an

1. Human is a *khalifah* (successive authority) on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (QS Al-Baqarah [2]: 30).

2. Human possesses highest intelligence among other creatures.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَدُمُ أَنْبِئَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." (QS Al-Baqarah [2]: 31-33).

3. Human has a tendency to be close to God (Allah SWT) and to do good things.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴿١٧٢﴾

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." (QS Al-A'raaf [7]: 172)

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ ﴿٤٣﴾

So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling. That Day, they will be divided. (QS Al-Ruum [30]: 43)

4. Naturally, human possesses heaven elements that do not possess by others; between real life and metaphysical, between feeling and non-feeling (material), between soul and physical.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ
نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ
رُوحِهِ، وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا
مَّا تَشْكُرُونَ ﴿٩﴾

Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful. (QS Al-Sajdah [32]: 7-9)

5. Human is the chosen creature.

ثُمَّ أَحْبَبْنَاهُ رَبُّهُ، وَفَتَّابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

Then his Lord chose him and turned to him in forgiveness and guided [him]. (QS Thaa Haa [20]: 122)

6. Human is free to choose.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ، فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا
هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or be he ungrateful. (QS Al-Insaan [76]: 2-3)

7. Human is coronated an honor by Allah.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧﴾

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. (QS Al-Israa' [17]: 70)

8. Human possesses moral conciousness that able to distinguish the right and bad.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

And [by] the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness, (QS Al-Syams [91]: 7-8)

9. Human's soul is not peaceful before thinking about Allah, and he strives hard to be close to God.

وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (QS Al-Ra'd [13]: 28)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا شَدِيدًا ﴿٦﴾

O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet Him. (QS Al-Insyiqaaq [84]: 6)

10. The entire world goods are provided for human and should be utilized in the right ways.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

It is He who created for you all of that which is on the earth... (QS Al-Baqarah [2]: 29)

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought. (QS Al-Jaatsiyah [45]: 13)

11. The main responsibility of human is worshipping and obeying his God.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I did not create the jinn and mankind except to worship Me. (QS Al-Dzaariyaat [51]: 56)

12. Human will never recognize himself before recognizing Allah.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. (QS Al-Hasyr [59]: 19)

13. Human will be shown hidden reality after he dies.

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

[It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp." (QS Qaaf [50]: 22)

14. Naturally, in many cases, human does not only case life needs but the most is casing God's blessing.

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجَىٰ إِلَىٰ رَبِّكَ رَاضِيَةً مَُّرْضِيَةً ﴿٢٨﴾

[To the righteous it will be said], "O reassured soul, return to your Lord, well-pleased and pleasing [to Him]," (QS Al-Fajr [89]: 27-28)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in

gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment. (QS Al-Taubah [9]: 72)

It is true that Muthahhari does not specifically portray the characteristics of human in detail as what the Blake's poems do. However, the positive things of human above already represent for the human's positive characteristics even the content of the poems. For instance, in the first aspect that states that human will be *khalifah* on earth. It means that Allah believes in human to be *khalifah* for his speciality. As a result, human is able to act and behave politely through all positive characteristics including characteristics of mercy, pity, peace, and love in *The Divine Image*. These four characteristics are not only lying on the first aspect only but also discovered implicitly in the third, seventh, eighth, and ninth aspect. The third aspect shows two Holy Qur'an verses that explain about human who believes in God so that they like to do good things including those four positive characteristics. In a verse of the seventh aspect, humans are coronated an honor by Allah that they also possess four noble characteristics. In the eighth aspect, human is noticed as a creature who is blessed by moral ability to distinguish the right and bad, hence he is also able to apply those four positive characteristics as the right. At last, human tends to strive hard to be close to Allah including through implementing four noble positive characteristics: mercy, pity, peace, and love.

3.3.2 Negative Aspects of Human in Holy Qur'an

Allah SWT does not only overestimate human in Holy Qur'an, but also underestimate them for their own mistakes (unobedient of Allah's command).

1. Human is fool and disobedient.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. (QS Al-Ahsaab [33]: 72)

2. Human is ungrateful.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful. (QS Al-Hajj [22]: 66)

3. Human transgresses.

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَن رَّأَاهُ اسْتَفْتَى ﴿٧﴾

No! [But] indeed, man transgresses because he sees himself self-sufficient. (QS Al-'Alaq [96]: 6-7)

4. Human is hasty.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

And man supplicates for evil as he supplicates for good, and man is ever hasty. (QS Al-Israa' [17]: 11)

5. Human tends not to be thankful.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعًا أَوْ ضَلَمًا فَكَشَفْنَا
عَنْهُ ضُرَّهُ وَمِرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ
لِلْمُتْسِرِّفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing (QS Yunus [10]: 12)

6. Human is likely tight-fisted.

قُلْ لَوْ أَنَّهُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ
الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy. (QS Al-Israa' [17]: 100)

7. Human is prone to dispute.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

And We have certainly diversified in this Holy Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. (QS Al-Kahfi [18]: 54)

8. Human tends to bellyache.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

Indeed, mankind was created anxious: when evil touches him, impatient, and when good touches him, withholding [of it], (QS Al-Ma'aarij [70]: 19-21)

The characteristics of exploitation, cruelty, conflict, and hypocritical humility as the key meanings in *The Human Abstract* also lie in some aspects above: the first, second, third, and seventh line. The verse in the first aspect explains about human who is unjust. In other words, this kind of human also tends to conduct exploitation, cruelty, conflict, and hypocritical humility due to an unjust trait. The second aspect, the verse means that human is ungrateful. In relation with the four negative characteristics, this verse is related to a characteristic of exploitation. Ungrateful characteristic is one of causes of the exploitation because the one who possesses that trait will never feel satisfied on what he has achieved. The verse in the third aspect explains about transgression

which relates to a negative characteristic of cruelty. Human who conducts cruelty are those who break the law (transgressing). The last is in the seventh aspect which verse means that human prone to dispute. In other words, a conflict is caused by one group and other group who like to argue or dispute one another.

In short, the evidences of positive and negative aspects of human through Holy Qur'an described by Muthahhari above do not indicate that human possesses two kinds of characteristics at once: both positive and negative characteristic. Holy Qur'an explains that potentially human possesses all positive characteristics and those should be practiced (Muthahhari, 2002: 220). The practice is hard due to many obstacles that have to encounter. If humans are defeated by the obstacles, the negative traits will change them. Therefore, to lead humans in always conducting positive traits by their positive characteristics they need *iman* (faith or belief). *Iman* to Allah produces piety that leads human to conduct good things as practices of piety. It is proved by QS Al-'Ashr, verse 1-3: *By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.* As a result, *iman* is able to lead human to be the noblest creature among other creatures.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

William Blake's *The Divine Image* and *The Human Abstract* are strong poems in philosophical notion that vividly portray the characteristics of human being. It is proved by New Criticism that involves two practical analyses (paraphrasing and explication). After conducting the first analysis, *The Divine Image* contains positive characteristics of human consisting *Mercy*, *Pity*, *Peace*, and *Love*. On the other side, *The Human Abstract* displays the opposite human characteristics: *Exploitation*, *Cruelty*, *Conflict*, and *Hypocritical Humility*.

Moreover, in order to strengthen that those characteristics really exist in the poems, an explication is conducted by discovering the figure of speech and imagery in the poems. In *The Divine Image*, the positive characteristic of *Mercy* is portrayed in three lines of the first poem: third, fourth and ninth line; *Pity* is in the second and tenth line; *Peace* is in the twelfth line; *Love* is in the eleventh, seventeenth and eighteenth line: and all four positive characteristics (at once) are in eight lines; fifth, sixth, seventh, eighth, fifteenth, sixteenth, nineteenth, and twentieth line. Besides, in *The Human Abstract*, the negative characteristic of *Exploitation* is drawn in the first, second and sixth line; *Cruelty* is in the third, fourth, seventh, ninth, tenth, nineteenth, and twentieth; *Conflict* is in the fifth line; and *Hypocritical Humility* is in eight, eleventh, twelfth, thirteenth, fourteenth,

seventeenth, eighteenth, twenty-first, twenty-second, twenty-third, and twenty-fourth line.

In accordance with the Islamic perspective, the human being characteristics is perceived by Murtadha Muthahhari as a relation with *iman* (faith or belief) and *'ilmun* (knowledge or science). Muthahhari elaborates that the occurrence of human being characteristics are based on the way they implement their *iman* and *'ilmun* – whether they apply it in balance or aside. In other words, the negative characteristics of human being appear due to the imbalance or separation use between *iman* and *'ilmun*. *Iman* without *'ilmun* affects fanaticism, superstition and folly, while *'ilmun* without *iman* is able to conduct abuse for satisfying greed, arrogance, expansionism, ambition, oppression, suppression, corruption, enslavement, deceitfulness, and deception. These negative characteristics are related to the characteristics elaborated in *The Human Abstract*. Human might practice exploitation, cruelty, conflict, and hypocritical humility when their faith is less than the science or it is nothing at all. This kind of human will only cause damage on earth. However, the positive characteristics of human appear due to the balance use of *iman* and *'ilmun*. When human is able to balance those both fundamental principles, they are able to decide and act wisely. In other words, human is able to practice positive characteristics frequently like mercy, pity, peace and love as portrayed by William Blake in *The Divine Image*. As a result of the balance use of *iman* and *'ilmun*, human becomes the noblest creature among others.

In addition, Muthahhari classifies the positive and negative aspects of human based on the Holy Qur'an. There are fourteen points of positive aspects and eight points of negative aspects. After conducting the analysis, it is discovered that human positive characteristics of mercy, pity, peace, and love (all at once) lie on four points of the positive aspects of human: third, seventh, eighth, and ninth point. However, in the negative aspects of human, the negative characteristics of human (exploitation, cruelty, conflict, and hypocritical humility) are displayed in four points; the first point portrays about all four negative characteristics, the second point draws exploitation, the verse in the third point displays cruelty, and the seventh point shows a negative characteristic of conflict.

4.2 Suggestion

This study should be developed by other researchers in term of the development of literary criticism, philosophy and Islamic thought on defining the characteristics of human being. For better further research, the researcher recommends suggestions for the other researchers who would like to conduct similar research.

1. This research solely focuses on two William Blake's poems due to the aim of the study, defining the adult human characteristics. There are still many poems of William Blake that convey about human being characteristics as a whole—not only the adult ones but also the children.

2. The further research would be better to attach more Islamic figures' thought in perceiving William Blake's poems in order to produce more solid Islamic perspective.



BIBLIOGRAPHY

- Abrams, M., Greenblatt, S., David, A., Donaldson, E., Logan, G., Smith, H. et al. (2001). *The Norton Anthology of English Literature: The Major Authors / Seventh Edition / Volume B*. New York: W. W. Norton & Company.
- Aga, A. S. (1992). *Northrop Frye as a Literary Critic*. (Doctoral Dissertation, Goa University). Retrived from Goa University Digital Library.
- Ayat – Holy Quran: KSU – Electronic Moshaf Project.
- Beaty, J., Booth, A., Hunter, J., & Mays, K. (2002). *The Norton Introduction to Literature: Shorter Eight Edition*. New York: W. W. Norton & Company, Inc.
- Douay-Rheims Version (1609, 1582). *The Holy Bible, Translated from the Latin Vulgate, Diligently Compared with the Hebrew, Greek, and Other Editions in Divers Languages*.
- Fokkema, D. W., & Elrud, K. (1977). *Theories of Literature in the Twentieth Century*. London: C. Hurst & Company.
- Gazalba, S. (1978). *Ilmu Filsafat dan Islam tentang Manusia dan Agama*. Jakarta: Bulan Bintang.
- Habibah, A. N. (2008). *Karakteristik Sifat Manusia Menurut Penafsiran Sayyid Qutb dan Hamka: Studi atas Penafsiran QS. Al-Ma'rij ayat 19-35*. (Bachelor's degree thesis, State Islamic University of Sunan Kalijaga, Yogyakarta). Retrived from Digital Library of State Islamic University of Sunan Kalijaga, Yogyakarta.
- Harsono, S. (2014). "The Divine Image": the Interfaith Image of God. *Paper presented at International Seminar – Culture Across Perspective II: Redefining Cultural Identity in Multicultural World*. Familia: Sleman.
- Horby, A. (1995). *Oxford Advanced Learner's Dictionary* (5th ed.). Oxford: Oxford University Press.

- Kennedy, X. J., & Gioia D. (2002). *An Introduction to Poetry: Tenth Edition*. New York: Longman.
- Kessler, Gary E. (1999). *Philosophy of Religion: Toward a Global Perspective*. Canada: Wadsworth Publishin Company.
- Manshur, F. M. (2011). *Perkembangan Sastra Arab dan Teori Sastra Islam*. Yogyakarta: Pustaka Pelajar.
- Muthahhari, M. (1992). *Perspektif Al-Quran tentang Manusia dan Agama*. Bandung: Mizan translated and adited by Haidar Bagir et al. from some Arabic and English books of Murtadha Muthahhari published by Free Islamic Literatures Inc., Houston, Texas.
- Muthahhari, M. (2001). *Manusia Sempurna: Pandangan Islam tentang Hakikat Manusia*. Jakarta: PT. Lentera Basritama translated by M. Hashem from *Perfect Man*.
- Muthahhari, M. (2002). *Manusia dan Alam Semesta*. Jakarta: PT. Lentera Basritama translated by Ilyas Hasan from *Man and Universe*.
- Muthahhari, M. (2007). *Membumikan Kitab Suci: Manusia dan Agama*. Bandung: Mizan translated and edited by Haidar Bagir et al. from some Arabic and English books of Murtadha Muthahhari published by Free Islamic Literatures Inc., Houston, Texas.
- Newton, K.M. (1990). *Twentieth Century Literary Theory*. Houndmills: Macmillan Education Ltd.
- Nurgiyantoro, B. 2010. *Sastra Anak: Pengantar Pemahaman Dunia Anak*. Yogyakarta: Gadjah Mada University Press.
- Pradopo, R. (2009). *Pengkajian Puisi*. Yogyakarta: Gadjah Mada University Press.
- Rahayu, A. E. (2010). *Connotative Words Found in William Wordsworth's Ten Poems*. (Bachelor Degree Thesis, Maulana Malik State Islamic University of Malang). Retrived from Humanities Faculty Library, Maulana Malik State Islamic University of Malang.
- Ratna, N. (2009). *Stilistika Kajian Puitika Bahasa, Sastra, dan Budaya*. Yogyakarta: Pustaka Pelajar.

- Rokhimah, A. (2009). *The Metaphors in William Wordsworth's Poems based on Riffaterre's Semiotic theory*. (Bachelor Degree Thesis, Maulana Malik State Islamic University of Malang). Retrived from the Library of Maulana Malik State Islamic University of Malang.
- Robinson, B. S. (2007). *Islam and Early Modern English Literature: The Politics of Romance, From Spenser to Milton*. New York: Palgrave Macmillan.
- Sanadji, Kasmiran Wuryo. (1985). *Filsafat Manusia*. Jakarta: Erlangga
- Siswanto. (2005). *Apresiasi Puisi-Puisi Sastra Inggris*. Surakarta: Muhammadiyah University Press.
- Syamsu, N. (1983). *Alquran tentang Al Insan*. Jakarta Timur: Ghalia Indonesia.
- Wainwright, J. (2004). *The Basics Poetry*. New York: Routledge.
- Watson, G., & Zyngier, S. (2007). *Literature and Stylistics for Language Learners: Theory and Practice*. New York: Palgrave Macmillan.
- Wu, Qi. (2012). New Criticism and Wordsworth's Poetry. *Paper presented at International Conference on Education Technology and Management Engineering, Lecture Notes in Information Technology, Vols.16- 17*.

Webpages:

- Exploitation Poverty, blame the employers*. (2015). Retrieved April 25, 2015, from <http://world-poverty.org/exploitationpoverty.htm>
- <http://dictionary.reference.com/browse>
- Raven in Mythology*. (1998). Retrieved April 25, 2015, from <http://ravenfamily.org/nascakiyetl/obs/rav1.html>
- Paraphrasing and Summarizing*. (n.d.). Retrieved April 25, 2015, from <https://web.cn.edu/kwheeler/documents/paraphrase.pdf>